

CONTENT ANALYSIS OF ARABIC VOCABULARY IN AL QURAN FOR THE IMPROVEMENT OF EMOTIONAL INTELLIGENCE

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Abstract: Arabic language has a strong effect on improving human emotional intelligence. Emotional intelligence has been explained in the verses of the Quran, which state that learning Arabic will strengthen one's understanding of science as well as strengthen the soul. This study aims to analyze Arabic vocabulary for emotional intelligence in the Quran. This research used a qualitative approach with a content analysis method. The research design was a literature study. The data analysis process involved selecting, collecting, analyzing, coding, and describing Quranic verses. The results of this study explained that in analyzing Arabic vocabulary for emotional intelligence from the verses of the Quran, the authors have collected twenty words, including *la taiashu* (do not despair), *likaylâ ta'sau* (so that you do not grieve), *la tafrah* (do not be joyful), *dzu an-nun* (degree), *ghadab wa ashifa* (anger and heatful), *fastaqim* (be steadfast), *kadhuma* (to suppress), *tadabbara* (to ponder), *al-jahra bi as-su'i* (publicly proclaiming evil), *la tahinu* (do not be weak), *adz-dzauq* (taste), *isyrah* (expansion or relief), *la talmizu wa la tanabazu* (do not backbite or slander), *hanaan* (compassion), *ulil albab* (people of understanding), *mukhlisin* (sincere), *shobaruu* (they have endured patiently), *farihuu* (they rejoiced), *taqnathuu* (they despair), and *tathmai'nnu* (they are content).

Keywords: vocabulary, Arabic, intelligence, emotional, Quran.

INTRODUCTION

Every word has a meaning. In understanding the meaning of a word, one needs to know the meaning of its components. The elements of meaning can be analyzed and arranged according to their definitions (Arif & Abdurahman, 2021). Likewise, in Arabic, to understand the meaning of a word, one needs to know certain elements that make up that word. Vocabulary is one of the essential elements in mastering Arabic. Mastery of Arabic can be achieved by enriching *mufradat* (vocabulary) and understanding the meaning of lexicology (Anshar, 2022). Arabic is a part of the Semitic language family. It has the most significant number of speakers among this category. Although there have been similar

languages in the past, Arabic has survived the longest (Aflisia & Harahap, 2019). Before becoming a complete language, the Arabic language has stood on its own and has went through a very long process, starting from the beginning of this language's emergence. Today's Arabic language is very different from when it first appeared (Bahri, 2022).

The development of Arabic is increasingly widespread in international relations. Therefore, since 1973, Arabic began to be popular and it was officially recognized by the world as a legitimate language to be used within the United Nations (Al Yamin, 2023). According to Al-Ghulayani, Arabic is the language used by Arabs to express their intentions and objectives in communication

because it is the main language used in many Arab countries (Salida & Zulpina, 2023). Arabic has many features and characteristics that distinguish it from other foreign languages. For instance, Arabic is rich in meaning, *lafadz* (an expression to understand a thing), and rules, creating a beautiful language (Syafi'i, 2023) that is widely used.

Arabic is destined to be the language of the Quran (Islam's Holy Book) that communicates the word of God because its language *uslub* (style) is amazing to humans and no human being can match it (Kanus & Saerozi, 2023). The Arabic language and the Quran are inseparable. Arabic is an absolute requirement in learning the Quran because the source of Islamic teachings in the Quran is written in Arabic (Rozani, 2022). The Quran is the word of Allah (God). It is a miracle revealed to the Prophet Muhammad (peace be upon him/pubh) through the angel Gabriel. Reading it is counted as an act of worship (Tentiasih & Ahmadi, 2021). The Quran is a book that guides people to the straight path and gives glad tidings to believers who carry out righteous deeds, saying that there is an excellent reward for them (The Holy Qur'an, Chapter *Al-Isra'*: 9). Its guidance aims to provide welfare and happiness for humans who carry out His commands (Munir, 2020). According to Shaykh Wahbah az-Zuhaili, the Quran is the word of Allah in Arabic that are written in the form of a book (*mushaf*), which begins with Chapter *al-Fatihah* and ends with Chapter *an-Naas* (Hidayatulloh, 2023).

In the Quran, many verses contain teachings that call Muslims to always increase their faith and piety. Faith and piety can educate a person's emotions in facing all the trials of life (The Holy Qur'an, Chapter *Ali Imran*: 186) (Hadi, 2018). The ability to think is a gift from Allah. When given to humans, this ability is commonly referred to as intelligence. Intelligence means one's capability in understanding complex ideas, adapting effectively, and learning from experience (Sulistiyarningsih et al., 2020).

Then, emotion is an urge to act. According to Goleman, emotions refer to feelings and thoughts typical of humans, a naturally occurring biological and psychological state, and a series of tendencies to act (Maulina & Budiyo, 2021). In everyday life, emotions directly affect how a person acts,

makes decisions, or manifests behavior rather than logical calculations. Emotions are often equated with feelings, but the two can be distinguished. In this context, there is an understanding that the Quran is not only a spiritual guide but also influences the development of intelligence and emotional balance (Kintoko et al., 2023).

Emotional intelligence describes a dimension that shows human beings' emotional and social abilities. Emotional intelligence is strongly influenced by the environment and society that coexist with it. It is not sedentary and can change at any time (Thaib, 2019). This intelligence can form a character in a person that allows him to recognize and manage his own emotions and the feelings of others; motivate himself; and establish social relationships with others (Fauziatun & Misbah, 2020). Emotional intelligence refers to a person's ability to recognize emotional meaning and find the right reasons to solve problems. Someone with emotional intelligence can intelligently control and restrain their emotions as well as recognize emotions in themselves (Nisa & Susandi, 2021). According to Agustian (2003), emotional intelligence is seen as a unique ability that allows a person to listen to the whisper of emotions and understand oneself as part of the journey to achieve life goals (Maitrianti, 2021).

Individuals with emotional intelligence are shown from their ability to be personally responsible, manage negative emotions in a learning process, have sensitivity to other people's feelings, relax and introspect oneself, a prefer positive emotions to negative emotions (Budiana, 2021). Many individuals have yet to understand or perceive themselves, even though they have applied the emotional intelligence theory to themselves (Anam, 2021). Based on previous research conducted by Arif and Abdurahman (2021) entitled "The Vocabulary of Kindness in the Quran (Analysis of the Meaning of the Words *Al Khair*, *At Tayyib*, and *Al Hasanah*)," this research only focused on three synonyms of the word "goodness" in the Quran, in contrast to the author's paper in this case that is more focused on vocabulary which has meanings related to emotional intelligence in the Quran.

The next research was conducted by Murni (2016), with the title "Emotional

Intelligence According to the Perspective of the Quran”, which discusses emotional and intellectual intelligence, unlike the current study that only focuses on emotional intelligence.

Another research was conducted by M. Isnaini and Iskandar (2021) entitled “Reason and intelligence in the Perspective of the Quran and Hadith”. Their research focuses on the functions of reason and intelligence, unlike the current study, which focuses on emotional intelligence in the Quran.

Sarnoto and Wibowo (2021) also conducted research with a similar topic. The title of their research was “Building Emotional Intelligence Through Remembrance (*Zikr*) in the Perspective of the Quran”. It focused on intellectual intelligence, while the current study, focused on emotional intelligence.

Another research paper was written by F. Ahmad (2017) called “Emotional Intelligence and *Mahasal* Interpretation of *AL-Ta’wil*”. It focused on aspects of intelligence, unlike the current study, which focused on emotional intelligence.

The author’s paper presents uniqueness and novelty as it will analyze Arabic vocabulary in the Quran to increase emotional intelligence. Such a paper has not been published before.

METHOD

This was a type of qualitative research which used the content analysis method. Content analysis was an approach that examined the extent of material content in a book (Ahyar, 2019). This research also adopted descriptive content analysis, which focused on describing the content of book material without profoundly exploring its meaning (Moleong, 2011). Creswell (2002) defines research methods as a series of steps used to collect and analyze information to deepen understanding of a topic or issue using reliable and trustworthy approaches. This is because it can help ensure that the research meaningfully and sustainably contributes in both scientific and practical contexts.

The focus of this research was on Quranic verses by taking vocabularies related to emotional intelligence. The primary data source were Quranic verses and words. The researcher acted as the main instrument responsible for interpreting and analyzing the data. This research used an inductive analysis

technique to select the vocabulary in Quranic verses. The researcher used a table as an instrument to support the data collection process. The data collection process involved steps such as collecting, analyzing, recording, classifying (coding), and describing data by reading thoroughly journals, articles, and books (Sarosa, 2021), as well as identifying and classifying relevant elements in the problem formulation. The selected data was then analyzed, including the sound of the Quran verse, the lexicological meaning, the textual meaning, and the contextual meaning. Then, the conclusions were drawn based on the analysis results. Qualitative data analysis techniques were used, with stages of reading, determining, filtering, classifying, and describing data by formulating the problem using tables. The analysis results were then described in detail to support the research findings.

FINDINGS AND DISCUSSION

In this discussion, the authors found twenty Arabic vocabularies for emotional intelligence in the Quran.

Table 1. The First Vocabulary for Emotional Intelligence

| Verse in the Quran | Vocabulary | Emotional Intelligence |
|-----------------------------------|-----------------------------------|------------------------|
| Chapter <i>Yusuf</i> (Joseph): 87 | <i>La Taiasu</i> (do not despair) | Not desperate and calm |

Table 1 above explains that the phrase *La Taiasū* (do not despair) found in this verse is lexicologically a *ya’s* word, which means despair or loss of hope. In the form of prohibition, *la Taiasū* means “stop despairing” or “do not despair”. In this context, the word *rūh* can be interpreted as “the mercy of Allah”. The textual meaning is "Oh my sons, go and seek news of Joseph and his brother, and despair not of the mercy of Allah. Verily, no one despairs of the mercy of Allah but those who disbelieve". As for the contextual meaning, according to Shihab (2013), despair is considered a severe form of disbelief, so it is regarded as a disbeliever's behavior.

Table 2. The Second Vocabulary for Emotional Intelligence

| Verse in the Quran | Vocabulary | Emotional Intelligence |
|--------------------|------------|------------------------|
|--------------------|------------|------------------------|

| | | |
|-----------------------------------|---|---------------------------|
| Chapter Al Hadid (Iron): 23 | Li Kayla Ta'sau (So that you do not grieve) | Patience and Sincerity |
|-----------------------------------|---|---------------------------|

Table 2 above explains that the phrase *Li kaylā* (so that not) is a combination of *li*, which means “that” or “so that”, and *kaylā*, which means “that not” or “so that not”. *Ta'saw* comes from the root word *ya's*, which means “despair” or “loss of hope”. *Likaylā ta'sau 'alā Mâfâtakhum* (So that you do not grieve over what has escaped you) contained in this verse. Lexicologically, according to Imam al-Qurthubi (Shihab, 2013) the meaning of the sentence *Likaylā ta'sau 'alâ Mâfâtakhum* (So that you do not grieve over what has escaped you) is that people should not despair of everything that comes to them, whether it is in the form of sustenance that may be considered as only a little. It is due to their belief that Allah has determined the destiny of sustenance, so they do not lose hope and remain confident in His provisions. Controlling feelings of sadness is a way to prevent someone from falling into despair while maintaining a happy nature, which is an effort to prevent one from slipping into excessive pride. Based on the explanation of the verse above, it can be concluded that the emotional intelligence contained in the vocabulary of the verse above is in the form of patience and sincerity (Anwar et al., 2020).

Table 3. The Third Vocabulary for Emotional Intelligence

| Verse in the Quran | Vocabulary | Emotional Intelligence |
|-----------------------------------|-------------------------------------|------------------------|
| Chapter Al Qashas (The Story): 76 | <i>La Tafrah</i> (do not be joyful) | Arrogance and pride |

Table 3 above explains that the phrase *La Tafrah* is contained in this verse lexicologically. According to Shihab (2013), the concept of *La Sarah* (don't be joyful) indicates a prohibition against excitement that crosses the limit so that it can encourage a person to become arrogant and arrogant. This trait is taken from the word *bagha* (enmity) and highlights a lack of empathy towards others. For example, the story of Qarun reflects how excessive joy in God's favor can make one arrogant, as it happens when Qarun shows off his wealth to others and forgets about God and his social obligations. Based on the explanation of the verse above, it can be concluded that the

emotional intelligence contained in the vocabulary of the verse above is in the form of a prohibition against being arrogant and proud (Anwar, M. A., et al., 2020).

Table 4. The Fourth Vocabulary for Emotional Intelligence

| Verse in the Quran | Vocabulary | Emotional Intelligence |
|--------------------------------------|-----------------------------|------------------------|
| Chapter Al Anbiya (The Prophets): 87 | <i>Dzan an-Nun</i> (degree) | Excessive excitement |

Table 4 above explains that lexicologically, the phrase *Dzan an-Nun* (suspicion) contained in this verse is a title given to Prophet Yunus (Jonah). According to Hamka, this title was given because Prophet Jonah spent three days and three nights in the belly of a fish. The word *mughodiban* (in anger) describes the previous sentence, which means going into a state of rage. The contextual meaning is that from the incident of the Prophet Jonah, it can be concluded that uncontrolled joy can trigger God's anger, as experienced by the Prophet Jonah whom a fish swallowed for three days and three nights. It shows that angry emotions are not the only negative traits that must be managed. Based on the explanation of the verse above, it can be concluded that the emotional intelligence contained in the vocabulary of the verse above is in the form of a prohibition against excessive joy (Hamka, 1981).

Table 5. The Fifth Vocabulary for Emotional Intelligence

| Verse in the Quran | Vocabulary | Emotional Intelligence |
|----------------------------------|---|------------------------|
| Chapter At Thaha (An Enigma): 86 | <i>Ghadab Wa Ashifa</i> (anger and hateful) | Angry and sad |

Table 5 above explains that lexicologically, the words *Ghādab* and *Ashifâ* in this verse *Ghādab* is an emotion of the soul that drives a person to do evil deeds and dislike things without fear. Meanwhile, *Asifâ* (hateful) is an emotion of the soul that drives a person to feel sad and hurtful, often accompanied by worry. The contextual meaning is that according to Hamka (Rosi, 2019), the anger and sadness of Prophet Musa (Moses) were caused by three things. First, anger towards Sâmiriyy. Second, he was angry towards his people, who violated the agreement that had mutually been

agreed upon between the Prophet Moses and the Children of Israel. The contract stipulated that the Children of Israel would not worship other than Allah alone. However, when Moses went to Mount Thur, the Children of Israel returned to worship the statue made by Sâmiriyy. In fact, according to a narration quoted by al-Maraghi, when Moses returned from the holy place, he heard shouts and a cacophony of voices. The sound came from the dance the Children of Israel performed while surrounding the bull calf. Third, Moses felt sadness and anger towards his brother Aaron, whom he considered weak. Based on the explanation of the verse above, it can be concluded that the emotional intelligence contained in the vocabulary of the verse above is anger and sadness (Hamka, 1981).

Table 6. The Sixth Vocabulary for Emotional Intelligence

| Verse in the Quran | Vocabulary | Emotional Intelligence |
|---|--------------------------------|-------------------------------|
| Chapter <i>Al Hud</i> (Prophet Hood): 112 | <i>Fastaqim</i> (be steadfast) | Firm, sincere, and consistent |

Table 6 above explains that the word *Fastâqim* is contained in this verse lexicologically. The word *fastaqim* (be steadfast) is taken from *qôma* (stand up), which means steady, accomplished, concentrated, and consistent. The contextual meaning is that the word *istaqim* (be steadfast) is an order to establish something so that it becomes perfect. All that is expected of it exists in the most ideal form possible, not touched by shortcomings, horror, and mistakes. Based on the explanation of the verse above, it can be concluded that the emotional intelligence contained in the vocabulary in the word verse is firm, sincere, and consistent.

Table 7. The Seventh Vocabulary for Emotional Intelligence

| Verse in the Quran | Vocabulary | Emotional Intelligence |
|--|------------------------------|------------------------|
| Chapter <i>Ali Imran</i> (The Imran Family): 134 | <i>Kadhuma</i> (to suppress) | Patience and calm |

Table 7 above explains that the word *Kadhumā* (to suppress) in this verse lexicologically means “to bind” and “hold something when it appears”, and *al-gaizhā*,

which means “anger”. The plural form of *kādhimīn al ghaizha* means people who hold back their anger. The meaning is “Those who give alms, in times of plenty and in times of need, and those who restrain their anger and forgive others. And Allah loves those who do good”. According to Ibn Kathir, contextual meaning is when people experience emotion and then hold it back. Anger often makes people lose their minds, make unwise decisions, and express uncontrolled emotions. Therefore, a devout person should be able to hold back emotions because it is a virtue. Based on the explanation of the verse above, it can be concluded that the emotional intelligence contained in the vocabulary in the verse is in the form of holding back anger.

Table 8. The Eighth Vocabulary for Emotional Intelligence

| Verse in the Quran | Vocabulary | Emotional Intelligence |
|------------------------------------|------------------------------|------------------------|
| Chapter <i>An Nisa</i> (Women): 82 | <i>Tadabbara</i> (to ponder) | Calm and obedient |

Table 8 above explains that the word *Tadabbarā* is contained in this verse lexicologically. *Tadabbara* (To ponder) means contemplating, thinking, and investigating carefully. The contextual meaning is according to the interpretation of Al-Muyassar, which is whether or not people want to see the Quran and the truth that is brought with it with a vision that is full of contemplation and appreciation, which comes in the form of *muhkam* (explicit) neatness so that it can be ascertained that the Quran comes from Allah alone. Reading the Quran with full thought *tafakkur* (contemplation) is the essence of the goodness of the heart (*qalb*). In reading the Quran, one is advised to stop and contemplate the wonders in it. They are encouraged to move their heart by reading it with full contemplation. Based on the explanation of the verse above, it can be concluded that the emotional intelligence contained in the vocabulary in the verse is calmness and obedience.

Table 9. The Ninth Vocabulary for Emotional Intelligence

| Verse in the Quran | Vocabulary | Emotional Intelligence |
|-------------------------------------|---------------------------------------|--------------------------------|
| Chapter <i>An Nisa</i> (Women): 148 | <i>Al-jahra bi as-su'i</i> (publicly) | Guarding speech from bad words |

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|----------------------|
| proclaiming evil) |
|----------------------|

Table 9 above explains that the phrase *al-jahrā* (publicizing) found in this verse lexicologically means *al-i'lān* (broadcasting or publicizing) and *as-su'ī* (badness), which means the ugliness or ugliness of others seen with the eyes and heard by the ears. Then, the textual meaning is "Allah does not like bad speech, (which is spoken) frankly except by the wronged. Allah is all-Hearing, All-Knowing". According to *Tafsir Al-Muyassar*, the contextual meaning is that Allah dislikes someone who raises his voice with bad speech. However, it is permissible for the wronged person to call the person who wronged him with the evil actions that exist in him to explain the form of his injustice. Speaking inappropriately indicates hypocrisy (Sarnoto & Rahmawati, 2020). Based on the explanation of the verse above, it can be concluded that the emotional intelligence contained in the vocabulary in the verse is in the form of keeping speech from bad words.

Table 10. The Tenth Vocabulary for Emotional Intelligence

| Verse in the Quran | Vocabulary | Emotional Intelligence |
|--|-----------------------------------|------------------------------|
| Chapter <i>Ali Imran</i> (The Imran Family): 139 | <i>La Tahinu</i> (do not be weak) | Sad, scared, and optimistic. |

Table 10 above explains that the word *Hannā*, which is found in this verse lexicologically means "weakness" or "fatigue". *Hazīn* (sadness) in the form of a negative command is *la tahinu* (do not be weak) and *la tahzanu* (do not be sad). The contextual meaning is that someone with emotional intelligence will have confidence and a solid positive attitude. They will not experience fear and sadness. They will not be trapped in anxiety, including those who believe. Based on the explanation of the verse above, it can be concluded that the emotional intelligence contained in the vocabulary in the verse is sadness, fear, and optimism.

Table 11. The Eleventh Vocabulary for Emotional Intelligence

| Verse in the Quran | Vocabulary | Emotional Intelligence |
|--------------------|------------|------------------------|
|--------------------|------------|------------------------|

| | | |
|--|--------------------------|--------------------|
| Chapter <i>Al A'raf</i> (High Place): 22 | <i>Adz-dzauq</i> (taste) | Lust and intellect |
|--|--------------------------|--------------------|

Table 11 above explains that the phrase *Adz-dzaūq* in this verse is a lexicological term that refers to the word "taste". However, this term can also be interpreted as an understanding or recognizing something complex and giving rise to one's ability to feel it. The contextual meaning is, according to *Tafsir as-Sa'di* (As-Saa'di, 2006), the temptation of the devil deceives them, and lust in that condition overcomes reason. So, Satan persuaded Adam and Eve (to eat the fruit). Namely, Satan lowered them from a high degree where they were clean from sins and disobedience to defile themselves with their impurities, by eating from the tree. Then, their previously covered parts were uncovered. Based on the explanation of the verse above, it can be concluded that the emotional intelligence contained in the vocabulary in the verse is in the form of lust and reason (Shihab, 2013).

Table 12. The Twelfth Vocabulary for Emotional Intelligence

| Verse in the Quran | Vocabulary | Emotional Intelligence |
|----------------------------------|-------------------------------------|--|
| Chapter <i>Thaha</i> (Peace): 25 | <i>Isyrah</i> (Expansion or relief) | Sincerity, steadfastness, and patience |

Table 12 above explains that the word *Isyrah*, which is found in this verse lexicologically means a command word that means "open" or "make room". It comes from the word *Syarahā* (spaciousness and peace). The contextual meaning is when Allah ordered the Prophet Moses to speak with the pharaoh, a harsh and unjust ruler. The Prophet Moses realized the complexity of his task and asked Allah to open and expand his chest, physically and mentally, so that he could better carry out his duties. According to *Tafsir Al-Wajiz* (S. N. Isnaini, 2021), Moses said: "O my Lord, expand my chest so that I can bear the burden of the message, and be patient with the difficulties in bearing it and with human slander." Based on the explanation of the verse above, it can be concluded that the emotional intelligence contained in the vocabulary in the verse is sincerity, steadfastness, and patience.

Table 13. The Thirteenth Vocabulary for Emotional Intelligence

| Verse in the Quran | Vocabulary | Emotional Intelligence |
|--|---|--------------------------|
| Chapter <i>Al Hujarat</i> (The Room): 11 | <i>La Talmizu Wa La Tanabazu</i> (do not backbite or slander) | Angry, patient, and calm |

Table 13 above explains that the word *Lā* found in this verse is a lexicological word of negation, which means “do not” or “prohibition”. At the same time, *Talmizū* (to insult) comes from the root *Lamazā*, which means to reproach, insult, or demean. *Tanabazū* (calling each other by offensive nicknames) comes from the root *Nabazā* (to call someone by a derogatory name), which means “to call” or “summon with a specific call”. This phrase conveys the prohibition of self-deprecation and calling each other derogatory names. The contextual meaning is in the form of a prohibition from hurting or insulting other people. According to *Tafsir Al-Madinah Al-Munawwarah*, insult is one of the causes of disputes (Al-Hafidz, 2017). Hence, Allah forbids believers from insulting others because it could be that the insulted person is better than the insulter. Based on the explanation of the verse above, it can be concluded that the emotional intelligence contained in the vocabulary in the verse is anger, patience, and calmness.

Table 14. The Fourteenth Vocabulary for Emotional Intelligence

| Verse in the Quran | Vocabulary | Emotional Intelligence |
|----------------------------------|----------------------------|------------------------|
| Chapter <i>Maryam</i> (Mary): 13 | <i>Hanaan</i> (compassion) | Gentle and loving |

Table 14 above explains that the word *Hanān* found in this verse is lexicologically a form of *Hanān* (to reproach), which means benevolence, gentleness, or compassion. So, *Hanān* (to reproach) means a gentle and compassionate person. The contextual meaning is that the nature of tenderness and compassion is an emotional intelligence bestowed by Allah on Prophet Yahya (John), along with good deeds such as paying zakat (alms) and emphasizing that he is a pious

person. Based on the explanation of the verse above, it can be concluded that the emotional intelligence contained in the vocabulary of the verse is gentleness and compassionate (Hamka, 1981).

Table 15. The Fifteenth Vocabulary for Emotional Intelligence

| Verse in the Quran | Vocabulary | Emotional Intelligence |
|--|---|------------------------------------|
| Chapter <i>Sad</i> (The Letter Saad): 43 | <i>Ulil Albab</i> (people of understanding) | Intellect, patience, and fortitude |

Table 15 above explains that the word *Ulī* contained in this verse is lexicologically the plural form of *Awalī*, which means “those who have”. *Al-albab* is the plural of *Lubb*, which means “heart” or “mind”. So *Ulul albab* means “people who have reason and a mind”. According to *Tafsir Al-Mukhtasar* (Faza, 2022), the contextual meaning is that Allah lifts the illness that occurs to His servant and restores his family—adding children and grandchildren who were gone from him as a mercy from Him and a reward for His patience so that the owners of straight minds take the lesson that the end of patience is ease and reward. Based on the explanation of the verse above, it can be concluded that the emotional intelligence contained in the vocabulary in the verse is in the form of reason, patience, and steadfastness.

Table 16. The Sixteenth Vocabulary for Emotional Intelligence

| Verse in the Quran | Vocabulary | Emotional Intelligence |
|---|----------------------------|-----------------------------|
| Chapter <i>Al Bayyinah</i> (The Clear Proof): 5 | <i>Mukhlisin</i> (sincere) | Firm, obedient, and sincere |

Table 16 above explains that the word *Mukhlisin* found in this verse lexicologically refers to “those who take action”. The root word is *kholasō*, which means “pure before the touch of turbidity”. *Khunafa* (people who are straight and firm in their beliefs and reject forms of *shirk* or deviation from religious teachings). The contextual meaning is, according to *Zubdatut Tafsir Min Fathil Qadir* (Asyqar, 2020), with the commandment in the books that were revealed earlier and in the Quran, to worship Allah by purifying obedience to Him so that they always worship Allah. They

must be clean from all polytheism to be truly sincere in religion and leave everything towards Islam alone. Based on the explanation of the verse above, it can be concluded that the emotional intelligence contained in the vocabulary in the verse is firmness, obedience, and sincerity (Hamka, 1981).

Table 17. The Seventeenth Vocabulary for Emotional Intelligence

| Verse in the Quran | Vocabulary | Emotional Intelligence |
|---|---|--|
| Chapter <i>Hud</i> (The Prophet Hood): 11 | <i>Shobaruu</i> (they have endured patiently) | Patience, sincerity, and steadfastness |

Table 17 above explains that the word *Shobarū* in this verse is lexicologically derived from the word *shobaro* (to be patient), which means “patient”. The contextual meaning is, according to *Tafsir Al Misbah*, the destructive nature of the disbelievers is so ingrained in them that their thoughts and emotions only revolve around worldly pleasures, not thinking about the causes behind the coming of favors or trials (Sholiha & Muaziroh, 2018). Meanwhile, people who are patient in the face of adversity will have different conditions. They will not despair, deny God's favor, and boast to others (Surasman, 2021). Based on the explanation of the verse above, it can be concluded that the emotional intelligence contained in the vocabulary in the verse is patience, sincerity, and steadfastness, and grit.

Table 18. The Eighteenth Vocabulary for Emotional Intelligence

| Verse in the Quran | Vocabulary | Emotional Intelligence |
|---------------------------------------|--------------------------------|------------------------|
| Chapter <i>An'am</i> (The Cattle): 44 | <i>Farihuu</i> (they rejoiced) | Happy and desperate |

Table 18 above explains that the word *Farihū* found in this verse is lexicologically the plural of *Farōha* (joyful), which means happy and cheerful. At the same time, *Mublīsuuna* (those who are in despair) comes from the word *Balāsa* (despair). Then, the textual meaning was “So when they forgot the warning given to them, we opened to them all the doors of pleasure; so that when they rejoiced in what had been given to them, we punished them suddenly, and then they fell into despair”. The

contextual meaning is, according to the interpretation of *Al-Muyassar* (Afifi & Kurniawan, 2021), when they abandon the commandments of Allah by turning away from them, Allah open the doors of all sustenance for them, and Allah replace their misery with the pleasures of life as a form of *istidraj* (extending punishment) from Allah for them. If they are complacent, then Allah inflict punishment with sudden torment. Based on the explanation of the verse above, it can be concluded that the emotional intelligence contained in the vocabulary in the verse is happiness and desperation (Anwar et al., 2020).

Table 19. The Nineteenth Vocabulary for Emotional Intelligence

| Verse in the Quran | Vocabulary | Emotional Intelligence |
|--|---------------------------------|--------------------------|
| Chapter <i>Az Zumar</i> (The Troops): 53 | <i>Taqnathuu</i> (they despair) | Desperation and restless |

Table 19 above explains that the word *Tâqnathuu* found in this verse is lexicologically derived from the word *Qanâtha* (despair). The contextual meaning is, according to *Tafsir Al-Muyassar* (I. Ahmad et al., 2023), that people who are immersed in disobedience and exceed the limits against themselves by committing sins of invitation from lust. It is forbidden to despair of Allah's mercy just because of one has many sins because Allah forgives sins for anyone who repents of them and leaves them no matter how many sins they have. This is because Allah is All-Forgiving for His servants who want to repent. Based on the explanation of the verse above, it can be concluded that the emotional intelligence contained in the vocabulary in the verse is in the form of desperation and anxiety (Shihab, 2013).

Table 20. The Twentieth Vocabulary for Emotional Intelligence

| Verse in the Quran | Vocabulary | Emotional Intelligence |
|--------------------------------------|---------------------------------------|---------------------------------|
| Chapter <i>Ar Ra'd</i> (Thunder): 28 | <i>Tathmai'nnu</i> (they are content) | Calm, restlessness, and despair |

Table 20 above explains that the word *Tathmai'nnu* (they calming) found in this verse is lexicologically derived from the word *Thamana*, which means “calm” and “serene”.

According to *Tafsir as-Sa'di* (Zainuddin, 2020), the contextual meaning explains that believers will be at peace when they remember Allah, and their anxiety will disappear and have these feelings replaced by happiness and enjoyment. Based on the explanation of the verse above, the emotional intelligence contained in the vocabulary in the verse is calmness, restlessness, and desperation.

Arif and Abdurahman's research (2021) found that there were many synonyms of the word "goodness" in the Holy Qur'an. Meanwhile, the current research found twenty vocabularies related to emotional intelligence. The current research's findings support Arif and Abdurahman's research (2021) that there are many interesting vocabularies in the Qur'an that have deep meanings.

Then, Murni's paper (2016), analyzed emotional and intellectual intelligence in the Qur'an. Thus, this paper's findings supported Murni's research as it adds to the horizon of knowledge by providing information on the significance of various vocabularies in the Qur'an related to emotional intelligence. Even so, the current research does not study intellectual intelligence. Thus, it does not provide support to Murni's research on that topic.

Next, M. Isnaini and Iskandar (2021) studied intelligence from the perspective of the Quran and Hadith. This was different from the current research as it does not study emotional intelligence. Apart from that, it also studies the Hadith, which is not studied in the current research. Therefore, the current research does not support the findings of M. Isnaini and Iskandar's research (2021) although it provided information on emotional intelligence rather than reason and intelligence. Moreover, it only studies the

Qur'anic verses and does not delve into the Hadith.

CONCLUSION

Based on the results of research and analysis of Arabic vocabulary in the Quran, it can be concluded that there are twenty vocabularies for emotional intelligence. The vocabulary includes *la taiashu* (do not despair), *likaylâ ta'sau* (so that you do not grieve), *la tafrah* (do not be joyful), *dzu an-nun* (degree), *ghadab wa ashifa* (anger and heatfull), *fastaqim* (be steadfast), *kadhuma* (to suppress), *tadabbara* (to ponder), *al-jahra bi as-su'i* (publicly proclaiming evil), *la tahinu* (do not be weak), *adz-dzauq* (taste), *isyrah* (expansion or relief), *la talmizu wa la tanabazu* (do not backbite or slander), *hanaan* (compassion), *ulil albab* (people of understanding), *mukhlisin* (sincere), *shobaruu* (they have endured patiently), *farihuu* (they rejoiced), *taqnathuu* (they despair), and *tathmai'nnu* (They are content).

For future research on the influence of the Arabic language on emotional intelligence, especially through the Quran, several intriguing paths can be explored. One key area is to investigate how Quranic concepts can impact modern psychological practices. This includes looking at ways to integrate these ideas into contemporary emotional intelligence training programs or therapeutic approaches. Additionally, conducting empirical studies to evaluate how learning Arabic and understanding Quranic teachings might improve emotional intelligence across different populations could provide valuable insights. Lastly, examining the role of cultural context in interpreting and applying these Quranic principles can shed light on both universal and culture-specific aspects of emotional intelligence.

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