

Critical Review: Emotion: A Religio-Psychological Explanation Of Human Emotions In The Qur'an From Darwis Hude

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Abstract

The dissertation written by M. Darwis Hude entitled "Human Emotions in the Qur'an: Study through a Psychological Approach" is an effort to explore and formulate the concept of emotions that exist in the Qur'an. This study aims to conduct a critical review of the work of Darwis Hude in order to develop a scientific concept, particularly on the study of emotions in the Qur'an. This research is a qualitative research with a critical review study method which aims to evaluate, review, interpret and analyze the contents of an article or book by considering the strengths and the weaknesses of a work. The results of the study found that Hude's dissertation which is explicitly psychological and theological in nature becomes the spirit of studying the essence and noble values of the Qur'an. In terms of the preparation and writing of the book, it is quite interesting to study but it needs a comprehensive development with other branches of science. In addition, Hude in explaining verses related to emotions tends not to use the interpretation or views of the cleric. In terms of number of pages, there are several chapters that are less efficient but the last two chapters are quite ideal for important discussions. Then in terms of references Hude has balanced using relevant references, including books. It's just that the views of the clerics or their interpretations are less emphasized.

Keywords: Critical Review, Darwis Hude, Emotion, The Qur'an

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Introduction

The mental and emotional elements have been given much earlier attention in Islamic psychological discourse. According to Islamic psychology experts, emotions are understood the same as other potential fitrah nature that are continue to experience a process of growth and development (Nurjan & Editor Wahyudi Setiawan, 2015). Therefore, with the process of growth and development of emotions, good emotional qualities can be formed in its expression.

This explains that the study of emotions needs to be studied in depth in various perspectives, including in this theological perspective within the framework of teachings and values that exist in Islam (Rahmat, 2001). Until now, there are very

limited valid and reliable measurements of emotions. The quality and intensity of emotions between individuals are very different, and so are their effects on behavior.

Finally, it can be stated that emotion is an internal phenomenon that cannot be clearly stated, difficult to research scientifically or to express in words. In addition, emotions also continue to develop. This is what encourages researchers to investigate emotions further by conducting a critical review of Hude's dissertation in the hope of developing a scientific concept regarding the study of emotions in the Qur'an.

The dissertation written by M. Darwis Hude entitled "Human Emotions in the Qur'an: Study through a Psychological Approach" is an effort to explore and

formulate the concept of emotions that exist in the Qur'an. Hude's efforts in his dissertation show that the academic area has become an open door for studying emotions from an Islamic perspective. Moreover, emotion is an important part of human being, which is not only studied psychologically, but also theologically as an interpretation of the verses of the Qur'an.

The theme of Hude's dissertation on emotions in the Qur'an is basically inseparable from his educational background and work that has been undertaken so far. Since 1985 he has been a permanent lecturer at the PTIQ Jakarta Institute with his last academic position as Permanent Professor (main coach, IV/E).

He has served as Dean of the Faculty of Tarbiyah, Fac. Ushuluddin, Fac. Da'wah, and Faculty of Shari'ah, as well as the Vice Rector II at the same Institute for three periods. Currently as Director of the Graduate Program. He is active as a consultant, supervisor, board of experts, coaches in several educational and research institutions such as Al-Azhar Syifa Budi, Global Islamic School, Al-Zahra Indonesia, Al-Azkar Jakarta, Al-Fajar Bekasi, Lanizra HR Empowerment Institute, Al Study Center. - Qur'an, EduCare Society, and the Association of Indonesian Educational Consultants.

Noted as the National Board of Judges of the MTQ for Musabaqah Fahmil Qur'an, Musabaqah Syarhil Qur'an, and Musabaqah of Qur'an Scientific Papers, Member of the Scientific Tafsir Team and Deputy Chair of the Thematic Interpretation Team of the Ministry of Religion of the Republic of Indonesia Several times he led the delegation of the International Musabaqah Qur'an a.l. to Algeria, Malaysia, and Brunei Darussalam. M. Darwis Hude, born in Bone, 27 March 1956. He was educated at the As'adiyah Islamic Boarding School in Sengkang, Wajo, South Sulawesi.

In 1977 he continued his education at the College of Qur'an Science (PTIQ) Jakarta as a representative of the Regional Government of South Sulawesi Province until he completed his Bachelor's Degree and Complete Bachelor (S-1) at Faculty of Law at faculty of Ushuluddin from IAIN Syarif Hidayatullah Jakarta. The concentration in his doctoral studies at UIN Syarif Hidayatullah Jakarta was taking Educational Psychology. In fact, through his dissertation Hude was able to become the best graduate in his generation. His interest in the theme of emotion and the emergence of the flow of studies on the Qur'an has led Hude to choose the right theme to be studied academically.

The content and findings in Hude's dissertation comprehensively show that the Qur'an has a spirit in manifesting emotions in humans. The Qur'an not only explains about emotions, but also problems, and management that must be done. In this case, the Qur'an is not only a foothold in religion, but also as knowledge about nature, humans, and everything that He created. Hude tried to explore the essence of the Qur'an by issuing emotional ideas that were elaborated in the verses of the Qur'an.

As an academic work, Hude's dissertation is not only enough to be read and studied academically. However, there is a need for an effort to review, where this is to produce academic criticism that can build a scientific concept, especially about the Qur'an and emotions (psychology), and can be developed within the framework of other branches of science.

In addition to Hude, Utsman Najati (2003) has also discussed emotions in the perspective of Islamic psychology, but the research conducted by Utsman is more focused on emotion as a science of the soul and has not provided a deep explanation of emotion itself in the Qur'an. Therefore, in the following, the author will present the results

of the review of Hude's dissertation to see its strengths and strengths in the hope that it can become the basis for building the concept of emotion in the Qur'an. In addition, the author will also try to provide academic criticism.

Based on the description above, the researcher is interested in reviewing and analyzing more deeply related to Darwin Hude's dissertation entitled *Emotion: A Religio-Psychological Explanation of Human Emotions in The Qur'an*.

Research Method

This research is a qualitative research with a critical review method. Critical Review can briefly be interpreted as an evaluation of a book or article. Critical Review is not only a report or writing about the contents of a book or article, but rather an evaluation, such as reviewing, interpreting and analyzing. Critical review is not proving whether an article or book is true or false but seeing the strengths and weaknesses of the article or book (Gunawan, 2013).

The subject of the research is Hude's Dissertation entitled "Human Emotions in The Qur'an: An Analysis Through a Psychological Approach". The dissertation used is the dissertation that has been booked. Furthermore, in this study the researcher will call it a book.

This study aims to conduct a critical review of the work of Darwis Hude in order to develop a scientific concept, particularly on the study of emotions in the Qur'an.

Critical Review

Hude's dissertation in writing has fulfilled the principles of scientific writing/research. The style and structure of the writing follow the applicable guidelines at UIN Syarif Hidayatullah Jakarta. It is well known that the guidelines for writing and composing an academic work will differ from campus to campus.

However, in general they have something in common with one another. This is based on the standard and quality of academic work to be written.

In terms of the number of pages in Hude's book, he recorded up to 302 pages. This amount is sufficient for a dissertation that is published as a book. Then in terms of structure, it consists of six chapters, namely in Chapter I Introduction, Chapter II, Overview of Emotions, Chapter III Humans in the Qur'an, Chapter IV Basic Human Emotions in the Qur'an, Chapter V Expression and Communication Emotions, Chapter VI Emotional Control Models. In general, the contents of each chapter represent the theories that should be used in the discussion until it leads to findings. Then the conclusions in the arrangement of the book are not included in the chapter, but as the final closing of the book.

The use of concepts and theories in Hude's book is also quite complex. Not only in an understanding of the term, but there is also a mapping and explanation in depth and in detail regarding emotions as the main focus. In addition, there is also a balanced theory comparison. The theoretical framework in academic work is quite important.

The theoretical framework is a model that explains the relationship of a theory with important factors that have been known in a particular problem. The meaning of a theory is a set of general propositions that are interrelated and used to explain the relationships that arise between several observed variables.

For theory development is the main goal of science because theory is a tool to explain and predict the phenomena under study. Theories are always based on facts, supported by propositions and propositions. Definitely, theory must be based on

empirical facts because its main objective is to explain and predict reality.

A research with a good theoretical basis will help direct the researcher in an effort to explain the phenomenon under study.

In terms of research methodology, the model used was not found explicitly. This is a weak point when a dissertation is published as a book. So, there are certain possibilities where the contents of the dissertation are not included in the book publication. This condition occurs because the dissertation goes through the editing process by the publisher and editor. As it is known, book publishing is also influenced by the efficiency and accuracy of the contents of the book which are adjusted to the cost of printing and market segmentation for readers of the book.

Although the research method is not included in the book, it can be seen implicitly especially related to approaches in religious studies. The approach referred to is the various perspectives that exist in science which are then used to understand religion by conducting research.

The book shows that Hude uses one method, several research approaches, namely psychological and theological approaches. These two approaches are usually used for the study of Islam (Islamic Studies). Although there are also other approaches, for example anthropological, feminist, phenomenological, philosophical, and sociological (Connolly, 2016). It's just that Hude doesn't emphasize the theological approach.

According to Connolly (2016) to use a psychological approach to religious studies, it is necessary to distinguish between psychology of religion and religious psychology. Connolly (2016) states that the psychology of religion refers to the application of psychological methods and data into the study of religious beliefs, experiences and attitudes. Meanwhile, religious psychology tends to refer to the application of

psychological methods and data by religious people with the aim of defending religious beliefs, experiences and attitudes.

In addition, Connolly (2016) also explains the theological approach in religious studies. In Connolly's view, the theological approach focuses on a number of concepts, especially those based on the idea of theologos, the study or knowledge of God. Although for some scholars consider the theological approach to be conflicting in terms of religious and theological studies. Basically, theology is rigid based on scriptural texts. Meanwhile, religious studies tend to be more flexible. In his dissertation, Hude used an Islamic psychological approach.

The findings of the two approaches above are only from the results of the interpretation and review of Hude's book. It could be not only using two methods of approach, but more than that in the dissertation. It is necessary to refer to the original version of the dissertation that has not been recorded, so that the methodology used will be clearly traced while the researcher refers to the book or dissertation that has been converted to book.

Critical Review Chapter I: Preliminary

As explained above, this chapter does not contain complex background problems, problem formulations, objectives, research benefits, previous studies and research methodology. This chapter is 13 pages in number with a book paper size of 15x22 in accordance with the provisions of UIN Jakarta. This chapter contains only a glimpse of the background, problems, and implicitly explains the research objectives. However, to understand it requires careful reading. The initial systematics of writing in the methodology used by Hude can only be seen implicitly, the implicit background becomes one of the weaknesses of the dissertation that is made.

In the exposition of the introductory chapter, Hude clearly describes humans in terms of the Qur'an. The Qur'an as a prophetic spirit became the basis for Hude to arrange the initial background of the problem. The concept of man as described by Hude in the Qur'an is not limited to reading verses related to humans. However, Hude also made comparisons as well as equations of the verses of the Qur'an relating to humans, including the process of their creation. This verse is related to the verses of *kauniyah* (*sunnatullah*) and *qauliyah* (*kallamullah*) (Hude, 2006).

Humans in the view of the Qur'an are not anthropomorphic creatures, namely beings who become God, or change God into humans. The Qur'an describes humans as theomorphic beings who have something great in themselves. In addition, humans are endowed with an intellect that can distinguish good and bad values, thus bringing them to the highest quality as a godly being. The Qur'an views man as a holy and noble creature, not as a dirty and sinful creature (Supriyatno, 2009).

Humans are living creatures that have important potential. In using his potentials, humans must become psycho-physical, cultured, and religious beings to maintain their capacity as the most noble creatures. The Qur'an emphasizes the quality and value of humans by using three kinds of terms which are interrelated with each other, namely *al-insan*, *an-nas*, *al-basyar*, and *bani adam* (the children of Adam) (Khasinah, 2013).

Furthermore, Hude explained verses related to human psychology. This explanation is also explained in the quranic framework. This psychological explanation as a beginner to refer to emotional suppression.

The emotional content in the discussion of the introductory chapter is only briefly explained. The theory and concept of emotion are presented in a simple manner,

without any theoretical debate. Further, the chapter on emotions is described in the next chapter.

The problems in this book that have been written are explained by Hude by focusing on the theme of human emotions which is discussed in the Qur'an with a psychological approach (Hude, 2006). This discussion is based on the basic assumption that there is a convergence of truth between natural phenomena. Emotional information in the Qur'an is not explained explicitly as other issues are described. The study of emotions is not limited to studying the character through the verses of the Qur'an. However, there are also various factors that are in fact embedded in the verses of the Qur'an.

The purpose of this book is to understand about emotions through the narrative of the verses of the Qur'an, especially those classified into psychology as basic emotions. Apart from that, there is a main objective. First, to examine the expressions of the Qur'an verses related to human emotions and to link with psychological studies. Second, reveal various patterns that can be done to reduce negative psychological consequences on various forms of emotion and their expression in human life. From this point of view, Hude has precisely formulated the objectives of his book.

Critical Review Chapter II (Emotions Overview)

In this chapter, Hude presents a general theory of emotion, which consists of; a) Emotions as Human; b) Emotional Awakening Process; c) Human Expressions; d) Emotion Theories. This chapter composed in 53 pages, divided into four sub-chapters. In terms of the number of pages, a description of general theories about emotions is clear. Although this page count can be more simplified. However, once again this is a book from a dissertation.

Emotions are basically psychological and physiological states and reactions such as joy, sadness, compassion, love, courage which are subjective. Usually emotions as a reaction to stimuli from outside and within the individual. For example, happy emotions encourage changes in a person's mood, so that physiologically, laughing is seen, sad emotions encourage someone to cry. Emotions are also associated with physiological changes and thoughts. So, emotions are one of the important aspects of human life, because emotions can be a motivator of behavior in the sense of increasing, but also can interfere with human intentional behavior.

In the sub-chapter of emotions as a phenomenon, Hude explains the general notion of emotion, which is seen from various aspects, from etymological and terminological aspects to the views of experts as well as in which there is a special debate. In addition, Hude also explained the classification of emotions as a manifestation of the types of emotions that exist.

In this chapter, Hude admits that it is difficult to find the emotional terminology that exists in the Qur'an. Although there are word variants that are almost similar in meaning to emotion. Emotions in the Qur'an are implied, that is, they are not described in detail so that it requires more effort to define the meaning and types of emotions.

In addition, the function of emotions is also a concern for Hude to explain. According to him, emotional function is needed in life. This is as long as it does not cause new problems that can damage the order of life itself (Hude, 2006). The universality of emotions is an important part of the exposure to emotions. In the section on the process of emotional awakening, Hude describes various factors that can generally affect the existence of emotions in humans.

According to Hude, although there are differences of opinion about the causes of emotions, there are five components specifically described by Planalp (1999) namely; a) objects, studies that occur suddenly; b) assessment; c) physiological changes; d) propensity for action; e) regulation and supervision.

Then in the section on emotional expression, Hude explains how an emotion is channeled in its real form, where it can be seen from; a) facial expression; b) voice expression; c) attitude and behavior expression; d) other expressions. In this section, Hude does little to argue about emotional expression. Although in fact it is necessary to convey how various expressions occur in human emotions.

Lastly, in the section on emotional theories, Hude focuses on the theory of emotions put forward by some experts, such as James Lange's theory (1890), Cannon Bard's theory (1927) and Schachter Singer's theory (1962) (Cannon, 1927; Dror, 2014, 2017).

What Hude explained in this section is quite interesting. Although only three theories are taken, there are still many theories that have not been cited in this book. However, in the Islamic perspective there is no theory or opinion of clerics about emotion. Yet there are quite a number of clerics who explicitly explain variants related to emotions.

Critical Review Chapter III (Human in The Qur'an)

After discussing the theories of emotion in the previous chapter, Hude explained the concept of human as contained in the Qur'an. The idea of the human concept has previously been presented in the introductory or background chapter. In this chapter, there are three sub-chapters, namely; a) Human Events and Development; b) Modality of Human Life; and c)

Characteristics of Personal Relations between Humans. In terms of number of pages, this chapter consists of 67 pages. This number is slightly more than the previous chapter.

Humans are the best creatures created by God, where humans in the verses of the Qur'an have several terms, such as *al-nas*, *al-ins*, *al-insan*, and *Bani Adam*. From these terms, some of the meanings can be revealed which provide information about the origin of human creation and behavior. Human existence generally acts as a servant of Allah and as a protector or prosperity on the surface of the earth (*khalifah*).

In the sub-chapter of human events and development, Hude begins with a debate on the existence of Darwin's theory (1859; 1871) (Alzohairy, 2009). Apart from this debate, Hude began to explain two things about the processes that humans go through, namely; a) the creation process; and b) development process. These two things are discussed quite a lot in the Qur'an (Hude, 2006).

The opinion of the cleric (*ulama*) or the interpretation in this sub-chapter is not explained by Hude, so that it becomes a gap as well as a weakness in the discussion about humans in the Qur'an.

In the process of human creation there are special features, Ilyas (2007) summarizes them in the four ways of human creation, as indicated by the Qur'an. First, man was created from the ground. It is exemplified by the creation of Prophet Adam AS. Second, humans were created from the ribs of other humans (Prophet Adam AS). An example is the creation of Eve, the first human wife. Third, humans are created through a mother without a relationship with the father, either legally or biologically.

This happened at the creation of Prophet Isa AS bin Maryam. Fourth, humans are created through pregnancy in the presence of a biological father or at least a biological

one. Examples are other than the three noble beings (Ilyas, 2007).

In the sub-chapter of the modality of human life as a chapter that contains features as human potential, Hude explains the important potential that humans have, which consists of; a) instinct (*al-Gharizah*); b) Senses (*al-Hawas*); and c) cognition (*al-'Aql*). Hude also explained various verses relating to the three human potentials. In this section Hude has quoted the opinions of scholars, for example the Quraish Shihab (Hude, 2006).

The essence of the teachings of Islam *Rahmatan Lil 'Alamin* is sown in this chapter, where according to Hude humans tend to have polite attitudes, compassion, love faith, beautiful feelings, and be happy.

In the section on the characteristics of personal relationships between humans, Hude discusses human relationships. This relationship is related to behavior and emotional expression which can be divided into three categories; a) intrapersonal relationships; b) interpersonal relationships; and c) metapersonal relationships. Hude's ideas and ideas in this section are quite interesting, where the metapersonal relationship (God and human) is because what is discussed is not only humans as creatures who have emotions and their interactions with themselves and other humans but also relationships with God (Hude, 2006).

In general, in this chapter Hude quoted many verses from the Qur'an. It's just that it does not comprehensively provide the views of scholars or clerics about the context and interpretation of the verses used. This is so that the interpretation obtained is not only more precise but also valid and reliable. Therefore, more development is needed in order to develop interpretations or strengthen existing interpretations.

Critical Review Chapter IV (Basic Human Emotions in the Qur'an)

In this chapter, as a chapter that describes human emotions in the Qur'an, which consists of; a) Happy Emotions; b) Angry Emotions; c) Sad Emotions; d) Emotions of Fear; e) Hate Emotions; and f) Emotions of Wonder and Shock. In this chapter the number of pages reaches 85 pages. This number tends to be more than in previous chapters.

In this chapter the content in each sub-chapter tends to be the same in its systemic, which only talks about types of emotions. These various kinds of emotions are then related to the relevant verses of the Qur'an. In the Qur'an, there is no specific classification with regard to emotion. This approach to the Qur'an makes it easy to see humans from various dimensions. Because it is directly related to the reality of life. Hude said that the distribution of verses about emotions is in line with the problems that occur, in which it contains emotional expressions such as happy emotions (83:22-24) (80:38-39), angry emotions (20:86) (16:58- 59), the emotion of fear (2:24) (17:109) (Hude, 2006).

The long systematic in this chapter makes it inefficient because in this chapter the narrative of the Qur'an verses is also not accompanied by interpretations or opinions of scholars who are competent in their field. Meanwhile, interpreters who are competent in their fields are needed so that the information purchased is valid so that it can be scientifically accounted.

Critical Review Chapter V (Emotional Expression and Communication)

In this chapter Hude explains emotional expression as well as strives for emotional communication. This chapter consists of several sub chapters, namely; a) Physiological Change Aspects; b) Aspects of Emotional Expression; and c) Emotional

Communication. The number of pages in this chapter reaches 33 pages. This number tends to be a bit less than the previous chapters. This number also shows efficiency, so that it is quite effective to read and understand.

Expression as a representation or display of feelings or internal conditions within a person, expressions can be in the form of visuals (symbols, pictures), facials (smiling, frowning, widened eyes, etc.), gestures (body position, movement), and verbal (sound). Meanwhile, communication has four functions, namely communication functions as information, communication as a means of education, communication as entertainment, and communication functions to influence the mindset of the audience. Apart from these four functions, communication has other functions such as communication functioning as a place to express one's emotions.

In the sub-chapter of the aspect of human expression, Hude starts with a biological approach by emphasizing physiological aspects that are assisted by neural images in channeling and producing emotions (Hude, 2006). In this case, Hude discussed it from the aspects of the heart, breathing, face, to kinesis. Hude also did not forget to include verses related to biological aspects.

Then in the sub-chapter of the aspect of emotional expression, Hude classifies emotional expressions in the Qur'an, which according to him is divided into two, namely; positive and negative expressions. Positive expressions consist of: love (*al-Hubb*), joy and happiness (*al-Farh wa al-Ridha*). In this positive expression Hude did not only use the verses of the Qur'an, but also used several *hadith* of the Prophet (Hude, 2006). For negative expressions consisting of: anxiety, phobias, and anger and hate. These negative emotions do not expose the *hadith* as positive expressions, only to the relevant verses.

The emotional communication subsection discusses the communication that is carried out when there is an overflow of emotions, either positive or negative. Hude classifies in his book divided into two things, namely; a) emotional communication in individual life; and b) emotional communication in social life. The verses described in this section tend to be positive things, so that good relation can be established for social emotional communication.

One of the strenght in this chapter is the efficiency and effectiveness of the number of pages. This certainly makes it easier for reading to review and criticize, so that reviewers will tend to be maximal in doing their reviews and criticisms. It's just that in this chapter there is a lack of debate on theories that generally occur, including debate over verses related to chapter themes.

Critical Review Chapter VI (Emotion Control Models)

The reading of Hude's book will culminate in this chapter, where the emotional control model is one of the goals that Hude wants to achieve in his book. This chapter consists of five sub-chapters, namely; a) Conflict and Stress; b) Model Transfer (Displacement); c) Cognition Adjustment Model (Cognitive Adjusment); d) Coping Model; and e) Miscellaneous Model. Meanwhile, the pages in this chapter reach 36 pages. This number of pages devotes efficiency and effectiveness, even though this is the final chapter in Hude's book.

Emotional control is very important in human life, especially to reduce the tension that arises as a result of mounting inner conflicts. In this context, the Qur'an instructs humans to control their emotions in order to reduce physical and psychological tensions and their negative effects.

In the sub-chapter of conflict and stress, it is necessary to define conflict and stress, where conflict means squabbling, disagreement, dissimilarity of opinions or views. Meanwhile, stress as a dynamic condition of an individual in facing the opportunities and demands or resources associated with what an individual desires and the results are considered uncertain and important (Mulyasana, 2006).

Hude in this section describes that the base of emotions that tend to be negative starts from conflict and stress. In addition, the quotation of verses in the discussion also tends to be as few as two verses of Surah (4:143), (2:155). This is different from the discussion in each sub-chapter which tends to quote a lot of verses.

Meanwhile, for the sub-chapter of the transfer model (displacement); cognitive adjustment model (cognitive adjustment); coping model; and other models tend to process emotional control. The transfer model is a way of diverting or channeling emotional tension to other objects. Among the methods that are often used are catharsis, rationalization, and *dhikrullah* (remembering the Allah). For rationalization in Hude it is called sour wine management (Hude, 2006).

The basis of cognitive adjustment theory is the reality that a person's cognition greatly influences his attitudes and behavior. Cognitive adjustment is a way that can be used to assess according to one's paradigm which is adjusted to the desired understanding. Experiences in the cognitive map are matched with the things that are most likely and fit to be believed. There are three forms of cognitive adjustment, namely positive attribution, empathy and altruism (Diana, 2018). This cognition model can be done with *khusnudhon* (good thought), empathy, and altruism.

Furthermore, the coping model is interpreted as someone's action in

overcoming, accepting or controlling an unexpected condition (problem). In psychological theory, there are two coping strategies, namely emotional focus coping, which means the focus of coping with the emotions you feel, and problem focus coping, which in short means the focus of dealing with the problem at hand. As in Islamic teachings, there are two mechanisms for controlling emotions and overcoming problems, namely; a) patience and gratitude; b) forgiveness; and c) adaptive adjustment. Patience is the best tool so that a person does not get lost in negative emotions. Scientifically and naturally, an event that gives rise to a major emotion can be followed by several minor emotions at once.

This gratitude is a form of recognition that all pleasures come from Allah and will return to Him whenever He wants. Then forgiveness itself is proven to be able to play a role in resolving various conflicts that occur between individuals, between groups, even between nations/countries. Meanwhile, there are adjustments as adaptations to the environment.

The last model or miscellaneous model is an alternative offered by Hude in his book, which consists of; a) regression; b) repression and suppression; c) relaxation; and d) reinforcement. Regression as a form of self-defense mechanism by retreating from higher to lower developments, where repentance becomes a form of regression. Meanwhile, repression is an attempt to suppress unpleasant experiences. Suppression as an effort to suppress the ego which is considered dangerous. Then relaxation is one technique that can be used to reduce tension and anxiety, for example by doing ablution. The self-reinforcing method can be done by reading the verse of Qursi.

Hude's model of control tends to be more commonly used, including the verses used. It's just that the last model as an

alternative model offered by Hude is able to provide new knowledge because it uses the reinforcement method with verse. However, in general in this chapter the discussion of verses is still monolithic without connecting with the views or interpretations of the *ulama*/clerics. However, in terms of pages it is quite ideal, it is not burdensome to read.

Conclusion

Hude's book which is explicitly psychological and theological in nature, basically becomes the spirit of studying the essence and noble values of the Qur'an. The preparation and writing of this book is quite interesting to study. It's just that in Hude, there tends to be no interpretation or the views of the scholars/clerics/*ulama*. Although there are several views of the scholars presented in explaining verses related to emotions, the portion is not comparable to the verse quoted. Verse interpretation which tends not to use the interpretation of the *ulama* then makes this book limited to reading the text and connects with emotion as a form of psychology.

In terms of number of pages, there are several chapters that are less efficient. From the point of view of the book, page efficiency should also be considered so that it tends to be ideal for books. However, the last two chapters are quite ideal for important discussions. Then in terms of references Hude has been balanced using relevant references, including books. It's just that the views of the scholars or their interpretations are less emphasized.

Basically, Hude's dissertation which has been recorded as a scientific work must be appreciated and reviewed on an ongoing basis. This is done so that the discourse on the integration of psychologists and the Qur'an can continue to be developed within a broader, comprehensive, and established framework. However, this process requires

the cooperation of all interested parties for the sake of building academic science.

In addition, further researchers should use interpretations from experts who are competent in their fields so that the data obtained is more valid and reliable.

The lack of clarity in the research methodology read by researchers could be caused by the source of the study used for the critical review is from book not the original dissertation.

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