



The Concept of Emotions in Islamic Counseling: A Thematic Analysis of Fear, Anger, Sadness, and Shame According to the Qur'an and Hadith

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The Concept of Emotions in Islamic Counseling: A Thematic Analysis of Fear, Anger, Sadness, and Shame According to the Qur'an and Hadith

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ABSTRACT

Background: Emotions are an important aspect of human life that affect psychological and spiritual well-being. In Islamic counseling, understanding how to manage emotions according to Islamic teachings is expected to help individuals deal with various emotional challenges. **Objective:** This study aims to identify how Islam teaches the management of these emotions and provide practical guidance for counselors in providing Islamic-based counseling services. **Method:** The method used is Systematic Literature Review (SLR). The collected data were analysed thematically to explore the understanding of emotion management in Islamic teachings and its relevance in counseling practice. **Result:** Islam provides clear guidance in managing emotions: fear as a form of submission to Allah, anger that must be controlled through patience and forgiveness, sadness that is accepted with calmness and hope, and shame as a motivator for good behaviour. These concepts provide a strong foundation for a more holistic Islamic counseling approach, which integrates spiritual and psychological aspects in overcoming emotional problems. **Conclusion:** Emotional management in Islam significantly contributes to a more religion-based counseling approach and can be applied to improve individual well-being. **Contribution:** The main contribution of this study is as a practical guide for Islamic counselors, as well as introducing an approach that incorporates religious values in dealing with emotional problems. In addition, this study also encourages further development in the field of Islamic psychology, particularly in managing emotions in accordance with religious teachings.

1. INTRODUCTION

As the best creatures, humans are created with various basic potentials, such as spirit, soul, and body. These three elements support and need each other in living life. The nature of individuals is bound by something outside themselves, be it nature or society. This means that humans are essentially social beings (*homo socius*), they need other people, and their needs in the environment are interactive and binding (Kurniawan et al., 2014). In addition, it cannot be denied that humans have uniform and sometimes even contradictory characteristics, behaviours, and personalities. Personality differences usually

lead to dynamics, differences in views, clashes of ideas, emotional moods, and, of course, these things are synonymous with everyday life. In terms of emotions, every human being has positive and negative reactions (Gaspar et al., 2016). Efforts to suppress emotions from the human soul are often futile and even lead to the breakdown of social relationships (Vrtička & Vuilleumier, 2012).

Emotional issues, which are psychological matters, are also a concern in Islam (Saged et al., 2020). This is because emotions arise from mental or heart conditions, and guarding the heart is part of the teachings of the Quran and the Prophet's message. Many verses of the Quran contain

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methods of managing emotions that are applied in Islamic counseling. Emotions in Islamic counseling are understood as a state of the heart that arises reactively due to an event or incident that is experienced, such as fear, anger, hatred, arrogance, love, happiness, and so on (Rassool, 2024). These emerging traits must be appropriately handled so they do not turn into negative attitudes.

A person's emotional state often arises due to problems with other people (Leary, 2015). Take anger, for example. Sometimes, words, actions, or attitudes can offend others, causing anger. Therefore, the reactive form of anger can be physical or psychological retaliation. When excessive anger cannot be controlled or handled correctly, it can lead to other, even bigger problems. Islamic teachings provide methods for dealing with emotional issues, both positive and negative (Anjum et al., 2024). The Quran describes anger and its influence on individual attitudes and behaviour, such as the (positive) anger of the Prophet Moses when he found his people worshipping a golden calf made by Samiri, and he vented his anger by throwing stones (Q.S. Al-A'raf: 150). Similarly, in the hadith, the Prophet Muhammad advised avoiding anger (negative) and controlling oneself by performing ablution, remaining silent, avoiding places that provoke anger, and relaxing the body (Zulkarnain, 2018).

As described above, the concept of emotions has been discussed extensively in contemporary counseling literature based on Western psychological theories. However, studies on emotions based on verses from the Quran and hadiths are still few. In fact, the Quran and hadiths are ideal guidelines for human life that must be used to manage emotions. Therefore, this paper will discuss the concept of emotions in Islamic counseling, such as fear, anger, sadness, and shame, as well as how the Quran and hadith provide guidance and treatment related to these emotions. According to Islamic guidance, a deep understanding of this will help humans achieve mental and emotional health and become people with good character. In this context, various scientific studies also examine the importance of managing emotions in daily life. A study by Barlow (2020) reveals that emotions that are not managed properly can lead to psychological and social disorders. A study by Asnawiyah et al. (2024) revealed that the Qur'an and hadith provide beneficial guidelines for overcoming negative emotions such as hatred and envy, which can disrupt societal harmony.

Research on emotion management in the context of Islamic counseling is gaining attention, but in-depth studies on this topic are still relatively limited compared to Western psychological literature. Various studies have discussed the importance of emotional management for mental health by linking negative emotions such as anger, fear, and sadness to psychological and social disorders

(Cassielo-Robbins & Barlow, 2016; Gilbert, 2015; Carl et al., 2013; Henderson et al., 2019; Paulus et al., 2021). Although several studies have been based on Islamic teachings on emotion management, most literature focuses more on Western psychological theory. It has not extensively examined how the Qur'an and Hadith offer practical solutions in the context of Islamic counseling. Therefore, this study aims to fill this gap by exploring the concepts of emotions in Islamic counseling and relating them to the teachings of the Qur'an and Hadith. Emotions are an important aspect of human life that affect psychological and spiritual well-being. In Islamic counseling, understanding how to manage emotions according to Islamic teachings is expected to help individuals deal with various emotional challenges.

Although many studies discuss emotion management in contemporary psychology, especially in the context of Western psychological theories, there is a gap in the literature that deeply examines emotion management from an Islamic perspective. Several studies have identified the importance of emotion management in daily life and mental health. However, the approach based on the teachings of the Qur'an and Hadith in Islamic counseling is still limited. Most existing studies focus more on emotions in individual and psychological contexts, without considering the spiritual and social dimensions that are integral aspects of Islam. Existing research also more often refers to Western psychological theories. At the same time, the application of Islamic teachings in managing emotions such as anger, fear, sadness, and shame in Islamic counseling has not been widely discussed.

Therefore, the research gap lies in the lack of comprehensive and integrated studies on emotion management according to the Qur'an and Hadith and its application in Islamic counseling. This study examines the concept of emotions in Islamic counseling, focusing on the emotions of fear, anger, sadness, and shame according to the Qur'an and Hadith.

This study aims to explore how Islam teaches the management of core emotions, fear, anger, sadness, and shame, through the Qur'an and Hadith. Additionally, it seeks to provide practical guidance for counselors offering Islamic-based counseling services. The primary objective is to present an Islamic framework that counselors can use to help clients understand and manage these emotions from a faith-based perspective.

2. METHOD

2.1 Research Design

In this study, the approach used is Systematic Literature Review (SLR), which aims to explore and analyze relevant literature on the concept of emotions in Islamic

counseling, especially those related to fear, anger, sadness, and shame according to the Qur'an and Hadith. The SLR approach provides a comprehensive overview of the findings from previous relevant studies. By using the Systematic Literature Review (SLR) method, this study aims to reveal how Islam regulates and provides guidance on managing key emotions such as fear, anger, sadness, and shame. The results of this study will provide important insights for Islamic counseling practitioners and individuals who want to understand more deeply how Islam helps in managing emotions spiritually and practically.

2.2 Research Topic Selection

This research topic focuses on the concept of emotions in the context of Islamic counseling, specifically those related to the emotions of (1) Fear (Khawf); (2) Anger (Ghadab); (3) Sadness (Huzn); (4) Shame (Haya'). These emotions were chosen because they are an integral part of the human experience that needs to be managed in daily life. Each of these emotions has implications in spiritual, psychological, and social contexts, as well as being part of moral guidance in Islamic teachings.

2.3 Inclusion and Exclusion Criteria

Inclusion Criteria: These criteria include (1) Literature relevant to the concept of emotions in Islam, especially the emotions of fear, anger, sadness, and shame; (2) Studies that use primary sources such as the Qur'an and Hadith as a theoretical basis; (3) Research or articles discussing the relationship between emotions and Islamic counseling or emotion management in a spiritual context; (4) Articles published in Indonesian or English that can be accessed through academic journal platforms and scientific literature.

Exclusion Criteria, these criteria include (1) Literature that has no basis or reference to Islamic texts (the Qur'an and Hadith); (2) Articles that only discuss emotions in the context of general psychology without reference to Islamic teachings; (3) Articles that are not fully accessible or are not available in a language relevant to this study (e.g., languages other than English or Indonesian); (4) Studies that Do not thematically discuss the selected emotions (fear, anger, sadness, shame).

2.4 Data Collection Procedure

The steps in data collection in the Systematic Literature Review (SLR) are as follows:

First, Literature Search includes (1) Literature search was conducted using academic databases such as Google Scholar, JSTOR, Scopus, and PubMed; (2) Keywords used in the search include "fear in Islam," "anger in the Qur'an and Hadith," "sadness in Islam," and "shame in Islamic counseling"; (3) In addition, the search also includes refer-

ences to books, theses, dissertations, and journal articles relevant to the topic.

Second, Literature Selection, which included (1) The articles found were then selected based on predetermined inclusion and exclusion criteria; (2) Literature that met the criteria was filtered and grouped based on the emotions to be analysed; (3)

Third, Data Screening, which includes: After the relevant literature is selected, the researcher will assess the quality of each article by looking at the source's credibility and its relevance to the research objectives.

2.5 Data Analysis

Data analysis in Systematic Literature Review (SLR) is carried out using the following approaches;

First, Thematic Coding, which includes (1) Each piece of filtered literature will be analysed based on the main themes related to the emotions discussed (fear, anger, sadness, and shame); (2) Thematic coding is done to identify similarities and differences in views in the Qur'an, Hadith, and interpretations of scholars regarding the management of these emotions

Second, Synthesis of Results, including (1) Findings from various articles will be synthesised to provide a more holistic picture of emotion management according to Islam; (2) Emotion management will be separated into several categories, for example: managing fear through *tawakkul* (surrender), managing anger with patience and forgiveness, and so on.

Third, Criticism and Interpretation, includes each finding being criticised and analysed further in the context of the relevance of emotion management in Islamic counseling, linking Islamic principles with modern counseling practices.

2.5 Presentation of Results

The presentation of the results of this study will be carried out in several stages, namely:

The first is the thematic summary, which includes the research results presented as a thematic summary, discussing each emotion separately. Each section will discuss how these emotions are viewed in the Qur'an and Hadith, as well as the views of scholars.

Second, Tables and Diagrams, including tables summarising the findings of each emotion analysed, will be provided to give a clearer picture of the comparative perspectives found. Flowcharts can be used to illustrate the process of managing emotions in Islamic counseling based on verses from the Qur'an and Hadith.

Third, Interpretation of Findings. The interpretation of the research results will be presented in a narrative that links thematic findings with practical applications in Islamic counseling, providing recommendations for counselors and individuals facing emotional challenges.

3. RESULT AND DISCUSSION

3.1 Result

The results of research summarising the concepts of emotions (fear, anger, sadness, and shame) from the per-

spective of the Qur'an and Hadith, which can be used to support Islamic counseling, are described in the following table:

Table 1. Review Results

Emotion	Concept in the Qur'an	Concept in Hadith	Guidance in Islamic Counseling
Fear	Fear of Allah (Khawf) is the primary form of submission (Q.S. At-Tawbah: 51).	Fear that leads to obedience to Allah is praised in the Hadith: "Fear Allah wherever you may be" (HR. Tirmidhi).	Cultivate taqwa (God-consciousness) through reminders of Allah's greatness, tawakkul (trust in Allah), and self-control to reduce fear of anything other than Allah.
Anger	Uncontrolled anger (Ghadab) is prohibited, except in defense of truth (Q.S. Al-Imran: 134).	Prophet Muhammad (SAW) emphasized controlling anger: "The strong person is not the one who can defeat others, but the one who can control their anger" (HR. Bukhari).	Teach how to control anger and practice self-restraint. Use patience and forgiveness as tools to calm emotions. Understand anger as a test of patience.
Sadness	Allah consoles those in sadness with the promise of ease after difficulty (Q.S. Ash-Sharh: 5-6).	Prophet Muhammad (SAW) said, "Indeed, Allah is with those who are patient in their sadness" (HR. Bukhari).	Encourage clients to be patient and have tawakkul, while seeking wisdom from difficulties. Offer hope that hardships will be followed by ease.
Shame	Shame (Haya') is viewed positively in Islam as a means of preserving dignity (Q.S. Al-A'raf: 26).	"Shame leads to goodness" (HR. Bukhari and Muslim).	Use shame as a tool to motivate self-improvement and maintain moral and ethical standards. Emphasize the importance of preserving dignity and proper manners in life.

Based on research analysing the concepts of fear, anger, sadness, and shame from the perspective of the Qur'an and Hadith, it can be concluded that Islam provides obvious and in-depth guidance on managing these emotions. In Islam, fear is emphasised more as fear of Allah as a form of obedience and submission, which encourages individuals to surrender themselves and not fear anything other than Him. Meanwhile, anger is an emotion that needs to be controlled, and restraining anger is considered a true strength in the teachings of the Prophet Muhammad SAW. In terms of sadness, Islam teaches patience and *ta-wakal*, hoping that difficulties will be easily replaced. As for shame, although often considered harmful in other contexts, it is viewed positively in Islam as a motivator to maintain self-respect and behave well. This guide is highly relevant in Islamic counseling practice, where counselors can guide clients to manage their emotions in a way consistent with Islamic spiritual values, encouraging them to control negative emotions and transform them into a force that brings goodness to their lives.

3.2. Discussion

3.2.1 Emotions and Their Role

Psychologists have different interpretations of emotions, but everyone agrees that emotions are complex organisms involving changes in the body and character, such

as breathing, pulse, and sweat gland production. Emotions are also considered symptoms of subjective life in human psychology, usually directly related to recognition symptoms (Stratta et al., 2015). In reality, emotions are not always fixed in form and size. For example, suffering from sadness and feeling love for one another differ in size and depth; a person's personality and heart cause these differences (Gilbert et al, 2017). Sudden changes in a person's situation usually cause emotional changes. In addition, what attracts attention in each event can also stimulate emotions. It can be concluded that emotions are a condition that encompasses complex and conscious changes, which have broad significance in behavioural changes and affect other mental functions, such as observation, thinking, will, and response.

According to William James, emotions tend to have unique feelings when dealing with particular objects in their environment. Crow and Crow defines emotions as a state of individual fluctuation, which functions as internal (within oneself) or environmental regulation to achieve personal security, prosperity, or well-being (Livingstone & Srivastava, 2012). Meanwhile, emotions as feelings that arise beyond limits that sometimes cannot be controlled by oneself and result in severing personal relationships with the outside world (Markus & Kitayama, 2014). Emotions are positive or adverse reactions to objects, events,

or situations that individuals accept or feel (Van Kleef, 2014). Emotions can also be interpreted in various ways, such as a turbulent state, imbalance, or a strong and irregular response to a stimulus (Heller & Casey, 2016). An emotion is said to have dynamics when the emotions that arise in a person are constantly changing, where the components of emotion are interrelated. So at one point, one component can trigger an emotional reaction, but it can also be the effect of another component (Rosidah, 2013).

According to the Islamic perspective, emotions are synonymous with the desires bestowed by Allah SWT. It is these desires that will lead to good or bad. In the view of Mawardy Labay el-Sulthani, as mentioned in his book *Dzikir dan Do'a Menghadapi Marah* (Remembrance and Prayer in the Face of Anger), desires are divided into five parts, namely:

- a) Low desires, known as *hayawaniyah* desires, are desires that animals possess, such as the desire to eat and drink, sexual desire, the desire to accumulate wealth, enjoyment of animals, and fear.
- b) *Amarah* desires to attract, bring, pull, push, and urge only towards evil and wickedness. *Amarah* desires tend to lead humans to negative and excessive actions.
- c) The *lawwamah* desire, which is the desire that needs to encourage humans to do good. This is the opposite of the *amarah* desire. Whatever the angry desire does will be strongly opposed and criticised by the *lawwamah* desire, so that the self will pause or even completely stop the action recommended by the angry desire.
- d) The *mussawilah* desire is provocative, an expert at violating and mesmerizing. In military terms, it is nicknamed the fifth column, holding the position of fifth minister in the Ministry of War and Propaganda. Because it is called the enemy's fifth column, it needs to be taken seriously.

The *mutmainnah* desire, a balanced or calm state of mind like the surface of a small lake blown by the wind, will be calm and peaceful, even though small ripples may occasionally be seen. The *mutmainnah* desire is tame when close to it.

3.2.2 Understanding Emotions

Generally, people understand the word "emotion" to mean anger. Although this is not wrong, the connotation carries a negative meaning. In fact, emotions are part of human nature. Some experts categorise human emotions into five basic types: anger, sadness, joy, fear, and disgust. Psychologists divide them into more detailed categories, such as hesitation, worry, and others. A study by Goleman, explains that emotions refer to specific feelings and thoughts, a biological and psychological state, and a series of tendencies to act (Yaya et al., 2016).

The fact that humans more often act based on emotional rather than logical language raises our awareness of the importance of using emotional language for our over-

all progress. Individuals can express their hearts, minds, and feelings through appropriate emotions. A person's emotions are called emotionally healthy when there is a balance between "feeling and thinking" (Papalia et al., 2007). This can be trained early so that when they grow up, children can understand the power of their emotions (Hayati, 2015).

Emotions are usually short-lived, lasting from a few minutes to a few hours, and occur due to external events. Emotions are different from mood and affect. Mood is a more persistent emotionality. Affect is the momentary emotion that accompanies what is said or done. The term affect is also used to indicate the commonality of emotional states and is a characteristic of an individual. Affect can be positive or negative (Durand & Barlow, 2006).

From this definition, it is clear that emotions are not always harmful or destructive, as Jalaluddin Rakhmat stated, "Without emotions, life is dry and barren" (Rosyidah, 2013). Therefore, emotions are the most important part of human life. Without emotions, it feels like we are no longer alive. What is the meaning of life? As mentioned earlier, emotions are not only bad or negative, but also good or positive.

According to Lawrence, emotional development is influenced by two factors, namely (a) heredity, and (b) environment. Other experts, such as Atkinson, view emotional development as including:

- a) Emotional development due to heredity, which is the individual's habits that determine the sensitivity of the nervous system, internal responses, and patterns of internal reactions.
- b) Maturation also influences emotional development, especially before emotional responses surface. Mature nervous organs will be able to perceive stimuli clearly. Similarly, the cerebral process must mature before emotions become an apparent experience.
- c) Excitement, which is generally present when an individual is still a small baby. After three months of age, differences in these emotions of joy begin to appear. Starting from this period of joy, emotions develop towards maturity and learning, and these reactions develop more and more towards being more specific and diverse.
- d) External stimuli that elicit emotional reactions, the accuracy of these reactions, and an individual's behaviour result from learning. This means that an individual's emotional development is also determined by learning factors (Salerno et al., 2015).

3.2.3 Handling Emotions: A Review of the Qur'an and Hadith

Vocabulary denoting emotions is not explicitly found in the Qur'an, but there are scattered verses that speak of or relate to the emotional behaviour displayed by humans in various life events (Darwis, 2006). The Qur'an's expres-

sions about emotions are described directly alongside the occurring events. Various emotional events are described in the Qur'an and also in the Hadith. Muhammad Utsman Najati said, "The Qur'an carefully describes various emotions humans feel, such as fear, anger, love, joy, hatred, jealousy, envy, and sadness. Not only that, the Qur'an and Hadith also contain the process of managing human emotions.

Psychological studies, for example, formulate the characteristics of human behaviour that distinguish humans from other creatures with five characteristics: 1) Having social sensitivity, 2) Having continuity, 3) Having task orientation, 4) Containing values of effort and struggle, and 5) Having uniqueness (Amiot & Bastian, 2015). This approach in the Qur'an makes it very easy for us to see humans from various dimensions, because it is directly related to the realities of daily life that cannot be separated from intrapersonal, interpersonal, and metapersonal relationships. According to the Qur'an, human behaviour has the following characteristics: 1) controlled, 2) contains elements of responsibility, 3) is physical and spiritual in nature, and 4) is categorised as individual behaviour and group behaviour (Wekke, 2015).

The process of emotional emergence involves psychological and physiological factors. Emotions arise from a stimulus or event, which can be neutral, positive, or negative. The stimulus is then captured by receptors and transmitted through the brain. The brain interprets the event according to the conditions of experience and habits in perceiving an event. The interpretation then causes internal changes in the body. These changes include rapid breathing, red eyes, tears, chest tightness, changes in facial expressions, voice intonation, gaze, and blood pressure. The following explains the behaviour and handling of emotions as indicated in the Qur'an and Hadith:

a) Fear

Fear is important because it protects humans from various problems and threats. Fear is not always interpreted as feeling threatened or anxious, but also includes a sense of fear full of respect and reverence for the power of Allah (Nouri, 2022).

The feeling of fear in the Qur'an has a broad scope. It is not only a description of fear in this world, such as fear of hunger, loss of life and property, and natural disasters, but also concerns the fear of suffering in the hereafter. The benefits of fear are not limited to protecting humans from various dangers that threaten them in their worldly life. One of its main benefits is encouraging believers to protect themselves from Allah's punishment in the hereafter. This is because the fear of Allah's punishment will encourage a believer to strive not to fall into sin, hold fast to piety towards Allah, and be disciplined in worshipping Him and doing everything pleasing to Him.

Allah mentions the feeling of fear that envelops human emotions in the Quran, as He says;

"Who has given them food to relieve their hunger and secure them from fear." (Q.S. Quraish: 4).

The feeling of fear in a faithful Muslim is very beneficial in that it protects them from Allah's punishment in both this world and the hereafter. This fear makes him guard himself from deviant behaviour in the form of sin, and this feeling shapes his consciousness to guard the boundaries forbidden by God. With this fear, a person will hold fast to his piety, steadfastly practice Islam, and do everything in order to seek Allah's pleasure. As Allah says in the Quran,

"Indeed, the believers are those whose hearts tremble when Allah is mentioned. Moreover, when His verses are recited to them, their faith increases, and upon their Lord they rely." (Q.S. (Al-Anfal: 2).

"Their sides forsake their beds, while they pray to their Lord in fear and hope, and they spend from what We have provided them." (Q.S. As-Sajdah: 16).

In addition to the fear experienced in this world, Allah also mentions the fear experienced by humans on the Day of Judgment, as in His words,

"Warn them of a day that is drawing near, when hearts will be filled with sorrow. There will be no loyal friend for the wrongdoer, nor will there be any helper whose help will be accepted." (Q.S. Ghafir: 18)

Indeed, excessive and sudden fear can cause humans to be unable to do anything for a moment.

In such a condition, humans cannot move or think. Allah describes this emotional state in the Quran, and the time of its occurrence will also be on the Day of Judgment, along with all the causes that make humans die in fear, as in the Quran, "Indeed, (the Day of Judgment) will come upon them suddenly, then make them panic.

"Then, they will not be able to resist it, nor will they be given respite (time)." (Q.S. Al-Anbiya: 40)"

In addition, the Quran also provides information about the psychological changes that occur in the body when a person experiences fear, as He says,

"Never think that Allah is unaware of what the wrongdoers do. Indeed, He is delaying them until the Day when their eyes will stare in horror." (Q.S. Ibrahim: 42-43).

There are also other changes in the form of facial expressions, voice tremors, and body gestures, as He says,

"When our clear verses are recited to them, you will know (the signs of) disbelief on the faces of those who disbelieve. They are about to attack those who recite Our verses to them. Say (Prophet Muhammad), "Shall I inform you of something worse than that?" (That is) Hell, which Allah has promised those who disbelieve. That is the worst place to return." (Q.S. Al-Hajj: 72).

Not only that, but the Hadith of the Prophet also mentions Allah's guarantee to those who fear Him. The Messenger of Allah said,

"It was narrated from Abu Hurairah that the Messenger of Allah said, 'The heat of Hell will not touch anyone who cries out of fear of Allah until the milk returns to its udder.'" (HR. Tirmidhi).

According to Musfir bin Said Az-Zahrani, there are various kinds of fear in humans, including: 1) Fear of Allah and His punishment, 2) fear of death, 3) fear of poverty, and 4) fear of humans. Among all these fears, the highest and most genuine fear is the fear of Allah alone because humans will obtain positive consequences, especially salvation in this world and the hereafter (Az-Zahrani, 2005).

b) Anger

Anger is a natural emotion that plays an important role in human life. Anger generally arises due to constraints that arise in fulfilling basic human needs. When people are angry, their strength increases to face all the problems that stand in their way. That is when they defend their rights and overcome everything restricting their life goals.

The Qur'an describes anger and its influence on individual attitudes and behaviour. The Qur'an illustrates human anger, exemplified by Moses' return to his people and finding them worshipping a golden calf made by Samiri. At that moment, Moses immediately threw down the tablets he had received and grabbed his brother by the head and rebuked him, as He said,

"When Moses returned to his people in anger and sadness, he said, 'How terrible is what you have done in my absence! Do you intend to preempt the promise of your Lord? Moses threw down the tablets (the Torah) and grabbed his brother (Aaron) by the head, pulling him toward him. (Aaron) said, 'O son of my mother, these people have considered me weak, and they almost killed me. Therefore, do not let the enemies cheer me on (because they see your harsh treatment of me). Do not make me (in your view) one of the wrongdoers.'" (QS. Al-A'raf: 150)

"He (Moses) said, 'O Aaron, what prevented you from following me when you saw them going astray? Did you (deliberately) disobey my command? He (Aaron) re-plied, 'O son of my mother, do not pull my beard and do not (pull) my hair. Indeed, I fear that you will say (to me), 'You have divided the Children of Israel and did not uphold my trust.'" (QS. Thaha: 92-94).

It is clear in this verse that Moses' anger towards his people was vented on his brother. His people had aroused his anger, but his anger was instead directed at Prophet Aaron, his brother. This method in Islamic counseling is also known as the diversion method, whereby a person, angry at himself, takes the place of his anger towards another person who is the cause of his anger.

When someone is overcome by anger, their ability to think clearly is impaired. This overflowing anger causes them to say and do things that invite hostility between people. If left unchecked, regret will come when the anger subsides. In the case of Moses, who was so angry at his people that he took his anger out on his brother, Moses could only think clearly when his anger subsided. Finally, he realised that his brother had forbidden his people from worshipping the golden calf, but they had ignored him. Moses almost killed his brother, but then he asked Allah for forgiveness for what he had done before he knew the truth. He prayed to Allah,

"He (Moses) prayed, 'O my Lord, forgive me and my brother and admit us into Your mercy. You are the Most Merciful of all who show mercy.'" (Q.S. Al-A'raf: 151).

In responding to anger, Imam Al-Ghazali gave a psychological description: "When a person's anger flares up, the blood flow in the heart rushes to the brain, controlling all thoughts and even the source of goodness. Then, his eyes darken so that he cannot see clearly. At that moment, his brain is like a cave spreading fire, blackening the atmosphere and enveloping all sides with smoke. So it can be said that the fire of anger can destroy the heart and kill the individual's existence without him realising it (Az-Zahrani, 2005).

The visible effects of anger are changes in facial colour and expression, the appearance of wrinkles, and abnormal reflexes. If an angry person were to see themselves in a mirror, they would find their face so ugly and embarrassing that their anger would subside on its own. However, the ugliness of an angry person's heart is worse than that of their face at that moment. In fact, the ugliness of the face is only part of the influence of the ugliness of the heart in the chest.

Every time anger arises, that is when Satan begins to act to ignite emotions to their peak. Therefore, it is appropriate for every Muslim who has reason to defeat Satan, restrain their anger, and understand the real situation. True strength is when a person can control himself when angry by not saying evil or despicable things and can restrain his anger well, as the Prophet Muhammad said.

"Indeed, strength is not shown by harshness, but strength is possessed by a person who can restrain himself when he is angry." (Muttafaqun' Alaih).

There are several ways to reduce anger based on the Quran and hadith, including:

Prophet Muhammad (pbuh) taught his followers to control their emotions and anger. Several things can be done when someone is emotional or angry:

1) Be silent

Being silent is one way the Prophet Muhammad taught to overcome anger. Although sometimes it feels uncomfortable in the heart, it is better than venting emotions and anger. Because when anger comes out, it can

lead to words that are not pleasing to Allah. Some people, when angry, utter words of disbelief, some utter insults, some utter curses, some utter words of divorce, some call others names, and even destroy things around them. If someone forces themselves to remain silent when they are about to get angry, the damage mentioned above will not occur. Imam Ahmad narrates a hadith:

"If one of you gets angry, be silent." (HR. Ahmad).

2) Sit down immediately

If someone gets angry while standing, they should sit down immediately; if their anger has subsided, they should lie down. As in the hadith: From Abu Dzarr, the Prophet said: *"If one of you gets angry while standing, then sit down. If the anger has subsided (then that is enough). But if it does not subside, then lie down."* (Narrated by Abu Daud).

3) Perform ablution

Anger is a fire from Satan that causes the blood to boil and the nerves to burn. Therefore, Muslims are also encouraged to perform ablution immediately when they are angry. Wudu water will extinguish the fire and remove anger and high blood pressure.

From Athiyyah As-Sa'di said, the Prophet Muhammad said, *"Indeed, anger is from Satan, and Satan was created from fire. Fire is extinguished with water. If one of you is angry, perform wudu."* (HR. Abu Daud).

4) Recite isti'adzah (ta'awudz)

Seek refuge in Allah SWT from the temptations of Satan. Why do we ask Allah SWT for protection from Satan? Because anger can come from Satan. So we practice the words of Allah SWT: *"And if Satan tempts you, then seek refuge in Allah. Indeed, He is All-Hearing, All-Knowing."* (QS. Al-A'raf: 200).

Sulaiman bin Shurod said: *"One day I was sitting with the Prophet, peace be upon him, while two men were exchanging foul language. One of them had a red face and tense neck muscles. Then the Messenger of Allah, peace be upon him, said, 'I know a phrase that, if recited, would surely dispel his anger, if only he would recite it: 'A'udzu-billahi minas-syaitani' (I seek refuge in Allah from the devil), and his anger would surely disappear."* (HR Bukhari).

5) Remember the advice of the Prophet Muhammad, peace be upon him: "Do not get angry" before venting your anger at other people or objects. It is good to pay attention to the following hadith, which contains a message from the Prophet, peace be upon him, to someone who asked him for advice.

From Abu Hurairah, a man told the Prophet, *"Give me advice."* He replied, *"Do not get angry."* The man repeated his request, but the Prophet always replied, *"Do not get angry."* (HR. Bukhari, no. 6116).

c) Sadness

Sadness is an unhappy emotional state, with intensity ranging from mild to extreme.

Sadness is also associated with feelings of being wronged, loss, despair, grief, helplessness, disappointment, and misery (Gadigi & Veerabhadrapa, 2020). When discussing the emotion of Sadness, psychologists almost always associate it with depression. There is a big difference between feeling sad and being depressed. Depression is more than just feeling sad. Depression can affect the way a person acts, eats and sleeps, and what that person wants to do. It can also last for weeks or months. According to the WHO, depression is persistent Sadness and loss of interest in activities that a person enjoys, accompanied by an inability to perform activities for two weeks or more.

Sadness is an emotion that is the opposite of happiness or joy. Sadness occurs when an individual feels that someone they love has been lost, something of great value has been lost, a disaster has struck, a plan has failed, and many other things. Likewise, parents will feel sad when their children are far away or when something undesirable happens to them. Allah describes the Sadness of Prophet Jacob when he received the news that Prophet Joseph (his son) had been killed and eaten by a wolf, as Allah recounts in the Quran;

"He (Jacob) turned away from them (his children) and said, 'How pitiful is Joseph,' and his eyes turned white with grief. He was a man who truly restrained (his anger and pain)." (QS. Yusuf: 84).

Likewise, the Sadness of the mother of Prophet Musa when she had to let go of her son, put him in a box, and then let him float down the river because of her fear of Pharaoh's cruelty towards him. Her Sadness increased when the waves began to carry her beloved child away from her, as He said,

"Then We returned him (Musa) to his mother so that her heart would be glad and she would not grieve, and so that she would know that Allah's promise is true, but most of them do not know." (QS. Al-Qashash: 13)

Allah also describes the Sadness of Abu Bakr ash-Shiddiq over what happened to the Prophet Muhammad when they were hiding in a cave and the disbelievers of Quraish were pursuing them, in His words,

"If you do not help him (Prophet Muhammad), surely Allah has helped him, (that is) when the disbelievers expelled him (from Mecca), while he was one of two people, when both of them were in the cave, when he said to his companion, 'Do not be sad, surely Allah is with us....'" (QS. At-Taubah: 40).

In addition, in several hadiths, the Prophet Muhammad advised his followers not to grieve and to always be patient in the face of calamities, as narrated by Usamah bin Zaid,

"I advise you to be patient in the face of all calamities in this world." (Al-Hadith).

In terms of grief for those who have passed away, controlling Sadness does not mean that one cannot cry or feel sad in one's heart over the death of a loved one. Indeed, crying and feeling sad in such circumstances is natural and common for most people and is permissible as long as it is not excessive and harmful. The Prophet indicated that one should not be excessive in grief, crying loudly or screaming, as he said,

It was narrated from Umm Umar that the Messenger of Allah visited Sa'ad bin' Ubadah and cried when he saw his condition. The companions who accompanied him at that time (Abdurrahman bin Auf, Sa'ad bin Abi Waqqash, and Abdullah bin Mas'ud) were surprised, until the Messenger of Allah said, *"Have you not heard that Allah will not punish a person for tears or sadness in the heart, but He will punish a person for this (pointing to his tongue)?"* (HR. Bukhari and Muslim).

d) Shame

Shame is an emotion that can lead a person to maintain their honour and that of others. In Islam, Shame is part of faith. Allah says,

"And when you ask them (the Prophet's wives) for something, ask them from behind a curtain." (Al-Ahzab: 53).

Imam Al-Qurtubi, in his interpretation, provides a very profound explanation of the Shame associated with this verse, which talks about manners in interacting with the Prophet's wives. According to Al-Qurtubi, this verse shows the importance of maintaining honour, purity of heart, and etiquette in communication, especially with the Prophet's family, who have a very noble position among Muslims. This verse teaches the importance of modesty in maintaining honour and privacy.

Imam Al-Qurtubi emphasises that Allah SWT requires Muslims to ask for their needs or communicate with the wives of the Prophet SAW in a very polite and respectful manner. One way to maintain purity of heart is to ask for something from behind a curtain, which in this context implies a respectful separation in social interactions.

Al-Qurtubi explains that this is a form of modesty (*al-haya*) that requires Muslims to maintain physical and psychological distance from the Prophet's wives. This is not just a matter of physical ethics, but more of moral and psychological ethics. Modesty makes a person avoid direct or overly close interaction with members of the opposite sex who are not mahram, especially if they are the wives of the Prophet, who have a very high status.

The Prophet Muhammad said, *"Shyness is part of faith."* (HR. Bukhari).

This hadith shows that modesty is a good character trait and reflects a person's faith. Imam Al-Qurtubi, in his interpretation, said that modesty is an integral part of faith because it is a guardian of morals and a barrier

against sin. Shame always guides a person to maintain purity and honour. By having a sense of Shame, a Muslim will feel reluctant to do things that are contrary to the commands of Allah and the teachings of the Prophet Muhammad, whether they are major or minor sins.

Al-Qurtubi explains that Shame will prevent someone from doing inappropriate deeds regarding personal behaviour and social interactions. In this context, Shame is a barrier against slander, protecting a person from sin or behaviour that damages their morals.

Imam Ibn Hajar al-Asqalani in Fath al-Bari explains that this hadith shows that shame is part of faith that guides a person to obey Allah always. Shame in oneself can trigger a person to maintain good behaviour and avoid evil deeds. In this case, Shame respects the Sharia and ensures that one's behaviour follows Islamic values (Karim, 2022).

Ibn Hajar adds that in daily life, a Muslim with a sense of Shame will be more careful and not act recklessly. He will try to avoid actions that are not in accordance with the Sharia, because he feels ashamed if Allah sees him in a condition where his purity is not maintained (Karim, 2022).

4. IMPLICATIONS AND CONTRIBUTIONS

4.1 Research Implication

This study can deepen our understanding of the relationship between Islamic teachings and psychology. By focusing on key emotions such as fear, anger, sadness, and shame, this study shows how Islam can serve as an alternative or complement to psychological approaches in addressing emotional problems

4.2 Research Contribution

This study contributes to academic, practical, social, and cultural contexts. In the academic realm, this study enriches the study of Islamic counseling by adding to the understanding of emotion management according to the Qur'an and Hadith. Practically, the results of this study can be used by Islamic counselors in dealing with clients who face emotional problems. Socially and culturally, this research also has the potential to increase public awareness of the importance of managing emotions according to religious values, which can strengthen social harmony and mental health

5. LIMITATIONS AND FUTURE RESEARCH DIRECTIONS

5.1 Research Limitations

Limitations in Methodology. This study's Systematic Literature Review (SLR) method prioritises synthesising existing theories and literature, without conducting experiments or direct field testing. Therefore, the findings in this study cannot be directly applied or tested in the context of practical counseling.

5.2 Recommendations for Future Research Directions

Further research could examine how emotional management in Islam is accepted and applied in different social and cultural contexts. This is important because religious interpretations are often influenced by local values and cultures within society.

6. CONCLUSION

This study has identified and analysed the main emotional concepts of fear, anger, sadness, and shame from an Islamic perspective, sourced from the Qur'an and Hadith. These emotions play an important role in everyday human life, and Islam provides clear guidance on how each should be managed. In Islamic counseling, emotion management is crucial, as it can affect an individual's psychological and spiritual well-being. Islam teaches its followers to manage these emotions through piety, patience, trust in God, and self-control.

In particular, the emotion of fear (*khawf*) is seen as a fear that must be directed towards Allah, while anger (*ghadab*) must be controlled with patience and forgiveness. The emotion of sadness (*huzn*) is seen as a test that must be accepted with calmness and the hope that there will surely be ease after hardship. Meanwhile, shame (*haya'*) is a positive emotion that encourages individuals to maintain their honour and live according to religious values. These concepts provide the basis for the Islamic counseling approach in helping individuals manage their feelings in a balanced manner, while still paying attention to the spiritual dimension.

The implications of this research are broad, both in academic, practical, and social spheres. From an academic perspective, this research enriches the literature on Islamic counseling and emotion management based on religious teachings. In practice, these findings guide Islamic counselors in providing a more holistic approach to their clients, integrating religious principles. Socially, this research promotes public awareness of the importance of good emotion management, which is beneficial for individual well-being and can strengthen social and moral harmony in society.

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CRedit Authorship Contribution Statement

The author declares that the entire research and writing process for this article was conducted independently. The author takes full responsibility for all data associated with this research. No other individual contributed as a co-

author or made any significant contribution to the content of this work.

Declaration of GenAI in Scientific Writing

The author declare that all authors take full responsibility for the accuracy, integrity, and originality of the manuscript content, and that no Generative Artificial Intelligence (GenAI) tool was used to generate novel scientific ideas, analyze data independently, or replace the critical role of the author.

Conflict of Interest Statement

The authors declare that they have no known competing financial interests or personal relationships that could have appeared to influence the work reported in this paper.

Ethical Approval Statement

The author declares that this study is a literature review and does not involve human participants, personal data, or any other subjects. Therefore, this study does not require ethical approval from a research ethics committee. The entire research process was conducted in accordance with academic ethical standards, upholding scientific honesty, integrity, and the ethical use of legitimate sources.

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