REPRESENTATION OF THE ANGER OF THE PROPHET MUSA IN THE QUR'AN FROM THE PERSPECTIVE OF THE PSYCHOLOGY OF HUMAN INTRAPERSONAL COMMUNICATION IN ISLAM

Ahmad Tamrin Sikumbang, Benny Munardi, Achyar Zein, Syukur Kholil
Universitas Islam Negeri Sumatera Utara, Indonesia
Corresponding Email: kesjimail@gmail.com

ABSTRACT
This study aimed to analyze the anger of the Prophet Musa in the Qur'an from the perspective of the psychology of human intrapersonal communication in Islam. This research used qualitative methodology in the language paradigm, which aimed to find the essence of the meaning of words and sentences in a text. The subject of the study was the Qur'an verses related to the Prophet Musa's anger. Data collection techniques were library research and documentation. Data analysis techniques included collecting, reducing, presenting, and drawing credible conclusions. The results of the study stated that human psychology in a positive self-concept would have a self-confidence effect and have the strength and power to vent anger on people who make mistakes. In the psychological approach of human intrapersonal communication, Prophet Musa’s anger went through a long process of sensation, perception, memory, and thinking which determined the attitude of anger, which had a positive effect.

Keywords: Anger, Prophet Musa, Psychology, Intrapersonal Communication

INTRODUCTION
God creates every human being with various emotions. With those emotions, his life becomes colorful. In this study, the authors specialized in exploring the primary human feelings of anger. Linguists define anger with various expressions, but the substance of the meaning is the same. When someone mentions the word angry, in general, people will immediately understand its meaning. There are several definitions of anger from scholars. In short, Al Manawi defines anger as a feeling to show the turmoil of the soul from the heart that the human mind cannot tolerate. Imam Al Qurtubi said, "Anger is strength, might, or violence”. Some other scholars define anger as a change of attitude when one's blood boils to vent what is in the chest. Some interpret anger as the desire to harm or cause harm (danger) to others who will become the target of anger. (Said & Hamd, 2006).

According to psychologist Daniel Goleman (2001) in his book entitled Emotional Intelligence, emotion refers to familiar feelings and thoughts that affect a person's psychological condition in doing something. Emotions, essential elements of life, have long intrigued psychologists and anyone interested in understanding human behavior. Emotions play a crucial role in our daily life. Our emotional experiences govern all our actions and thoughts and emotions are reflected in our actions and thoughts (Ramaprasad, 2013). Paul Ekman and friends (2013) stated in their studies that there are six basic emotions; anger, happiness, sadness, fear, disgust, and surprise. Emotions that do not shift quickly from one mood to another are said to be stable. Meanwhile, intense anger is a sign of emotional instability, irritability, rudeness, and moodiness. These conditions often change in a relatively short time. Emotional instability in daily behavior can cause
problems in a person and social development (Sholikhah, 2018).

In Islamic teachings, it is explained that in an authentic hadith, the Prophet Muhammad sallallaahu alaihi wasallam said, لَيْسَ الشَّدِيدُ بِالصُّرَعَةِ إِنَّمَا الشَّدِيدُ الَّذِي يَمْلِكُ نَفْسَهُ عِنْدَ الْغَضَبِ. The strong man is not the one who can overpower others (in wrestling); rather, the strong man is the one who controls himself when he gets angry."

Based on the hadith above, a strong person can be defined as someone who can control himself. Meanwhile, Hurlock's developmental psychology (1991) stated that emotional stability is indicated by not changing quickly from one emotion or mood to another, thinking before acting, and not exploding emotions in front of others but waiting for the right moment and place to express emotions.

Expressions of anger can be in the form of active or passive reactions. Anger affects our bodies so much that they cause stress hormones, adrenaline, and noradrenaline, to surge throughout the body. As a result, the muscles in the body become tense, and the higher the intensity of a person's anger, the higher the heart rate and the excessive release of hormones. Usually, a person's heart rate is 80 beats per minute, but the emotional turmoil of anger increases the heart rate to 180 beats per minute. Likewise, the average human blood pressure is 120/80 and increases to 220/130. A possible heart attack or stroke might happen to people who are constantly angry. Both of these can be fatal (Hendricks et al., 2013).

The essence of aggressiveness, cruelty, and violence is usually included as an essential component of anger so that society judges it as harmful and destructive actions. When angry, a person can become cruel because he loses his common sense. All the bad qualities in a person are difficult to control, and sometimes even shyness disappears. Some people think that anger is a characteristic of a brave person. This perception is wrong because true courage is the ability to control emotions; even anger and furious emotions can worsen social conditions with other people.

There are many common triggers for anger, such as feeling pressured, restricted, hindered, disappointed, or treated unfairly. Being insulted, scolded, belittled, and even having unfulfilled desires can cause anger as well. Paul Ekman mentions one of the factors that can cause anger is when someone experiences interference from others and the surrounding environment. Frustration can also trigger someone's anger because they are disappointed with the people they consider important in their lives. Feelings of disgust also cause annoyance, hurt, hate, and revenge. Therefore, anger is the most dangerous emotion because it seeks to hurt the target of our anger (Ekman, 2013).

One of the studies that discussed human emotions in the Qur'an was a dissertation written by Amiruddin Nahrawi. He conducted a critical study of Darwin Hude's work entitled Human Emotions in the Qur'an with a psychological approach to develop scientific concepts but did not specialize in discussing verses about anger (Nahrawi, 2020). Then a journal written by Mufid entitled The Concept of Angry in the Qur'an and The Psychology of Islamic Education raises the issue of anger being a form of emotion that humans have. Controlling anger is urgent because it has a negative impact if not controlled. This research examined the concept of anger in the Qur'an and Islamic educational psychology with the results of overcoming anger in several ways, such as seeking Allah's protection, changing positions, taking wudhu, and praying two raka'at (Mufid et al., 2021).
The authors, in this study, focused on observing the anger represented by the Prophet Musa by taking the object of study of the verses of the Qur'an related to him and analyzing it from the perspective of the psychology of human intrapersonal communication in Islam.

**RESEARCH METHODS**

This research used a type of qualitative research in the post positivism paradigm, namely the search for meaning behind the data and the language paradigm, intending to find the meaning of words and the meaning of sentences contained in a text, including commentary texts. In this study, the authors focused on angry words in the Qur'an and Indonesian translations. This research collaborated with the psychology of intrapersonal communication using the tahlili interpretation approach and supporting sources collected from the library research method approach.

The primary source was the Al-Qur'an with Indonesian translation and interpretation using the tahlili method, as well as supporting books that referred to the psychology of Islamic communication and general communication psychology. The data collection technique was conducted by collecting the angry verses of Prophet Musa in the Qur'an. The data analysis technique used the tahlili interpretation approach and relates it to the psychology of human intrapersonal communication in Islam.

**RESULTS AND DISCUSSION**

**Representation of the Anger of the Prophet Musa in the Qur’an from the Perspective of the Psychology of Human Intrapersonal Communication in Islam**

Anger is a part of conveying verbal and nonverbal messages. Verbal messages are expressed with language symbols or words, while nonverbal communication is also called sign language, conveying messages with body movements or silence. Nonverbal communication in this study raised the theme of facial expressions when angry, which is included in the category of kinesics discussion.

Anger is a primary human emotion. Humans experience emotions, which are intense feelings directed at a person or object. Emotions also refer to a person's perspective or response to a situation. Gestures such as happiness, anger, disgust, fear, sadness, and surprise usually indicate the emergence of reactions.

The word ghadab means anger, the heart's blood boiling inciting the warding off of the cause of the harm. Anger is the ember in the human heart so that an angry person swells his veins and his eyes turn red. The word g means angry, more tremendous anger than the word ghadab. Furthermore, that means heating someone's blood due to an explosion in their heart (Ashfahani, 2017).

In this study, the authors conducted an in-depth study of the representation of the anger of the Prophet Musa in the Qur'an from the perspective of the psychology of human intrapersonal communication in Islam. In the Indonesian dictionary, anger is defined as feeling very unhappy because you are insulted or treated inappropriately, or furious (Nasional, 2008).

Anger is a internal or emotional transformation that leads to violence and torment in an attempt to heal the heart. Usually, emotions in the form of anger arise because they do not feel comfortable with what is happening. At times like this, people feel that what is happening is not in line with what they want (Obee; Hasan, 2017, p. 11).

In this study, the author raised specific angry verses in human intrapersonal communication represented by Prophet Musa. The verses regarding this matter are as follows:
Table of Angry Verses in The Qur'an in Intrapersonal Communication

<table>
<thead>
<tr>
<th>Information</th>
<th>Qur'an</th>
</tr>
</thead>
</table>
| The Anger of Prophet Musa | Q.S Al A'raf: 150  
|                      | Q.S Thaha: 86                      
|                      | Q.S Al A'raf: 154                  |

Source: Results of Research Analysis

Anger in the Qur'an, Perspective of Islamic Communication Psychology

Allah SWT said in Q.S Al-A'raf: 150.

﴿ وَلَمَّا رَجَعَ مُوسَى إِلَى قَوْمِهِ غَضْبَانَ أَسِفًا قَالَ بِئْسَمَا خَلَفْتُمُونِي مِنْ بَعْدِي أَعَجِلْتُمْ أَمْرَ رَبِ كُمْ وَأَلْقَى الَْْلْوَاحَ وَأَخَذَ بِرَأْسِ أَخِيهِ يَجُرُّهُ إِلَيْهِ ... ﴿

When Mūsā returned to his people, angry and grieved, he said, “How bad is the thing you have done in my absence! How did you act in haste against the command of your Lord?” He dropped down the Torah, and grabbed the head of his brother, pulling him towards himself.”

Allah SWT informed after Musa returned to his people from prayer to Allah Ta'ala (he was) in a state of anger and grief. Abu Darda' radiyallahu anhu said the word (اَللَّه) means furious. They said in Q.S Al- A'raf: 150

﴿ بِئْسَا خَلَفْتُمُونِي مِنْ بَعْدِي أَعَجِلْتُمْ أَمْرَ رَبِ كُمْ وَأَلْقَى الَْْلْوَاحَ وَأَخَذَ بِرَأْسِ أَخِيهِ يَجُرُّهُ إِلَيْهِ ... ﴿

“How bad is the thing you have done in my absence?” The meaning is how unpleasant what you have done in your worship of the calf after I left you. The word of Allah Ta'ala is written in Q.S Al-A'raf: 150:

﴿ أَعَجِلْتُمْ أَمْرَ رَبِ كُمْ وَأَلْقَى الَْْلْوَاحَ وَأَخَذَ بِرَأْسِ أَخِيهِ يَجُرُّهُ إِلَيْهِ ... ﴿

How did you act in haste against the command of your Lord?”

Musa is questioning why his people cannot wait for his presence, even though this has been ordained by Allah SWT. And Allah Ta'ala said,

﴿ وَأَلْقَى الَّوَاحَ وَأَخَذَ بِرَأْسِ أَخِيهِ يَجُرُّهُ إِلَيْهِ ... ﴿

He dropped down the Tablets, and grabbed the head of his brother, pulling him towards himself.” This verse explains that Moses threw down the Torah because he was angry with his people (Ibnu, 2017).

The word (اَللَّه) means "angry" and also means "very sad." Moses threw the Torah plates because he was angry for the sake of his God causing the plates to break. Musa told his people how bad they had done after he left, implying that their actions were comparable to those of the polytheists. Musa also held his brother's hair in his right hand and his beard in his left hand, pulling them angrily. "O son of my mother”, the utterance of these words is to make Musa feel more compassionate. “He (Hārūn) said, “My mother's son, the people took me as weak and were about to kill me. So do not let the enemies laugh at me, and do not count me with the wrong-doers.” (Mahalli & Suyuti, 2018, p. 642).

As brothers and friends, we learn more about right and wrong. The longer we are together, the more reasonable and the better we know ourselves. Nevertheless, true friendship requires us to overlook our friends' transgressions and appreciate their generosity. Anyone who seeks friends without mistakes must live without friendship (Zakaria, 2016, p. 230).

When the Prophet Musa returned to his people, angry and grieved, because his people worshiped the calf and in a deplorable state said: "The worst thing you have done after my departure is that you worship a calf. Are you going to precede your Lord's promise? Are you heeding your Lord's commandments?” God commanded that Prophet Musa wait until he returned from Mount Sinai (Shabuni, 2020).

Prophet Musa threw down the Torah and held his brother Harun by the hair of his head while striding towards him because he was angry and very grieved and thought that Harun was not forbidding them to do so. Prophet Musa got angry quickly because of God. Ibn Abbas said, “When Musa saw his
people worshiping cows, then Musa took Torah and crushed them because he was angry for the sake of Allah” (Shabuni, 2020). The stories of the Prophet Musa, who was angry with his people, were connected with several verses in the Qur'an, called munasabah verses with verses that have the function of explaining an event.

According to Al-Qaththan, munasabah is the correlation between one sentence and another in one verse, between one verse and another, or between one surah and another. According to Ibn Al-'Arabi, munasabah is knowing the extent of the correlation between certain verses and other verses so that all of them become one word, the meaning of which is harmonious and the arrangement is orderly (Shabuni, 2020).

In another verse Q.S Tähā/20:94:

{ ... قال يبنوّم لا تأخذ بليحتي ولا برأسي ... }

Harun replied: "O son of my mother, do not seize [me] by my beard or by my head...

Musa then asked Harun, "O Harun, what prevented you from following me when you saw them getting lost?" So, are you deliberately ignoring my orders? "O son of my mother, don't seize (me) by my beard or my head. Indeed, I feared that you would say, ‘You caused division among the Children of Israel, and you did not observe [or await] my word.’” said Harun (Ibnu, 2017).

Allah SWT said in Q.S Al-A'rāf/7:154.

{ ولمَّا سَكَتَ عَنْ مُوسَى الْغَضَبُ ... }

When Musa’s anger towards his people had subsided

Word (سكت) speech/silence describes the easing of someone's anger who previously constantly spoke in anger and was pushed to take decisive actions as a result of that anger. Prophet Musa found it very difficult to control himself from anger, seeing his people worshiping calf and encouraging himself to vent his anger while throwing Torah (Shihab, 2017).

After losing his anger seeing the actions of his people making and worshiping a calf, and throwing the Torah he was holding so that the Torah fell apart, Prophet Musa received instructions and grace from Allah to collect the Torah again when his anger subsided (Ibnu, 2017).

After Musa’s anger subsided and calmed down, he took back the plates he had smashed, and in his writings, what was written on the tablets of the Torah contained

people worshiping cows, then Musa took Torah and crushed them because he was angry for the sake of Allah” (Shabuni, 2020). The stories of the Prophet Musa, who was angry with his people, were connected with several verses in the Qur'an, called munasabah verses with verses that have the function of explaining an event.

According to Al-Qaththan, munasabah is the correlation between one sentence and another in one verse, between one verse and another, or between one surah and another. According to Ibn Al-'Arabi, munasabah is knowing the extent of the correlation between certain verses and other verses so that all of them become one word, the meaning of which is harmonious and the arrangement is orderly (Shabuni, 2020).

In another verse Q.S Tähā/20:94:

{ ... قال يبنوّم لا تأخذ بليحتي ولا برأسي ... }

Harun replied: "O son of my mother, do not seize [me] by my beard or by my head...

Musa then asked Harun, "O Harun, what prevented you from following me when you saw them getting lost?" So, are you deliberately ignoring my orders? "O son of my mother, don't seize (me) by my beard or my head. Indeed, I feared that you would say, ‘You caused division among the Children of Israel, and you did not observe [or await] my word.’” said Harun (Ibnu, 2017).

Allah SWT said in Q.S Al-A'rāf/7:154.

{ ولمَّا سَكَتَ عَنْ مُوسَى الْغَضَبُ ... }

When Musa’s anger towards his people had subsided

Word (سكت) speech/silence describes the easing of someone's anger who previously constantly spoke in anger and was pushed to take decisive actions as a result of that anger. Prophet Musa found it very difficult to control himself from anger, seeing his people worshiping calf and encouraging himself to vent his anger while throwing Torah (Shihab, 2017).

After losing his anger seeing the actions of his people making and worshiping a calf, and throwing the Torah he was holding so that the Torah fell apart, Prophet Musa received instructions and grace from Allah to collect the Torah again when his anger subsided (Ibnu, 2017).

After Musa’s anger subsided and calmed down, he took back the plates he had smashed, and in his writings, what was written on the tablets of the Torah contained
instructions from astray and mercy for those who fear their Lord; they fear Him (Mahalli & Suyuti, 2018). The holy book contains guidance, guidance, and guidance. Besides that, it also contains the message of God's abundant love and mercy on His servants. Is it only humans who take or leave the holy book? (Zakaria, 2016).

After Musa's anger at his brothers and his people subsided, he took back the Torah, which he had thrown because, in Torah, there are instructions about truth and mercy for creatures by guiding them to the happiness of the world and the hereafter for those who fear their Lord and also fear Allah and His punishment for disobedience (Shabuni, 2020).

Intrapersonal communication within Prophet Musa affected human interpersonal relationships. When Prophet Musa conducted a dialog with Prophet Harun in a state of anger, the active internal involvement of an individual in the process of symbolic messages occurred. The message that Prophet Musa received was in the form of defiance of his people when he left by worshiping Samiri calf as a symbol of tyranny and his disappointment towards his brother Harun whom he considered unable to carry out the mandate and perhaps, raising an understanding that he must be angry at seeing a situation like this, and this anger is for the sake of Allah.

The purpose of intrapersonal communication in responding to the wrong actions of others in intrapersonal communication describes how Prophet Musa received information, processed it, stored it, and reproduced it. The process will be discussed at the end later.

The characteristics highlighted in this intrapersonal communication are the traits displayed in relationships with other people because they will affect social roles, namely everything that includes relationships with their people. Prophet Musa has the role of a prophet and messenger of Allah who must warn his people when they make mistakes.

The characteristics of intrapersonal communication highlighted in this case; self-starting, requires physical closeness between the communicating parties, especially with his brother Harun, involving interdependent and transactional parties.

Transactional theory plays an essential role in this communication. This theory explains the need to understand oneself to foster good relations with fellow human beings, which is a fundamental problem. Transactional Analysis examines the in-depth transaction process (exchange process) of messages between communication participants because, in interpersonal communication, there is a dialogic process of messages between the people involved.

This theory also explains that every individual has an ego. Prophet Musa is included in the category of adult ego (Adult = A), with the occurrence of cross transactions. In this transaction, the message sent by the communicator does not get a proper response from the communicant. The characteristics of this transaction carried out by adults are advising, being rational, being able to conclude, and making decisions based on the facts.

The basis of this theory is the three human personalities namely parents, adults, and children. Parents are aspects of personality which are the assumptions and behaviors we receive from our parents or the people we consider our parents. Adults are the part of the personality that processes information rationally, according to the situation, and is usually concerned with important issues that require conscious decision-making.

The theory of symbolic interaction is also present in this incident. Symbolic interaction theory states that our interactions with the people around us shape our
understanding of ourselves and the world. Self-awareness is our understanding of who we are (self-awareness is understanding who we are). Self-concept is the first step to understanding our self-esteem (Turistiati, 2019).

The characteristic of Prophet Musa was someone who had a positive self-concept; he believed in self-esteem and strong life principles and was able to survive with them even though he had to deal with people who were unjust, solid, and robust. However, he also felt that there was an attitude of toughness and strength to change the principles of those guilty with various experiences and concrete evidence that showed they were guilty. He had a high sense of confidence and the ability to face and solve various problems, even if he experienced a bad result (failed). Prophet Musa was able to proclaim to other individuals that he also had the desire and will of his ideals so that he was able to express his anger, to love his people, from his feelings of disappointment and sadness. He could also display it in a relatively acceptable attitude understood by others.

Cognitive dissonance theory also supports the process of the anger of the Prophet Musa as, because this theory explains changes in a person's attitude and behavior to overcome psychological discomfort caused by a mismatch between the beliefs, thoughts, attitudes, and behavior of his people.

The flow of intrapersonal communication that became the foundation of interpersonal communication that occurred between Prophet Musa, Prophet Harun, and their clans are as follows:
1) The internal and external stimuli received by the nerves in receiving the information received by the Prophet Musa become meaningful and are processed in thinking and planning. Thoughts have something to do with previous experiences, so it is planned to be spoken or conveyed verbally.
2) The ideas raised have been incubated, so they are produced in the form of symbols, words, and gestures.
3) Symbols are transmitted through words and utterances as well as swearing, as well as physical actions, such as throwing and pulling heads and beards, which are accepted by the communicant, namely Harun as.

The process of intrapersonal communication that occurred when Prophet Musa is talking to oneself, and having a dialogue with oneself, namely between I and me. I is said to be I, and I am a human being. Furthermore, me is me in social status as a prophet and apostle. Then there was a negotiation between Musa and his environment, or there was an adaptation of the environment so that there was a process of stimulation within by looking at the condition of his people after being left. Musa's perception of receiving and storing meaning in describing his environment will lead to feedback that occurs to him and gives him the awareness that he must raise to make them aware again.

According to psychologists, the process of self-development that occurs, in this case, is a self-reflection that describes people with high self-confidence, usually more independent. Social, personal construction occurs when a person is active in his environment and realizes what he can and cannot do. In this case, Prophet Musa saw himself as an optimist who did not see defeat as his fault.

Communication with a person is a process of organizing and interpreting data. However, the data captured by the five senses is first filtered based on future interests through selective processes. Intrapersonal communication occurs thanks to the influence of two different factors, namely internal and external factors. Internal factors include
motives, attitudes, perceptual schemes, self-concept, and self-esteem. In this case, the motive is related to the interests of others.

The analysis of Prophet Musa as he gave motives for others to worship only Allah and not worship other than Allah SWT, attitudes are positive and negative evaluations of the da'wah that he delivered, perception schemes are cognitive frameworks in filtering data captured by the five senses, resulting in self-concept or self-perception in the sense of what he observes from the events he sees and observes. Self-concept can be understood as a relatively stable impression of oneself, and the last is self-esteem, how one feels about one's social value in the eyes of others.

As a prophet and messenger, Prophet Musa has self-esteem closely related to self-concept, which is always associated with one's physical appearance, intelligence, work, and temperament qualities. It is considered to have self-efficacy, namely ability and confidence in appearance. Self-efficacy as an ability and confidence in self-presentation impacts the environment.

‘Personal appearance’ is related to the ability of human interaction. That is, people with a favorable view of themselves and high self-esteem can achieve self-efficacy that strongly supports self-performance in interacting with others. Furthermore, the 'self-presentation' in the interaction serves as feedback on self-fulfillment as a human being, whether he feels he can actualize himself or not and has achieved equality in interaction. From his interaction experience, he can judge that he is on the same level as other people - he does not feel ashamed or inferior compared to others. In short, self-concept affects communication skills. Stimulus generates interpretation by selecting incoming data from various data that occurs so that the results of this selection become sensations (one data that is very concerning), then matched with psychology and self-concept between behavior and environmental interpretations that occur.

Intrapersonal communication describes how Prophet Musa received information by processing, storing, and reproducing what he captured from existing stimuli. That includes sensation, perception, memory, and thinking. Sensation is the process of capturing stimuli. In this case, the stimulus-response theory plays an important role. The most basic communication model emphasizes the stimulus and response conveyed between the communicator and the communicant.

The sensation is the earliest stage in receiving information. The process occurs when the sensory organs transform information into impulses (signs) in a language understood by the brain. Prophet Musa saw his people worshiping a statue of a calf named Samiri with his senses, the eyes, which are one of the sensory stimuli and are external senses of sight which are called exteroceptors, and are sensed within themselves which are called interoceptors or also called stimuli (internal stimulation). Situational factors that influenced the stimuli of Prophet Musa in the form of experience and the culture of his environment supported the occurrence of these stimuli. Personal factors also have an essential role in forming sensations because interpreting sensory meanings involves not only sensations but also attention, expectation, motivation, and memory.

The existence of the observed object or the strength of the stimulus creates a stimulus that can affect the senses (receptors) so that a sensation occurs. To be received by the senses requires the strength of the stimulus—the so-called absolute threshold. Prophet Musa's perception of things he experienced that occurred through sensations became mental processes that stood out to be strung together in his
awareness and concentration that attracted attention because of novelty, namely things that were new, extraordinary, and different would attract the attention of the Prophet Moses, and this is a potent stimulus that is easy for him to learn and remember, thereby influencing emotions.

In this case, attribution theory plays an essential role in perception. It so happens because this theory provides a fascinating picture of human behavior and pays attention on how a person behaves, the assumption of this theory states that a person can behave in a certain way, such as being angry, caused by several things, namely situational causes, personal influence, having the ability, trying to change something, and having an obligation to change something or do something.

The perception of Prophet Musa gives meaning or significance to what he observes or what he sees, and often individuals are too quick to jump to conclusions based on available clues or based on emotional factors alone as self-justification and motivation to support themselves stronger and save face and this is a situational attribution. Nevertheless, social life is always filled with various evaluations and attributions.

Memory plays an essential role in intrapersonal communication. Cognitive psychology's most significant contribution is to remove the veil of memory because it is a highly structured system that causes organisms to record facts about the world and use their knowledge to guide their behavior. In memory, there are three processes, namely, the process of recording, storing, and recalling.

In this case, the recording (encoding) received by Prophet Musa is information through the sense receptors through his sight. Then it is processed in storage; he stores the information process and determines how long it is around in what form, wherever, and finally through the process of recalling (retrieval), namely recalling the information he has stored, namely what happened to his people.

Wear theory plays an essential role in memory mechanisms. This theory states that the way of thinking about intrapersonal communication differs from communication in general because intrapersonal communication is only about personal understanding and experience. Thus the aspect of thinking is not as extensive and complicated as other communications, but the advantage of this way of thinking from intrapersonal communication lies in memory and understanding. Prophet Musa experiences self-knowledge and knows self-worth. Self-knowledge is an understanding of one's strengths and weaknesses. Self-esteem is a person's view that he is practical, capable, and virtuous.

Thinking is the fourth process that influences our interpretation of stimuli. In thinking, we involve all the processes that go through, such as sensation, perception, and memory. Prophet Musa concluded that various activities carried out by his people and what was done by Prophet Harun as his brother involved concepts and symbols as substitutes for objects and events, both symbols and verbal symbols.

In this case, the thought process carried out by Prophet Musa was meant to understand reality in order to make decisions (decision making), solve problems (problem-solving), and generate new ones (creativity), so this thinking process is defined as a process of concluding. The conclusion drawn by Prophet Musa was that his people had thrown the teachings of the Torah backward and concluded that worship had moved to the statue of Samiri as a rival idol to Allah SWT, so he decided to be angry, as self-image and self-esteem as a prophet and
apostle sent to his people as a warner, so they get back on the right path.

The theory of symbolic interaction is also present in this incident. Symbolic interaction theory states that our interactions with the people around us shape our understanding of ourselves and the world. Self-awareness is our understanding of who we are (self-awareness is understanding who we are). Self-concept is the first step to understanding our self-esteem (Turistiati, 2019).

The characteristic of Prophet Musa was someone who had a positive self-concept, which he genuinely believed in self-esteem and strong life principles and could survive with them, even though he had to deal with people who were unjust, strong, and powerful. However, he also felt that there was an attitude of toughness and strength to change the principles of those guilty with various experiences and concrete evidence that showed they were guilty: high self-confidence and the ability to face problems and solve problems that occur. Prophet Musa was able to proclaim to other individuals that he also had the desire and will of his ideals so that he was able to express his anger, as a reflection of his love for his people, from his disappointment and sadness, and he could also display it in a relatively acceptable attitude understood by others.

Cognitive dissonance theory also supports the process of Prophet Musa's anger because this theory explains changes in a person's attitude and behavior to overcome psychological discomfort caused by a mismatch between his people's beliefs, thoughts, attitudes, and behavior.

According to al-Jauzy, humans carry out an action based on their point of view, argumentation, and character according to their motives and beliefs. Each individual takes action based on the emotions he experiences (Basit, 2019). Anger or wrath (al-ghadab) is the opposite of like (ar-ridhā). Anger is a feeling that rages in the human heart. There is anger that is commendable, and there is despicable anger. Despicable anger is anger that is not in truth. In contrast, what is commendable is anger which is rooted in religion and truth.

Anger causes blood agitation in the heart and the desire to commit acts of revenge. Those who are angry must seek refuge in Allah from Satan because anger is suppressed by protection, which is why anger is suppressed when it happens for Allah's purposes (Dawud, 2018). Rasulullah has taught us how to communicate well with God, oneself, others, and the environment. Peace be upon him, always speaking by existing conditions; he also gave figurative words that matched the intent he wanted to convey. Making Dialogue properly with each group of people, according to their ability, makes it easier to accept the message conveyed to change their behavior.

In conveying messages through advice, warnings, lessons, and learning to humans, the thing that must be paid close attention to is the way to touch the human side of the humans themselves. The soul, mind, and conscience related to humanity cannot be touched without knowing which sides should be stimulated, which will eventually cause changes in human beings.

In the Qur'an, many stories are told about the previous peoples whom Allah gave teachings and warnings, advice, and gave lessons on human behavior, which often ended in the wrath of Allah and as a rebuke to those who were negligent from the path of truth. Moreover, all of this has been enshrined by Allah in the Qur'an. Prophet Musa's preaching was maw'izah, namely advice, warnings, teaching, and lessons.

Prophet Musa was angry because of Allah; he kept the trust because he was ordered to deliver what was revealed by Allah.
as a prophet and apostle who carried the book of the Torah. Likewise, the anger of Prophet Musa subsided because in the Torah there were instructions from Allah SWT.

As a superior practice, managing anger is difficult because only a sensible person can control his anger. As benefits are obtained and avoid damage for people who stay angry, a friend asked for a will from the Prophet and said, "La Tagdhab" do not be angry; he gave a will which turned out to be anger that invites all evil. The Messenger of Allah has taught him a lot to get rid of anger, such as reciting protection, performing ablution, trying to be silent, remembering the harmful effects of venting anger, and remembering the virtue of holding it back.

CONCLUSION

Anger is a source of strength and a reflection of a positive self-concept in a person, which Prophet Musa had described in the Qur'an. Symbolic interaction plays an essential role in assessing the personality of oneself and others in communication because the essence of success in communicating with God, with fellow human beings, and with oneself in Islamic psychology is rooted in a positive self-concept.

The approach taken in the psychology of intrapersonal communication in this study was to focus on the process of the occurrence of Prophet Musa’s anger in the Qur'an. The results obtained were that the anger of Prophet Musa was originated from a long process; sensation, perception, memory, and thinking according to the instructions of the Qur'an and Hadith.

REFERENCES


