

Emotionality in the Qur'an, Surat Ibrahim and its Relevance for Youth Education

Meky Iswari , Bahtiar Siregar, Mhd Habibu Rahman

Abstract

This study aims to determine Emotional In Surah Ibrahim In The Qur'an And Its Relevance For Adolescent Education . This research is a library research with documentation method using primary and secondary sources. The primary source is Surah Ibrahim which is studied directly through the text of the Qur'an along with authoritative interpretations . Secondary sources are scientific literature such as journals, books, theses, and relevant previous research. The results of this study indicate that Surah Ibrahim emphasizes fundamental values such as gratitude, patience, prayer, and the example of Prophet Ibrahim. These values play an important role in forming a strong adolescent character, fostering emotional intelligence, and deepening spiritual relationships with Allah SWT. This study shows that the emotional content of Surah Ibrahim enriches the treasury of Islamic educational theory, especially in the development of the concept of Qur'anic character-based education. In addition, these values strengthen the perspective of Islamic psychology on emotional regulation, spiritual coping, and the formation of a complete personality. The moral and emotional messages in Surah Ibrahim are very relevant for contemporary Islamic education. The values of gratitude and patience can be strategies for resilient learning, prayer can foster students' spirituality, and the example of Prophet Ibrahim can be used as a model for moral development. These values can be integrated into the curriculum, character education, and youth development programs. For further research, the author hopes to explore the application of Qur'anic emotional values within modern pedagogical approaches, such as constructivism and holistic learning. Empirical studies are also needed to test the effectiveness of internalizing the values of Surah Ibrahim in improving emotional intelligence, spirituality, and character in adolescents across various Islamic educational contexts.

Keywords: Emotions in the Qur'an, Surah Ibrahim, Youth Education

Meky Iswari¹

¹Islamic Religious Education Study Program, Universitas Pembangunan Panca Budi, Indonesia
e-mail: mekyiswari185@gmail.com ¹

Bahtiar Siregar², Mhd Habibu Rahman³

^{2,3}Islamic Religious Education Departement, Universitas Pembangunan Panca Budi, Indonesia
e-mail: bahtiorsiregar@dosen.pancabudi.ac.id², mhdhabiburahman@dosen.pancabudi.ac.id³

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Introduction

The Qur'an: In the Islamic world, the study of emotions is nothing new. Emotions are frequently mentioned in the Qur'an and Hadith. Even in the Qur'an, emotional intelligence is often linked to the heart. Therefore, the main keyword for EQ in the Qur'an can be traced through the keyword *qalb* (heart) and of course with other terms that are similar to the heart's function, such as *soul* (*nafs*), intuition, and others (Manshuruddin & Ramadani, 2024) . Someone who is able to synergize their intellectual and emotional potential has the opportunity to become a superior human being in various aspects. Talking about humans in the spiritual dimension such as the *soul*, *nafs*, and *ruh* is not a simple matter, but rather very complex. To date, this has not been scientifically proven beyond just the signs and symptoms (Manshuruddin, 2022) .

To explain the nature of the soul and the soul, the author refers to the thoughts of Agus Musthofa in his work, "Diving into the Ocean of Souls and Spirits." He states that information about the soul and spirit in the Quran is conveyed at different levels, both in terms of the number of verses discussing them and in terms of their meaning. Stanley Hall was the first expert to assess the need for specific research on adolescence. He explained that physiological factors significantly influence the psyche. In addition to the maturation process that directs growth and development, these physiological factors are also determined by genetics (Arifinsyah et al., 2019) . Furthermore, he also explained that adolescence is a time of emotional turmoil and imbalance, encompassed by " storm and stress ." Therefore, adolescents are easily influenced by their environment.

Adolescence is a transitional period between childhood and adulthood, typically between 12 and 21 years old. Given that adolescence is defined as a transitional period between childhood and adulthood, it is difficult to define a precise age limit. Adolescence begins when changes associated with physical signs of adulthood begin to appear, typically with males slightly older than females (Bahtiar, 2019a). The following are several literature reviews relevant to this research: First, Uul Nurjanah's thesis entitled "Adolescent Character Problems and Their Solutions in the Qur'an from an Emotional Intelligence Perspective." The similarity with this research is that both discuss adolescent emotions from a Qur'anic perspective through a literature study approach. However, Uul's research is global in nature, covering all verses of the Qur'an, while this research focuses more on QS. Ibrahim, thus being able to explore emotional meanings more specifically (Siregar & Abrianto, 2023)

Second, Desrianti Agirja's research is entitled "Emotional Quotient (EQ) Educational Values in the Story of Prophet Ibrahim in the Qur'an." The similarities are both discussing emotions in QS. Ibrahim using library methods, but that research is limited to the emotional dimension of Prophet Ibrahim, while this research examines the emotional values of the Qur'an while connecting them to adolescent education, thus providing practical relevance in the context of contemporary education.

Third, Emilya Ulfah's research is entitled The Concept of Children's Education in the Family from the Perspective of the Qur'an (Analysis of QS. Ibrahim 35–41, QS. Luqman 12–19, QS. Ash-Shaffat 100–113). The similarities are that they both raise the concept of education in the Qur'an, but Emilya's research focuses more broadly on children's education in general, while this research highlights the often neglected aspect of adolescent emotional education.

Thus, this research gap lies in its specific focus on Surah Ibrahim and the contextual integration of Quranic emotional values with adolescent emotional education, which has not been widely addressed by previous research. The research problem formulation raised in this study is: What is the content of emotional values in Surah Ibrahim of the Quran and its relevance to the emotional education of adolescents? Meanwhile, the purpose of this study is to explore the emotional content in Surah Ibrahim and relate it to adolescent education contextually.

Literature Review

Definition of Emotion

Emotion comes from the Latin word *emovere*, meaning to move away. This word implies

that the tendency to act is an absolute necessity in emotions. Daniel Goleman (2002) states that emotion refers to a distinctive feeling and thought, a biological and psychological state, and a series of tendencies to act. Emotions are reactions to external and internal stimuli. For example, happy emotions trigger mood swings, resulting in physiologically visible laughter, while sad emotions trigger crying (Siregar, 2019) .

Bahtiar (2020) defines emotion as an arousal state of the organism, encompassing conscious, profound changes and behavioral changes. Maramis (2009), in his book "Psychiatric Medicine," defines emotion as a complex, short-lived state that has components in the individual's body and soul. According to Zahiroh (2018), emotions indicate changes in the organism accompanied by symptoms of consciousness, behavior, and physiological processes. Awareness occurs when a person understands the meaning of the current situation. A faster heartbeat, skin response with sweating and shortness of breath are physiological processes. Finally, the person takes action as a result of the events (Erika et al., 2021). Based on the above definition, it can be concluded that emotion is a conscious, complex experience that encompasses elements of feeling, which follow emerging psychological and mental states and inner adjustments and expresses itself in visible behavior.

Various Emotions

Emotional life is complex, with many variations, varying in content, nature, and intensity. Some emotions are positive, some negative, some constructive, and some destructive. Some are strong, some weak, and even subtle. Human emotions are closely related to three important aspects: perception, experience, and thought processes. These aspects are what give humans both positive and negative emotions (Fikrie & Ariani, 2019) .

According to Santrock and Rozali, universally, human emotions are essentially of two types, namely: 1. Positive emotions (pleasant emotions), are emotions that provide affection or positive feelings to the person who experiences them, and can make someone develop their perspective both on the world and themselves. Included in positive emotions include love, affection, joy, happiness, admiration, and others. 2. Negative emotions (unpleasant emotions), are emotions that are identical to unpleasant feelings and can cause negative feelings in the person who experiences them. Although these emotions can have negative consequences for our lives and others, if we are able to change them and manage them well, these negative emotions can be turned into positive energy which is certainly beneficial (Khoemaeny & Hamzah, 2019) .

In English, there are many words that describe forms of emotions, including: affection, anger, anxiety, boredom, coriocity, depression, despair, envy, euphoria, excitement, fear, fearlessness, frustration, guilt, happiness, hope, hasfilty, hysteria, jealousy, joy, loneliness, hate, pity, sadness, satisfaction, shame, pleasure, shyness, surprise, worry, and zeal. Likewise, in Indonesian, they consist of: sad, angry, happy, worried, anxious, worried, amazed, and afraid (Melinia et al., 2022) .

Some people try to simplify emotions into several categories also reviewed in terms of appearance, human emotions are divided into two parts, namely: (a) primal emotions (primary emotions); and (b) mixed emotions (secondary). Primary emotions consist of six types of emotions, namely happiness (joy), interest (surprise/interest), anger, sadness (sadness/distress), disgust and fear. (Yudhanarko et al., 2019) suggest that basic emotions can be classified into six parts, namely: anger, hate, fear, happiness, sadness, and surprise. These emotions then encourage the emergence of specific behaviors in people who experience them. For example, feelings of love make us respect our loved ones, feelings of joy make us full of enthusiasm, magnanimity, pride and self-confidence, as well as other feelings (Siregar et al., 2023) .

Meanwhile, mixed (secondary) emotions are a combination of various forms of primary emotions and are influenced by the cultural conditions in which the individual lives, for example shame, pride, anxiety, and various other emotional conditions (Aminah et al., 2022) . Furthermore, Zulfan Saam in his book Nursing Psychology classifies mixed emotions into seventeen types, namely: joy, anger, disgust, like, disgust, shame, pleasure, fear, guilt, pride,

relief, sadness, satisfaction, embarrassment, surprise and happiness.

Research methodology

This research is a library research with a documentation method using primary and secondary sources (Sari & Asmendri, 2018) . The primary source is QS. Ibrahim which is studied directly through the text of the Qur'an along with authoritative interpretations, chosen because it contains fundamental emotional values such as gratitude and prayer (Fazal & Chakravarty, 2021) . Secondary sources are in the form of scientific literature such as journals, books, theses, and relevant previous research, with credible criteria, published in academic institutions, and discussing the themes of emotions, emotional education, and Islamic education (Sari, 2020) . The steps for analyzing library data in this study are as follows: 1) Data collection: Collecting verses in Surah Ibrahim related to the discussion of emotions, as well as relevant secondary literature. 2) Data classification: Grouping primary data (Qur'anic verses) and secondary data (interpretations, books, articles, and previous research). 3) Content analysis: Examining the meaning of the verse by paying attention to the linguistic aspects, the context of the revelation of the verse (asbabun nuzul), and the interpretation of scholars. 4) Integration with theory: Linking the findings of the analysis of the Qur'an with cognitive assessment theory to understand its relevance to the emotional aspects of adolescent education (Suryana et al., 2022) . Drawing conclusions: Formulating the final result in the form of a conceptual understanding of emotions according to the Qur'an in Surah Ibrahim and its implications in adolescent education. Thus, this method does not only focus on literature review, but also on thematic analysis of the Qur'an combined with modern psychological theory (Manshuruddin, 2022) .

Research result

Emotions in Surah Ibrahim

Human emotions in the Quran can be found in various places, in verses that can be understood as emotions. The Quran's description of emotions parallels the various problems humans face in life. The Qur'an reveals signs Human emotions, expressed through facial expressions or parts of the face, are the most common expressions a person experiences when responding to a situation they are experiencing. This is often done because the face is a reflection of the human soul, and it is reflective, although it can develop through various experiences in interacting with others.

In general, there are five types of emotions agreed upon by experts as basic emotions, namely the emotions of joy or happiness, anger, sadness, fear and surprise. The emotion of joy or happiness is expressed in the Qur'an with the word *al-Farah* which illustrates the mood when obtaining satisfaction or when achieving one's desires, the emotions of anger and sadness are explained in the Qur'an with the words *Alghodhob* and *Al-Hazn* respectively , while the emotion of fear is denoted in the Qur'an with the words *al- khouf* and the word *Atta'ajjub* which have connotations of surprise.

Based on the emotional cues in the Quran above, it can be concluded that human emotions in the Quran are depicted in the form of a person's attitude with both positive and negative expressions. For example, the emotion of happiness is depicted in the Quran with a radiant facial expression. Psychology categorizes happiness as a positive emotion that will certainly bring positive energy into life. Therefore, compared to other emotions, the emotion of happiness is explained more extensively in the Quran with a varied vocabulary. Even more than that, the Quran also describes this emotion of happiness not limited to events in this world, but also describes the emotion of happiness in the afterlife.

The Qur'an explains that there are several human emotions. The following are the emotions in Ibrahim's letter:

a. Prayer

The word prayer in the Qur'an is mentioned in various forms of derivation 212 times, with seven different meanings. In Surah Ibrahim, there is Three meanings of prayer, namely: 1) A

request for help. QS. Ibrahim verse 35 contains a request for the safety of the city of Mecca .

وَأذِ قَالَ إِبْرَاهِيمُ رَبِّ اجْعَلْ هَذَا الْبَلَدَ آمِنًا وَاجْنُبْنِي وَبَنِيَّ أَنْ نَعْبُدَ الْأَصْنَامَ

35. and (remember), when Abraham said: "O my Lord, make this land (Mecca), a safe land, and keep me and my children and grandchildren away from worshipping idols.

This verse reminds of the prayer of the Prophet Abraham when he asked Allah, "O my Lord, make this country (Mecca) a safe place, and keep me and my children and grandchildren away from worshipping idols." In this verse, the Prophet Ibrahim specifically asked for protection from everything that could plunge him into shirk, a major sin that is hated by Allah SWT. Prophet Ibrahim's prayer which means a request for help (al-Istighasah) is also mentioned in the QS. Ibrahim/14:37:

رَبَّنَا إِنِّي أَسْكَنْتُ مِنْ ذُرِّيَّتِي بِوَادٍ غَيْرِ ذِي زَرْعٍ عِنْدَ بَيْتِكَ الْمُحَرَّمِ رَبَّنَا لِيُقِيمُوا الصَّلَاةَ فَاجْعَلْ أَفْئِدَةً مِنَ النَّاسِ تَهْوِي إِلَيْهِمْ وَارْزُقْهُمْ مِنَ الثَّمَرَاتِ لَعَلَّهُمْ يَشْكُرُونَ

37. O Our Lord, I have indeed placed some of my descendants in a valley where there are no plants near the house of You (the Temple) which is revered, O Our Lord (such) so that they can perform prayers, So Make the hearts of some people inclined towards them and give them sustenance from fruits, May they be grateful.

In this prayer, Prophet Ibrahim asked Allah to ensure that his children and wife, whom he left behind in a barren valley, would not be neglected or neglected. He also asked for sustenance for them, so that they can live in peace and carry out their worship of Allah without obstacles.

b. Gratitude

Scholars have provided various definitions of gratitude. One important definition states that gratitude is the consistency of the heart in loving the Giver of blessings, the consistency of the body's members in obeying Him, and the consistency of the tongue in remembering and praising Him. According to Ibn Ujaibah, gratitude is a feeling of happiness in the heart for the blessings received, accompanied by an effort to direct all members of the body to obey the Giver of blessings, as well as a sincere acknowledgment of all blessings with an attitude of humility. Research on the meaning of gratitude in QS. Ibrahim verse 7 which reads:

وَأذِ تَأَذَّنَ رَبُّكُمْ لَئِن شَكَرْتُمْ لَأَزِيدَنَّكُمْ وَلَئِن كَفَرْتُمْ إِنَّ عَذَابِي لَشَدِيدٌ

7. and (remember also), when your Lord announces; "Indeed, if you are grateful, We will surely increase (favours) to you, and if you deny (My favours), then Verily My punishment is very painful."

Shows that a practical and meaningful understanding of the concept of gratitude can make a major contribution to one's success and happiness. The main message of this verse is that gratitude contextually includes broad social benefits and advantages. A more humanistic interpretation with a human dimension, while transcendental with a divine dimension, strengthens the inner understanding of gratitude. This contextualization of gratitude encourages consistency in practicing gratitude, both in the real world and in cyberspace. Gratitude is understood as a continuous, dynamic process, where the more grateful a person is, the greater the happiness felt. An understanding of gratitude that is relevant to the needs and challenges of life allows its experience and practice to depart from sincerity of heart and sincerity of deeds, thus providing real benefits for life in this world and the hereafter.

Gratitude has extensive benefits, both personally, socially, spiritually, and professionally. Personally, gratitude means feeling content and satisfied with God's blessings, both large and small. This attitude enhances one's personality, as well as mental and physical health. Socially, gratitude is expressed through sharing, providing assistance, or easing the burdens of others, thus making individuals more caring and sensitive to social issues. Spiritually, gratitude is reflected in the habit of praising God, strengthening faith, and improving the quality of worship to Him. This understanding makes one more obedient and pious before God. Meanwhile, professionally, gratitude is applied through sincerity in work and improving performance to achieve success in life. Contextualizing gratitude encourages a person to consistently practice it, both in real life and

in the virtual world. Gratitude is understood as a never -ending process , where the more frequently it is practiced, the greater the happiness felt.

An understanding of gratitude relevant to life's needs and challenges is expected to encourage sincere and genuine practice, thus providing tangible benefits for life in this world and the hereafter. Gratitude should be understood in a deeper way and provide benefits in various aspects, including personal, social, spiritual, and professional. In personal life, gratitude means feeling content and satisfied with all the blessings God has given, both large and small. This attitude helps shape a better personality while improving mental and physical health. Socially, gratitude is expressed through acts of sharing, helping, or making things easier for others. This makes a grateful person more caring and sensitive to social issues around them.

From a spiritual perspective, gratitude means praising and remembering Allah more often, which is manifested by improving the quality of worship. This spiritual understanding helps a person become more pious before Allah. In the professional aspect, gratitude is applied by developing work and performance to the maximum to achieve success in life. The contextual meaning of gratitude encourages consistency in practicing gratitude, both in the real world and in the virtual world. Gratitude is understood as a continuous process (never-ending process), where the more grateful, the greater the happiness felt.

An understanding of gratitude that aligns with life's needs and challenges is expected to result in sincere and genuine experiences and practices, thus benefiting human life, both in this world and the hereafter. Allah reminds us in Surah Ibrahim, verse 7, that those who are grateful for His blessings will be given more, while those who are ungrateful will face a painful punishment.

Gratitude can be done in three ways: first, through sincere words; second, by actions that use blessings according to God's will; and third, with a heart full of recognition and gratitude for these blessings. In the Qusyairiyah Treatise it is explained that the essence of gratitude is praising people who do good by remembering their goodness. A servant's gratitude to Allah is manifested by praising and remembering the goodness and blessings He has given, accompanied by verbal expressions of gratitude, confidence in the heart, and concrete actions. An attitude of gratitude also includes the ability to control oneself and accept sincerely whatever God gives, even if it is a little or unpleasant.

In conclusion, gratitude is gratitude to Allah which is manifested by remembering His blessings, praising Him for all His virtues and gifts, and showing them in action, accompanied by patience and willingness to accept His decrees, even though these are tests. In Surah An-Nahl verse 18 it is explained that Allah's blessings will never run out, from the time humans are born until they die, including the blessings of hearing, sight and heart that He gives to help humans know the truth.

c. Angry

Among various noble qualities such as courage, loyalty, honesty, and patience, generosity (rahim) occupies a very important position. However, the Quran distinguishes between generosity that stems from anger and specific motives. The Quran emphasizes that anger is sometimes necessary, but it does not always have to be expressed physically. Rather, this quality often requires internal control in the face of challenges, with patience as a counterbalance to generosity. This is in line with Allah's words in Surah Ibrahim, verse 21:

وَبَرَزُوا لِلَّهِ جَمِيعًا فَقَالَ الضُّعُفَاءُ لِلَّذِينَ اسْتَكْبَرُوا إِنَّا كُنَّا لَكُمْ تَبَعًا فَهَلْ أَنْتُمْ مُغْنُونَ عَنَّا مِنْ عَذَابِ اللَّهِ مِنْ شَيْءٍ قَالُوا لَوْ هَدَانَا اللَّهُ لَهْدَيْنُكُمْ سَوَاءٌ عَلَيْنَا أَجْرُ عَنَّا أَمْ صَبَرْنَا مَا لَنَا مِنْ مَحِيصٍ

21. And all of them (in the fields of Mahsyar) will gather together before Allah, then the weak will say to the proud: "Indeed, We were your followers, so could you spare Us the punishment of Allah (even a little)?" They answered: "If Allah had guided Us, surely We could have guided you. it's the same for us, whether we complain or be patient. we have nowhere to escape."

This verse shows that the nature of jaza' (complaining) reflects an inability to restrain oneself, haste in being stubborn, or a lack of patience. Therefore, Islam emphasizes the

importance of generosity accompanied by open-minded acceptance (gratitude), which ultimately creates balance in actions, including paying attention to the welfare of others. In this view, actions driven by lust and anger are considered actions that are not based on knowledge, but are simply the result of mere mental engineering. Therefore, the Qur'an emphasizes that anger, excessive desire, and fanatical spirit are the characteristics of people who turn away from the truth or ignore science.

Furthermore, the Qur'an often limits the mention of anger to the attitude and action itself, describing it as behavior that lacks knowledge. This behavior is associated with following one's desires, which indicates mental weakness and a lack of knowledge. Therefore, the Qur'an provides a spiritual approach to dealing with anger, such as through remembrance of Allah (dhikr), patience, relaxation, and mental readiness to accept the truth. Understanding anger requires a broader approach. While this quality is sometimes necessary, anger is not always related to physical aspects alone. In the face of challenges, it often requires internal effort to overcome, with patience as a counterbalance that comes after generosity.

Thus, the concept of anger is not only seen from its literal meaning, but also its substantial meaning, connoting harm, which can lead someone astray or deviate from the truth. Anger can be expressed in extreme ways, such as kicking or throwing someone, and can even lead to criminal behavior such as injuring, torturing, or even killing. However, not all expressions of anger manifest as physical aggression. Some people show anger in different ways, such as silence, withdrawal, depression, or crying.

In the Qur'an, humans are described as creatures prone to loss, except those who possess four qualities: (1) faith, (2) righteous deeds, (3) advising one another to truth, and (4) advising one another to patience. People with these qualities not only do good deeds but also encourage others to do so. Conversely, the inability to control oneself, both in will and reason, can give rise to anger. When someone is angry, they often lose control of their reason, speech, and actions. This can lead to uncontrolled behavior or even cause undesirable consequences due to being carried away by emotion. Emotional intelligence is as important as cognitive intelligence, and often more significant. This is because emotional intelligence helps a person deal with various aspects of life, including managing difficult situations such as anger. The way to solve problems and control anger is highly dependent on the level of emotional intelligence. To create a healthy generation, it is necessary to first improve oneself. Emotions tend to be inherited through habits. Angry parents are at risk of having children with similar traits.

Therefore, emotional intelligence, including the ability to manage anger, must be cultivated from an early age. Anger is permissible, but it doesn't mean becoming a person who easily becomes angry. Anger is a form of asserting our right to fair, equitable, and appropriate treatment. However, it's important to ensure the reasons behind our anger are connected to true values, such as our relationship with God or our principles, rather than purely personal issues. If anger is solely based on personal matters and is expressed brutally or excessively, it indicates a lack of self-control.

Therefore, the ability to manage anger in a healthy and positive way must be learned and cultivated. The key is a willingness to change. People who understand the dangers of suppressing anger or expressing it aggressively will be more aware of practicing emotional control. They realize that uncontrolled anger not only harms themselves but also negatively impacts those around them.

Emotional Conditions of Teenagers

During adolescence, individuals generally seek to detach emotionally from their parents and begin to develop a personal identity. They strive to become individuals with unique characteristics, separate from the influence of their parents' traits that have shaped their identity. This is actually normal and should not be a cause for concern for parents, as adolescents' desire to be recognized for their own identity actually helps them navigate the world independently. During this phase, adolescents begin to realize that while as children they had to submit to various

rules, disciplines, and prohibitions set by their parents, many of these rules were actually based on their parents' excessive worries or fears.

Therefore, teenagers often begin to dare to reject or directly ignore these rules. Sometimes teenagers deliberately break orders or prohibitions to see how their parents react. This behavior shows a significant difference compared to childhood, when they tended to obey the rules and norms set by their parents and the adults around them. While previously known for being polite, well-mannered, and obedient, now in adolescence they slowly want to break away from their parents' influence, both physically and emotionally. This emotional separation process often doesn't go smoothly, as many parents are not ready for this change. Teenagers begin to dare to argue, protest, ignore orders, or openly express their disagreement. They want to demonstrate that they are independent, have their own personalities, and often have views that differ from their parents'. This is especially evident when the rules imposed by their parents touch on aspects that are important to them as teenagers, such as clothing.

During childhood, children may be expected to follow the dress codes set by their parents. However, as they become teenagers, such rules often lead to conflict. If parents continue to impose their preferences, such conflicts can become a part of everyday life. It's not uncommon for teenagers to drastically change their appearance, such as wearing patterned, worn, or even ripped clothing, as a way of expressing their freedom. These extreme changes often shock parents , even though teenagers do so to show they've broken free from rules they consider monotonous and boring. Ironically, these rules are part of the parenting style that has shaped them over the years. It's important to understand that many parents are emotionally unprepared for the changes in their children's attitudes as they enter adolescence.

This is a common weakness experienced by almost all parents around the world. This mental unpreparedness often triggers excessive fear and worry, leading them to impose various rules that ultimately trigger conflict with their children. However, what teenagers do is generally not permanent. Changes in behavior, appearance, or attitude they display during adolescence are more influenced by strong but unstable emotions. Over time, as they grow older, most or even all of these changes tend to gradually disappear. Therefore, there is actually nothing to worry about excessively .

Emotional in the education of adolescents

One of the goals of education is character development in adolescents. Emotional intelligence during adolescence serves as a buffer against a lack of control, anxiety, and insecurity. Adolescence is a time of hormonal fluctuations and identity crises. However, this is a stage in life where teens begin to face more complex issues, including friendships, relationships, changes in their own bodies, and external pressures that can easily overwhelm them if they are not emotionally prepared. Character education has a positive impact on students' emotional development, including improving emotional well-being, reducing stress levels, and fostering self-confidence.

With good character, students are able to recognize, understand, and control their emotions appropriately. Furthermore, they can develop empathy and respect for the feelings of others, thus creating a friendly and supportive learning environment. Through character education that emphasizes emotional awareness, healthy emotional management, and respect for the emotions of others, students' emotional skills can develop more optimally. Teenagers who do not receive proper education or are neglected without guidance and direction tend to exhibit rebellious and defiant behavior, which is actually normal. This is caused by their inability to control their emotions due to rapid mental development. However, deviations in emotional behavior in adolescents are not always a common phenomenon.

Therefore, discussing adolescents as individuals is highly relevant. Only a small percentage of adolescents exhibit such behavior, and this number is increasing as family and educational institutions reduce their attention. Therefore, educational methods that are appropriate to their physical, mental, and intellectual development are urgently needed. Most psychologists agree

that sensitivity is one of the emotional characteristics of adolescents. This shows that adolescents are not always trapped in negative emotions or rebellious behavior. When given guidance and gentle criticism, they are able to respond well, even regretting their actions. This proves that adolescents are normal individuals and are not naturally rebellious, unless they are neglected or do not receive a good education. Adolescents are highly sensitive. They shed tears easily, and they quickly regret receiving gentle criticism from others.

Hasyimi, in his discussion of adolescent rebellion and disobedience, states that this behavior can be addressed by creating an environment that supports cooperation. By guiding adolescents to recognize their true selves, acknowledging the developmental stages they are going through, and fostering an atmosphere of mutual trust between adolescents and adults, rebellious behavior can be minimized. Conversely, rebellion cannot be addressed with harsh measures or rebellion. Rebellion does not always require harsh measures, but must be addressed with calm, emotional balance, and wise guidance so that adolescents feel valued. They should feel that their educators or mentors are close and loving figures, like a caring brother or father. Islamic education does not support the use of violence to address emotions that arise at any stage in life. Instead, the approach used is a gentle method that helps individuals (adolescents, young adults, or adults) regain their emotional balance and stability.

Based on the awareness of families who direct their children to study in Islamic-based schools, it can be concluded that families play an important role in instilling true Tawhid in adolescents. However, instilling Tawhid in adolescents must be done continuously, because a person's faith can fluctuate, which requires them to continue to learn more deeply about their God. After instilling true Tawhid, the issue of worship must also be made a habit in the daily lives of adolescents. Prayer as the main worship in Islam must be taught from an early age, because prayer can prevent from indecency and wrongdoing. Allah Subhanahu wa Ta'ala says in surah Al-Ankabut 29:45.

أَتْلُ مَا أُوحِيَ إِلَيْكَ مِنَ الْكِتَابِ وَأَقِمِ الصَّلَاةَ إِنَّ الصَّلَاةَ تَنْهَى عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَلَذِكْرُ اللَّهِ أَكْبَرُ وَاللَّهُ يَعْلَمُ مَا تَصْنَعُونَ

45. Read what has been revealed to you, namely the Book (Al Quran) and establish prayer. Indeed, prayer prevents evil and evil (deeds). and indeed the remembrance of Allah (prayer) is greater (its priority over other acts of worship). and Allah knows what you do.

An Analysis of Qs. Ibrahim and Its Relevance in Adolescent Education

Surah Ibrahim (Ibrahim) is one of the chapters in the Quran that contains many profound emotional and spiritual messages. It contains stories of the prophets, prayers filled with hope, and warnings about the importance of gratitude and the warnings against those who disobey. In the context of children's education, especially adolescents, the verses in this chapter are highly relevant for building their character, emotional intelligence, and spirituality. Adolescence is a transitional period filled with challenges, both physical, emotional, and social. During this time, adolescents tend to experience inner turmoil, search for identity, and often face pressure from their surroundings.

By instilling the values contained in Surah Ibrahim, teenagers can be guided to become individuals who are more patient, grateful, and have a strong relationship with Allah SWT. The following are some of the emotional messages in Surah Ibrahim that are relevant in the education of teenagers:

1. Prayer as Spiritual Strengthening

In Surah Ibrahim verse 40, Prophet Ibrahim prays "O my Lord, make me and my children and grandchildren people who continue to pray. O our Lord, please allow my prayer. This verse describes the importance of prayer as a means of strengthening the relationship with Allah SWT. Prophet Ibrahim's prayer shows great hope that his descendants will become devout people of worship. Relevant for teenagers, prayer can be a way to manage emotions, such as anxiety, restlessness and despair. Teaching the habit of praying from an early age will help teenagers

have a handle on life and feel close to God, especially when facing challenges in life.

2. The Importance of Gratitude and the Dangers of Kufr

As mentioned above in verse 7, this verse teaches two important lessons: the virtue of being grateful for the blessings God has given and the negative consequences of being ungrateful or denying blessings. Gratitude is a positive, constructive emotion, while ungratefulness is a source of dissatisfaction and sadness. This is relevant for teenagers, who often feel dissatisfied with what they have, especially in the modern era filled with social media. By internalizing this message, teenagers can be taught to focus on the positive things in life and appreciate every blessing they have received. This will also help them not be easily influenced by social pressures.

3. The Exemplary Life of Prophet Ibrahim in Sacrifice

Verse 37 mentions the prayer of Prophet Ibrahim: "O our Lord, indeed I have placed some of my descendants in a valley that has no plants near Your revered House (Baitullah), so that they can perform prayers. Prophet Ibrahim was willing to leave his family in a barren place in order to carry out the commands of Allah SWT. This is an extraordinary form of sacrifice and determination. Relevance for teenagers can learn from this story about the importance of responsibility, sacrifice, and sincerity. In everyday life, this can be applied to their willingness to help their family, study seriously, and don't give up in the face of difficulties.

4. The Wisdom of Patience in Facing Trials

Surah Ibrahim also reminds us that humans are often tested by Allah SWT with both hardships and joys. Those who are patient and trust in Allah will be rewarded with goodness in this world and the hereafter. This is relevant in adolescence, when academic pressures, social relationships, and family conflicts often present significant challenges. The value of patience taught in Surah Ibrahim can help adolescents resist despair and face challenges with a cool head. The messages in Surah Ibrahim can be applied to the education of adolescents through various approaches, both within the family and school environment. Here are some relevant examples and ways to apply them:

1. Developing Emotional Intelligence, such as gratitude, patience, and trust in God, can help teenagers manage their emotions. By understanding the emotional messages in Surah Ibrahim, teenagers can learn not to get too caught up in negative emotions, such as anger, envy, or despair. Practical Examples: a) Teach teenagers to reflect on the verses of the Quran and make them a guide for life. b) Provide concrete examples of how gratitude can bring happiness and inner peace.
2. Spiritual Education as a Foundation for Life: Prophet Ibrahim's prayer in Surah Ibrahim demonstrates the importance of building a strong relationship with Allah SWT. This spiritual education serves as a moral and ethical foundation for adolescents in facing the challenges of the times. Practical Examples: a) Encourage adolescents to regularly perform prayers and recite prayers. b) Foster a habit of discussing religious values relevant to daily life.
3. Instilling Exemplary Values The story of Prophet Ibrahim in Surah Ibrahim can serve as a role model for teenagers. His steadfast faith, courage, and sacrifice teach noble values relevant to modern life. Practical Examples: a) Holding storytelling activities or discussions about the stories of the prophets. b) Giving teenagers small challenges to make sacrifices, such as helping others or sacrificing playtime to study.
4. Providing Motivation to Do Good God's promise in verse 7 that gratitude will bring more blessings can be used as motivation for teenagers to always think positively and do good. Practical Examples: a) Give awards to teenagers who show gratitude. b) Remind them of the importance of sharing happiness with others.

Conclusion

Surah Ibrahim emphasizes fundamental values such as gratitude, patience, prayer, and the example of Prophet Ibrahim. These values play a crucial role in shaping strong adolescent

character, fostering emotional intelligence, and deepening spiritual relationships with Allah SWT. This study demonstrates that the emotional content of Surah Ibrahim enriches the body of Islamic educational theory, particularly in developing the concept of Qur'anic character-based education. Furthermore, these values strengthen the Islamic psychological perspective on emotional regulation, spiritual coping, and the formation of a holistic personality. The moral and emotional messages in Surah Ibrahim are highly relevant to contemporary Islamic education. The values of gratitude and patience can serve as strategies for resilient learning, prayer can foster students' spirituality, and the example of Prophet Ibrahim can serve as a model for moral development. These values can be integrated into the curriculum, character education, and youth development programs. For further research, the author hopes to explore the application of Qur'anic emotional values in modern pedagogical approaches, such as constructivism and holistic learning.

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