

## EMOTION CONTROL IN THE QUR'AN: STUDY OF TOSHIHIKO IZUTSU'S SEMANTIC APPROACH TO KAZIM VERSES

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### Abstract

One of the problems that always exists in every human being is negative emotions. This study aims to find out how to control emotions in the Qur'an through deepening the meaning of the word *kazim* with the semantic approach of Thosihiko Izutsu. This term is repeated 6 times which is covered in 6 surahs. Each verse contained in various surahs certainly has a different meaning, so it requires a deep understanding. The semantics of the Qur'an according to Izutsu is an attempt to reveal the world view (*weltanschauung*) through semantic analysis of the vocabulary or key terms of the Qur'an. The process carried out in this research is to examine the basic meaning, relational meaning, and historical meaning of the word *kazim*. The result of this research is that the word *kazim* based on the semantic analysis of Toshihiko Izutsu is a word that contains full meaning and closes it tightly. Signaling unfriendly feelings in one's heart either because of anger, sadness, disappointment, shame, fear, and irritation, his mind is always demanding revenge, but he holds those feelings in his heart. Therefore, there are 4 ways to control emotions in *kazim* terms, namely, with prayer, *dzikrullah*, patient, and silence.

**Keywords:** *Kazim, Emotions, The Qur'an*

### Abstrak

Salah satu masalah yang selalu ada dalam diri setiap manusia yaitu emosi negatifnya. Penelitian ini bertujuan untuk mengetahui bagaimana pengendalian emosi dalam Alquran melalui pendalaman makna kata *kazim* dengan pendekatan sematik dari Thosihiko Izutsu. Istilah ini terulang sebanyak 6 kali yang terliput dalam 6 surah. Di setiap ayat yang terdapat di berbagai surah tentunya memiliki makna yang berbeda, sehingga

membutuhkan pemahaman yang mendalam. Semantik Alquran menurut Izutsu merupakan sebuah usaha menyingkap pandangan dunia (*weltanschauung*) melalui analisis semantik terhadap kosakata atau istilah-istilah kunci Al-Qur'an. Proses yang dilakukan dalam penelitian ini adalah meneliti makna dasar, makna relasional, dan makna historis kata *kazim*. Hasil dari penelitian ini adalah kata *kazim* berdasarkan analisis semantik Toshihiko Izutsu merupakan kata yang mengandung makna penuh dan menutupnya dengan rapat. Mengisyaratkan perasaan tidak bersahabat dalam hati seseorang baik karena amarah, sedih, kecewa, malu, takut dan kesal, pikirannya selalu menuntut balas, tetapi ia menahan perasaan itu dalam hatinya. Oleh karena itu, pengendalian emosi pada term kata *kazim* terdapat 4 cara yaitu, dengan *do'a*, *dzikrullah*, sabar dan diam.

**Kata Kunci:** *Kazim, Emosi, Al-Qur'an*

## Introduction

Humans always want a life that is safe, peaceful, and far from problems. Although achieving it is not an easy thing, everyone will try their best to achieve happiness in life. In this process, not a few people experience anxiety such as problems with other people, as well as problems with themselves such as joy, jealousy, jealousy, and uncontrolled emotions, as well as other heart diseases that are only known to themselves.

Uncontrollable emotions often trigger a life conflict. Someone who does not have good emotional control skills will find it difficult to control self-awareness, manage self-competence. As well as a small sensitivity to the social environment such as a sense of empathy, motivation, and social skills, he will tend to fail in all areas of work and life<sup>1</sup>. Therefore emotional control is very important for life so that negative things do not appear that are detrimental.

One of the terms in the Qur'an that instructs humans to control their emotions is the word *kazim* which means to restrain<sup>2</sup>. The word withhold has a similar meaning to the word stop, prevent, not let go, sustain, not continue, or abort. An example of the word *kazim* found in the Qur'an is Yusuf verse 84 and Az-Zukhruf verse 17

The word *kazim* in the two verses above has a different context, describing different emotions and circumstances even though both use the word *kazim*. According to the author, this matter should be raised so that we are more familiar with controlling uncontrolled emotions such as or sad in the Qur'an and what its implications are in everyday life. The word *kazim* in the Qur'an itself is found in Al-Qalam 68:48, Yusuf 12:48, An-Nahl 16:58, Az-Zukhruf 43:17, Ali-Imran 3:134, Ghafir 40:18<sup>3</sup>.

<sup>1</sup> Suryana Suryana, 'Pentingnya Kecerdasan Emosi bagi Kepemimpinan yang Efektif di Era Milenial Revolusi 4.0.', *Jurnal Inspirasi* 10, no. 1 (17 June 2019): 78–97, <https://doi.org/10.35880/inspirasi.v10i1.72>.

<sup>2</sup> A.W. Munawwir, *Kamus Al-Munawwir Arab-Indonesia Terlengkap* (Surabaya: Progressif, 1997), 1214.

<sup>3</sup> Wahbah Zuhaili, *Buku Pintar Al-Qur'an*, trans. Ghazali Masykur (Jakarta: Almahira, 2008), 940.

Studies on emotional control have been carried out by previous researchers such as Alim Sofian's thesis entitled "Emotion Management in the Al-Quran (Surat Yusuf Studies)", Journal written by R. Rachmy Diana entitled "Emotion Control According to Islamic Psychology", Journal by Miftah Ulya entitled "The Construct of Angry Emotions from the Al-Qur'an Perspective". In researching, researchers can use various kinds of research methods, such as the commentators who use different methods and approaches in exploring the meaning of the word Qur'an, as did Fazlur Rahman with the double movement, Bintu Syati with his linguistic method, and many other methods. others offered by other commentators<sup>4</sup>. However, the author has not found research that discusses emotional control using the term *kazim* in the Qur'an, using the semantic approach by Toshihiko Izutsu, so the research becomes interesting to study in semantic linguistic studies.

The type of research is library research, namely research through representative and relevant library data with the object of research in the form of notes, transcripts, books, journals, and so on<sup>5</sup>. The author uses a semantic approach. Semantics is the science of word meaning, which studies the intricacies and shifts in the meaning of words or parts of the structure of language that are related to the meaning or structure of meaning<sup>6</sup>.

The author uses the term thematic research method, which is a thematic study model that specifically examines certain terms in the Qur'an<sup>7</sup>. In this research, the term *kazim* becomes the main focus to be studied. Then the author will describe the number of mentions of the word *kazim*, mention the meaning contained, and what contexts are related to the word *kazim* in the Qur'an.

The primary data in this study the author uses a book entitled *The Relationship between God and Man: Semantics of the Qur'an* by Toshihiko Izutsu. While the secondary data sources that the author uses are the *Al-Munawwir* dictionary, books of interpretation such as *Tafsir Al-Misbah*, *Tafsir Al-Azhar*, *Tafsir Al-Maraghi*, *Tafsir Ibn Kathir* and *Tafsir Al-Wasith*. The book is entitled, *Emotion (Religio-Psychological Exploration of Human Emotions in the Qur'an)* by M Darwis Hude and others. The data obtained in this study will be analyzed using Thosihiko Izutsu's semantic approach. The word *kazim* will be elaborated and explored from four main points of discussion, namely the basic meaning, historical meaning, relational meaning, and *Weltanschauung*.

### Basic Meaning of *Kazim*

The basic meaning is the meaning of a word that is always attached to the word itself and always carries it wherever it goes.<sup>8</sup> The word *kazim* according to Mahmud

<sup>4</sup> Ali Al-Jufri, 'Metodologi Tafsir Moderen Kontemporer', *Rausyan Fikr: Jurnal Studi Ilmu Ushuluddin, Dan Filsafat* 10, no. 2 (2014): 138–47.

<sup>5</sup> Arikunto, *Metode Penelitian; Suatu Pendekatan Praktek* (Jakarta: Rineka Cipta, 1998), 19.

<sup>6</sup> Pusat Pembinaan Dan Pengembangan Bahasa, *KBBI*, 903.

<sup>7</sup> Abdul Mustaqim, *Metode Penelitian Al-Qur'an Dan Tafsir* (Yogyakarta: Idea Press, 2019), 62.

<sup>8</sup> Toshihiko Izutsu, *God and Man in the Qur'an* (Tokyo: Islamic Book Trust, 2002), 12.

Yunus comes from the root word *kazama-Yakzimu-Kazman* which means to restrain one's anger<sup>9</sup>. In the *Al-Azhar* dictionary, *kazim* means closing, stemming, imprisoning, and keeping silent<sup>10</sup>. Imam Ar-Raghib explained that *al-kazim* means "the one who holds back", derived from the word *al-kazmu*, namely "breathing cavity", which later formed the word *al-kazūmu* which means "holding the breath". And this word is also used to describe someone's silence<sup>11</sup>.

Based on the explanation above, the author concludes that the word *kazim* has the basic meaning of "holding back", but it can also mean the respiratory cavity, silence, stemming, and others. From this understanding, it can be concluded that the word *kazim* is a type of *Musytarak* word, which is a single word that has various meanings<sup>12</sup>. These various meanings are used according to the context intended in the Qur'an. As a basic meaning, this meaning will always carry over wherever the word *kazim* is placed in a sentence structure, both in the Qur'an and outside the Qur'an.

The author concludes that the word *Kazim* is a person's attitude that arises when he is under pressure or when he is in an uncomfortable position, while he can vent these feelings, but he chooses to hold back, hide and keep these feelings a secret.

### Relational Meaning

In Izutsu's semantics, he mentioned that the 'relational' meaning is something connotative that comes to be attached and added to the former by the word's having taken a particular position in a particular field, standing in diverse relations to all other important words in that system<sup>13</sup>. Izutsu mentioned that this relational meaning has two stages of analysis methods, namely syntagmatic and paradigmatic analysis.

### Syntagmatic

The syntagmatic analysis is one method in finding the relational meaning of a word. The trick is to look at the relationship between the word and the word in front or behind it<sup>14</sup>. The syntagmatic relational meaning of the word *kazim* is as follows.

#### **Holding back anger is an act that is loved by Allah**

Allah gives encouragement to do good and become pious people, namely by hastening to do good, giving charity, establishing ties of friendship and helping each other.<sup>15</sup> On Ali-'Imrān verse 134 Allah calls the people He loves "*muhsin*". *Al-Muhsinūn* is a person who can repay evil with good, he forgives those who do evil in

<sup>9</sup> Mahmud Yunus, *Kamus Arab- Indonesia* (Jakarta: PT. Hidakarya Agung, 1989), 119.

<sup>10</sup> S. Askar, *Kamus Arab-Indonesia Al-Azhar* (Jakarta: Senayan Publishing, 2009), 741.

<sup>11</sup> Al-Raghib al-Ashfahani, *Al-Mufradat Fi Gharib al-Qur'an* (Kairo: al-Maktabah al-Tawfiqiyyah, 2003), vols 3, 356.

<sup>12</sup> Luqman Abdul Jalal, 'Al-Musytarak Al-Lafzy Mendekonstruksi Argumen Tafsir Tekstual', *Al-Bayan: Jurnal Studi Ilmu Al- Qur'an dan Tafsir* 3, no. 2 (2018), <https://doi.org/10.15575/al-bayan.v3i2.4288>.

<sup>13</sup> Izutsu, *God and Man in the Qur'an*, 13.

<sup>14</sup> Toshihiko Izutsu, *God and Man in the Qur'an* (Tokyo: Islamic Book Trust, 2002), 15.

<sup>15</sup> Wabbah az-Zuhaili, *Tafsir Al-Munir*, vol. 2 (Jakarta: Gema Insani, 2013), 421.

this world and gives forgiveness by not demanding their rights in the hereafter<sup>16</sup>, says Allah Ali-'Imrān: 134

الَّذِينَ يُنْفِقُونَ فِي السَّرَّاءِ وَالضَّرَّاءِ وَالْكَبِيرِ وَالْغَيْظِ وَالْعَافِينَ عَنِ النَّاسِ وَاللَّهُ يُحِبُّ  
الْمُحْسِنِينَ ﴿١٣٤﴾

Translation: "Who spend [in the cause of Allah] during ease and hardship and who restrain anger and who pardon the people - and Allah loves the doers of good", (QS. Ali 'Imran [3] : 134)<sup>17</sup>

The word "*muhsin*" which comes from the basic words "*hasunā*"<sup>18</sup> or "*hasanā*" in this verse has a meaning correlation with the word *kazim*. *Kazim* is a behavior that reflects the acts of piety carried out by *muhsin* people so that when something comes up that causes him to be angry or upset, he chooses to hold back and control his emotions so that the situation calms down and does not get worse. He understands and understands that what he is doing is sole because of his devotion to Allah, and he also understands that what he is doing is an act that is very loved by Allah. Therefore, the word *kazim* has a meaning correlation with the word *muhsin*.

#### Anger for Denying Allah's Destiny

Unlike the *muhsin*, said *kazim* in An-Nahl verse 58 and Az-Zukhruf verse 17, describe people who hold shame because they deny Allah's destiny. These two verses tell about the polytheists from the Khuzaah, Kinanah, Mudhar, and Tamim tribes who took angels as daughters for Allah<sup>19</sup>. However, they feel ashamed, angry, and sad because they have a daughter, they are afraid that their daughter will not get an unfaithful man and they are also afraid of being poor.

An-Nahl: 58

وَإِذَا بُشِّرَ أَحَدُهُم بِالْأُنثَىٰ ظَلَّ وَجْهُهُ مُسْوَدًّا وَهُوَ كَظِيمٌ ﴿٥٨﴾

Translation: "And when one of them is informed of [the birth of] a female, his face becomes dark, and he suppresses grief". (QS. An-Nahl [16]: 58)."<sup>20</sup>

Az-Zukhruf 17

وَإِذَا بُشِّرَ أَحَدُهُم بِمَا ضَرَبَ لِلرَّحْمَنِ مَثَلًا ظَلَّ وَجْهُهُ مُسْوَدًّا وَهُوَ كَظِيمٌ ﴿١٧﴾

<sup>16</sup> Wahbah Zuhaili, *Tafsir Al-Munir Fi al-Aqidah Wa al-Syari'ah* (Damaskus: Dar Al-Fikr, 1418), vols 2, 424.

<sup>17</sup> Aziz Ahmad, *Rabbani, Al-Qur'an per Kata, Tajwid Warna*, 68.

<sup>18</sup> Askar, *Kamus Arab-Indonesia Al-Azhar*, 101.

<sup>19</sup> Zuhaili, *Tafsir Al-Munir*, vols 7, 412.

<sup>20</sup> Aziz Ahmad, *Rabbani, Al-Qur'an per Kata, Tajwid Warna*, 274.

Translation: “And when one of them is given good tidings of that which he attributes to the Most Merciful in comparison, his face becomes dark, and he suppresses grief.” (QS. Az-Zukhruf [43]: 17)<sup>21</sup>

What they are doing is stupid because they are against Allah's destiny, so the word *kazim* has a meaning correlation with the word *kafara*. Linguistically, *kafara* means to close, cover or cover something<sup>22</sup>. In the Qur'an the word *kafara* is a form of great denial because it denies or rejects monotheism, sharia, and prophethood, it is often used to express people who deny Allah's favor<sup>23</sup>. So that the word *kazim* has the same meaning as the word *kafara*, namely they hold back anger, shame, and sadness as a form of their denial of Allah's destiny.

The word *kafara* is in front of the word *kazim*, namely in An-Nahl verse 55 and Az-Zukhruf verse 15

لِيَكْفُرُوا بِمَا آتَيْنَاهُمْ فَتَمَتَّعُوا فَسَوْفَ تَعْلَمُونَ ﴿٥٥﴾

Translation: “So they will deny what We have given them. Then enjoy yourselves, for you are going to know.” (QS. An-Nahl [16]: 55)<sup>24</sup>

وَجَعَلُوا لَهُ مِنْ عِبَادِهِ جُزْءًا إِنَّ الْإِنْسَانَ لَكَفُورٌ مُبِينٌ ﴿١٥﴾

Translation: “But they have attributed to Him from His servants a portion. Indeed, man is ungrateful.” (QS. Az-Zukhruf [43]: 15)<sup>25</sup>

### Regret for the Unjust people in the Last Days

Those who disobey Allah on the last day will regret and can do nothing. One of them is in Gāfir verse 18 which reads,

وَأَنْذِرْهُمْ يَوْمَ الْآزِفَةِ إِذِ الْقُلُوبُ لَدَى الْحَنَاجِرِ كَظْمِينَ مِمَّا لَلظَّالِمِينَ مِنْ حَمِيمٍ وَلَا

شَفِيعٌ يُطَاعُ ﴿١٨﴾

Translation: “And warn them, (O Muhammad), of the Approaching Day, when hearts are at the throats, filled [with distress]. For the wrongdoers, there will be no devoted friend and no intercessor (who is) obeyed.” (QS. Gāfir [40]: 18)<sup>26</sup>

The purpose of this verse is to warn and frighten the wrongdoers about the enormity of fear at the end of the day. On that day they will have no friends or intercessors<sup>27</sup>. So they can only endure sadness, regret, and anger. “*Zalama*” in

<sup>21</sup> Aziz Ahmad, 491.

<sup>22</sup> Askar, *Kamus Arab-Indonesia Al-Azhar*, 746.

<sup>23</sup> al-Ashfahani, *Al-Mufradat Fi Gharib al-Qur'an*, vols 3, 337.

<sup>24</sup> Aziz Ahmad, *Rabbani, Al-Qur'an per Kata, Tajwid Warna*, 274.

<sup>25</sup> Aziz Ahmad, 491.

<sup>26</sup> Aziz Ahmad, 470.

<sup>27</sup> Zuhaili, *Tafsir Al-Munir*, vols 12, 328.

language means persecution or persecuting<sup>28</sup>, while in the al-Azhar dictionary it means putting something out of place and reducing its rights<sup>29</sup>. In this verse, Allah describes the condition of the unjust people in a state of *kazim*. So according to the author, the word *kazim* in this verse represents the state of the wrongdoers, namely those who are only able to hold back anger and regret so much that their hearts are squeezed to the throat.

### Allah's Commandment to Be Patient

Allah's prophets always had great trials and Allah ordered them to be patient, as in Al-Qalam verse 48 reads,

فَاصْبِرْ لِحُكْمِ رَبِّكَ وَلَا تَكُنْ كَصَاحِبِ الْأُخْتِ إِذْ نَادَىٰ وَهُوَ مَكْظُومٌ ﴿٤٨﴾

Translation: "Then be patient for the decision of your Lord, [O Muhammad], and be not like the companion of the fish when he called out while he was distressed." (QS. Al-Qalam [68]:48)<sup>30</sup>

In this verse Allah reminded the Prophet Muhammad to be patient in conveying the message of Islam, there is no need to be nervous or discouraged because they rejected the call<sup>31</sup>. When Prophet Muhammad was tested with his people, Prophet Ya'kub was tested with his children who did wrong to Prophet Yusuf. Allah also inspired the Prophet Ya'kub to be patient in facing these trials. as His word in Yusuf verse 90.

قَالُوا أءِذَاكَ لَأَنْتَ يُوسُفُ قَالَ أَنَا يُوسُفُ وَهَذَا أَخِي قَدْ مَنَّ اللَّهُ عَلَيْنَا إِنَّهُ مَنْ يَتَّقِ وَيَصْبِرْ فَإِنَّ اللَّهَ لَا يُضِيعُ أَجْرَ الْمُحْسِنِينَ ﴿٩٠﴾

Translation: "They said, "Are you indeed Joseph?" He said "I am Joseph, and this is my brother. Allah has certainly favored us. Indeed, he who fears Allah and is patient, then indeed, Allah does not allow to be lost the reward of those who do good." (QS. Yusuf [12]: 90)

In contrast to the situation in *Gāfir* above, in these two verses, the word *kazim* describes the condition of people who are always patient in the face of trials from Allah. They hold anger, sadness, and fear in preaching or delivering messages, and *kazim* is a representation of their patience. So, according to the author of the word *kazim* in Al-Qalam verse 48 and Yusuf verse 84 contains the command to be patient. In Surah Al-Qalam the word patient can be found at the beginning of the verse, while in Surah Yusuf the word patient is found in the verse after it, namely Yusuf verse 90.

<sup>28</sup> Yunus, *Kamus Arab- Indonesia*, 648.

<sup>29</sup> Askar, *Kamus Arab-Indonesia Al-Azhar*, 484.

<sup>30</sup> Aziz Ahmad, *Rabbani, Al-Qur'an per Kata, Tajwid Warna*, 567.

<sup>31</sup> Hamka, *Tafsir Al-Azhar* (Singapura: Pustaka Nasional PET LTD, 1999), vols 10, 759.

## Paradigmatic

The paradigmatic analysis is an analysis of looking for new meanings by comparing existing words or concepts with words that are similar (synonyms) and opposite ones (antonyms)<sup>32</sup>. This analysis does not only find the meaning of synonyms and antonyms but also includes words that have the same linguistic context in a word, sometimes a word that is lexically not related to the focus of the word is also found. However, the Qur'an uses it as a word that has a close relationship with the focus of the word. The aim is to measure the breadth of meaning and the position of the word *kazim* among other vocabularies.

## Synonym

Some words that have the same meaning as *kazim* are,

### خَفَى

خَفَى comes from the letters خ - ف - ي which means hidden, according to Ar-Raghib; "*al-khauf*" it means "something that covers" like you put a cover on it, that is when you cover it<sup>33</sup>. The خَفَى word has a similar meaning to *kazim* in terms of holding back in silence or not wanting to reveal it. As in Al-A'raf verse 205; وَأَذْكُرُ تَوَلَّتْ فِي نَفْسِكَ تَضَرُّعًا وَخِيفَةً, Al-Jauhari says that the word "*khifatan*" is meant to remember Allah in his heart because hiding the deeds of worship is a form of sincerity and encourages it to be granted<sup>34</sup>. As well as in Al-An'am verse 28; بَلْ بَدَا لَهُمْ مَا كَانُوا يُخْفُونَ, But has manifested to them the evil that they used to hide."

### كَتَمَ

"*Katama*" means to hide something<sup>35</sup>. Ar-Raghib said "*al-kitmanu*" means hiding speech, hiding his speech in the utmost secrecy. In the Qur'an, *katama* is related to those who hide the testimony, the truth and hide the gifts of Allah, namely the pleasures that Allah has given. According to Al-Lusi, *al-kitm* means not putting something on purpose, even though it is very much needed<sup>36</sup>.

Al-kitm occurs when someone hides, refrains from revealing something, or hides it and sometimes they remove it by replacing it with something else in its place. For example, as the Jews did in Al-Baqarah verse 159 "Indeed, those who conceal what We sent down of clear proofs and guidance...", the Jews hide and change the laws of Allah<sup>37</sup>.

<sup>32</sup> Izutsu, *God and Man in the Qur'an*, 16.

<sup>33</sup> al-Ashfahani, *Al-Mufradat Fi Gharib al-Qur'an*, vols 1, 666.

<sup>34</sup> Masduha, *Al-Alfaazh : Buku Pintar Memahami Kata-Kata Dalam Al-Quran*, ed. Achmad Zirzis (Jakarta: Pustaka Al-Kautsar, 2017), 304.

<sup>35</sup> Yunus, *Kamus Arab- Indonesia*, 367.

<sup>36</sup> al-Ashfahani, *Al-Mufradat Fi Gharib al-Qur'an*, vols 3, 299.

<sup>37</sup> Masduha, *Al-Alfaazh : Buku Pintar Memahami Kata-Kata Dalam Al-Quran*, 636.



### حَبَسَ

“*Habasa*” means to imprison, to hold back from getting up or rising<sup>38</sup>. It is also interpreted as a place of water or a dam, while “*tahbis*” is to make something stand still/stop periodically. As his word Al-Maidah verse 106 فَأَصْبَحْتُمْ مَصِيبَةً أَلْمُوتِ ۖ then, “*tahbisūnahuma*” is to hold them both and prevent them from going and running. Allah stems or holds back the punishment for the hypocrites, Hud verse 8 وَلَئِنْ أَخَّرْنَا عَنْهُمْ الْعَذَابَ إِلَىٰ أُمَّةٍ مَّعْدُودَةٍ لَّيَقُولُنَّ مَا يَحْبِسُهُ “And if We hold back from them the punishment for a limited time, they will surely say, “What detains it”?.<sup>39</sup>

### سَكَتَ

Mahmud Yunus defines “*Sakata*” as being silent or not speaking<sup>40</sup>. The variation of the word “*Sakata*” is *As-Sukut*, which means not speaking and is associated with “*ghadab*” or anger, describing the anger of someone strong, as a great leader in giving orders and prohibitions must be obeyed, as in the Al-A’raf verse 154 وَلَمَّا سَكَتَ عَنْ مُوسَى الْغَضَبُ أَخَذَ الْأَلْوَاحَ “And when the anger subsided in Moses, he took up the tablets (Taurat)...”<sup>41</sup>. “*As-sukutu*” means devoted to people who leave the conversation. “*Sukutun*” means people who are silent a lot<sup>42</sup>. “*As-saktu*” or “*as-sukātu*” is a term for stroke. *As-Sukut* has the meaning of various types of silence, silence because of anger or because of illness. Therefore, the word *As-Sukut* has the same meaning as *kazim*.

### صَمَتَ

“*Samata*” in the Al-Azhar dictionary means clogged<sup>43</sup>. In Al-A’raaf verse 7 سَوَاءٌ عَلَيْكُمْ أَدَعَوْتُمُوهُمْ أَمْ أَنْتُمْ صُمُتُونَ “the result is the same for you to call on them (idols) or you stay silent”, in this verse, “*Samata*” means to silence and this verse explains the habit of polytheists who only worship Allah when they struck with big problems, even though their daily life is worshiping idols. While Allah’s decree for them is certain whether they worship Allah, call upon idols, or when they just remain silent as people who do not speak. The word أَنْتُمْ صُمُتُونَ contains the meaning of continuity or repetition, Allah gives a warning if they choose to worship idols or refrain from keeping silent (not worshiping idols) Allah still gives what has been set for them, as an explanation that worshiping idols will not change whatever<sup>44</sup>.

<sup>38</sup> al-Ashfahani, *Al-Mufradat Fi Gharib al-Qur’an*, vols 1, 453.

<sup>39</sup> Abdul Jabbar M Dhuha, *Ensiklopedia Makna Al-Qur’an: Syarah Alaazhul Qur’an* (Bandung: Fitrah Rabbani, 2012), 614.

<sup>40</sup> Yunus, *Kamus Arab- Indonesia*, 174.

<sup>41</sup> Dhuha, *Ensiklopedia Makna Al-Qur’an: Syarah Alaazhul Qur’an*, 315.

<sup>42</sup> al-Ashfahani, *Al-Mufradat Fi Gharib al-Qur’an*, vols 2, 252.

<sup>43</sup> Askar, *Kamus Arab-Indonesia Al-Azhar*, 423.

<sup>44</sup> Zuhaili, *Tafsir Al-Munir*, vols 2, 199.

From the paradigmatic analysis above, it can be seen that the word *kazim* has a similar meaning to the words *katama*, *khauf*, *habasa*, *Sakata*, and *Samata*. Although the word *kazim* and these words have similar meanings, namely to hold back or hide something, they cannot be used in the same place because of their different contexts and orientations. To make it clearer, here is a picture of the semantic field of paradigmatic analysis (synonyms) of the word *kazim*.

### Antonym

Some words that have the opposite meaning with *kazim* are,

أَظْهَرَ

“*Azhara*” comes from the word *azhara-yāzharu-zuhūran* which means born, real, bright<sup>45</sup>. The variation of the word *azhara* in the Qur'an has various meanings such as rejecting teachings, witnessing, controlling, winning, and helping<sup>46</sup>. But some interpret the word *azhara* as something that appears above the surface of the earth so that no part is hidden in it. *Azhara* is also used to mean everything visible and can be seen by everything. Allah says in Gafir verse 26 أَوْ أَنْ يُظْهِرَ فِي الْأَرْضِ الْفَسَادَ, “Or cause mischief on earth”. The word *azhara* contains the meaning of visible or also as a parable of a real and not hidden condition<sup>47</sup>.

عَلَّنَ

‘*Alana* means real, bright, the opposite of hidden, or the work is real<sup>48</sup>. “*Al-alaniyyah*” shows something that is in its nature, for example, it is said *rajulun ‘alaniyyah* that he explains the case frankly. ‘*Alana* also means to announce, advertise, or inform openly as in the Noah verse 9 وَإِنِّي أَعْلَنْتُ لَهُمْ, “Indeed I call them openly”<sup>49</sup>. Often the word ‘*alana* explains or explains something in the form of meaning (non-physical) or not real, as contained in the An-Naml verse 74 “What do their hearts hide and what they reveal”. Some interpret ‘*Alana* as the title of the book, illustrating that the title of the book reveals the meanings contained in it, not revealing the form of its contents<sup>50</sup>.

كَشَفَ

*Kazim* has the same meaning as the hidden word, so the opposite of the word is something that appears, explains, or is clear like the word *kasyafa*. *Kasyafa* means to open or reveal something to him<sup>51</sup>. Some interpret it to open or reveal the cloth from the face. In other words, it means that he has been removed from

<sup>45</sup> Yunus, *Kamus Arab- Indonesia*, 249.

<sup>46</sup> Dhuha, *Ensiklopedia Makna Al-Qur'an: Syarah Alaazhul Qur'an*, 419.

<sup>47</sup> al-Ashfahani, *Al-Mufradat Fi Gharib al-Qur'an*, vols 2, 651.

<sup>48</sup> Askar, *Kamus Arab-Indonesia Al-Azhar*, 540.

<sup>49</sup> Dhuha, *Ensiklopedia Makna Al-Qur'an: Syarah Alaazhul Qur'an*, 458.

<sup>50</sup> al-Ashfahani, *Al-Mufradat Fi Gharib al-Qur'an*, vols 2, 782.

<sup>51</sup> Yunus, *Kamus Arab- Indonesia*, 376.

his worries or troubles. As in Al-An'am verse 27 *وَإِنْ يَمْسَسْكَ بُخْرٌ فَهُوَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ*, "And if Allah inflicts any harm upon you, then none can remove it but He"<sup>52</sup>. In the Qur'an, *kasyafa* with its various variations has different meanings such as about the difficulties of the hereafter, closure, distress, or narrowness, it can also mean accountability on the last day<sup>53</sup>. Although they have different meanings from each other, *kasyafa* has one similarity in context, namely showing or expressing something.

### نَطَقَ

*Naṭaqa* means to speak, to speak, to speak, to explain, and to make a decision<sup>54</sup>. The meaning of *kazim* which tends to mean to remain silent or to hold back something has the opposite meaning to *naṭaqa*. *Annuṭqu* means the sound spoken by word of mouth intermittently. Often this word is used for animal sounds, but it is also used to describe humans. In association, *naṭaqa* means a sound that sounds intermittent. *Annuṭqu* can also be used for something that can provide evidence, such as a judge saying *mannati quṣṣaamitu*, "where is the solid evidence?"<sup>55</sup>. In Al-Anbiya verse 65 *ثُمَّ لْيَقْضُوا عَلٰى رُءُوسِهِمْ لَقَدْ عَلِمْتُمْ مَا هَؤُلَاءِ يَنْطِقُونَ*, "Surely you (Ibrahim) know that idols cannot speak". *Yantiqun* means to speak, meaning that Ibrahim did not say *yasma'un* or *ya'qilun*, this is to give the polytheists that the idols they worship cannot even speak at all or speak intermittently let alone speak fluently<sup>56</sup>.

### كَلَّمَ

*Kalama* means words, conversations, and sentences<sup>57</sup>. *Al-kalimā* is a collection of words that are arranged and depend on the meaning or a purpose. According to nahwu scholars, "*al-kalamu*" must contain *isim* (name), *fi'il* (action), or *adat* (tool). Mutakallimin scholars distinguish "*al-kalamu*" from "*al-qaulu*", *al-kalamu* must lie in sentences composed of a certain meaning, more specifically than *al-qaulu* which only lies in "*al-mufradat*", namely a collection of vocabulary<sup>58</sup>. Unlike *kazim*, "*al-kalimah*" is a verb to express something. In the Quran, the word *Kalama* coexists with many things such as the Al-An'am verse 115 *وَمَنْتَ كَلِمَتُ رَبِّكَ صِدْقًا وَعَدْلًا ۚ لَا مُبَدِّلَ لِكَلِمَتِهِ*, "*al-kalimat*" referred to in this verse is the Quran. "*al-kalimat*" is also used for commands, prohibitions, punishments, decisions, sentences that call for goodness, sentences about the determination of doom, the

<sup>52</sup> al-Ashfahani, *Al-Mufradat Fi Gharib al-Qur'an*, vols 3, 331.

<sup>53</sup> Masduha, *Al-Alfaazh : Buku Pintar Memahami Kata-Kata Dalam Al-Quran*, 643.

<sup>54</sup> Askar, *Kamus Arab-Indonesia Al-Azhar*, 932.

<sup>55</sup> al-Ashfahani, *Al-Mufradat Fi Gharib al-Qur'an*, vols 3, 642.

<sup>56</sup> Dhuha, *Ensiklopedia Makna Al-Qur'an: Syarah Alaazhul Qur'an*, 672.

<sup>57</sup> Askar, *Kamus Arab-Indonesia Al-Azhar*, 751.

<sup>58</sup> al-Ashfahani, *Al-Mufradat Fi Gharib al-Qur'an*, vols 3, 363.

“*kaminat*” of monotheism, taqwa sentences, words of disbelief, good and bad words, and many more<sup>59</sup>.

From the paradigmatic analysis above, it can be seen that the word *kazim* has the opposite meaning to the words *Kalama*, *naṭaqa*, *kasyafa*, *‘Alana*, and *azhara*. the word *kazim* and these words have opposite meanings, *kazim* which means to hold or hide something, while these words have the meaning of explaining, revealing, and releasing, this is done to reinforce the basic meaning of the word *kazim*. To make it clearer, the following is the semantic field of the paradigmatic (antonym) analysis of the word *kazim*.

The paradigmatic analysis describes how the situation of someone who is *kazim*, instead of releasing all the emotions they feel by talking a lot, showing certain behaviors, or explaining them, they choose to imprison their hearts, calm and hide all these emotions so that the characteristics of a *kazim* are shown in their silent behavior.

### Historical Meaning

Toshihiko Izutsu divides this historical meaning into three time periods, namely, Pre-Quranic (before the revelation of the Qur'an), Qur'anic (during the revelation of the Qur'an), and Post-Quranic (after the revelation of the Qur'an), as for the explanation as follows.

#### Pre-Qur'anic

The pre-Qur'anic period or it can also be called the pre-Islamic period is a time when the Qur'an has not been revealed to the Prophet Muhammad. Word analysis at this time will see and understand how vocabulary is used by pre-Qur'anic Arab society. After analyzing this period, we will approach a Quranic worldview of the vocabulary.

Kata *kazim* pada masa pra Qur'anic digunakan sebagai bahasa komunikasi yang tidak asing dan digunakan oleh masyarakat arab pada umumnya. Penulis menggunakan kitab *lisan al-Arab* untuk menjadi bahan penelitian. Karena kitab tersebut dapat menjadi representasi dari bahan atau referensi yang penulis cari. Dari hasil pembacaan penulis berkesimpulan, bahwa *kazim* merupakan kata yang telah ada sebelum turunya Al-Qur'an. Masyarakat arab memahami kata *kazim* yaitu, perilaku seseorang yang pada saat marah ia memilih untuk menahannya, ia menolak untuk mengeluarkan amarahnya, dengan cara berdiam diri atau tidak berbicara.<sup>60</sup> The word *kazim* in pre-Qur'anic times was used as a familiar communication language and was used by Arab society in general. The author uses the book of *Lisan al-Arab* to be research material. Because the book can be a representation of the material or reference the author is looking for. From the results of the reading, the author concludes that *kazim* is a word that existed before the revelation of the Qur'an<sup>61</sup>.

<sup>59</sup> Dhuha, *Ensiklopedia Makna Al-Qur'an: Syarah Alaazhul Qur'an*, 577.

<sup>60</sup> Ibn Manzur Muhammad ibn Mukarran, *Lisan Al- 'Arab* (University of Toronto Library, 1883), 425.

<sup>61</sup> Jamaluddin Abi al-Fadl Ibn Mukrim Ibn Mandzur, *Lisan Al-Arab* (Beirut: Dar Al-kutub Al-Ilmiyah, 2003), 425.

Arab society understands the word *kazim*, namely, the behavior of someone who when angry he chooses to hold it in refuses to express his anger, by keeping silent or not speaking, like a great leader in giving orders and prohibitions must be obeyed, so that he can hold back his anger.

### **Qur'anic period**

This Quranic period is a time when Islam has come and the Qur'an is in the process of being revealed. Islam that came with the Quran brought a new concept that was different from the Jahiliyah period<sup>62</sup>. So some keywords in the Qur'an have changed their meaning from the Jahiliyah period this change does not erase their original meaning, because the original meaning of a word will always be attached to the word. It's just that with the arrival of a new context, the meaning and use can change and the scope becomes wider.

This period is when the Qur'an is in the process of being revealed, and its verses are only interpreted textually or interpreted directly from the Prophet Muhammad . As the hadith of Imam Ahmad narrated from Ibn 'Abbas he said, Rasulullah said:

مَا كَظَمَهَا عَبْدُ اللَّهِ إِلَّا مَلَأَ اللَّهُ جَوْفَهُ إِيمَانًا

Translation: "There is no servant who holds back anger for the sake of Allah but Allah will fill his heart with faith."

Imam Ahmad narrated from Sahl bin Mu'adz bin Anas, from his father, that the Prophet Muhammad once said:

مَنْ كَظَمَ غَيْظًا وَهُوَ قَادِرٌ عَلَى أَنْ يُنْفِذَهُ دَعَاهُ اللَّهُ عَزَّ وَجَلَّ عَلَى رُؤُوسِ الْخَلَائِقِ يَوْمَ الْقِيَامَةِ حَتَّى يُخَيَّرَهُ اللَّهُ مِنَ الْخُورِ الْعَيْنِ مَا شَاءَ.

Translation: "Whoever suppresses anger even though he is able to express it, then Allah will summon him before the leaders of the creatures, then Allah will give him the freedom to choose which angel he likes." (Narrated by Abu Dawud, at-Tirmidhi and Ibn Majah. At-Tirmidhi said: "This hadith is hasan gharib.").<sup>63</sup>

The author concludes that in this Qur'anic period, namely at the time of the Prophet Muhammad, the word *kazim* did not develop the meaning of the pre-Qur'anic period, namely restraining anger.

### **Post-Quranic**

At this time, the vocabulary of the Qur'an is widely used in Islamic thought systems, such as theology, law, philosophy, and Sufism. Each of these systems

<sup>62</sup> Putri Sahara, 'Kosep Khusus' Dalam Al-Qur'an (Suatu Kajian Dengan Pendekatan Semantik Toshihiko Izutsu)' (Undergraduate Thesis, Jakarta, UIN Syarif Hidayatullah, 2019), 108.

<sup>63</sup> Abdurrahman bin Ishaq, *Tafsir Ibnu Katsir*, Trans. Abdul Ghoffar, jilid 2 (Jakarta: Pustaka Imam asy-Syafi'i, 2003), 142.

developed its own conceptual framework, which of course was heavily influenced by the conceptual al-Qur'an. The post-Qur'anic system can only grow and develop on land that has been prepared by the language of revelation.<sup>64</sup> Post-Qur'anic is a period where the Qur'an has been perfected, at this time, the vocabulary of the Qur'an is widely used in Islamic thought systems, such as Theology, Law, Philosophy, and Sufism. Each of these systems develops its conceptual framework<sup>65</sup>. However, these concepts are inseparable from the conceptual influence the Qur'an wants on the word. The many points of view of the study, as well as the reading methodology adopted, not only from the Eastern world but also from the Western world, have made a very significant contribution to the development of the meaning of the Qur'an.<sup>66</sup>

According to Imam Tabbari in his commentary, the word *kazim* does not only have the same meaning, this is because the verses of the Qur'an that were revealed have different purposes and contexts. Imam Tabbari interprets the word *kazim* as "In a state of anxiety", "In a state of anger" or "Withstanding sadness". His interpretation is confirmed by the opinions of *nahwu* experts when explaining the word *kazim* in Ghafir verse 18<sup>67</sup>. In this verse the word *kazim* means "holding sadness" because of its position as a matter, as if this sentence reads, "when the heart is constricted in the throat, at this time", and some experts in Kufa *nahwu* experts argue that the letters alif and lam in the previous word is a substitute for Idhafah, then it is as if Allah said, "When the heart is tight in the throat and when they hold back sadness".

Imam Qurtubi in his commentary argues that the word *kazim* means hiding anger or hiding sadness<sup>68</sup>. He interprets in Surah An-Nahl, "And he is very angry" as people who are full of sadness. Al-Akhfasy argues "He is the one who restrains his anger so that he does not get it". Some think "He is a grieving person who keeps his mouth shut so he doesn't speak because he is very sad". Quoting from Al-Kazaaamah the word *kazim* means to tie a bag of water. Whereas in Surah Yusuf, the word *kazim* means hidden sadness or someone who hides his sadness. Likewise, Imam Qurtubi in interpreting the word *kazim* in other verses always associates it with the meaning of holding back or hiding the sadness and anger that is buried by someone.

Quraish Shihab in his interpretation of Al-Misbah explains that the word *kazim* is a word that has full meaning and closes it tightly, like a container of water that is tightly closed so it doesn't spill<sup>69</sup>. Indicating an unfriendly feeling in one's heart whether due to sadness or anger, his mind is always demanding revenge, but he holds those feelings in his heart. He restrains the feelings of anger and sadness so as not to say negative words or actions to his environment.

<sup>64</sup> Izutsu, *God and Man in the Qur'an*, 42.

<sup>65</sup> Saiful Fajar, 'Konsep Syaitan Dalam Al-Qur'an (Kajian Semantik Toshihiko Izutsu)' (Undergraduate Thesis, Jakarta, UIN Syarif Hidayatullah, 2018), 65.

<sup>66</sup> Ali Akbar, "Towards a humanistic approach to the Quran: new direction in contemporary Islamic thought", *Culture and Religion* 20 no. 1 (2019): 82-103. <https://doi.org/10.1080/14755610.2018.1532919>

<sup>67</sup> Abu Ja'far Muhammad bin Jarir Ath-Thabari, *Tafsir Ath-Thabari* (Jakarta: Pustaka Azzam, 2007).

<sup>68</sup> Al-Qurtubi, *Tafsir Al-Qurtubi*, trans. Dudi Rosyadi (Jakarta: Pustaka Azzam, 2008).

<sup>69</sup> M. Quraish Shihab, *Tafsir Al-Mishbah* (Jakarta: Lentera Hati, 2000).

The author concludes that the meaning of the word *kazim* in this period is broader than the two previous periods, *kazim* does not only hold anger and sadness but includes unfriendly feelings in one's heart.

### **Weltanschauung**

The final result of an analytical study of the key terms of a language with a view finally arrives at a conceptual understanding. Namely, the world view of the people who use the language, not only as a means of speaking or thinking, but rather the concept and interpretation of the world that surrounds it<sup>70</sup>.

Broadly speaking, if we look in Arabic dictionaries, the word *kazim* means to hold back and is always attached to the context of holding back anger. However, with Toshihiko Izutsu's semantic approach, we can find out the meaning of the word *kazim* more broadly. In the Qur'an, the word *kazim* forms the relationship between Allah and humans which includes the situation in this world and the hereafter. In every incident described by the Qur'an, it will grow the nature of submission and submission to Allah, where one must refrain from the urge to anger, sadness, fear, or shame. This will strengthen the relationship of a servant to his god.

Today, the word *kazim* only means "restraining anger". After looking at the use of the word *kazim* in the pre-Qur'anic and Qur'anic times, we can see that there are additional meanings mentioned by the Qur'an. So the word *kazim* not only means to hold back anger but also to hold back all unfriendly feelings within a person, such as sadness, fear, shame, and disappointment.

It can be concluded that the meaning of the word *kazim* in the Qur'an is a person's effort to contain bad or negative emotions in himself, emotions in the form of anger, sadness, disappointment, shame, fear, and irritation. Therefore, a person who is *kazim* will tend to be silent, speechless, and hide everything that is in his heart.

### **Emotion Control Way**

The Qur'an as the guidance of Muslims gives instructions to humans to control their emotions to reduce physical and psychological tensions and their negative effects. The author examines how to control emotions in terms of *kazim* using the semantic approach of Thosihiko Izutsu. And the author concludes there are 4 ways to control emotions, namely,

#### **With Du'a**

People who *kazim* pray to Allah that is when they get trials and tests, as in the "*munasabah*" verse Yusuf verse 48, Allah loves the Prophet Ya'kub because he prayed to Allah, depended on, and surrendered to all of Allah's decisions.

Prayer is one of the worship that is commanded in Islam and must be done by every Muslim as a form of delivery, remembering, and giving thanks to Allah. In Al-Mukmin verse 60 Allah says which means "Pray to Me, I will surely accept you". The

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<sup>70</sup> Izutsu, *God and Man in the Qur'an*, 31.

word prayer itself comes from the word “da’a” which means asking, begging, calling, praising, and so on. While in terms, in general, people interpret prayer as when someone asks Allah for something in certain ways<sup>71</sup>. By praying, a servant will surrender to Allah and realize his limitations as a weak servant.

As the Prophet Ya’kub did when he was tested by Allah, so he also prayed to Allah in Yusuf verse 86 “Indeed, only to Allah do I complain of my troubles and sorrows”<sup>72</sup>. This is the prophetic treatise that was passed down to this ummah, especially when he got a test or disaster, regardless of his efforts in solving problems in the world, his dependence on Allah will certainly increase the faith in a person.

There are many virtues of praying<sup>73</sup>. Prayer is the best way to quell Allah’s anger because Allah hates His servants who do not depend on or ask Him. Prayer is evidence of a person’s faith in knowing Allah and strengthens his *rububiyah*. As a form of trust in a person, when he asks for help or pleads with Allah, then he also directly hands over all the difficulties and problems he is experiencing only to Allah and nothing else so that he avoids the characteristics of shirk. Keep someone away from being negligent in worship, not only when it is difficult for someone to pray, but someone should make prayer a routine in worship because praying is noble worship. The Messenger of Allah said, “There is nothing more honorable in the sight of Allah than prayer”.

### With Dzikrullah

Syntagmatic analysis that describes the meaning of *kazim* as a form of Allah’s wrath and regrets for the wrongdoers, becomes a lesson and warning for mankind to always remember Allah, besides being able to prevent regret and Allah’s wrath, remembrance can also calm a person’s heart so that he can hold back. and avoiding himself from bad things due to the negative emotions he was feeling.

*Kazim* means to bind firmly and tightly. The negative emotions that are turbulent in the human heart often encourage the owner of the heart to do unnatural things, so if he closes the door to his heart, the impulse will not come out. In Islam, a Muslim is required to withstand the turmoil by remembering Allah SWT a lot.<sup>74</sup>

Dzikr means remembering, while in terms it is wetting the tongue with utterances of praise to Allah. Etymologically, remembrance comes from the word “*zakara*” which means to mention, purify, combine, maintain, understand, learn, give and advise. Therefore, remembrance means purifying and exalting, it can also be interpreted to mention and pronounce the name of Allah or keep in memory (remember)<sup>75</sup>.

<sup>71</sup> Syahminan Zaini, *Mengapa Kita Harus Berdo’a–Suatu Uraian Tentang Seluk Beluk Berdo’a Yang Benar* (Surabaya: Al-Ikhlash, 1983).

<sup>72</sup> Aziz Ahmad, *Rabbani, Al-Qur’an per Kata, Tajwid Warna*, 245.

<sup>73</sup> Imam Algazali and Moh Abdai Rathomy, *Ihya Ulumuddin* (Bandung: CV Diponegoro, 1975), vols 1, 204.

<sup>74</sup> Shihab, *Tafsir Al-Mishbah*, vols 6, 162.

<sup>75</sup> Ismail Nawawi, *Risalah Pembersih Jiwa* (Surabaya: Karya Agung, 2008), 244.



Sufism experts argue that the way of remembrance is divided into three levels, namely verbal, heart, and action<sup>76</sup>. First, dhikr with the heart is a remembrance through contemplation, namely thinking about the majesty, power, and greatness of Allah in creating and managing anything, to make faith increase. Second, dhikr verbally (speech), the method of dhikr orally is to say words which contain the name of Allah which has been taught by the Prophet to his people. Examples are: saying *tahmid*, *tasbih*, *takbir*, *sholawat*, reading the Quran, and so on. As for the third form of remembrance, namely dhikr with actions, the way to do it is to do what Allah has commanded and stayed away from what Allah has forbidden, with the intention only for Allah.<sup>77</sup>

A person can easily restrain himself or control his emotions when he surrenders to Allah, so Allah promises him forgiveness and paradise. People who are good at controlling their emotions are among those who are pious and those who are pleasing to Allah. So great are the benefits and virtues for people who make remembrance of Allah SWT, among others.

### Patiently

The syntagmatic analysis of the word *kazim* explains the attitude to always be patient in the face of trials, as exemplified by the Prophet Muhammad in dealing with unbelievers. *Munasabah kazim* verse in Ali Imran verse 134, describes the fortitude and patience of a person's heart who is being tested by Allah. So that by being patient a person will have control over himself and he is one of the unbelievers.

The language of patience comes from the word *يَصْبِرُ - صَبْرٌ* which means steadfast, brave, restrain, prevent or bear. Meanwhile, in the big Indonesian dictionary, patient means not getting angry easily, not giving up hope, or not being easily discouraged. It has the same meaning as steadfast<sup>78</sup>.

According to Ibn Qayyim Al-Jauziah, in terms of the meaning of patience is to hold the soul from worrying, to hold back the tongue from complaining, and to hold back the organs of the body from harming themselves such as slapping the cheeks, tearing clothes, and so on<sup>79</sup>.

Allah always tests humans to find out who is the best indeed, Allah tests their patience with various things such as fear, hunger, lack of wealth, and soul, as he says in Al-Baqarah verses 155-157.

<sup>76</sup> safaria Triantoro, *Manajemen Emosi Sebuah Panduan Cerdas Bagaimana Mengelola Emosi Positif Dalam Hidup Anda* (Jakarta: Bumi Aksara, 2006), 22.

<sup>77</sup> Fuad Hamsyah and Subandi, "Dzikir and Happiness: A Mental Health Study on An Indonesian Muslim Sufi Group". *Journal of Spirituality in Mental Health* 19 no.1 (2017): 80-94. <http://dx.doi.org/10.1080/19349637.2016.1193404>

<sup>78</sup> Yunus, *Kamus Arab- Indonesia*, 211.

<sup>79</sup> Ibnu Qayyim Al-Jauziah, *Sabar Persepsi Seorang Mukmin*, trans. Fadh (Jakarta: Pustaka Azzam, 2002), 12.

وَلَنَبْلُوَنَّكُمْ بِشَيْءٍ مِّنَ الْخَوْفِ وَالْجُوعِ وَنَقْصٍ مِّنَ الْأَمْوَالِ وَالْأَنْفُسِ وَالثَّمَرَاتِ وَنَشِيرِ  
 الصَّابِرِينَ ﴿١٥٥﴾ الَّذِينَ إِذَا أَصَابَتْهُمُ مُصِيبَةٌ قَالُوا إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ ﴿١٥٦﴾  
 أُولَٰئِكَ عَلَيْهِمْ صَلَوَاتٌ مِّن رَّبِّهِمْ وَرَحْمَةٌ وَأُولَٰئِكَ هُمُ الْمُهْتَدُونَ ﴿١٥٧﴾

Translation: “And we will surely test you with a little fear, hunger, lack of wealth, souls and fruits and convey the good news to those who are patient. Namely those who when disaster strikes they say “innalillahi wa Inna ilaihi rajium” (Indeed we belong to Allah and to Him we return. They are the ones who receive forgiveness and mercy from their Lord and they are the ones who are guided”. (QS. Al-Baqarah [2]: 155-157).<sup>80</sup>

Allah has also tested the prophets and apostles with various trials such as the patience carried out by the prophet Ya'qub in controlling his emotions when he lost the son he loved. Hamka explained that at that time, that the Prophet Ya'qub a.s. did not criticize his son's actions, but he chose to be patient and submit to Allah. He believes that the end of patience is that there will be a solution from God for the incident.

Indeed, patience is the main noble character, with patience one will avoid despicable acts. Patience is the potential of the soul with which goodness will be realized. Because the soul has two potentials, namely the potential to carry out and prevent. So, when the potential for carrying out is directed to something useful, it will tend to be good. While the potential to prevent is directed to refrain from something that will come with harm, such as emotions (angry) that arise instantly.<sup>81</sup>

### Silently

The description of the paradigmatic analysis of the word *kazim* shows that the characteristics of people who are *kazim* are silent because they hold back and don't want to reveal their hearts, they also don't show negative emotions in their limbs, even though they are in a right condition and they can vent them.<sup>82</sup>

God gave us pleasure in the form of a tongue to be able to speak. But most people can't keep it from being used for good, such as speaking dirty, gossiping, lying, and speaking things that are not useful. Verbal favors should be used to reproduce the name of Allah. Ali Bin Abi Talib R.A once said: “A person dies from tripping over his

<sup>80</sup> Aziz Ahmad, *Rabbani, Al-Qur'an per Kata, Tajwid Warna*, 24.

<sup>81</sup> Bechir Frih et al., “Effects of Listening to Holy Qur'an Recitation and Physical Training on Dialysis Efficacy, Functional Capacity, and Psychosocial Outcomes in Elderly Patients Undergoing Haemodialysis,” *Libyan Journal of Medicine* 12, no. 1 (2017): 1–7, <https://doi.org/10.1080/19932820.2017.1372032>.

<sup>82</sup> Hamsyah and Subandi, “Dzikir and Happiness: A Mental Health Study on An Indonesian Muslim Sufi Group.”

tongue and someone does not die from tripping over his foot. Stumbling on his mouth will increase his head (dizziness) while tripping his feet will heal slowly”<sup>83</sup>.

Silence is something neutral, with silence, a person can show his virtue or stupidity. From the silence, a person can also show what is lawful or unlawful. The good or bad of a person will be seen from his attitude in overcoming a certain condition, with his attitude that appears, it appears that the level of people is silent because they are knowledgeable or they are quiet or silent because they are stupid. Why do knowledgeable people choose to be more silent? According to Sayyid Haidar, when a person shuts his mouth from speaking, it means he allows the heart to speak more. And the talk from the heart always leads to criticizing things that are not good<sup>84</sup>.

As in one hadith narrated by Imam Ahmad, the Prophet advised remaining silent. Because, when someone is angry and leaves his mouth open, many splices, enemies, insults, insults that come out can hurt other people. “If one of you is angry, be quiet.” (HR. Ahmad. No, 2425)<sup>85</sup>.

Ibn Mubarak said when he was asked about Lukman’s advice to his son, “If saying (in goodness) is silver, then silence (from saying that contains immorality) is gold.” (Quoted from Jami’ul ‘Ulum wal Hikam). Silence is better than speaking in vain, even criticizing or ridiculing that contains immorality. That’s human, he thinks his words have no impact, but in the sight of Allah, it can be a big thing. Allah Ta’ala says in An-Nur: verse 15

إِذْ تَلَقَّوْنَهُ بِأَلْسِنَتِكُمْ وَتَقُولُونَ بِأَفْوَاهِكُمْ مَا لَيْسَ لَكُمْ بِهِ عِلْمٌ وَتَحْسَبُونَهُ هَيِّنًا وَهُوَ عِنْدَ اللَّهِ عَظِيمٌ

Translation: “Remember when you received the news (lie) by word of mouth and you said with your mouth what you did not know at all, and you took it lightly, even though in the sight of Allah it was a big matter” (QS. An-Nur [24]: 15)<sup>86</sup>

In Tafsir Al Jalalain it is said that ordinary people take this matter lightly. However, in the sight of Allah, this matter is a very big sin. Imam Abu Hatim Ibn Hibban Al-Busti said<sup>87</sup>, “People who have reason should be more silent than talk, because how many people regret talking and few regret being silent. The person who is the most wretched and has the greatest share of the calamity is the one whose tongue is always speaking, while his mind does not want to walk.”

<sup>83</sup> Khaerulfaqih, ‘Nilai-Nilai Pendidikan Akhlak Dan Tasawuf Dalam Kitab Nashoihiul Ibad Karya Syaikh Nawawi Albantani Dan Implementasinya Pada Pondok Pesantren Tradisional’ (Undergraduate Thesis, Banten, UIN Sultan Maulana Hasanudin, 2018), 119.

<sup>84</sup> Jalaludin Rakhmat, *Jalan Rahmat: Mengetuk Pintu Tuhan* (Bandung: Elexmedia Komputindo, 2011), 71.

<sup>85</sup> *Hadist Encyclopedia Kutubut Tis’ah, Versi 9,74* (Saltanera, 2015).

<sup>86</sup> Aziz Ahmad, *Rabbani, Al-Qur’an per Kata, Tajwid Warna*, 351.

<sup>87</sup> Imam Abu Hatim Ibnu Hibban Al-Busti, *Raudhah Al-‘Uqala Wa Nazhah Al-Fudhala* (Saudi Arabia: Dar Ibnul Jauzi Saudi, n.d.), 45.

He also said that “A wise person should use his ears more than his mouth. He needs to realize that he is given two ears and only one mouth so that he hears more than he speaks. Often people regret later on because of the words they said, while silence will never bring regret. Withdrawing from words that have not been spoken is easier than withdrawing words that have already been spoken. That’s because usually when someone is talking, his words will control him. On the other hand, when he is not talking, he will be able to control his words.”

Finally, he said<sup>88</sup>, “The tongue of a man of reason is under the control of his heart. When he was about to speak, he would first ask his heart. If the word is useful for him then he will speak, but if it is not useful then he will be silent. While a fool, his heart is under the control of his tongue. He will speak whatever his mouth wants to say. A person who cannot keep his tongue is not understanding his religion.”

### Conclusion

The word *kazim* is a person’s attitude that arises when he is under pressure or when he is in an uncomfortable position, while he can vent these feelings, but he chooses to hold back, hide and keep these feelings a secret.

*Kazim* based on the semantic analysis of Toshihiko Izutsu is a word that contains full meaning and closes it tightly, like a container of water that is tightly closed so as not to spill. Signaling unfriendly feelings in one’s heart either because of anger, sadness, disappointment, shame, fear, and irritation, his mind is always demanding revenge, but he holds those feelings in his heart. He restrains these feelings so as not to come out with negative actions that have a bad impact on the surrounding environment.

The Qur’an as the guidance of Muslims gives instructions to humans to control their emotions to reduce physical and psychological tensions and their negative effects. The author examines how to control emotions in terms of *kazim* using the semantic approach of Thosihiko Izutsu. And the author concludes that there are 4 ways to control emotions, namely, with prayer, *dzikrullah*, patience, and silence.

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<sup>88</sup> Ibnu Hibban Al-Busti, 47.

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