

## Wudu as Islamic Psychotherapy in Overcoming Emotions of Anger in Muslim Youth

Iredho Fani Reza<sup>1\*</sup>, Salsabila Nur Kamilah<sup>2</sup>, Nasywa Syahira Oktaviani<sup>3</sup>,  
Indri Seta Septadina<sup>4</sup>, Magfiroh<sup>5</sup>, Feby Hariani<sup>6</sup>, Devy Puspita Sari<sup>7</sup>, Lidya  
Puji Astuti<sup>8</sup>, Putri Wulandari<sup>9</sup>, Regista Ramadhania<sup>10</sup>, Ferdian<sup>11</sup>, M.  
Gozali<sup>12</sup>, Alvin Masaiz<sup>13</sup>

<sup>1-3</sup>Universitas Islam Negeri Raden Fatah Palembang

<sup>4</sup>Fakultas Kedokteran Universitas Sriwijaya

<sup>5</sup>CV. Doki Course and Training

<sup>6</sup>SD Islam Khalifah Annizam

<sup>7</sup>PT. SBA Wood Industries

<sup>8</sup>SMA 1 Bina Warga Palembang

<sup>9</sup>SMPN 50 Palembang

<sup>10</sup>PT. Yayasan Cinta Keluarga Sekolah Cikal Serpong

<sup>11</sup>PT. Telkomsel

<sup>12</sup>Pointech Komputer

<sup>13</sup>Kepolisian Republik Indonesia

\*Corresponding author: [iredhofanireza\\_uin@radenfatah.ac.id](mailto:iredhofanireza_uin@radenfatah.ac.id)

Entry script: April 29, 2024 Manuscript received: April 30, 2024 Manuscripts published: June 10, 2024

### Abstract

This research aims to overcome angry emotions in Psychology students through Wudu psychotherapy. The research method used was pre-experimental using a one-group experimental design (One-Group Pretest-Posttest Design). The research respondents were Muslim youth who were students at the Faculty of Psychology, Raden Fatah State Islamic University, Palembang City, class of 2019. The respondents were 14 people, consisting of 3 men and 11 women. The instrument in this research uses a scale anger level and treatment monitoring records. The results of research analysis through the paired sample t-test showed a p value of 0.124 and a calculated t value of -1.644. From the pretest results, the score was 124.42 and the posttest results were 127.21. This shows the influence of wudu psychotherapy in controlling the emotion of anger in Psychology students at UIN Raden Fatah Palembang.

### Keywords

Islamic Psychotherapy, Wudu, Emotions of Anger, Muslim Youth

### Introduction

The emotion of anger is a phenomenon that is often found in society in the social and communication realm. Emotion comes from the word mover which means "to move", the prefix "e" means "to move, move away" and the tendency to act in emotions is absolute. Emotions have an important role in human life. However, excessive emotions will endanger human physical and psychological health (Ulya et al., 2021). Emotions refer to a unique set of feelings and thoughts, biological and psychological states and a set of behavioral tendencies (Goleman, 2007). Lack of emotional attention and low self-control often make it easier for individuals to express their emotions, such as often getting angry. Anger in the dictionary of psychology is an emotional reaction that arises due to situational stimuli such as

pressure, self-restraint, verbal attacks, frustration or disappointment, by emergency reactions, whether physical or psychological, or verbal or spoken (Chaplin, 1993).

Linguistically, Sayyid Muhammad Nuh in the book *Aafafatun 'AlathTahriq* (2012) linguistically interpreting anger means having nothing to do with something, and feeling jealous of something. Meanwhile, according to the term, anger means a change in mind or emotion that causes attacks and torture in order to treat what is in the heart (Purwanto & Mulyono, 2006). The terminology of anger is based on the nature of following the air, which more or less means the natural tendencies of the human soul, which arise from animal desires and passions. The Qur'an has emphasized that true anger is necessary, but does not always have to be physically focused, and this trait sometimes requires inner effort when facing challenges, therefore the value of patience becomes a balance after the phase of generosity. The nature of anger follows lust, meaning someone is looking for mistakes and destruction (Khasanah et al., 2021).

The results of previous research regarding controlling anger according to hadith have been presented by Husnaini (2019), "Hadith on Controlling Anger from a Psychological Perspective," It is stated that the emotions of each individual have an important role in life. Humans are creatures created by Allah SWT who are equipped with emotions. From a psychological perspective, human emotions are divided into two categories, namely positive emotions and negative emotions. One of the negative emotions is anger, the Prophet Muhammad SAW said "It is not a (real) strong person who (always defeats his opponent in) a struggle (fight) but there is no other (real) strong person who is able to control himself when he is angry" (HR. Bukhari No. 5763 and HR Muslim No. 2609). Angry emotions are not to be suppressed, but the Prophet Muhammad SAW in the hadith about controlling angry emotions is in harmony with psychology. From a psychological perspective, controlling anger can be done through soft catharsis, rationalization, copying strategies. Emotional control has a positive impact on physical, psychological health and maintaining social interactions (Husnaini, 2019)

In Goleman's theory of emotional intelligence (2009), states that every emotion humans have has a unique role. Goleman adds that each emotion has different physiological details about how each emotion prepares the body for that type of response. One of the emotions described by Goleman is the emotion of anger. Anger makes blood flow to the hands, making it easier for individuals to provide resistance in the form of attacking something that is considered threatening, the heart rate increases, and the flow of the hormone adrenaline produces a strong pulse of energy.(Goleman, 2009). The aspects of managing the emotion of anger according to Goleman are:

1. Recognizing the emotion of anger
2. Controlling angry emotions
3. Relieves angry emotions
4. Express angry emotions assertively.

The ability to control emotions is very necessary, especially to reduce tension that arises due to heightened emotions (Puspita, 2019). To channel angry emotions, not everyone has the capacity to control angry emotions in a positive direction that is more socially acceptable, so that it does not cause conflict. Not a few people, both children and adults, find it difficult to control spontaneous verbal expressions of something that triggers anger. There

are some individuals who may realize that they are actually expressing angry emotions with negative and less socially acceptable behavior and even have the potential to cause new problems or hostility, but most people cannot prevent this from happening. Lack of skills in understanding feelings, even expressions of anger in society (Husnaini, 2019). The emotion of anger is a natural emotion, a natural emotion that occurs when one of the basic motivations is not fulfilled due to certain obstacles. Anger involves other feelings, such as fear, insecurity, hurt, hurt self-esteem, feelings of being disrespected, and various other emotions. Research shows that outbursts of anger, irritation, exasperation, disgust, envy and torment are representations of anger (Canary et al., 1998). Feelings of anger that occur in a person will cause physical, mental and behavioral changes (Nata, 2018).

Rasulullah has taught that when angry, Rasulullah will be determined to perform ablution because ablution can neutralize and also stabilize emotions so that he can think calmly and clearly again (Bantanie, 2010). This is reinforced by research conducted by Prilaksana(2013)in his research entitled "Wudu as Anger Therapy" that wudu can calm emotions, relieve anger and prevent anger from arising. Anger causes blood pressure to increase so that the heart has a greater capacity to heat the blood. An angry person is identified with a red face because a lot of blood has accumulated on that person's face. Performing ablution will cool the face and nerves, thereby lowering blood pressure and making emotions more stable (Ramadhan & Rachman, 2015).

In terms of language, wudu means purifying oneself (before prayer) by washing one's face, wiping one's hands and washing one's feet. The word wudu in Arabic comes from the word al-Wadha'ah which means al-Hasan, namely goodness, and also means an-Nadzafah, namely cleanliness.(Syafri & Zein, 2015). Wudu can also be said to be part of purifying activities and is God's command. The position of wudu is as important as the position of Salah. The command for ablution comes down at the same time as the command for obligatory prayer. "O you who believe, when you want to pray, wash your face, your hands up to the elbows, sweep your head and wash your feet up to the ankles" (QS Al-Maidah: 6). On research Prilaksana (2013). It was also found that wudu is a means of dissolving a person's anger. Because if someone can control their anger as best as possible, that person's anger through ablution is actually a very extraordinary thing. Because it is very difficult if a person generally cannot control the anger they face because anger is actually the lust within a person which is influenced by Satan.

Excessive anger will also have bad effects on body health. The emotion of anger refers to the habit of expressing feelings of anger, and generally consists of internalized or the condition when someone keeps anger within themselves without expressing it openly and externalized or the condition when someone expresses their anger openly through behavior or speech (Cautin et al., 2001). In psychology, anger often influences how individuals behave. Islam holds the view that the emotion of anger is considered to come from Satan. Therefore, the role of Islamic psychotherapy is really needed by humans, especially humans who live today. One of the therapeutic techniques in Islamic psychotherapy to reduce anger is ablution therapy. Baruch's law is a theory put forward by Baruch (1909), explains that water has calming power if the water temperature is the same as the skin temperature, and provides nerve stimulation or a stimulating effect. Water is a natural element that is good for relaxing blood vessels so that they return to normal and run smoothly, which is why water is a vital

aspect for human life (Arsyad, 1989). Meanwhile, wudu is a series of activities to cleanse the body which consists of intention, washing the face, head, and washing the hands and feet (Hasanuddin, 2007). In this research, it can be said that wudu provides benefits for the emotion of anger so that the proposed hypothesis is accepted.

### **Method**

This research uses a One-Group Pretest-Post test design research design. The one group pretest-post test research design is a form of experimental design where at the beginning of the research, measurements are first taken on the variables being studied. Experimental research is research that strictly follows scientific research design. Experimental research is completed in a controlled environment (Babbie, 2010). The experimental method is a method that is given or uses a phenomenon called practice (Sugiyono, 2018). The research began with respondents being given a pretest, namely measuring their level of anger. Then the respondent was given treatment in the form of wudu therapy in which the respondent was asked to perform wudu independently whenever he was emotional. After the wudu therapy treatment, respondents were given a posttest, namely measuring their anger level using the same measuring instrument. Pretest and posttest were given, aiming to determine the respondent's level of anger before and after being given ablution therapy.

Wudu therapy is carried out like wudu in general, such as (1) Saying siwak, (2) basmalah, (3) washing both hands, (4) gargling 3 times, (5) inhaling water into the nose (istinsyaq) 3 times, (6) reciting the intention, (7) setting the intention for wudu in the heart together. by washing the face, (8) Washing the face 3 times, (9) Washing the hands up to the elbows 3 times, (10) Wiping part of the scalp with water 3 times, (11) Sweeping the entire head, (12) Sweeping both ears 3 times, (13) Washing both feet up to the ankles 3 times, (14) Facing the Qibla, (15) Reading prayers after wudu. In this way, the results of the treatment can be known more accurately, because there is a comparison of the level of anger before the treatment and after the treatment. Therapy was carried out on 14 respondents, 3 men and 11 women in the age range of 16-18 years with the criteria being students from the Faculty of Psychology at UIN Raden Fatah Palembang and being Muslim. The age range of 16-18 years is late adolescence which is an important period in emotional and psychological development. At this age, individuals often experience significant hormonal and emotional changes, which can affect the management of emotions, including anger.

Therapy is carried out when the respondent feels angry or whenever the respondent wants to perform wudu. The implementation of wudu therapy lasted for 1 full week without any restrictions on respondents taking the wudu water. In experimental research, a treatment duration of 1 week is often chosen to ensure smooth data collection and maintain the internal validity of the study. This period is usually sufficient to observe the initial effects of the treatment without causing significant changes due to external factors or uncontrolled variables. In addition, the 1-week treatment allowed researchers to complete the study in a time-efficient manner, saving resources and ensuring results could be analyzed and applied quickly. The place where therapy is carried out is adjusted to where the respondent is located, such as home, campus, class, mosque, etc. Respondents will be controlled through an online

group by reporting how many responses perform wudu in a day and the length of time the wudu is maintained. To ensure respondents are committed and do not manipulate reports in the research, researchers have provided clear education about the purpose of the research and potential benefits for respondents, which can increase their motivation to participate honestly as well as researchers providing ongoing incentives and ensuring support throughout the research, so that respondents feel valued and are more likely to commit to the integrity of their reports.

## Results

*Pretest* carried out before the respondent received therapy, namely on the first day of the research and the *posttest* was carried out after the respondent received ablution therapy. The effect of wudu therapy is shown by changes in data obtained after respondents received wudu therapy for 1 week from Monday to Sunday. Respondents' scores on the level of anger decreased from before. This shows that ablution therapy can reduce the level of angry emotions in students. Based on the analysis of the pretest and posttest results above, it shows that there is an effect of providing treatment with wudu therapy on controlling the emotion of anger in Psychology Students with respondents from the class of 2019, Faculty of Psychology, UIN Raden Fatah Palembang. This means that wudu provides benefits for the emotion of anger so that the proposed hypothesis is accepted. In the context of mental health, wudu is considered to be able to control emotions by lowering blood pressure when you feel angry. This practice is expected to bring calm and tranquility to the mind and heart (Naya & Anggrainy, 2023).

Goleman (2009) adding that each emotion has different physiological details about how each emotion prepares the body for that type of response. After being given treatment through wudu therapy to 14 respondents in an effort to control the emotion of anger, this had an influence on controlling the emotion of anger in Muslim youth.

Table 1  
*Normality test*

Tests of Normality						
	Kolmogorov-Smirnova			Shapiro-Wilk		
	Statistics	Df	Sig.	Statistics	df	Sig.
VAR00001	.123	14	,200*	,981	14	,981
VAR00002	,180	14	200*	,936	14	,366

\*. This is a lower bound of the true significance.

a. Lilliefors Significance Correction

Normality test analysis on the data above uses the Kolmogorov Smirnov value. The normality test as depicted in table 1 was carried out to determine whether the wudu therapy studied had a normal distribution or not with the respondent's level of anger. Based on the SPSS calculation results, it can be seen that the distribution of pretest and posttest data is normal. This can be seen from the significance value AR01 (0.981) > 0.05) meaning the p

value is  $> 0.05$  or normal, while the significance value AR02 (0.366)  $< 0.05$  which means the p value  $< 0.05$  or abnormal.

Table 3  
*Paired Sample T-Test*

Paired Samples Statistics									
		Mean	N	Std. Deviation	Std. Error Mean				
Pair 1	VAR00001	124.4286	14	8.18737	2.18817				
	VAR00002	127.2143	14	9.16665	2.44989				

  

Paired Samples Test									
Paired Differences									
		Mean	Std. Deviation	Std. Error	95% Confidence Interval of the Difference		t	df	Sig. (2-tailed)
					Lower	Upper			
Pair 1	VAR00001 - VAR00002	-2.78571	6.33887	1.69414	-6.44567	1.87424	-1.644	3	.124

In table 3, the paired sample t-test shows a p value of 0.124 and a calculated t value of -1.644. The paired sample t-test is a test method used to assess the effectiveness of testing, which is characterized by the average difference before and after testing (Ilhami & Thamrin, 2021). From the pretest results, the score was 124.42 and the posttest results were 127.21. This shows that the posttest results are higher than the pretest results, so it can be concluded that there is an influence of ablation therapy in controlling the emotion of anger in Psychology Students.

Table 4  
*Correlation Test*

Paired Samples Correlations				
		N	Correlation	Sig.
Pair 1	VAR00001 & VAR00002	14	,739	,003

Table 4 shows the results of the correlation test or the relationship between the pretest and posttest. The data shows a correlation value of 0.739 with a significance value of 0.03. This shows that the pretest and posttest scores are significant because the sig value is  $< 0.05$  and these results also show that the pretest and posttest are interconnected.

## **Discussion**

Emotional development in adolescence includes building a realistic and coherent identity in relationships with others and learning to cope with stress and manage emotions (APA, 2003). In this study, there was an effect of wudu therapy in overcoming angry emotions, shown by changes in data obtained after respondents received wudu therapy for 1 week. Respondents used wudu therapy when the respondents were high in emotions. Relaxation can be achieved through wudu. The body can release endorphins which cause a feeling of calm because of the massage effect that occurs when washing movements are made on the area that is wet with water (Syahminan et al., 2022). Respondents became calmer than before when they had performed ablution therapy.

Research conducted by Prayogi and Rahmawati (2023) This is in line with this research, where Prayogi and Rahmawati's research showed that the results of a case study after being given wudu therapy treatment for 3 days showed that the patient seemed easily provoked by emotions before being taught about wudu therapy, but the patient looked calmer and more relaxed after wudu therapy. Ablution therapy for patients who are at risk of experiencing violence can control emotions and calm the patient. This is in line with the results of research conducted by Wardhani et al (2020) Through a 6-day habituation process for wudu, patients can feel the physical and psychological benefits of wudu because wudu is interpreted by patients as a feeling of comfort, peace, tranquility, happiness because they can be awake and avoid negative things, avoid excessive anger, a sense of calm because it makes it easier to worship at any time. Likewise, the results of research conducted by Salfiana et al (2022). The patient said he no longer felt angry and could easily express his anger appropriately after undergoing ablution therapy and progressive muscle relaxation.

The researcher's analysis based on this data shows that ablution therapy is effective in reducing the emotions experienced by Psychology students by undergoing spiritual therapy, namely ablution. By performing wudu according to the guidelines taught by the Prophet Muhammad SAW and experiencing each wudu and wudu movement as well as inner motivation to maintain wudu, so that each individual is able to overcome obstacles and challenges (Kusumawardani, 2021). In line with research by Musleha et al (2021) said that spiritual therapy in the form of ablution could reduce the symptoms of the risk of violent behavior in these two people. According to Zahroh and A'yun (2024). Self-healing wudu, applied to things that cause someone to experience emotional wounds, such as; emotions of anger, sadness, fear, annoyance, anxiety, stress and depression. Some say that after self-healing wudu, they feel they have found calm, comfort and peace.

## **Conclusion**

Based on the results of the research and discussion, it can be concluded that there were changes before giving the wudu treatment and after giving the wudu treatment in the ability to control the emotions of Muslim youth. Through research using experimental methods, wudu therapy was proven to be effective in controlling emotions of anger in students at the Faculty of Psychology at UIN Raden Fatah Palembang, which was shown by the occurrence of significant changes after being given wudu therapy treatment for each respondent. Researchers concluded that this method helps students manage their emotions

better, thereby having a positive impact on mental well-being and overall health. Researchers advise readers in particular to apply wudu therapy which has been proven in this study to be able to control anger in Muslim youth. Researchers are very grateful to respondents for their participation in this research.

### Reference

- Ahmad, A. (2012). Even the Prophet could be angry. Perssindo Media.
- WHAT. (2003). American Psychological Association. Choice Reviews Online, 40 (12), 40Sup-0578-40Sup – 0578. <https://doi.org/10.5860/CHOICE.40Sup-0578>
- Arsyad, S. (1989). Soil and Water Conservation. IPB Press.
- Babbie, E. (2010). The Practice of Social Research. 12th ed. . Wadsworth Publishing Company.
- Bantanie, M. (2010). The Power of Wudu Therapy. PT Elex Media Komputindo.
- Baruch, S. (1909). Hydrotherapy. The American Journal of Medicine, 275–276.
- Canary, D., Brian, H., & Beth, A. (1998). Handbook of communication and emotion: Research, theory, applications, and contexts. US : Academic press.
- Cautin, R., Overholser, J., & Goetz, P. (2001). Assessment of mode of anger expression in adolescent psychiatric inpatients. Proquest Sociology, 36(141), 163–170.
- Chaplin. (1993). Dictionary of Psychology. Raja Grafindo Persada.
- Goleman, D. (2007). Emotional Intelligence. PT Gramedia Pustaka Utama.
- Goleman, D. (2009). Emissional Intelligence. Emotional Intelligence Why EI is More Important than IQ. PT. Gramedia Pustaka Utama.
- Hasanuddin, O. (2007). The Miracle of Wudu for Healing and Disease Prevention. Qultum Media.
- Husnaini, R. (2019). Hadith on controlling anger from a psychological perspective. Diroyah: Journal of Hadith Science Studies, 4(1).
- Ilhami, & Thamrin, H. (2021). Analysis of the Impact of Covid 19 on the Financial Performance of Sharia Banking in Indonesia. Tabarru' Journal: Islamic Banking and Finance, 4(1), 37–45.
- Khasanah, N., Hamzani, AI, & Aravik, H. (2021). Personality Dynamics in Islamic Psychology Perspective; Study the concepts of Anger, Lawwamah, and Muthmainnah and their correlation with Iman, Islam, and Ihsan. SALAM: Syar-I Social and Cultural Journal, 8(2), 601–614. <https://doi.org/10.15408/sjsbs.v8i2.20031>
- Kusumawardani, D. (2021). The meaning of ablution in life according to the Koran and Hadith. Journal of Religion Research, 1(1), 107–118.
- Musleha, M., Fitri, N., & Hasanah, U. (2021). APPLICATION OF SPIRITUAL WUDHU THERAPY IN PATIENTS AT RISK OF VIOLENT BEHAVIOR. Journal of Young Scholars, 2(3), 346–352.
- Nata, A. (2018). Psychology of Islamic Education (1st ed.). PT Raja Grafindo Persada.
- Naya, A., & Anggrainy, H. (2023). The Effect of Wudhu on Human Health. Religion: Journal of Religion, Social and Culture, 1(6).
- Prayogi, R., & Rahmawati, A. (2023). SPIRITUAL WUDHU THERAPY TO CONTROL EMOTIONS IN PATIENTS AT RISK OF VIOLENCE. Community Health Nursing Journal, 1(2), 53–57.
- Prilaksmana, B. (2013). Ablution as anger therapy: Qualitative research at Madrasah Mu'alimin Mu'alimat Atas Tambakberas Jombang. UIN Malang.
- Purwanto, Y., & Mulyono, R. (2006). The Psychology of Anger: An Islamic Psychological Perspective. Refika Aditama.
- Puspita, S. (2019). The Ability to Manage Emotions as a Basis for Early Childhood Mental



- Health. Seling: PGRA Study Program Journal, 5(1), 85–92.
- Ramadhan, A., & Rachman, M. (2015). ANALYSIS OF THE EFFECT OF WUDHU ON MOMENTARY CHANGES IN BLOOD PRESSURE. *As-Syifaa*, 7, 121–129.
- Salfiana, A., & Martina. (2022). APPLICATION OF PROGRESSIVE MUSCLE RELAXATION AND WUDHU THERAPY IN PATIENTS WITH VIOLENT BEHAVIOR: A CASE STUDY. *JIM Fkep*, 1(2), 114–123.
- Sugiyono. (2018). *Quantitative, Qualitative, R&D Research Methods*. Alfabeta.
- Syafrida, & Zein, N. (2015). *Fiqh of Worship*. CV Mutiara Pesisir Sumatra.
- Syahminan, A., Mahfuzh, T., & Mz, I. (2022). Islamic Counseling with Ablution Therapy to Reduce Sleep Disorders in Junior High School Students. *Shams: Journal of Islamic Studies*, 3.
- Ulya, Miftahul, Nurliana, & Sukiyat. (2021). Management and Control of Negative Emotions from a Qur'anic Perspective. . . *El-Umdah (Journal of Al-Quran Science and Tafsir)*, 4(2), 159–184.
- Wardhani, I., Prabowo, A., & Brilianti, G. (2020). EFFECTIVENESS OF SPIRITUAL WUDHU THERAPY TO CONTROL EMOTIONS IN PATIENTS AT RISK OF VIOLENT BEHAVIOR. *TeNS: Trends Of Nursing Science*, 1(1), 74–78.
- Zahroh, H., & A'yun, Q. (2024). Application of the Self Healing Method in Controlling Emotions of Miftahul Ulum Ranupakis Klakah Islamic Boarding School Students. *Risalatuna: Journal of Islamic Boarding School Studies*, 4(1), 47–63.