

## **Emotion Management in Hadith Perspective: Study of Takhrij and Syarah Hadith**

**Mu'aafi Fitri Risdianto**

Department of Al-Qur'an and Interpretation, Faculty of Ushuluddin  
UIN Sunan Gunung Djati Bandung

### **Abstract**

This study aims to discuss the hadith about emotional management. This research uses a qualitative approach by applying the descriptive-analytical method. The formal object of this research is the science of hadith, while the material object is the hadith about emotional management in Muslim's narration No. 4724. The results and discussion of this study indicate that the status of the hadith is of *sahih* quality that meets the qualifications of *maqbul* for the practice of Islam. This study concludes that the Hadith narrated by Muslim No. 4724 is relevant to be used as a reference in controlling emotions.

**Keywords:** Emotional Management; Hadith; Syarah; Takhrij

### **Introduction**

Emotional control is an important topic in everyday life (Permata et al., 2024), to reduce the tension that arises from the inner conflict that peaks (Wardah & Gojali, 2021). Emotions have a fairly important position in human life, emotions are a form of rejection of behavior that should not be accepted, then the body will automatically issue weapons or responses in the form of anger (Husnaini, 2019). Emotional control is a form of effort to focus on suppressing reactions that arise due to stimuli that cause emotions (Reviana, 2023), and channel the effects of these emotions into something more useful and acceptable to the environment. (Armini, 2024). Emotions are not meant to be killed but validated without harming others. Indeed, emotions expressed appropriately can improve the situation, and avoiding emotional outbursts can minimize the possibility of hurting other people's feelings or bodies (Ramania & Wardhani, 2023).

Emotions are not meant to be killed but validated without harming others. Indeed, emotions expressed appropriately can improve the situation, and avoiding emotional outbursts can minimize the possibility of hurting other people's feelings or bodies (Mahmud, 2020). These hadiths are a source of reference and guidance for every Muslim in adorning his life

pattern so that it is not necessary and can build social ethics (Harahap, 2023). In modern life, people are preoccupied with their life problems, being ambitious, as well as anxious about what is to come, so when someone verbally offends them, emotions are easily ignited.

A framework needs to be developed to answer the question of how the hadith is about controlling emotions. The word emotion comes from the French emotion form "émuouvoir" which means excitement, and "move" which means to move. Emotion is an intense feeling directed at someone or something that is a reaction to an event, such as anger, fear, and happiness (Anggraini et al., 2023). It also takes a considerable toll on everyday life. Most experts believe that emotions are more fleeting than moods. Humans are blessed with the ability to feel, and given the right to expression by Allah Swt. Channeling emotions is a natural thing to do, in addition to positive or negative emotions to maintain a balanced life (Suwenten & Dewanto, 2024). However, channeling emotions must be based on ethics, morals, and humanity. Humans, as social human beings, should not hurt others. As explained in the Prophet's hadith "*It is not the (real) strong man who (always) defeats his opponent in a struggle (fight), but none other than the (real) strong man who can control himself when angry.*" (H.R. Muslim, No. 4724). This Hadith tells us to control our emotions, in this case, what is meant is anger, often anger is considered a negative emotion that needs to be avoided, but anger is a basic expression that humans must have (Fitri & Kholilurrohman, 2023).

Anger is the intensity of feelings shown by humans toward someone or other things such as goods or an event (Hidayati, 2023). Emotion is a reaction from humans to someone or an event. Emotions can be shown when feeling happy which is shown with positive emotions, angry at someone, or afraid of something either human or other things (Siahaan et al., 2024). Another definition of emotion also mentions a feeling that arises beyond limits so that sometimes it cannot control itself and causes a connection with the outside world to be cut off (Wulandari, 2023).

Previous research results have been presented by several researchers related to emotional control, Rovi Husaini, (2019), "*Tenang dalam Perspektif Hadis,*" *Mutiara: Jurnal Penelitian dan Karya Ilmiah*. This study aims to discuss the concept of controlling anger in the hadith studied with the science of Psychology. The results and discussion of this study include the definition of emotions in psychology, a collection of theories of the causes of emotions, classification of emotions, controlling anger in the perspective of psychology, channeling anger, some of the benefits of controlling emotions, the Prophet's statement in the hadith narrated by Muslim, No. 2603 about the strongest person is the one who can control his

emotions and how to control emotions according to the Qur'an and hadith. emotion control,

The equation of previous and current research has something in common, namely discussing emotions. However, there are differences between the two. The previous research discussed the concept of emotion through the lens of psychology, while the current research discusses emotions through the lens of hadith, especially by doing takhrij and syarah of hadith about emotions.

The definition of takhrij hadith according to Mahmud al-Thahhan (1979), is a search for the sources of hadith that mention the hadith with its sanad, to examine the quality of the hadith (Rahman, 2016). The Takhrir method used in this research is the index method of the name of the companion, this method is used when the name of the companion narrator is known. The user of this method must also be sure of the figure of the companion who narrated the hadith to be takhrij. To conduct a search in books or literature the methodology of writing hadith is based on the order of the names of the companions. This method applies to the books of Musnad, *mu'jam* and *athraf*. While the hadith commentary is an explanation of something in the hadith, the existence of the commentary is to understand the true meaning of the hadith. Hadith commentaries are found by several methods, namely *ijmali* (global), *tahlili* (analytical), and *muqaran* (comparative). This research uses the *ijmali* method.

The main problem of this research is that there are hadith about emotional management. The formulation of this research problem is how the hadith about emotional management. This study aims to discuss hadith about emotion management. Theoretically, this research can contribute to the science of hadith by presenting new information about hadith related to emotional management which is directly related to the morals taught by the Prophet. Practically, this research can provide practical guidance for Muslims in carrying out their social life, because it is related to the morals of fellow human beings.

### **Research Methods**

This research uses a type of qualitative research by applying the descriptive-analytical method. The data sources of this research include primary and secondary sources. The primary data source is the Encyclopedia of Hadiths Kitab 9 Imam. While secondary is literature related to the topic of this research including scientific articles, journals, books, and others. Data collection is done through library research. The data analysis technique is taken through the stages of internalization, classification, and interpretation (Darmalaksana, 2022). Specifically, the descriptive-analytical method in this study is taken from the science of

hadith, namely the methods of takhrij and hadith commentary. Hadith takhrij is the process of retrieving hadith from the hadith books to scrutinize their authenticity (Darmalaksana, 2020). While the hadith syarah is an explanation of the Matan (text) of the Hadith to obtain an understanding of the hadith (Soetari, 2015). Finally, interpretation at the analysis stage will use logic, both deductive logic and inductive logic (Sari, 2017), until a conclusion is drawn.

## Results and Discussion

### 1. Result

The stage of takhrij hadith requires extracting the hadith from the hadith book which is then scrutinized for its validity. After tracking the hadith with the keyword "Emotion Control" in the Encyclopedia of Hadiths of 9 Imams, the hadith from Imam Muslim No. 4724 was found. The redaction of the hadith text below:

حَدَّثَنَا حَاجِبُ بْنُ الْوَلِيدِ حَدَّثَنَا مُحَمَّدُ بْنُ حَرْبٍ عَنِ الرَّبِيعِيِّ عَنِ الزُّهْرِيِّ أَخْبَرَنِي حُمَيْدُ بْنُ عَبْدِ الرَّحْمَنِ أَنَّ أَبَا هُرَيْرَةَ قَالَ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ لَيْسَ الشَّدِيدُ بِالصُّرْعَةِ قَالُوا فَالشَّدِيدُ أَيُّهُ هُوَ يَا رَسُولَ اللَّهِ قَالَ الَّذِي يَمْلِكُ نَفْسَهُ عِنْدَ الْعُصَبِ وَ حَدَّثَنَا مُحَمَّدُ بْنُ رَافِعٍ وَعَبْدُ بْنُ حُمَيْدٍ جَمِيعًا عَنْ عَبْدِ الرَّزَّاقِ أَخْبَرَنَا مَعْمَرُ ح وَ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ بْنِ بَهْرَامٍ أَخْبَرَنَا أَبُو الْيَمَانِ أَخْبَرَنَا شُعَيْبٌ كِلَاهُمَا عَنِ الزُّهْرِيِّ عَنِ حُمَيْدِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِمِثْلِهِ

Hajib bin Al Walid narrated to us, Muhammad bin Harb narrated to us from Az Zubaidi narrated to me from Az Zuhri, Humaid bin 'Abdur Rahman narrated to me that Abu Hurairah said, I heard the Messenger of Allah (saw) say, "The one who is good at wrestling is not called strong." The Companions asked, "O Messenger of Allah, then who is the strong man?" He replied, "It is the one who is able to control himself when angry." And narrated to us Muhammad ibn Rafi' and 'Abad ibn Humaid both from 'Abdur Razzaq, reported to us Ma'mar, also narrated from other routes, And narrated to us 'Abdullah ibn 'Abdur Rahman ibn Bihram, reported to us Abu Al Yaman, reported to us Shu'aib both from Az Zuhri from Humaid ibn 'Abdur Rahman ibn 'Auf from Abu Hurairah from the Prophet (peace be upon him) with a similar Hadith." (H.R. Muslim No. 4724)

The next stage, the assessment of the *rawi* and the continuity of the *sanad* is as shown in the table below:

**Table 1. List of Rawi dan Sanad**

No.	Rawi-Sanad	Birth/Death		Country	Kunyah	Scholar's comments		Circles
		B	D			-	+	
1	Abdur Rahman bin Sakhr	-	57 H	Madinah	Abu Hurairah	-	Abdur Rahman bin Sakhr	Friend
2	Humaid bin Abdur Rahman bin 'Auf	-	105 H	Madinah	Abu Ibrahim	-	Humaid bin Abdur Rahman bin 'Auf	Tabi'in among the elderly
3	Muhammad bin Muslim bin 'Ubaidillah bin 'Abdullah bin Syihab	-	124 H	Madinah	Abu Bakar	-	Muhammad bin Muslim bin 'Ubaidillah bin 'Abdullah bin Syihab	Tabi'ut Tabi'in of the middle circle
4	Muhammad bin al-Walid bin 'Amir	-	147H	Syam	Abu al-Hudzaili	-	Muhammad bin al-Walid bin 'Amir	Tabi'ut Tabi'in among the elderly
5	Muhammad bin Harb	-	194 H	Syam	Abu 'Abdullah	-	Muhammad bin Harb	Tabi'in the ordinary circle
6	Hajib bin al-Walid bin Maymun	-	228 H	Syam	Abu Ahmad	-	Hajib bin al-Walid bin Maymun	Tabi'ul Atba' among the elderly
7	Al-Imam Abdul Husain Muslim bin al-Hajjaj al-Qusyairi an-Naisaburi	204 H	261 H	Iran	Abu Salamah	-	<i>Muhaddits</i>	<i>Mukharrij</i>

Table 1 shows that Muslim's hadith report No. 4724 is narrated by six narrators, all of whom are known only by their deaths, and the scholars' comments are favorable.

According to the theory of hadith science, the first *rawi* means the last *sanad* and the first *sanad* means the last *rawi* (Soetari, 2015). The beginning of the *sanad* or the beginning of the *sanad* is the place where the *rawi* records the hadith, which is in Table 1. The end of the *sanad* is in the place of the person who was before the Prophet, namely Abdur Rahman bin Sakhr, a Companion in sequence number 1 (one) in Table 1. The above Hadith is *muttashil* (continuous) in terms of *sanad* continuity. The requirement for *sanad* continuity is *liqa* (meeting) between the teacher who transmits the

hadith and the student who receives the hadith (Soetari, 2015). *Liqā* can be seen from their contemporaries, in the same profession, and in the same region. Seen from the country, they are in a neighboring region. Teachers and students can be said to be contemporaries although most of them have unknown birth years. According to the theory of hadith science, hadith narrators can be assumed to be around 90 years of age (Darmalaksana, 2020). So it is predicted that the narrators in the chain of transmission might have met as teachers and students. The text of the above hadith is neither awkward nor flawed. It is not odd in the sense that it does not contradict the Qur'an, stronger traditions, and common sense, while it is not flawed in the sense that there are no insertions, subtractions, or changes (Soetari, 2015). In other words, the hadith has *syahid* and *mutabi* (Mardiana & Darmalaksana, 2020).

## 2. Discussion

Anger is a reaction when human needs and motives are prevented from being fulfilled. Anger is an expression that is caused by the influence of the environment around humans, where usually people will become angry due to stimuli that threaten and disturb one's peace and comfort, for example, people will get angry when reviled, insulted, or when harassed by others (Rafiqah, 2023).

Anger in Arabic is *Ghadhab* (غضب). The word *Ghadhab* comes from the root: *ghadhiba-yaghdhabu-ghadhaban* (غضب- يغضب - غضبا) means angry. Angry means annoyed, irritated, disgusted, and very unhappy about being treated inappropriately. Angry as a verb means to be repeatedly angry; to utter words or show behavior as an expression of anger, or a form of rejection of things one does not like (Djaali, 2023).

Every human being may have experienced an unpleasant phase that makes him angry. Islam in its perfection not only regulates how to deal with Allah, but also how to deal with fellow creatures. Angry people tend to express their anger by saying bad words, physical harm, and other negative things that can make things worse (Adianty & Savira, 2024).

Anger is also related to subconscious impulses and inner conflicts, when humans are in a bad mood, the emotion of anger is easier to emerge. (Ahmadia, 2023). *Qalbu* is the potential of divine nature which is the supra aspect of human consciousness that has emotional (taste) and moral power (Noffiyanti, 2020). Meanwhile, lust (*fitrah hayawaniyah*) is a pre or subconscious aspect of human consciousness that has the power of conation (*karsa*) (Irqon et al., 2023). Every time anger starts to rise, every reasonable Muslim should restrain his anger, defeat the devil, and understand the real conditions. If a person can control himself when angry by not saying bad or

despicable things and by restraining his anger well then that is true strength (Noffiyanti, 2020).

### Conclusion

The results of this study indicate that the status of the authenticity of the hadith reported by Muslim No. 4724 regarding emotions is considered a saheeh hadith. The discussion of this study explains that the hadith reported by Muslim No. 4724 is sahih to be used as a reference to be careful in doing something. This research is expected to be useful for readers as knowledge about emotions according to the hadith. This study has limitations in conducting hadith commentary without including the views of classical commentaries and a review of the causes of the hadith as well as in-depth analysis, so further research is needed by applying a more holistic academic perspective. Before really delving into the case, references related to the issue to be discussed should be sought first.

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