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260/IAT-U/SU-S1/2025

# ELEMENTS OF EMOTIONAL REGULATION IN THE STORY OF PROPHET YA'QUB (A Study of Qur'anic Psychology)

## THESIS

Submitted in partial fulfillment of the requirements for the degree of Bachelor of Religion (S.Ag) in the Qur'an and Tafsir Study Program



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**YEAR 1447 H./ 2025 A.D.**



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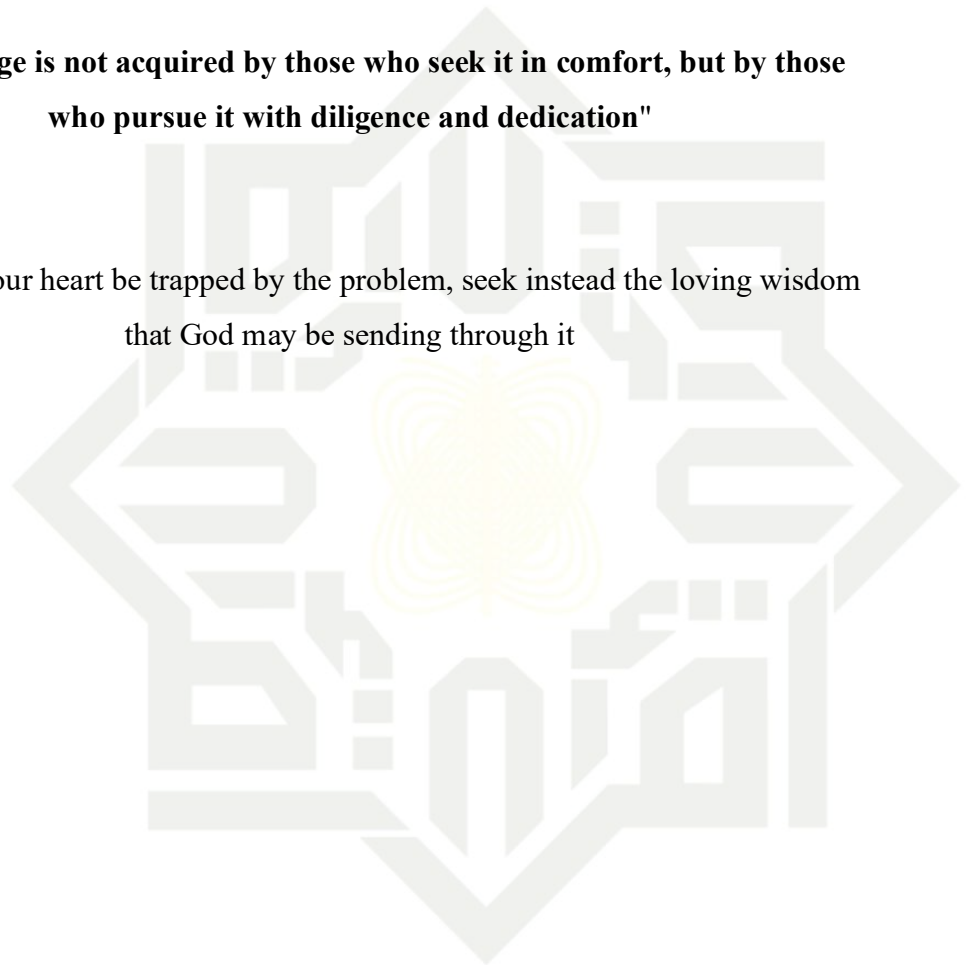
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## LIFE MOTTO

لا يستطاع العلم براحة الجسم

**" Knowledge is not acquired by those who seek it in comfort, but by those who pursue it with diligence and dedication"**

Do not let your heart be trapped by the problem, seek instead the loving wisdom that God may be sending through it



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Salawat and greetings are everlastingly extended to the Prophet Muhammad ﷺ, the ultimate exemplar of patience, compassion, and perseverance in enduring life's trials. May we all be among those who remain steadfast in emulating his noble character.

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The researcher fully acknowledges that this thesis is far from perfect and still has many limitations. Therefore, constructive criticism and suggestions for improvement are warmly welcomed. May this humble work contribute meaningfully to the development of Qur'anic interpretation studies. May Allah ﷻ bless every sincere step taken with the intention to seek knowledge and benefit others.

Pekanbaru, June 30, 2025

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**ABSTRACT**

**Aliffa Tun Aisyah Z (2025) : Elements of Emotional Regulation in the Story of Prophet Ya'qub: A Study of Qur'anic Psychology**

This study aims to discuss about the aspects of emotional regulation in the story of Prophet Ya'qub that is stated on Qur'an and this study also specializes on surah Yusuf by using Qur'anic psychological approach. Prophet Ya'qub was a figure of father who experience deep grief over the loss of his sons but still demonstrated remarkable resilience and extraordinary emotional control. In this story, he was not only patient, but also submitted all his affairs to Allah and maintained his faith and optimism. This research is a quantitative library research by using content analysis technique and various interpretations such as as-Sa'di and al-Aisar interpretation. Qur'anic psychological approach was combined to emotion regulation theory by James J. Gross to identify emotional regulation strategy in the context of those verses. The result of this research showed that Prophet Ya'qub had done emotional regulation strategy that produced result such as patience, trust and hope to Allah, crying, communicating with Allah, focusing on solutions, optimism, and forgiveness, all of which reflect the spiritual and emotional maturity of Prophet Ya'qub in facing extremely difficult life trials, and spiritual emotional release becomes the main pillar in Prophet Ya'qub's emotional regulation. This research emphasized that Qur'an consists of psychological values which is relevant to be implemented in modern life, especially in facing emotional pressure. These findings contribute significantly to the fields of interpretation and Qur'anic psychology, providing a holistic approach that integrates faith and knowledge in emotional management, promoting wisdom and balance.

**Keywords: Emotional Regulation, Prophet Ya'qub, Qur'anic Psychology**





## ملخص

أليفة عائشة ز (٢٠٢٥): عناصر كظم الغيظ في قصة نبي يعقوب (دراسة علم النفس القرآني)

هدف هذا البحث العلمي إلى دراسة عناصر كظم الغيظ في قصة نبي الله يعقوب الواردة في القرآن الكريم، كان هذا البحث مركزاً على سورة يوسف، باستخدام مدخل علم النفس القرآني. نبي الله يعقوب هو الأب الذي عانى من حزن عميق بسبب وفاة أبنائه، لكنه ظهر رصينا وكظم غيظه كظماً قوياً. لم يكتفِ نبي يعقوب بالصبر في هذه القصة، بل توكل إلى الله من كل أموره وأحى إيمانه وكان متفائلاً. هذا البحث باستخدام المدخل الوصفي بنوع البحث المكتبي (Library Research)، أسلوب تحليل المحتويات باستخدام التفسير المتعدد، مثل تفسير السعدي وأيسر التفاسير. تم التضمين بين المدخل النفسي القرآني ونظرية التنظيم الانفعالي لجيمس ج. جروس (James J. Gross) لتعرف استراتيجيات كظم الغيظ في سياق الآيات القرآنية. دلت نتائج البحث على أن نبي الله يعقوب قد طبق استراتيجيات التنظيم الانفعالي حتى انتجت الأفعال السلبية، مثل الصبر والرجاء إلى رحمة الله، والبكاء، وشكى إلى الله، والتركيز على الحلول، والتفاؤل، والتسامح، وكلها عكست على الإحسان الروحي والعاطفي لنبي يعقوب في مواجهة بلية الحياة الصعبة، وتصريف الغيظ روحياً هو الأسس الدعامة في كظم الغيظ لدى نبي يعقوب. أكد هذا البحث على أن القرآن يحتوي على القيم النفسية الملائمة حتى يمكن تطبيقها في الحياة الحديثة، خاصة في مواجهة الضغوط الغيظية. لا تقتصر هذه النتائج إثراء خزانة علم التفسير وعلم النفس القرآني، بل تقدم حلولاً تكاملية بين الإيمان والعلوم في تنظيم كظم الغيظ بحكمة.

الكلمات المفتاحية: كظم الغيظ، نبي يعقوب، علم النفس القرآني.







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## ABSTRAK

### **Aliffa Tun Aisyah Z (2025) : Unsur-unsur Pengendalian Emosi Pada Kisah Nabi Ya'qub (Suatu Studi Psikologi Qur'ani)**

Penelitian ini bertujuan untuk mengkaji unsur-unsur pengendalian emosi dalam kisah Nabi Ya'qub yang termuat dalam Al-Qur'an dan penelitian ini mengkhususkan pada Surah Yusuf, dengan pendekatan Psikologi Qur'ani. Nabi Ya'qub merupakan sosok ayah yang mengalami kehilangan mendalam atas putra-putranya, namun tetap menunjukkan keteguhan jiwa dan pengendalian emosi yang luar biasa. Dalam kisah ini, beliau tidak hanya bersabar, tetapi juga menyerahkan segala urusannya kepada Allah dan tetap menjaga keimanan serta optimisme. Penelitian ini merupakan penelitian kualitatif berbasis studi pustaka (*library research*), dengan teknik analisis isi dan menggunakan berbagai tafsir seperti Tafsir as-Sa'di, dan Tafsir al-Aisar. Pendekatan psikologi Qur'ani dikombinasikan dengan teori regulasi emosi James J. Gross untuk mengidentifikasi strategi pengelolaan emosi dalam konteks ayat-ayat tersebut. Hasil penelitian menunjukkan bahwa Nabi Ya'qub benar telah melakukan strategi regulasi emosi yang akhirnya menghasilkan aksi seperti sabar, tawakkal, harapan pada rahmat Allah, menangis, bercerita kepada Allah, fokus pada solusi, optimisme, dan pemaafan, yang semuanya mencerminkan kematangan spiritual dan emosional Nabi Ya'qub dalam menghadapi ujian hidup yang sangat berat dan penyaluran emosi secara spiritual menjadi pilar utama dalam pengendalian emosi Nabi Ya'qub. Penelitian ini menegaskan bahwa Al-Qur'an mengandung nilai-nilai psikologis yang relevan untuk diterapkan dalam kehidupan modern, khususnya dalam menghadapi tekanan emosional. Temuan ini tidak hanya memperkaya khazanah ilmu tafsir dan psikologi Qur'ani, tetapi juga menawarkan solusi yang integratif antara iman dan ilmu dalam mengelola emosi secara bijak.

**Kata kunci:** Pengendalian Emosi, Nabi Ya'qub, Psikologi Qur'ani

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## A. Background of the Study

The study of human beings consistently presents a compelling subject for scholarly inquiry. This is unsurprising, given the myriad developments and transformations within the world, many of which are intrinsically linked to human agency. Humans are widely regarded as the most perfect of creatures, endowed with rational faculties that govern both intellect and desires. It is through the exercise of reason that humanity has achieved significant advancements in science and the development of civilization.<sup>1</sup> One of the interesting discussions related to humans is the discussion of emotions. Daniel Goleman in the book *Emotional Intelligence* states that there are hundreds of emotions with their various combinations, variations, mutations, and nuances. He identifies eight main emotions, namely anger, sadness, fear, pleasure, love, surprise, irritation, and shame. These emotions are then classified into core or basic emotions, namely fear, anger, sadness, and joy.<sup>2</sup>

Emotions are a fundamental aspect of human life that affects various dimensions of life, including social interactions, mental health, and spirituality. The Qur'an provides a careful picture of the various emotions that humans feel, such as fear, anger, love, joy, antipathy, hatred, jealousy, desire, regret, shame, and hatred.<sup>3</sup> Effective emotional management is essential to achieve psychological and spiritual well-being.

According to James Gross, emotional regulation refers to the individual's capacity to manage and direct their emotional experiences. This ability constitutes

<sup>1</sup> Abdul Rahman Saleh dan Muhibb Abdul Wahab, *Psikologi Suatu Pengantar : Dalam Perspektif Islam* (Jakarta: Prenada Media, 2004), p. 61.

<sup>2</sup> Daniel Goleman, *Kecerdasan Emosional Terj. Hariono S. Imam* (Jakarta: Gramedia Pustaka Utama, 1997), p. 411.

<sup>3</sup> Muhammad Ustman Najati, *Psikologi Dalam Al-Quran : Terapi Qurani dalam Penyembuhan Gangguan Kejiwaan Terj. M Zaka Alfarisi* (Bandung: CV Pustaka Setia, 2005), p. 99.

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A key component of mental health therapy, as it helps individuals understand, accept, regulate, and express their emotions in a healthy and constructive manner. Emotional regulation does not imply suppressing or denying emotional responses such as pretending not to feel pain or discomfort. On the contrary, the habitual suppression of emotions may lead to harmful coping mechanisms or impulsive behaviors, as unresolved emotions often manifest in unhealthy ways when left unacknowledged.<sup>4</sup>

Emotional regulation is one of the important abilities in human life to face various tests and challenges. In the context of Islam, the Qur'an as the main book provides guidance to the truth, so that all problems have solutions in it. According to Hasbi Ash-Shidiqy, the Qur'an encompasses a wide range of meanings and essential values, containing within it profound wisdom and comprehensive legal principles.<sup>5</sup> Therefore, it can be concluded that the Qur'an, as the *Kalamullah* (Word of Allah), encompasses all forms of knowledge, including guidance on understanding and managing emotions.

The name Ya'qub is mentioned 16 times in the Qur'an, appearing across various surahs in contexts that highlight his significant role as a prophet, a father, and a spiritual exemplar. In Surah Al-Baqarah (2:132–133)<sup>6</sup>, he is portrayed as delivering a testament of faith to his children. Other mentions, such as in Al-Baqarah (2:136, 140)<sup>7</sup>, Āli 'Imrān (3:84)<sup>8</sup>, and An-Nisā' (4:163)<sup>9</sup>, position him within the lineage of major prophets who received divine revelation. Several verses also indicate that Ya'qub was a divine gift to Abraham, as seen in Al-An'ām (6:84)<sup>10</sup>, Hūd (11:71)<sup>11</sup>, and Maryam (19:49)<sup>12</sup>. In Surah Yūsuf (12:6, 38,

<sup>4</sup> Wahyu Nur Laili, 7 *Cara Mengendalikan Emosi Secara Psikologi*, <https://dosenpsikologi.com/cara-mengendalikan-emosi-secara-psikologi>, accessed on Friday, February 21, 2025, at 15.40 WIB.

<sup>5</sup> Hasbi Ash-Shidiqy, *Ilmu Al-Qur'an dan Tafsir* (Semarang: Pustaka Rizki Putra, 2009), p. 6–7.

<sup>6</sup> Departemen Agama RI, *Al-Qur'an dan Terjemahnya* (Bandung: PT Sygma Examedia Arkanleema, 2009), p. 20.

<sup>7</sup> *Ibid*, p. 21.

<sup>8</sup> *Ibid*, p. 61.

<sup>9</sup> *Ibid*, p. 104.

<sup>10</sup> *Ibid*, p. 138.

<sup>11</sup> *Ibid*, p. 229.

<sup>12</sup> *Ibid*, p. 308.



One of the most illustrative examples of emotional regulation in the Qur'an is found in the story of Prophet Ya'qub, which is described in the following verses.

“Ya’qub said, “Only yourselves look at the (bad) deeds. That is my patience. May Allah bring them all to me; Indeed, He is the All-Knowing, the All-Wise. And Ya’qub turned away from them and said, “O my sorrow for Yusuf,” and his eyes became white with sorrow, and he was one who restrained his anger (against his sons). They said, “By Allah, you always remember Yusuf, so that you may have a severe illness or be among those who perished.” (85). Ya'qub replied, “Verily, it is only to Allah that I complain of my distress and sorrow, and I know from Allah what you do not know.” (86) “O my children, go away, and seek news of Yusuf and his brothers, and do not despair of the grace of Allah. Indeed, there is no despair of Allah's mercy except the disbelievers.” (Q.S. Yusuf/ 12: 83-87)<sup>15</sup>

In this verse it can be seen that the story of the Prophet Ya'qub, as a father who lost his children, showed great determination and emotional regulation in the face of severe trials. Ibn Kathir in his commentary explains that the Prophet Ya'qub experienced deep sorrow due to the loss of his son, Yusuf, and then Bunyamin. However, he still showed great patience and did not blame the situation. The term *fasabrun jamil* (beautiful patience) in this verse indicates a

<sup>15</sup> *Ibid*, p. 245-246.

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level of patience that is without complaint or despair.<sup>16</sup> The Prophet Ya'qub experienced great sorrow which is expressed through this verse with the word **بشيء**, but he left all his affairs to Allah alone. In the Qur'an, it is narrated that the Prophet Adam acknowledged his transgression before Allah by declaring, "Our Lord, we have wronged ourselves"<sup>17</sup> Prophet Ayyub expressed the burden of his suffering due to illness, saying, "Indeed, adversity has touched me."<sup>18</sup> rophet Musa conveyed his sense of inadequacy and need, stating, "My Lord, indeed I am in need of whatever good You might send down to me"<sup>19</sup> Meanwhile, Prophet Ya'qub poured out his grief and sorrow to Allah, saying, "I only complain of my suffering and my grief to Allah". These expressions reflect the deeply human emotional experiences of the prophets, showing how they turned to Allah not only in obedience but also in moments of emotional vulnerability and distress."<sup>20</sup>

Compared to the narratives of other prophets, the story of Prophet Ya'qub holds a distinct uniqueness in that it vividly portrays deeply human emotional experiences, while remaining firmly grounded in unwavering faith and devotion to Allah.<sup>21</sup> While other prophets also expressed their complaints and supplications in times of hardship, Prophet Ya'qub did so not as a sign of ingratitude toward the trials he endured, but as a sincere expression of complete submission to his Lord. This element of emotional honesty coupled with spiritual resilience makes the story of Prophet Ya'qub particularly compelling and serves as the primary reason the researcher has chosen to focus on his narrative over those of other prophets. The story not only holds significant relevance within a religious framework but also offers valuable insights when examined through the lens of modern psychology.

<sup>16</sup> Al-Khalidi, Shalah Abdul Fattah, *Mudah Tafsir Ibnu Katsir; Shahih, Sistematis, Lengkap. Tafsir Ibnu Katsir Jilid 4* (Jakarta: Maghfirah Pustaka, 2017), p. 54-56.

<sup>17</sup> Departemen Agama RI, *Al-Qur'an dan Terjemahnya...*, p. 153.

<sup>18</sup> *Ibid*, p. 329.

<sup>19</sup> *Ibid*, p. 388.

<sup>20</sup> *Ibid*, p. 245.

<sup>21</sup> Mohsen Qaraati, *Tafsir Untuk Anak Muda (Surah Yusuf) Terj. Salman Nano* (Jakarta: Al-Huda Publishers, 2000), p. 219.

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The story of the Prophet Ya'qub gives a vivid picture of how one can remain patient, hopeful, and surrender to Allah in the midst of deep loss, whereas in a state of deep sorrow we will also encounter various moments of anger in life, anger at God, at others, to the things that cause the loss to occur.<sup>22</sup> However, the Prophet Ya'qub did not show such a thing at all, this is proof of his good emotional regulation. This becomes interesting to study further, especially when it is associated with concepts in modern psychology, such as emotion regulation and coping mechanisms.

Research on emotional regulation from the perspective of Qur'anic psychology particularly through the story of Prophet Ya'qub offers valuable opportunities to gain a deeper understanding of the relationship between the teachings of the Qur'an and psychological science. This study not only seeks to explore the Islamic values embedded in the Qur'anic narrative, but also aims to contribute to the discourse on how the concept of emotional regulation in Islam can be applied in everyday life. Accordingly, this research is expected to provide new insights that are relevant to the development of psychological studies grounded in Islamic values.

This study finds that the verses of the Qur'an offer comprehensive guidance for managing emotions, particularly through the narrative of Prophet Ya'qub as presented in Surah Yusuf. When properly understood and applied through a modern interpretative approach, these teachings can make a significant contribution to both mental health and spiritual well-being. Moreover, the research emphasizes the importance of integrating psychological concepts with Qur'anic interpretation in order to provide holistic and applicable solutions to emotional challenges in everyday life. Thus, this study not only enriches the scholarly discourse on Qur'anic interpretation, but also offers a fresh perspective that supports the development of faith-based mental health initiatives. It is on this basis that the present research adopts the title: **Elements of Emotional Regulation in the Story of Prophet Ya'qub (A Study of Qur'anic Psychology).**

<sup>22</sup> Paul Ekman, *Emotions Revealed; Understanding Face and Feelings* (London: Phoenix, 2003), p.146.



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## B. Definitions of Terms

The researcher considers it essential to define and clarify the key terms and phrases used in the title of this study in order to avoid prolonged debate, reduce potential misinterpretation, and facilitate a clearer understanding of the subject matter. This clarification is intended to provide contextual precision for the reader, thereby ensuring that the discussion throughout the thesis proceeds in a systematic and coherent manner. The following terms are thus defined as follows:

### 1. Emotional Regulation

Emotional regulation is an effort that focuses on regulating the apparent reaction to emotion-triggering stimuli, as well as diverting the emotional energy into a more beneficial and acceptable form of expression by the environment.<sup>23</sup> In the context of this research, the problem of emotional regulation by the Prophet Ya'qub will be examined, which has existed before modern medical science and psychology.<sup>24</sup>

### 2. The Story of Prophet Ya'qub

Prophet Ya'qub is one of the 25 Prophets and Apostles that we must believe in. The story of Prophet Ya'qub that will be studied in this study is contained in Surah Yusuf, where in this verse is described the form of emotional regulation carried out by the Prophet Ya'qub *'alaihissalam* when he lost his sons.

### 3. Qur'anic Psychology

Qur'anic psychology is an approach in psychology that comes from the teachings of the Qur'an and hadith in understanding and managing aspects of human psychology.<sup>25</sup> This approach emphasizes that emotional balance can be achieved through faith, worship, and obedience to God. In the context of this research, the qur'ani psychological approach serves to trace the relationship between the verses of the Qur'an specifically in surah Yusuf and modern psychology.

<sup>23</sup> E.B. Hurlock, *Perkembangan Anak Jilid 1* (Jakarta: Erlangga, 2007), p. 229.

<sup>24</sup> Muhammad Ustman Najati, *Psikologi Dalam Al-Quran...*, p. 177.

<sup>25</sup> Syed Muhammad Naquib Al-Attas, *Prolegomena to the Metaphysics of Islam* (Kuala Lumpur: ISTAC, 2001), p. 143-144.

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### **C. Problem Identification**

So based on the background of the above problem, the researcher identified the following problems:

- a. Humans have diverse emotions, as well as the Prophets.
- b. The Prophet's emotional management in facing various life tests.
- c. The Qur'an does not escape the discussion of emotional problems experienced by humans.
- d. The Qur'an and psychology are related in the discussion of emotions.

### **D. Scope and Limitations**

In this study, the scope of the research is limited to the elements of emotional regulation found specifically in the story of Prophet Ya'qub in Surah Yusuf. The discussion does not extend to other verses outside this narrative. The analysis will be conducted through selected classical and contemporary tafsir works, namely Tafsir as-Sa'di and Tafsir al-Aisar.

### **E. Statement of the Problem**

The problem statement of this study is as follows:

- a. What is the story of the Prophet Ya'qub narated in the Qur'an?
- b. What are the elements of emotional regulation in the story of the Prophet Ya'qub?

### **F. Aims and Benefits of the Research**

#### **1. Aims of the Research**

This research aims to:

- a. Analyze the elements of emotional regulation in the story of the Prophet Ya'qub as found in the Qur'an.
- b. Examine how emotional regulation in the story of Prophet Ya'qub can be related to the concept of Qur'anic psychology.
- c. Explain the relevance of the values of emotional regulation in the story of the Prophet Ya'qub to human life in the modern era, especially in dealing with emotional stress and life trials.

#### **2. Benefits of the Research**

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**Theoretically:**

- a. Contribute to the study of Qur'anic psychology, especially in understanding the concept of emotional regulation based on the Qur'an.
- b. Adding scientific treasures related to interpretation analysis and psychology in understanding the verses of the Qur'an.
- c. It is a reference for future research that wants to examine the psychological aspects of the Qur'anic stories.

**Practically:**

- a. Provide insight for individuals in managing emotions by emulating the story of the Prophet Ya'qub.
- b. It is a study material for educators and students in providing emotional regulation solutions based on Qur'anic values.
- c. Providing inspiration for the community in facing life's problems with patience and tawakkal as exemplified by the Prophet Ya'qub.

**G. Writing Systematics**

In accordance with the type of research that exists, the research systematics are as follows.

Chapter One as an introduction to the research. This chapter explains the background of the importance of studying emotional regulation in the perspective of Qur'anic psychology through the story of the Prophet Ya'qub. Furthermore, problem identification, scope and limitation, statement of the problem, aims and benefits of the research, and writing systematics is presented to provide an overview of the research flow.

Chapter Two discusses the theoretical foundations used in this study. This chapter also includes several literature reviews related to previous research.

Chapter Three outlines the research method. This research uses a qualitative method with a literature approach. Data sources include Surah Yusuf which discusses the story of the prophet Ya'qub and his commentary, as well as related literature. The data was analyzed with content analysis techniques to explore the elements of emotional regulation in the story of the Prophet Ya'qub.



Chapter Five presents the conclusions of the research as well as suggestions for further study.

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## CHAPTER II THEORETICAL STUDIES

### A. Theoretical Foundations

#### 1. Definition of Emotions

In everyday life, the word emotion is a word that is familiar to hear. But in reality, many misinterpret or even know nothing about this emotion. Daniel Goleman, a researcher for a book titled *Emotional Intelligence*, admitted that researchers still do not agree on emotions, which are considered primary emotions or even primary emotions do not actually exist. According to him, emotions refer to a characteristic feeling and thoughts, a biological and psychological state, and a series of tendencies to act.<sup>26</sup>

William James saw emotions as a typical response that arises when a person is confronted with a particular object around him, where each emotion carries a unique feeling. Meanwhile, Crow and Crow describe emotions as a changeable condition in a person. This state serves as a regulatory tool, both from within and from outside (the environment), which helps individuals in achieving a sense of security, well-being, and a more balanced life.<sup>27</sup>

According to Richard Lazarus, a professor who is very experienced in the study of emotion, he gave a definition also quoted from his predecessors, in which they agreed that emotion is a complex form of organism, involving a physical change of a broad character characterized by strong feelings and usually a drive towards a real form of behavior.<sup>28</sup>

According to Darwis Hude in his book *Emotions: Religious-Psychological Exploration of Human Emotions in the Qur'an*, from the various definitions he found, he defines emotions as a psycho-physiological phenomenon that causes

<sup>26</sup> Daniel Goleman, *Kecerdasan Emosional...*, p. 411.

<sup>27</sup> Alex Sobur, *Psikologi Umum* (Bandung: CV Pustaka Setia, 2016), p. 45.

<sup>28</sup> Richard S Lazarus, *Emotion and Adaptation* (Oxford: Oxford University Press, 1991),

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effects on perception, attitudes, and behaviors, as well as manifesting in certain forms of expression. Emotions can be felt psycho-physically because they are directly related to the soul and the body.<sup>29</sup>

One of the EQ organizational consultants and senior lecturer at Potchefstroom University J.P. Du Preez stated the accurate definition of emotions, he said that emotions are a reaction of the body to a certain situation, the nature and intensity of emotions are usually closely related to human cognitive activity (thinking) as a result of perception of the situation.<sup>30</sup>

Based on some of the definitions above, a definition can be drawn that emotions are complex psycho-physiological phenomena, including subjective experiences of feelings, biological and psychological changes, and the tendency to act in response to certain situations. Emotions are not only related to the internal state of the individual, but are also closely related to cognitive activities such as perceptions, attitudes, and behaviors that are manifested in real life. In addition, emotions involve a direct connection between mental and physical aspects, so that they can be felt thoroughly by the individual who experiences them.

## 2. Qur'anic Perspective of Emotion

The mention of the word emotion itself in the Qur'an is not found in a specific form of vocabulary that means emotions. However, it was found that there was a correlation between motives and emotions. Emotions will drive to an instinctive state like motives, they will direct behavior as fear emotions will encourage humans to present the instinct to run when encountering danger, angry emotions will encourage humans to defend or be hostile and also love emotions drive humans to what they love.<sup>31</sup>

Along with the presence of instincts from emotions, there are many verses that talk about emotional behavior problems displayed by humans in various

<sup>29</sup> M Darwis Hude, *Emosi: Penjelajahan Religio-Psikologis tentang Emosi Manusia di dalam Al-Qur'an* (Jakarta: Penerbit Erlangga, 2006), p. 18.

<sup>30</sup> Anthony Dio Martin, *Emotional Quality Management :Refleksi, Revisi dan Revitalisasi Hidup Melalui Kekuatan Emosi* (Jakarta: HR Excellency, 2003), p. 90.

<sup>31</sup> Muhammad Ustman Najati, *Psikologi Dalam Al-Quran...*, p. 99.



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life events. The verses of the Qur'an that express emotions are described directly with the events that occur such as descriptions of happy, sad, angry, fear, hate, surprise, and other conditions that describe conditions that adjust to the events experienced in the verse. In each verse there are also implied messages in it.<sup>32</sup>

To further deepen this understanding, here are some of the emotions described in the Qur'an through events.

#### a. Fear

In the Qur'an, the emotion of fear is defined as a condition in the form of a sharp disturbance that can affect all individuals. The Qur'an gives an overview of this disturbance in the form of a great shock that shakes humans very violently, resulting in the loss of human thinking ability and self-regulation.<sup>33</sup>

إِذْ جَاءُوكُم مِّنْ فَوْقِكُمْ وَمِنْ أَسْفَلَ مِنكُمْ وَإِذْ زَاغَتِ الْأَبْصَارُ وَبَلَغَتِ الْقُلُوبُ الْحَنَاجِرَ وَتَظُنُّونَ بِاللَّهِ الظُّنُونُ (١٠) هُنَالِكَ ابْتُلِيَ الْمُؤْمِنُونَ وَزُلْزِلُوا زِلْزَالًا شَدِيدًا (١١)

That is to say, when they come to you from above and from below you, and when your sight and heart are no longer fixed and your heart rises up to your throat and you think of Allah with all kinds of preconceptions. (10) That is where the believers are tested and shaken (their hearts) with a great shock (11) (Q.S Al-Ahzab/ 33:10-11)<sup>34</sup>

#### b. Angry

Anger is the most recognizable emotion and is often mentioned in various daily conversations, even anger has been consciously interpreted unconsciously by humans as 'emotions'. Many behaviors accompany angry emotions, ranging from simple ones such as being silent to threatening. There is no standard stipulation of how and why angry emotions can occur, because it is possible that an event produces an angry emotional reaction but at other times a similar event does not produce similar emotions. But not

<sup>32</sup> M Darwis Hude, *Emosi: Penjelajahan Religio-Psikologis...*, p. 19.

<sup>33</sup> Muhammad Ustman Najati, *Psikologi Dalam Al-Quran...*, p. 101.

<sup>34</sup> Departemen Agama RI, *Al-Qur'an dan Terjemahnya...*, p. 419.

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with the wrath of Allah. God's wrath is constant, that is, wrath on everything that leads to evil.<sup>35</sup>

وَالَّذِينَ كَفَرُوا بِرَبِّهِمْ عَذَابُ جَهَنَّمَ وَبِئْسَ الْمَصِيرُ (٦) إِذَا أُلْقُوا فِيهَا سَمِعُوا لَهَا شَهِيقًا وَهِيَ تَفُورُ (٧) تَكَادُ تَمَيِّزُ مِنَ الْغَيْظِ كُلَّمَا أُلْقِيَ فِيهَا فَوْجٌ سَأَلَهُمْ خَزَنَتُهَا أَلَمْ يَأْتِكُمْ نَذِيرٌ (٨)

And those who disbelieve in their Lord will receive the punishment of Hell. And that's as bad as the place to come back. (6) When they were thrown into it, they heard the terrible voice of Hell, and the Hell was bubbling, and it was almost torn apart in anger. (7) Whenever a group of disbelievers is thrown into it, the guardians ask them, "Has there never come to you (in the world) a warner?" (8) (Q.S Al-Mulk/67: 6-8)<sup>36</sup>

c. Love

Love plays a very important role in human life. Love is the foundation of married life, family formation and the maintenance of offspring. Love is the basis of affection between humans and the formation of friendship relationships. Love is a close bond that connects man with his God, which causes him to obey His commandments and to stay away from His prohibitions.<sup>37</sup>

وَاعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا وَاذْكُرُوا نِعْمَتَ اللَّهِ عَلَيْكُمْ إِذْ كُنْتُمْ أَعْدَاءً فَأَلَّفَ بَيْنَ قُلُوبِكُمْ فَأَصْبَحْتُمْ بِنِعْمَتِهِ إِخْوَانًا وَكُنْتُمْ عَلَى شَفَا حُفْرَةٍ مِنَ النَّارِ فَأَنْقَذَكُمْ مِنْهَا كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ لَعَلَّكُمْ تَهْتَدُونَ (١٠٣)

And hold fast to the ropes of Allah, and do not be scattered, and remember Allah's favor to you when you were enemies, so Allah tamed the anger of your hearts, and by the favor of Allah you became brothers, and you were on the edge of the abyss, and Allah saved you from it. Thus Allah explains His verses to you, so that you may be guided. (Q.S Ali Imran/3: 103)<sup>38</sup>

<sup>35</sup> M Darwis Hude, *Emosi: Penjelajahan Religio-Psikologis...*, p. 162-163.

<sup>36</sup> Departemen Agama RI, *Al-Qur'an dan Terjemahnya...*, p. 562.

<sup>37</sup> Muhammad Ustman Najati, *Psikologi Dalam Al-Quran...*, p. 120.

<sup>38</sup> Departemen Agama RI, *Al-Qur'an dan Terjemahnya...*, p. 63.

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## d. Happy/ Happy

True happiness is not just about living a life full of enjoyment or being free from problems, but about the ability of the heart to remain calm, grateful, and find meaning in every situation, both joyful and sad. God shows His love not only through happiness and grace, but also through trials and suffering. The coming calamity is not a sign that God is abandoning us, but part of His care so that we grow and develop into more mature individuals. In fact, people who have never faced difficulties often do not reach full maturity. Therefore, it is important to believe that God's goodness always outweighs every test given, and that His love never stops flowing.<sup>39</sup>

وَلَقَدْ أَذَقْنَا الْإِنْسَانَ مِنَّا رَحْمَةً ثُمَّ نَزَعْنَاهَا مِنْهُ إِنَّهُ لَكَفُورٌ (٩) وَلَقَدْ أَذَقْنَاهُ نِعْمَاءَ بَعْدَ ضِرَاءٍ مُّسْتَهٍ لِّيقُولَنَّ ذَهَبَ السَّيِّئَاتِ عَنِّي إِنَّهُ لَفَرِحَ فَخُورٌ (١٠)

And if We feel a blessing from Us on a man, and We take it away from him, he will surely become hopeless and ungrateful (9) And if We had felt happiness for him after the calamity that befell him, he would have said, "The calamities have been taken away from me," indeed he would have been very happy and proud. (10) (Q.S Hud/11:9-10)<sup>40</sup>

## e. Hate

Hate is one of the basic forms of human emotions that is contrary to love. These emotions usually appear as negative responses to a person, object, situation, or action that is perceived as unpleasant, irritating, disgusting, or even emotionally hurtful. Feelings of resentment are often accompanied by strong rejection, deep dislike, and a desire to distance or disconnect from the source that triggers those emotions. In many cases, resentment can develop from inner wounds, disappointments, or unresolved negative experiences, thus becoming complex and potentially damaging emotions if not managed properly.<sup>41</sup>

<sup>39</sup> Kasmuri Selamat, *Terapi Sufistik: Bahagia Bersama Allah* (Bandung: Oman Publishing, 2019), p. 126.

<sup>40</sup> Departemen Agama RI, *Al-Qur'an dan Terjemahnya*..., p. 222.

<sup>41</sup> Muhammad Ustman Najati, *Psikologi Dalam Al-Quran*..., p. 143.



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كُتِبَ عَلَيْكُمُ الْقِتَالُ وَهُوَ كُرْهُ لَكُمْ وَعَسَى أَنْ تَكْرَهُوا شَيْئًا وَهُوَ خَيْرٌ لَكُمْ وَعَسَى أَنْ تُحِبُّوا شَيْئًا وَهُوَ شَرٌّ لَكُمْ وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ (٢١٦)

It is obligatory on you to fight, even though fighting is something you hate. You may hate something, but it is very good for you; And it may be that you like something, but it is very bad for you. Allah knows, but you do not know. (Q.S Al-Baqarah/2: 216)<sup>42</sup>

f. Jealous

Jealousy is an emotion that usually arises when a person feels that their loved one is actually giving attention or affection to others. One form of jealousy that often occurs in daily life is between siblings. This feeling arises when one of them feels that the parent (either one or both) loves or prioritizes his or her sibling more than himself. The Qur'an describes this form of jealousy in the story of the Prophet Yusuf, where his brothers were jealous of the greater affection and attention of their father, the Prophet Ya'qub was directed towards Yusuf and his youngest brother.<sup>43</sup>

إِذْ قَالُوا لِيُوسُفُ وَأَخُوهُ أَحَبُّ إِلَيْنَا مِنْ أَبَانَا وَنَحْنُ عُصْبَةٌ إِنَّ أَبَانَا لَفِي ضَلَالٍ مُبِينٍ (٨)  
اقتلوا يوسفَ أوِ اطرحوه أرضًا يخلُ لكم وجهُ أبيكم وتكونوا مِن بَعْدِهِ قَوْمًا صَالِحِينَ (٩) (Q.S Yusuf/12:8-9)<sup>44</sup>

When they said, "Indeed, Yusuf and his brother (Bunjamin) are loved more by our father than by ourselves, whereas we are one (strong) group. Indeed our father is in a real mistake. (8) Kill Yusuf or throw him into an unknown region, so that your father's attention may be on you. And after that, be good people." (9) (Q.S Yusuf/12:8-9)<sup>44</sup>

g. Hasad

Hasad is a feeling of envy that is accompanied by hatred for the blessings or gifts that Allah gives to others, with the desire that the blessing

<sup>42</sup> Departemen Agama RI, *Al-Qur'an dan Terjemahnya*..., p. 34.

<sup>43</sup> Muhammad Ustman Najati, *Psikologi Dalam Al-Quran*..., p. 147.

<sup>44</sup> Departemen Agama RI, *Al-Qur'an dan Terjemahnya*..., p. 236.

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be lost from that person. This feeling is not just displeasure, but it also contains the hope that others will no longer have that advantage. Hasad is so destructive, that it is said that it can remove the reward of one's kindness, just as a fire burns and scorches dry wood (destroys without a trace).<sup>45</sup>

وَمِنْ شَرِّ حَاسِدٍ إِذَا حَسَدَ (٥)

And from the evil of the envious person when he is envious. (Q.S Al-Falaq/113: 5)<sup>46</sup>

#### h. Sad

Sadness is the opposite of feeling happy or happy. This feeling arises when a person experiences a loss, whether it is the loss of a loved one, a valuable object, a calamity, or failing to achieve something that is considered important in his or her life. For example, parents will feel very sad when their children are away from home, experiencing distractions, or dealing with painful things. The Qur'an gives a clear picture of this emotion through the story of the mother of the Prophet Musa who felt deep sorrow when she had to release her baby into the river to save him. Likewise, the Prophet Ya'qub dissolved in grief when he lost the son he loved very much, namely Yusuf.<sup>47</sup>

وَتَوَلَّى عَنْهُمْ وَقَالَ يَا أَسْفَىٰ عَلَىٰ يُوسُفَ وَأَبْيَضْتُ عَيْنَاهُ مِنَ الْحُزَنِ فَهُوَ كَظِيمٌ (٨٤) قَالُوا تَاللَّهِ تَفْتَأُ تَذْكُرُ يُوسُفَ حَتَّىٰ تَكُونَ حَرَضًا أَوْ تَكُونَ مِنَ الْهَالِكِينَ (٨٥) قَالَ إِنَّمَا أَشْكُو بَثِّي وَحُزْنِي إِلَى اللَّهِ وَأَعْلَمُ مِنَ اللَّهِ مَا لَا تَعْلَمُونَ (٨٦)

And Ya'qub turned away from them and said, "O my sorrow for Yusuf," and his eyes became white with sorrow, and he was one who restrained his anger (against his sons) (84). They said, "By Allah, you always remember Yusuf, so that you may have a severe illness or be among those who perished."

<sup>45</sup> Satria Rakhmatullah, "HASAD DALAM SURAH AL-FALAQ (Studi Analisis Teks dan Konteks Serta Maknanya Untuk Kekinian)", *Skripsi*, Palembang: UIN Raden Fatah Palembang, 2022, p. 22.

<sup>46</sup> Departemen Agama RI, *Al-Qur'an dan Terjemahnya*..., p. 604.

<sup>47</sup> Muhammad Ustman Najati, *Psikologi Dalam Al-Quran*..., p. 153.

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(85). Ya'qub replied, "Verily, it is only to Allah that I complain of my distress and sorrow, and I know from Allah what you do not know." (86) (Q.S. Yusuf/12: 84-86)<sup>48</sup>

i. Regret

A person's sense of remorse and ability to reproach himself for wrong actions are important elements in the formation of character and personality. This is also a strong encouragement for a person to abandon bad deeds and sins that can trigger guilt in the future. It is in this context that Allah جل جلاله perpetuates the importance of the role of regret by swearing by *an-nafsul lawwāmah* (the soul that likes to reproach oneself) as a form of appreciation for moral awareness that leads people away from disobedience and forms better behavior.<sup>49</sup>

لَا أُقْسِمُ بِيَوْمِ الْقِيَامَةِ (١) وَلَا أُقْسِمُ بِالنَّفْسِ اللَّوَّامَةِ (٢)

I swear by the Day of Resurrection, (1) and I swear by a soul that is deeply sorry (itself). (2) (Q.S Al-Qiyamah/75: 1-2)<sup>50</sup>

j. Ashamed

Shame is a complex emotion, consisting of elements of doubt and fear. A person experiences shame when he or she feels afraid that others may witness something that could make him or feel embarrassed or criticized. Shame is considered a commendable trait because it encourages a person to avoid despicable or immoral acts.<sup>51</sup> The Qur'an also alludes to the emotion of shame in the story of the Prophet Musa, who fled from Pharaoh, sought refuge in the land of Madyan, and helped two young women by fetching water for them at a well. One of the women then came to Musa in embarrassment, inviting him to see his father in return for his help in fetching water.

<sup>48</sup> Departemen Agama RI, *Al-Qur'an dan Terjemahnya*..., p. 245.

<sup>49</sup> Muhammad Ustman Najati, *Psikologi Dalam Al-Quran*..., p. 158.

<sup>50</sup> Departemen Agama RI, *Al-Qur'an dan Terjemahnya*..., p. 577.

<sup>51</sup> Muhammad Ustman Najati, *Psikologi Dalam Al-Quran*..., p. 162.



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فَجَاءَتْهُ إِحْدَاهُمَا تَمْشِي عَلَى اسْتِحْيَاءٍ قَالَتْ إِنَّ أَبِي يَدْعُوكَ لِيَجْزِيَكَ أَجْرَ مَا سَقَيْتَ لَنَا فَلَمَّا جَاءَهُ وَقَصَّ عَلَيْهِ الْقَصَصَ قَالَ لَا تَخَفْ نَجَوْتَ مِنَ الْقَوْمِ الظَّالِمِينَ (٢٥)

Then one of the two women came to Musa in a shy walk. He said, "Indeed, my father invited you to repay us for giving us (cattle) a drink." So when Musa came to his father and told him his story, he said, "Do not be afraid. You have been saved from the unrighteous." (QS. Al-Qashash/28:25)<sup>52</sup>

#### k. Dishonor

Dishonor is a feeling of shame accompanied by feelings of triviality, reproach, shame and reproach. Humiliation causes a person who feels it to feel inferior, more despicable and less important. The depiction of this feeling in the Qur'an is shown by verses that explain the humiliation felt by the polytheists and hypocrites.<sup>53</sup>

وَمَنْ أَظْلَمُ مِمَّنْ مَنَعَ مَسَاجِدَ اللَّهِ أَنْ يُذْكَرَ فِيهَا اسْمُهُ وَسَعَىٰ فِي خَرَابِهَا ۚ أُولَٰئِكَ مَا كُنْ لَكُمْ أَنْ لَهُمْ أَنْ يَدْخُلُوهَا إِلَّا خَائِفِينَ ۚ لَهُمْ فِي الدُّنْيَا خِزْيٌ وَلَهُمْ فِي الْآخِرَةِ عَذَابٌ عَظِيمٌ (١١٤)

And who is more persecuted than the one who obstructs the mention of the name of Allah in His mosques, and seeks to tear it down? They should not enter it (the mosque of Allah) except with fear (of Allah). Those in this world will be humiliated, and in the Hereafter they will be severely punished. (Q.S. Al-Baqarah/2: 114)<sup>54</sup>

#### l. Arrogant

Arrogant is a complex form of emotion. In daily life, this phenomenon is often seen in some individuals who display the behavior of feeling superior to others. Arrogance is usually accompanied by excessive pride in oneself, and is reflected in arrogance, arrogance, and contempt for others. For some people, arrogance can even be part of a character that stands out in their personality. The Qur'an firmly condemns the behavior of takabur, feeling haughty, and demeaning to others. Excessive pride in oneself has

<sup>52</sup> Departemen Agama RI, *Al-Qur'an dan Terjemahnya*..., p. 388.

<sup>53</sup> Muhammad Ustman Najati, *Psikologi Dalam Al-Quran*..., p. 163.

<sup>54</sup> Departemen Agama RI, *Al-Qur'an dan Terjemahnya*..., p. 18.

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the potential to cause a contemptuous attitude in social interactions and close oneself to the truth. In a number of verses, the Qur'an strongly criticizes the arrogance of polytheists and hypocrites who are reluctant to accept the truth because of their inherent infidelity.<sup>55</sup>

وَإِذَا قِيلَ لَهُمْ تَعَالَوْا يَسْتَغْفِرْ لَكُمْ رَسُولُ اللَّهِ لَوَّاْ رُءُوسَهُمْ وَرَأَيْتَهُمْ يَصُدُّونَ وَهُمْ مُسْتَكْبِرُونَ (٥)

And when it is said to them, "Come, that the Messenger of Allah may ask forgiveness for you," they throw away their faces and you see them turning away, while they are arrogant. (Q.S. Al-Munafiqun/63:5)<sup>56</sup>

### 3. The Theory of Emotional Regulation

In this study, researchers only focused on one theory, namely James J Gross's theory. According to him, emotion regulation is a process by which individuals affect the emotions they have, when they arise, and how they are experienced and expressed. Emotion regulation includes the ability to increase, maintain, or decrease the intensity of emotions in order to achieve a specific goal.<sup>57</sup>

James J. Gross developed the Process Model of Emotion Regulation, which explains that the regulation of emotions can occur at various points in the process of emotion formation. The model includes five main strategies:<sup>58</sup>

- 1) Situation Selection: Taking action to approach or avoid a certain situation based on the emotional expectation that will arise.
- 2) Situation Modification: An attempt to change an external situation to reduce its emotional impact.
- 3) Attentional Deployment: Shifting the focus of attention to minimize emotional impacts, such as through distractions.

<sup>55</sup> Muhammad Ustman Najati, *Psikologi Dalam Al-Qur'an...*, p. 164-165.

<sup>56</sup> Departemen Agama RI, *Al-Qur'an dan Terjemahnya...*, p. 555.

<sup>57</sup> James J. Gross and Ross A. Thompson, *Handbook of Emotion Regulation* (New York: Guilford Press, 2007), p. 7-8.

<sup>58</sup> *Ibid.*, p. 10-15

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- 4) Cognitive Change: Changing the perspective or interpretation of an event, for example by reappraisal.
- 5) Response Modulation: Regulates emotional responses after emotions arise, such as calming down or holding back facial expressions.

The first four strategies are called antecedent-focused, because they are done before the emotion fully appears, while the fifth is response-focused, because it is done after the emotion is formed.<sup>59</sup> Petrova and Gross expand on this concept by explaining that the regulation of emotions involves two systems of assessment: a first-level valuation that generates emotions, and a second-level valuation that assesses whether the emotion is worth changing.<sup>60</sup>

The model also describes the four stages of emotion regulation:<sup>61</sup>

- 1) Identification: Being aware of the gap between current emotions and desired emotions.
- 2) Selection: Choosing an appropriate strategy.
- 3) Implementation: Execute the chosen strategy.
- 4) Monitoring: Evaluate and adjust strategies if necessary.

Based on this theory, the researcher conducted research related to the regulatory model that had been initiated by Gross, then related it to the views of the Qur'an to answer the formulation of the problem in this study.

## B. Relevant Studies

Research on emotional regulation in the perspective of the Qur'an and psychology has been carried out by various researchers, both in the form of theses, dissertations, theses and journal articles. Some of them are closely related to the focus of this research, namely the regulation of emotions in the story of the Prophet Ya'qub in Surah Yusuf. Therefore, this section will outline some relevant

<sup>59</sup> *Ibid.*, p. 10.

<sup>60</sup> Kate Petrova and James J. Gross, *Emotion Regulation in Self and Others*, in *Emotion Regulation*, ed by James J. Gross (Cambridge University Press, 2023), p. 38.

<sup>61</sup> *Ibid.*, p. 41-45.



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previous studies, which will then be a foothold to distinguish the direction and contribution of this research.

First, Maria Qibtiyah's thesis entitled "Emosi dalam Perspektif Al-Qur'an" is one of the initial sources that has its own attraction. Mary described emotions as a side of God's grace given to humans, but they must be regulated so as not to have negative effects. In his thesis, he explained that a believer is taught to be patient, to hold anger, and not to linger in sadness. This study provides an overview of the concept of emotion in the Qur'an, although it has not focused on specific figures.<sup>62</sup> The similarity of this research with the researcher is in the similarity of the discussion of the object, which is the same as discussing emotions in the view of the Qur'an, but in this study the scope is still too broad so that that is what distinguishes the researcher's research from this research.

Second, Alim Sofiyan's thesis entitled "Manajemen Emosi dalam Al-Qur'an (Kajian Surat Yusuf)" is one of the literature studies that is quite close to the researcher's research theme. In his research, Alim elaborated on how emotions in the Surat Yusuf appeared and were responded to by the figures, including the Prophet Ya'qub. He said that dzikrullah, forgiveness, patience and acceptance are the main ways to deal with emotional turmoil.<sup>63</sup> Alim's thesis has a similar approach to the researcher's research, but in his research, it is only described in general terms about the verses about emotion management in the letter of Yusuf, while the researcher's is focused on finding elements of emotional regulation in the story of the prophet Ya'qub.

Third, the thesis written by Ririn Febrianty Salka, which raises another character, Maryam, with the title "Pengendalian Emosi dalam Al-Qur'an (Analisis Kisah Maryam binti 'Imrān)". The researcher highlighted various emotional turmoil such as fear, shame, and sadness experienced by Maryam, then associated with emotional regulation strategies such as dhikr, relaxation, and positive

<sup>62</sup> Maria Qibtiyah, "Emosi dalam Perspektif Al-Qur'an", *Skripsi*, Jakarta: Universitas PTIQ Jakarta, 2023

<sup>63</sup> Alim Sofyan, "Manajemen Emosi dalam Al-Qur'an (Kajian Surat Yusuf)", *Skripsi*, Lampung: UIN Raden Intan Lampung, 2017.

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thinking.<sup>64</sup> This study has similarities related to the discussion of emotion regulation but with different figures, so this research is included in the discussion of the previous study because of the similarities and differences mentioned earlier.

Fourth, Nilam Cahya's thesis entitled "Pengendalian Nafsu Ammarah Bissu' dalam Kisah Nabi Yusuf" also presents an interesting perspective, especially on the impulses of anger and orgasm that appear in the story of Zulaikha and Yusuf. He emphasized that self-regulation and the cultivation of *iffah* (self-esteem and honor) are the main bulwarks in dealing with negative emotions.<sup>65</sup> This research has a different focus on the story from the researcher's research, but it opens up a new treasure for the researcher that it turns out that in *surah Yusuf* there are various kinds of stories of self-regulation and emotions.

Fifth, a thesis from Risfha Faradhilla Shafyra entitled "Penafsiran Kisah Nabi Ayyub Ditinjau dari Aspek Psikologi". In his writings, he explained that Prophet Ayyub's patience in the face of severe tests, both physical and emotional, was a clear example of extraordinary emotional regulation. In his research, it was stated that there were two strategies of the prophet Ya'qub when viewed in terms of psychological aspects, which focused on solutions and focused on regulating emotions to avoid stress.<sup>66</sup> This research also has a research focus that is almost similar to the researcher's research, which is only distinguished from the character, in this study the Prophet Ayyub is told very hard in the test, and it is also relevant to the story of the Prophet Ya'qub which will be discussed in the researcher's research.

Sixth, Mila Nida Subandi's thesis entitled "Model Pengendalian Emosi dalam Al-Qur'an (Analisis Praktik Para Nabi)" presents a view of various models of emotional regulation carried out by the Prophets. In her writing, Mila analyzes the stories of twenty-four Prophets whose stories are in the Qur'an, fifteen of which are often mentioned, as well as the rest that are less often mentioned. But

<sup>64</sup> Ririn Febrianty Salka, "Pengendalian Emosi dalam Al-Qur'an (Analisis Kisah Maryam binti 'Imrān)", *Skripsi*, Jakarta: UIN Syarif Hidayatullah Jakarta, 2022.

<sup>65</sup> Nilam Cahaya, "Pengendalian Nafsu Ammarah Bissu' dalam Kisah Nabi Yusuf", *Skripsi*, Pekanbaru: UIN Sultan Syarif Kasim Riau, 2023.

<sup>66</sup> Risfha Faradhilla Shafyra, "Penafsiran Kisah Nabi Ayyub Ditinjau dari Aspek Psikologi", *Skripsi*, Jakarta: UIN Syarif Hidayatullah Jakarta, 2024.

from all of that, Mila only took three prophets whose stories contained emotions, namely the Prophet Ya'qub, the Prophet Musa, and the Prophet Yunus. From the three Prophets, Mila also concluded that there are three models of regulation from the stories of the Prophets, namely diversion, regression and coping.<sup>67</sup> This research with the researcher's research has almost a similar focus as well, where in his research he focuses on regulationling emotions along with the stories of the Prophets while the researcher's research is only focused on the story of one Prophet which will be discussed in more depth along with several interpretations of Qur'anic verses.

Seventh, in addition to taking the source of previous studies from the thesis, the researcher also found several journal articles that added depth in understanding emotions according to the Qur'an. An even more focused article was written by Iffaty Zamimah and Dinda Aulia Putri. They studied QS. Yusuf verse 86 from the point of view of psychology with the title "Manajemen Emosi Sedih Menurut Al-Qur'an" (Kajian Tafsir Q.S Yusuf: 86 dengan Pendekatan Psikologi)". The researcher found that this study is very relevant to the researcher's research focus, because it directly discusses the attitude of the Prophet Ya'qub when experiencing deep sadness. They concluded that the Prophet Ya'qub channeled his emotions through beautiful patience (*sabrun jamil*), prayer, and giving solutive direction to his children. Methods such as displacement and coping also appear in their discussions.<sup>68</sup> This research is indeed very close to the researcher's research, but it is different in the main study, their research only focuses on sad emotions, while the researcher's research focuses on the elements of emotional regulation in the same surah but on more diverse verses about the story of the prophet Ya'qub in the surah Yusuf.

Eighth, an article from Zulkarnain in the journal Tarbawy, entitled “Emosional: Tinjauan Al-Qur’an dan Relevansinya dalam Pendidikan”. In the

<sup>67</sup> Mila Nida Subandi, “Model Pengendalian Emosi dalam Al-Qur’an (Analisis Praktik Para Nabi)”, *Skripsi*, Jakarta: UIN Syarif Hidayatullah Jakarta, 2023.

<sup>68</sup> Ifatty Zamimah dan Dinda Aulia Putri, “Manajemen Emosi Sedih Menurut Al-Qur’an” (Kajian Tafsir Q.S Yusuf:86 dengan Pendekatan Psikologi), *QOF: Jurnal Studi Al-Qur’an dan Tafsir* VOL. 5 No. 2 Tahun 2021.

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article, Zulkarnain explained that human emotions such as anger, fear, and sadness are normal, but the Qur'an provides guidance so that emotions can be managed properly. Unregulationled emotions can be destructive, while properly directed emotions can be a motivation to do good. So according to Zulkarnain, an emotional approach in education or learning is in line with the creation of intellectual development.<sup>69</sup> This research has a discussion similar to the researcher's research, which is the same in terms of discussing emotions and their management, but this research brings a different focus in the realm of education, while the researcher's research focuses on the story of the Prophet and the interpretation of Qur'anic verses accompanied by a psychological review.

Ninth, an article written by Miftahul Ulya, Nurliana and Sukiyat with the title "Pengelolaan dan Pengendalian Emosi Negatif Perspektif Al-Qur'an". They explained that there are two emotions that can have a negative influence, namely anger and fear. Negative emotions are not present to be suppressed, but to be directed to constructive things. One of the most effective ways to overcome it is to maintain emotional stability so that it will have an impact on good behavior and behavior.<sup>70</sup> Their research has similarities in the discussion of regulationling emotions and bringing the perspective of the Qur'an, but it has a different focus, namely on the discussion of regulationling negative emotions only and the focus of this research is not limited to negative emotions only, but all emotions contained in the story of the Prophet Ya'qub in surah Yusuf.

Tenth, the writings of Zatil Iesmah, Abdul Wahid and Nuraini entitled "Problematika Emosi Manusia dalam Perspektif Al-Qur'an" is a review of the last previous study that the researcher used as a reference. This article raises the concept of spiritual therapy in Islam through the Quranic approach. Honing patience, accepting reality and shifting the focus to remembering Allah are the solutions presented in this study.<sup>71</sup> This research also has similarities with the

<sup>69</sup> Zulkarnain, "Emosional: Tinjauan Al-Qur'an dan Relevansinya dalam Pendidikan", *Tarbawiy: Jurnal Pendidikan Islam* Vol. 5 No. 2 Tahun 2018.

<sup>70</sup> Miftahul Ulya, Nurliana, Sukiyat, "Pengelolaan dan Pengendalian Emosi Negatif Perspektif Al-Qur'an", *El-'Umdah* Vol. 4 No. 2 Tahun 2021.

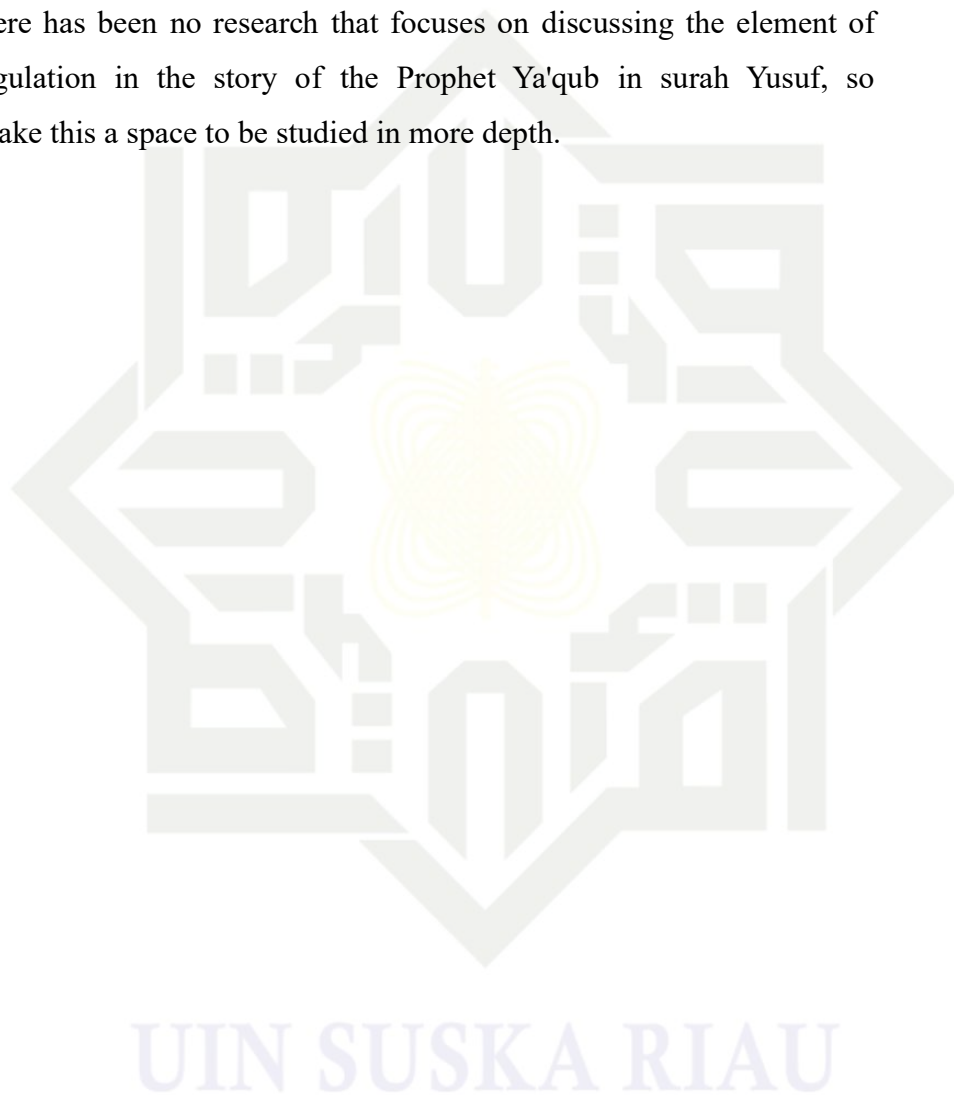
<sup>71</sup> Zatil Iesmah, Abdul Wahid dan Nuraini, "Problematika Emosi Manusia dalam Perspektif Al-Qur'an", *Skripsi*, Aceh: UIN Ar-Raniry Banda Aceh, 2021.

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researcher's research but is differentiated again in the focus of the discussion, this research is too general to discuss human emotional problems, while the researcher's research has a more specialized focus on one figure, namely the Prophet Ya'qub.

In all previous studies that have been summarized by researchers, it was found that there has been no research that focuses on discussing the element of emotional regulation in the story of the Prophet Ya'qub in surah Yusuf, so researchers make this a space to be studied in more depth.



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## A. Types of Research

This type of research includes one of the literature studies (Library Research), which is research that conducts investigations from various sources and through works in the library.<sup>72</sup> This research was carried out by the process of reading, analyzing, and reviewing various literature that supports this research. When viewed in terms of objectives, this type of research is applied research that is focused on obtaining information that can be used in solving a problem.<sup>73</sup> And the problem in this study is in the element of emotional regulation in the story of the Prophet Ya'qub in Qur'an.

## B. Research Approach

In order to obtain relevant results as expected, a qualitative-descriptive research approach method will be used in this study. In this approach, the data collected is generally in the form of narratives or text, not numbers. This is because the meaning that is to be explored in research like this is more in-depth and contextual. Numbers are considered not enough to describe a person's experience or feelings as a whole.<sup>74</sup>

## C. Subject of the Research

In a tafsir study, it is understood that there will be two important subjects, namely the existence of Qur'anic verses or the existence of Qur'anic interpretation. The subject of research is the entire element in a research that is the core or subject matter that will be researched or answered in the research process. This subject will be the main focus to be researched and analyzed more deeply in order to find answers or a more comprehensive understanding of the problems that will

<sup>72</sup> Jani Arni, *Metode Penelitian Tafsir* (Pekanbaru: Pustaka Riau, 2013), p. 12.

<sup>73</sup> Mardalis, *Metode Penelitian: Suatu Pendekatan Proposal* (Jakarta: Bumi Aksara, 2010), p. 27-28.

<sup>74</sup> J. R. Raco, *Metode Penelitian Kualitatif: Jenis, Karakteristik dan Keunggulannya* (Jakarta: PT Grasindo, 2010), p. 60.



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be raised in this study.<sup>75</sup> This study focuses on the verses in Surah Yusuf that narrate the story of Prophet Ya'qub. These verses were identified through a direct reading of the Qur'an, as well as a review of relevant scholarly literature on the life and experiences of the Prophet, with details of the story in verses: 4, 5, 6, 11, 12, 13, 17, 18, 63, 64, 65, 66, 67, 83, 84, 85, 86, 87, 94, 96, 97 and 98.

**Table 1 Research Subject**

No.	The Quoted Verse	Verse	Sentence Description
1.	إِذْ قَالَ يُوسُفُ لِأَبِيهِ يَا أَبَتِ إِنِّي رَأَيْتُ أَحَدَ عَشَرَ كَوْكَبًا وَالشَّمْسَ وَالْقَمَرَ رَأَيْتُهُمْ لِي سَاجِدِينَ	4	Yusuf told his father about his dream, this was the beginning of an emotional relationship that began the story of the prophet Ya'qub
2.	قَالَ يَا بُنَيَّ لَا تَقْصُصْ رُؤْيَاكَ عَلَى إِخْوَتِكَ فَيَكِيدُوا لَكَ كَيْدًا إِنَّ الشَّيْطَانَ لِلْإِنْسَانِ عَدُوٌّ مُبِينٌ	5	The prophet Ya'qub asked Yusuf not to tell his dreams to his other brothers
3.	وَكَذَلِكَ يَجْتَبِيكَ رَبُّكَ وَيُعَلِّمُكَ مِنْ تَأْوِيلِ الْأَحَادِيثِ وَيُتِمُّ نِعْمَتَهُ عَلَيْكَ وَعَلَى آلِ يَعْقُوبَ كَمَا أَتَمَّهَا عَلَى أَبَوَيْكَ مِنْ قَبْلُ إِبْرَاهِيمَ وَإِسْحَاقَ إِنَّ رَبَّكَ عَلِيمٌ حَكِيمٌ	6	The prophet Ya'qub explained that Yusuf had been chosen by Allah to be a prophet like himself and his grandfather
4.	قَالُوا يَا أَبَانَا مَا لَكَ لَا تَأْمَنَّا عَلَى	11	The sons of the prophet Ya'qub asked that their father

<sup>75</sup> Nashruddin Baidan dan Erwati Aziz, *Metodologi Khusus Penelitian Tafsir* (Yogyakarta: Pustaka Pelajar, 2016), p. 21-24.

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	يُوسُفَ وَإِنَّا لَهُ لَنَاصِحُونَ		entrust Yusuf (in supervision) to them
5.	أَرْسَلَهُ مَعَنَا غَدًا يَرْتَعُ وَيَلْعَبُ وَإِنَّا لَهُ لَحَافِظُونَ	12	The sons of the prophet Ya'qub asked their father for permission to take Yusuf to play
6.	قَالَ إِنِّي لَيَحْزَنُنِي أَنْ تَذْهَبُوا بِهِ وَأَخَافُ أَنْ يَأْكُلَهُ الذِّئْبُ وَأَنْتُمْ عَنْهُ غَافِلُونَ	13	The Prophet Ya'qub expressed his concern for the plans of his sons
7.	قَالُوا يَا أَبَانَا إِنَّا ذَهَبْنَا نَسْتَبِقُ وَتَرَكْنَا يُوسُفَ عِنْدَ مَتَاعِنَا فَأَكَلَهُ الذِّئْبُ وَمَا أَنْتَ بِمُؤْمِنٍ لَّنَا وَلَوْ كُنَّا صَادِقِينَ	17	The son of the prophet Ya'qub returned to the prophet Ya'qub after the engineering of Yusuf's death that they had made
8.	وَجَاءُوا عَلَى قَمِيصِهِ بِدَمٍ كَذِبٍ قَالَ بَلْ سَوَّلَتْ لَكُمْ أَنْفُسُكُمْ أَمْرًا فَصَبِرْ جَمِيلٌ وَاللَّهُ الْمُسْتَعَانُ عَلَى مَا تَصِفُونَ	18	Prophet Ya'qub was very sad about this, but all he could do was be patient and accept everything
9.	فَلَمَّا رَجَعُوا إِلَى أَبِيهِمْ قَالُوا يَا أَبَانَا مُنِعَ مِنَّا الْكَيْلُ فَأَرْسِلْ مَعَنَا آخَانَا نَكْتَلْ وَإِنَّا لَهُ لَحَافِظُونَ	63	The sons of the prophet Ya'qub asked permission for the prophet Ya'qub to allow Bunyamin to go with them in exchange for a greater supply of food from the Egyptian leader
10.	قَالَ هَلْ آمَنْتُمْ عَلَيَّ إِلَّا كَمَا أَمَنْتُمْ عَلَى أَخِيهِ مِنْ قَبْلُ فَاللَّهُ خَيْرٌ حَافِظًا	64	Prophet Ya'qub doubted his children because of the incident that happened to Yusuf a few years ago

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	وَهُوَ أَرْحَمُ الرَّاحِمِينَ		
41.	وَلَمَّا فَتَحُوا مَتَاعَهُمْ وَجَدُوا بِضَاعَتَهُمْ رُدَّتْ إِلَيْهِمْ قَالُوا يَا أَبَانَا مَا نَبْغِي هَذِهِ بِضَاعَتُنَا رُدَّتْ إِلَيْنَا وَنَمِيرُ أَهْلَنَا وَنَحْفَظُ أَخَانَا وَنَزِدَادُ كَيْلَ بَعِيرٍ ذَلِكَ كَيْلُ يَسِيرٍ	65	The prophet Ya'qub's sons tried to convince their father that they could get a good thing by taking Bunyamin with them
12.	قَالَ لَنْ أُرْسِلَهُ مَعَكُمْ حَتَّى تُؤْتُوا مَوْثِقًا مِنَ اللَّهِ لَتَأْتُنَّنِي بِهِ إِلَّا أَنْ يُحَاطَ بِكُمْ فَلَمَّا آتَوْهُ مَوْثِقَهُمْ قَالَ اللَّهُ عَلَى مَا نَقُولُ وَكِيلٌ	66	The Prophet Ya'qub hesitantly released Bunyamin and ordered his sons to swear to take care of their younger brother, Bunyamin
13.	وَقَالَ يَا بَنِيَّ لَا تَدْخُلُوا مِنْ بَابٍ وَاحِدٍ وَادْخُلُوا مِنْ أَبْوَابٍ مُتَفَرِّقَةٍ وَمَا أُغْنِي عَنْكُمْ مِنَ اللَّهِ مِنْ شَيْءٍ إِنْ الْحُكْمُ إِلَّا لِلَّهِ عَلَيْهِ تَوَكَّلْتُ وَعَلَيْهِ فَلْيَتَوَكَّلِ الْمُتَوَكِّلُونَ	67	The Prophet Ya'qub also gave a mandate not to go through only one door in order to avoid danger
14.	قَالَ بَلْ سَوَّلَتْ لَكُمْ أَنْفُسُكُمْ أَمْرًا فَصَبْرٌ جَمِيلٌ عَسَى اللَّهُ أَنْ يَأْتِيَنِي بِهِمْ جَمِيعًا إِنَّهُ هُوَ الْعَلِيمُ الْحَكِيمُ	83	Prophet Ya'qub felt very disappointed at his son's negligence and thought that they were the only ones who thought their deeds were good, only patience became



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			the faithful companion of the prophet Ya'qub
15.	وَتَوَلَّى عَنْهُمْ وَقَالَ يَا أَسْفَىٰ عَلَىٰ يُوسُفَ وَأَبْيَضْتُ عَيْنَاهُ مِنَ الْحُزَنِ فَهُوَ كَظِيمٌ	84	Prophet Ya'qub turned away from his children while showing so much sorrow that his eyes turned white (blind)
16.	قَالُوا تَاللَّهِ تَفْتَأُ تَذْكُرُ يُونُسَ حَتَّىٰ تَكُونَ حَرَضًا أَوْ تَكُونَ مِنَ الْهَالِكِينَ	85	The sons of the prophet Ya'qub felt pity for their father's grief and began to worry that their father would suffer serious illness if he continued like this
17.	قَالَ إِنَّمَا أَشْكُو بَثِّي وَحُزْنِي إِلَى اللَّهِ وَأَعْلَمُ مِنَ اللَّهِ مَا لَا تَعْلَمُونَ	86	The Prophet Ya'qub said that it was only to Allah that he complained of all his grievances, not to his son or to anyone else
18.	يَا بَنِيَّ اذْهَبُوا فَتَحَسَّسُوا مِنْ يُونُسَ وَأَخِيهِ وَلَا تَيْأَسُوا مِنْ رَوْحِ اللَّهِ إِنَّهُ لَا يَيْئَسُ مِنْ رَوْحِ اللَّهِ إِلَّا الْقَوْمُ الْكَافِرُونَ	87	The prophet Ya'qub commanded his sons to seek out their brothers and not to give up in their search for him, for the believers will never give up
19.	وَلَمَّا فَصَلَتِ الْعِيرُ قَالَ أَبُوهُمْ إِنِّي لَأَجِدُ رِيحَ يُونُسَ لَوْلَا أَن تَفْنَدُونِ	94	When his sons returned, the prophet Ya'qub could already feel the scent of Yusuf from a distance
20.	فَلَمَّا أَن جَاءَ الْبَشِيرُ أَلْقَاهُ عَلَىٰ وَجْهِهِ	96	The good news reached the prophet Ya'qub, Yusuf's

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	فَارْتَدَّ بَصِيرًا قَالَ أَلَمْ أَقُلْ لَكُمْ إِنِّي أَعْلَمُ مِنَ اللَّهِ مَا لَا تَعْلَمُونَ		clothes were wiped over his face and with Allah's permission he could see again
21.	قَالُوا يَا أَبَانَا اسْتَغْفِرْ لَنَا ذُنُوبَنَا إِنَّا كُنَّا خَاطِئِينَ	97	The sons of the prophet Ya'qub felt guilty and asked their father to ask Allah to forgive them
22.	قَالَ سَوْفَ أَسْتَغْفِرُ لَكُمْ رَبِّي إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ	98	The Prophet Ya'qub said that he would ask Allah for forgiveness for them. God is Forgiving.

#### D. Object of the Research

The object of research is the objective that is the operational target in a research. When compared to the research subject, the scope of the research object is much narrower. The object of research only concerns the target to be achieved in a research and the target is contained in the research subject.<sup>76</sup> So in this study, the 22 verses that the researcher has described previously are the subjects of the research, while to find the object of the research, the researcher focuses on the target of this research, namely the elements of emotional regulation, then what will be the object of this research are only verses that contain elements of emotional regulation in the story of the prophet Ya'qub in surah Yusuf. Which after conducting a study with the help of the theory of emotion regulation from J Gross, 8 verses were obtained that focused on the research target, namely the elements of emotion regulation, contained in verses: 18, 64, 66, 83, 84, 86, 87, 98.

<sup>76</sup> Nashruddin Baidan dan Erwati Aziz, *Metodologi Khusus Penelitian Tafsir...*, p. 25.

**Table 2 Research Object**

No	Verse	Lafadz Verses and Translations	Foundation
1.	18	<p>وَجَاءُوا عَلَى قَمِيصِهِ بِدَمٍ كَذِبٍ قَالَ بَلْ سَوَّلَتْ لَكُمْ أَنْفُسُكُمْ أَمْرًا فَصَبِرْ جَمِيلًا وَاللَّهُ الْمُسْتَعَانُ عَلَى مَا تَصِفُونَ</p> <p>They came with his clothes (which were smeared with) fake blood. He (Ya'qub) said, "It is only you who look at the (bad) affairs well, so only patience is the best (for me). Allah alone is the Substance to whom you ask for help."</p>	Cognitive change
2.	64	<p>قَالَ هَلْ آمَنْتُمْ بِهِ إِلَّا كَمَا آمَنْتُمْ عَلَى أَخِيهِ مِنْ قَبْلُ فَاللَّهُ خَيْرٌ حَافِظًا وَهُوَ أَرْحَمُ الرَّاحِمِينَ</p> <p>He (Ya'qub) said, "How shall I entrust him (Bunyamin) to you, as I have entrusted his brother (Yusuf) to you in the past? Allah is the best guardian and He is the Most Merciful among the merciful."</p>	Situation, selection
3.	66	<p>قَالَ لَنْ أُرْسِلَهُ مَعَكُمْ حَتَّى تُؤْتُوا مَوْثِقًا مِنَ اللَّهِ لَتَأْتُنَّنِي بِهِ إِلَّا أَنْ يُحَاطَ بِكُمْ فَلَمَّا آتَوْهُ مَوْثِقَهُمْ قَالَ اللَّهُ عَلَى مَا نَقُولُ وَكِيلٌ</p> <p>He said, "I will not let him go with you, until you swear to me in the name of Allah, that you will surely bring him back to me, unless you are besieged." After they had</p>	Situation modification

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		promised him, he (Ya'qub) said, "Allah is a witness to what we say."	
4.	83	<p>قَالَ بَلْ سَوَّلَتْ لَكُمْ أَنْفُسُكُمْ أَمْرًا فَصَبْرٌ جَمِيلٌ عَسَى اللَّهُ أَنْ يَأْتِيَنِي بِهِمْ جَمِيعًا إِنَّهُ هُوَ الْعَلِيمُ الْحَكِيمُ</p> <p>He (Ya'qub) said, "Actually, only you yourself look at the (bad) affairs. (My patience) is good patience. May Allah bring them all to me. Indeed, He alone is the All-Knowing, the All-Wise."</p>	Cognitive change
5.	84	<p>وَتَوَلَّى عَنْهُمْ وَقَالَ يَا أَسْفَىٰ عَلَىٰ يَوْسُفَ وَابْيَضَّتْ عَيْنَاهُ مِنَ الْحُزْنِ فَهُوَ كَظِيمٌ</p> <p>He (Ya'qub) turned away from them and said, "How pitiful Yusuf," and his eyes turned white with sorrow. He is a person who really holds back (anger and pain).</p>	Response modulation
6.	86	<p>قَالَ إِنَّمَا أَشْكُو بَثِّي وَحُزْنِي إِلَى اللَّهِ وَأَعْلَمُ مِنَ اللَّهِ مَا لَا تَعْلَمُونَ</p> <p>He (Ya'qub) replied, "Only to Allah do I complain of my distress and sorrow. I know from Allah what you do not know."</p>	Cognitive change
7.	87	<p>يَا بَنِيَّ اذْهَبُوا فَتَحَسَّسُوا مِنْ يَوْسُفَ وَأَخِيهِ وَلَا تَيْأَسُوا مِنْ رَوْحِ اللَّهِ إِنَّهُ لَا يَيْئَسُ مِنْ رَوْحِ اللَّهِ إِلَّا</p>	Attentional deployment

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		الْقَوْمَ الْكَافِرُونَ	
		"O my sons, go and seek news of Yusuf and his brothers, and do not despair of the grace of Allah. Indeed, there is no despair of Allah's mercy except the disbelievers."	
8.	98	قَالَ سَوْفَ أَسْتَغْفِرُ لَكُمْ رَبِّي إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ He (Ya'qub) said, "I will ask for forgiveness for you to my Lord. Indeed, He is the Most Forgiving and the Most Merciful."	Response modulation

## E. Data Sources

The data sources in this study were collected by taking from several writings, both writings in the form of archives, theory books, opinions, postulates, laws, and others that are related to research problems.<sup>77</sup> This study cites Qur'anic verses related to the theme of emotional regulation in the story of the Prophet Ya'qub in surah Yusuf, with special emphasis on the discussion around the elements of emotional regulation from the story and the verses discussed. Based on this, the data needed in this study is sourced from literature studies. Therefore, the types of data used can be divided into two, namely primary data sources and secondary data sources. The explanation is as follows:

- a. Primary data are data that are directly related to the problems discussed in this thesis. This primary data is obtained from main sources, namely the Qur'an and its translations, several contemporary tafsir books, including Tafsir as-Sa'di, and Tafsir al-Aisar, as well as reference books such as Psychology in the Qur'an by Dr. Muhammad Utsman Najati.
- b. The secondary data is supporting data for this research, both from theses, theses, articles as well as literature and books that have relevance to the

<sup>77</sup> Nurul Zuriah, *Metode Penelitian Sosial dan Pendidikan* (Jakarta: Bumi Aksara, 2009), p191.

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discussion.<sup>78</sup> Both those that come from print sources and electronic sources.

### Data Collection Techniques

The data collection technique used in this study is the documentation method, which is by searching and collecting information from various reading sources, such as books, books of interpretation, dictionaries, journals, and scientific papers related to the topic discussed, which is called the documentation method.<sup>79</sup> After all the sources are gathered, the researcher will select and take the parts that are in accordance with the research problem. The information that has been obtained will then be compiled in a sequential and systematic manner, in order to form a clear and easy-to-understand explanation, especially in explaining the focus of the main problem in the research.

The steps taken by the researcher in this study are as follows:

1. The researcher began by identifying all occurrences of the name Prophet Ya'qub in the Qur'an using a thematic approach.
2. From those occurrences, the researcher then selected verses that are thematically related to emotional regulation, particularly in the narrative that appears in Surah Yusuf.
3. The selected verses were examined using several tafsir works, including *Tafsir as-Sa'di* and *Tafsir al-Aisar* to understand the context and meaning of the Prophet's emotional expressions and responses.
4. Based on these interpretations, the researcher analyzed the character and responses of Prophet Ya'qub, identifying patterns and elements related to emotional regulation.
5. The analysis was then interpreted using the framework of Qur'anic psychology, particularly James J. Gross's theory of emotion regulation, to formulate the final research findings.

<sup>78</sup> Sumardi Suryabrata, *Metodologi Penelitian* (Jakarta: Rajawali Press, 1991), p. 93-94.

<sup>79</sup> Suharsimi Arikunto, *Prosedur Penelitian: Suatu Pendekatan Praktik* (Jakarta: Rineka Cipta, 2013), p. 274.



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## G Data Analysis Techniques

The data analysis technique in this study uses a qualitative-descriptive approach with a content analysis method. Analysis is done by managing and organizing data, breaking it down into smaller components, and identifying recurring patterns and themes. This process is closely related to interpretation, as both processes take place simultaneously.<sup>80</sup>

In addition, the interpretation component in this study uses the tahlili tafsir method which provides a systematic framework to collect, categorize, and critically analyze all verses of the Qur'an that are relevant to the narrative of the story of the Prophet Ya'qub as presented in Surah Yusuf. This method allows for a focused and in-depth exploration of the elements of emotion regulation in the verses.

### 1. Content Analysis

Content analysis is a technique that is often used in qualitative verification research. This technique involves a systematic explanation of the symbols used in communication through the application of certain criteria, thus allowing researchers to formulate interpretations and predictions based on data. This method emphasizes the interpretation of the meaning contained in the text by focusing on symbolic representation in its communicative context. The analytical logic underlying this technique provides a structured framework for identifying, interpreting, and predicting the patterns that appear in the data.<sup>81</sup>

Therefore, in analyzing data through the content analysis method, the researcher will carry out the following stages: First, analyze the data that has been collected, namely the interpretation of Surah Yusuf from various sources of interpretation that the researcher has chosen. Second, to study the story of the Prophet Ya'qub based on these various interpretations. Third, deconstruct the narrative to identify the emotional

<sup>80</sup> J. R. Raco, *Metode Penelitian Kualitatif*:..., p. 122.

<sup>81</sup> Suyitno, "Analisis Data dalam Rancangan Penelitian Kualitatif Disarikan dari Buku *Metode Penelitian Kualitatif: Konsep, Prinsip dan Operasionalnya*", *Akademika* Vol. 1 No. 18, Tahun 2020, p. 51.

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elements in the story of the Prophet Ya'qub and relate them to the theoretical framework that has been presented in chapter two. Finally, the researcher will draw conclusions based on the results of the overall analysis.

#### 2. Tahlili Interpretation Method (*Analytical Interpretational Method*)

The tahlili method, or analytical interpretation method, aims to explain the meaning of Qur'anic verses from various dimensions. This approach follows the order of verses and surahs as found in the Ottoman mushaf. This method emphasizes the understanding of the structure of the language and the content of each word, the relationship between the verses, the background of the descent of the verse (*asbāb al-nuzūl*), the relevant hadiths, and the opinions of the companions and scholars who support the interpretation of the verse.<sup>82</sup> Through this method, the researcher aims to further explore the meaning of certain words and phrases in the surah Yusuf, the aim is to provide an in-depth interpretation of these verses as well as connect them with the concept of emotions in the field of psychology. This approach is expected to be able to reveal how the emotional and spiritual values contained in the story of the Prophet Ya'qub are in harmony with modern psychological theories regarding emotional regulation.

<sup>82</sup> Ahmad Izzan and Dindin Saepudin, *Tafsir Maudhu'i: Metode Praktis Penafsiran Al-Qur'an* (Bandung: Humaniora Utama Press, 2022), p. 12.

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## CHAPTER V

### CONCLUSIONS AND SUGGESTIONS

#### A. Conclusion

Based on the formulation of the problem that the researcher has formulated in this study, the following conclusions are obtained:

1. The story of the Prophet Ya'qub in Surah Yusuf illustrates the determination of a father who was tested by the loss of his children, but remained patient and trusted in Allah. From the beginning, he had suspected the evil intentions of Yusuf's brothers, but still allowed him to leave until Yusuf was banished and presumed dead. The Prophet Ya'qub did not immediately get angry, but chose *sabrun jamil* (good patience), surrendered to Allah, and restrained his emotions. The deep sadness continued as Bunyamin was also detained in Egypt, and Raubil did not return feeling guilty. Although he lost his sight due to grief, the prophet Ya'qub did not give up, even encouraging his sons to continue to seek Yusuf and not lose hope of Allah's grace. When Yusuf was finally found and sent his clothes, Allah restored the vision of the prophet Ya'qub as a form of happiness and the fulfillment of prayer. He also accepted the repentance of his children with an open heart, showing how strong his emotional regulation was, relying on patience, sincerity, and full faith in Allah's destiny.
2. Based on the analysis of the story of Prophet Ya'qub in Surah Yusuf, it can be concluded that he demonstrated remarkable emotional regulation through the five strategies proposed by James J. Gross: situation selection, situation modification, attentional deployment, cognitive change, and response modulation. In the face of intense grief and trials, he chose acceptance (verse 64), modified the situation with effort and reliance on God (verse 66), redirected attention toward solutions rather than the problem (verse 87), changed his perspective through patience



and by confiding in Allah (verses 18, 83, 86), and regulated his emotional responses by crying and offering forgiveness (verses 84, 98). These strategies reflect key elements of emotional regulation such as patience, acceptance, trust in God (tawakkul), crying, confiding to Allah, focusing on solutions, and forgiveness serving as a powerful example of how to face life's trials with inner peace and unwavering faith.

### **B. Suggestion**

The researcher realizes that this study still has limitations, especially because it only focuses on one character and one surah in the Qur'an. Therefore, it is suggested that further research can compare the emotional regulation strategies of the Prophet Ya'qub with other figures in the Qur'an, such as the Prophet Ayyub or the Prophet Musa, in order to gain a broader perspective on the forms of emotion management in the prophetic context. Future research may also deepen the relationship between the elements of emotion regulation in Qur'anic stories and modern psychological theories, such as emotional intelligence or coping strategies. In addition, the results of this research can be further developed for the needs of character education or as an approach in counseling therapy based on Quranic values.

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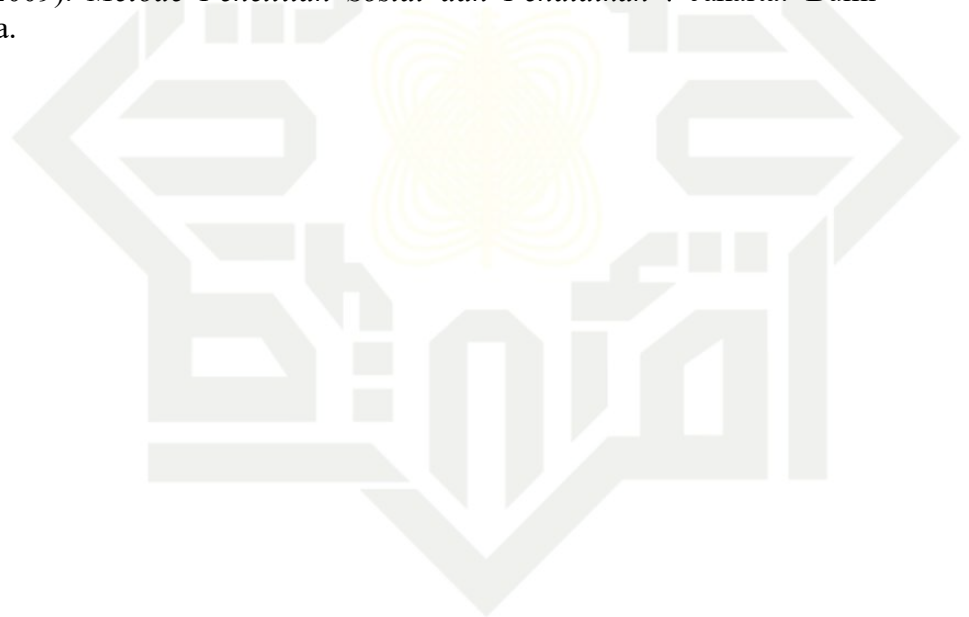
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