

**EMOTIONAL INTELLIGENCE IN THE QUR'ĀN: ANALYSIS  
MARYAM'S STORY OF PSYCHOLOGICAL PERSPECTIVE**



**THESIS**

**Submitted To Fulfill One Of The Requirements To**

**Achieve A Bachelor Degree**

**In Qur'anic Science and Tafsir Departement**

**Submitted By**

**LAILATUL ISTIANAH**

**NIM : 1904026103**

**FACULTY USHULUDDIN AND HUMANITIES**

**ISLAMIC STATE UNIVERSITY WALISONGO**

**2023**

## DECLARATION

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

The undersigned below:

Name : Lailatul Istianah  
NIM : 1904026103  
Study Program : Al-Qur'an and Tafsir  
Title of Thesis : **Emotional Intelligence In The Qur'ān:  
Analysis Maryam's Story of Psychological Perspective**

Thus, I declare this thesis is truly the result of my own research. I take full responsibility for everything that has been written. The arguments or findings of other authors included in it are quoted or quoted in accordance with ethical and writing standards.

Semarang, 15 June 2023

Declarator



**LAILATUL ISTIANAH**

**NIM: 1904026103**

**ADVISOR APPROVAL**

**EMOTIONAL INTELLIGENCE IN THE AI-QUR'ĀN: ANALYSIS  
MARYAM'S STORY OF PSYCHOLOGICAL PERSPECTIVE**

**THESIS**

**Submitted To Fulfill One Of The Requirements To**

**Achieve A Bachelor Degree**

**In Qur'anic Science and Tafsir Departement**

**Submitted by**

**LAILATUL ISTIANAH**

**NIM: 1904026103**

Semarang, 15 June 2023

Approved by

**Advisor I**



**Dr. H. Muh. In'amuzahiddin M.Ag**

**NIP: 197710202003121002**

**Advisor II**



**Muthma'inah M.S.I**

**NIP: 198811142019032017**

## DECLARATION

Thesis by Lailatul Istianah, NIM 1904026103, Al-Qur'an and Tafsir Departement, research entitled *"Emotional Intelligence In The Qur'an: Analysis The Maryam's Story of Psychological Perspective"* Has been passed by the Bord of Thesis Examiners of the Ushuluddin and Humanities Faculty, Walisongo Islamic State University Semarang, on the date 5 July 2023. And accepted and passed as on of the requirements to obtain a Bchelor's degree in Ushuluddin and Humanities.

Semarang, 5 September 2023



Chairman  
Dr. H. M. Zaidhir M.Ag  
NIP: 197105071995031001

Advisor I

Dr. H. Muh. In'amuzzahidin M.Ag

NIP : 197710202003121002

Advisor II

Mutma'inah, M.S.I

NIP: 198811142019032017

Secretary

Muhammad Faiq, M.A

NIP: 198708292019 031008

Examiner I

Dr. H. Abdul Muhaya, MA

NIP: 196210181991011001

Examiner II

Dr. Ahmad Tajudin Arafat, M.S.I

NIP : 198607072019031012

## MOTTO

إِنْ أَحْسَنْتُمْ أَحْسَنْتُمْ لِنَفْسِكُمْ ۖ وَإِنْ أَسَأْتُمْ فَلَهَا ۚ

**Means :** “(Saying): *If ye do good, ye do good for your own souls, and if ye do evil, it is for them (in like manner)....*” ( Qs. Al-Isrā:7)

## **DEDICATION**

*My thesis is dedicated to :*

*My great Parents,*

*Mr. Saefudin and Mrs. Warchati, whose prayers never break and his affection  
always flows profusely*

*My one only brother, sister and All my Family*

*who always help and support both materially and spiritually*

*To all teachers, thank you for your patience and sincerity in guiding me to this  
point*

*A family of Spesial Program 15 , Khuwaidhim Al Hikmah, and Qur'an and  
Tafseer Students*

*everyone who has prayed and supported my task*

## TRANSLITERATION

Transliteration writing in this study uses transliteration guidelines from the joint decision of the Minister of Religion of the Republic of Indonesia and the Minister of Education and Culture of the Republic of Indonesia No. 150 of 1987 and No. 0543b/U/1987. Broadly speaking, the description is as follows:

### 1. Consonant

Arabic Font	Name	Latin Font	Name
ا	Alif	Not denoted	Not denoted
ب	Bā'	B	Be
ت	Tā'	T	Te
ث	Śā'	Ś	es (with the dot above)
ج	Jīm	J	Je
ح	Hā'	Ḥ	ha (with the dot below)
خ	Khā'	Kh	ka and ha
د	Dāl	D	De
ذ	Žāl	Až	zet (with the dot above)
ر	Rā	R	Er
ز	Zai	Z	Zet
س	Sīn	S	Es
ش	Syīn	Sy	es dan ye
ص	Śād	ş	es (with the dot below)
ض	Dād	ḍ	de (with the dot below)
ط	Ṭā	ṭ	te (with the dot below)
ظ	Žā'	ž	zet (with the dot below)

ع	‘Ain	‘	Inverted comma above
غ	Gain	G	Ge
ف	Fā’	F	Ef
ق	Qāf	Q	Qi
ك	Kāf	K	Ka
ل	Lām	L	El
م	Mīm	M	Em
ن	Nūn	N	En
و	Wāw	W	W
هـ	Hā’	H	Ha
ء	Hamzah	’	Apostrof
ي	Yā’	Y	Ye

## 2. Vowel

### a. Single Vowel

Arabic Font	Name	Latin word
--َ--	Fathah	A
--ِ--	Kasrah	I
--ُ--	Dhammah	U

فَتْحَ ( Fataha)

سُئِلَ (suila)

ضُرِبَ (ḍuriba)

### b. Double Vowel



Huruf Arab	Name	Latin word
يَـ	Fathah and ya'	Ai
وَـ	Fathah and wau	Au

جَوْفَ (Jaufa)

كَئِلَ (Kaila)

### 3. Maddah

Huruf Arab	Name	Latin word	Information
اَ	Fathah and alif	Ā	A and the line above
يَـ	Fathah and ya	Ā	A and the line above
يِـ	Kasrah and ya	Ī	I and the line above
وِـ	Dhammah and wau	Ū	U and the line above

صَادِقٌ (ṣādiqun)

تَشْقَى (tasyqā)

حَلِيمٌ (ḥalīm)

أُخْدُودٌ (ukhdūd)

### 4. Ta'marbutah

قَرِيَّةَ (Qoryah)

رَوْضَهُ (Rauḍah)

سُرْعَهُ (sur'ah)

## 5. Tasydid

ذَرَّةَ (zarratin)

شَكُّ (Syakkun)

الْجَنَّةَ (Al-Jannah)

## 6. Article

- a. The article is followed by the letter syamsiyah

النَّصْرُ (An-Naşru)

التَّسْعَ (At-Tasi')

- b. Articles followed by the letter qamariah

الْبَلَدَ (al- Balad)

الْقَمَرَ (al-Qomar)

## 7. Hamzah

سَأَلَ (sa-ala)

يَوْمَئِذٍ (yaumaizin)

## 8. Word writing

بِكُلِّ شَيْءٍ قَادِرٌ ( bikulli syai-in qadīr)

عَلَيْمٌ بِذَاتِ الصُّدُورِ ('alīmun bizāti aṣ-ṣudūr)

## 9. Capital Font.

مُحَمَّدٌ رَّسُولُ اللَّهِ

( Muhammadur rasūlu Allāhu)

اللَّهُ نُورُ السَّمَاوَاتِ وَالْأَرْضِ

( Allahu nūru as-samāwāti wa al-arḍi)

## 10. Tajweed

For those who want fluency in reading, this transliteration guide is an integral part of the Science of Tajwid. Therefore, the inauguration of the Latin Arabic transliteration guidelines (international version) needs to be accompanied by tajwid guidelines.

## ACKNOWLEDGMENTS

*Bismillahirrahmanirrahim*

All praise be to Allah, the Most Compassionate and the Most Merciful, who never stops pouring out His grace and guidance so that I can complete this research entitled **EMOTIONAL INTELLIGENCE IN THE QUR'ĀN: ANALYSIS MARYAM'S STORY OF PSYCHOLOGICAL PERSPECTIVE**. *Ṣalawat* and greetings are always poured out to our Prophet Muhammad SAW and his family and friends, hopefully someday we will be among those who receive his help

The results of this study were compiled to fulfill one of the requirements for obtaining a bachelor's degree at the Ushuluddin and Humanities Faculty, Walisongo State Islamic University Semarang. and The author realizes that the preparation of this thesis cannot be separated from the help of various people party. Therefore, on this occasion, the author would like grateful and thanks to :

1. Prof. Dr. H Imam Taufiq, M. Ag, as the rector of UIN Walisongo Semarang who is fully responsible for implementation of teaching and learning activities at UIN Walisongo Semarang.
2. Prof. Dr. Hasyim Muhammad, M.Ag, as the Dean of the Faculty of Ushuluddin and Humanities of UIN Walisongo.
3. Mr. Dr. H. Mundhir, M.Ag, as the chief of the Department of Al-Qur'ān Science and Tafsir, and M. Shihabuddin, M.Ag, as the Secretary who both facilitated me with the full service to finish my work.
4. Mr.Dr. H. Muh. In'amuzzahidin M.Ag as a lecturer and the first supervisor who always provides advice, direction and input during the author's education at UIN Walisongo Semarang.

5. Mrs. Muthmainnah, M.S. I, as the second supervisor who has taken the time, provided advice, direction, and input during the author's guidance and supported in the preparation of the thesis.
6. Mr. and Mrs. lecturers and the entire academic community of UIN Walisongo Semarang.
7. Mr. and Mrs. library and all of the staff of UIN walisongo who have allowed the author and provide library services needed by the compiler of the thesis.
8. My beloved parents, my best father Mr. Saefudin and my best mother Mrs. Warchati and two years old Sister Liya Lafifatul Khoetsi, Liya Rofiqotul Muzayyanah, My one only brother Aly Machrus Alfiyan and to my child sister Fakhla atul Hazinah and Hilyatul Auliya, all as the best motivation for the author who has given the best prayer for the author, convincing the author to always be enthusiastic about working on the thesis until it can be completed properly, successfully and giving happiness to the author.
9. My all Spritual Teacher in Islamic Boarding School Al Hikmah Tugurejo, Semarang And Islamic Boarding School An-Nuriyyah Bumiayu, Brebes.
10. My the best family Special Program 15, And all seniors, KKN friends.
11. All my friends of the group "*Khuwaidhim Al-Hikmah*" who have given the author many new experiences and learning.

The authors realizes that the writing in this research has not reached perfection in the true sense, but the writer hopes that this thesis can be useful for the writer himself in particular and for the reader in general.

Semarang, 15 June 2023



**LAILATUL ISTIANAH**  
**NIM:1904026103**

## TABLE OF CONTENTS

<b>PAGE OF TITLE.....</b>	<b>i</b>
<b>DECLARATION.....</b>	<b>ii</b>
<b>ADVISOR APPROVAL .....</b>	<b>iii</b>
<b>MOTTO .....</b>	<b>iv</b>
<b>DEDICATION.....</b>	<b>vi</b>
<b>TRANSLITERATION.....</b>	<b>vii</b>
<b>ACKNOWLEDGMENTS .....</b>	<b>xii</b>
<b>TABLE OF CONTENS .....</b>	<b>xv</b>
<b>ABSTRAK .....</b>	<b>xvi</b>
<b>CHAPTER 1 INTRODUCTION. ....</b>	<b>1</b>
A. Background .....	1
B. Research Questions .....	6
C. Objectives of Research .....	6
D. Benefits of Research .....	6
E. Literatur Review.....	7
F. Framework Theory.....	9
G. Research Methods .....	10
H. Thesis Outline .....	11
I. Systematics of Writing.....	11
<b>CHAPTER 11 BASIC FOR THEORY EMOTIONAL INTELLIGENCE</b>	
<b>REVIEW .....</b>	<b>13</b>
A. Understanding Emotional Intelligence.....	13
1. Emotional Recognition.....	13
2. Understanding og Emosional Intelligence .....	17
B. The Picture of Emotional Intelligence In The Qur'ān .....	19
a) Happy .....	20
b) Hate .....	21
c) Surprised .....	21
d) Afraid .....	22
e) Angry.....	22
f) Love.....	23
g) Sad .....	23

h) Sorry .....	23
C. Factor Affecting Emotional Intelligence.....	30
1) Brain Factors .....	30
2) Family Factors .....	30
3) School Environment.....	30
D. Prime Qualification Emotional Intelligence .....	31
1) Self- Awareness ( self- recognizing emotions) .....	31
2) Managing Emotions .....	31
3) Self – Motivation.....	32
4) Emphaty .....	33
5) Build Relationships with others .....	34
<b>CHAPTER III INTERPRET THE STORY OF MARYAM FAMILY .....</b>	<b>36</b>
A. The Description of Maryam Family in the Qur’ān .....	36
1. The Imran Family.....	36
2. Hannah’s Pregnancy and Maryam’s Birth .....	39
3. Education and Parenting of Maryam in the Prophet Zakaria As.....	42
4. Maryam Preference for Other Women.....	45
5. The Pregnancy Period of Maryam Until Childbirth .....	51
<b>CHAPTER IV EMOTIONAL INTELLIGENCE OF MARYAM BINTI</b>	
<b>IMRAN’S AT QS. MARYAM 16-33.....</b>	<b>59</b>
A. The Arrivel of an Unidetified Male ( Qs. Maryam Verses 16-18).....	59
B. Pregnancy News ( Qs. Maryam verses 19-22) .....	62
C. Pregnant to Childbirth Alone ( Qs. Maryam 23-25).....	64
D. Face Human Reviling ( Qs. Maryam Verses 26-33).....	68
<b>CHAPTER V CLOSING .....</b>	<b>71</b>
A. Conclucion .....	71
B. Suggestion .....	72
<b>BIBLIOGRAPHY .....</b>	<b>74</b>
<b>CURICULUM VITAE.....</b>	

## ABSTRAK

Emotional Intelligence is abilities such as being able to motivate one self and persist in the face of frustations, to control impulse and delay gratification; to regulate one's moods and keep distress from swamping the ability to think, to empathize and to hope. In everyday life emotions are often referred to as feelings. a story from the *Qur'ān* into a lesson that is essential to life since it is not a story or an incident that only occurred once rather, it is current and relevant to every generation. As a result, by considering the significance of comprehending emotional intelligence and Maryam's story from the Qs. Maryam Verses 16-33. This problem is discussed through library research. The method is a descriptive analysis, The primary data source is the book emotional intelligence by Daniel Goleman and the *Qur'ān*, secondary source of data would include intellectual connections to the issues raised in the study, such as the tafseer, books, journals, and other literature relating to the subject.

Based on applying Daniel Goleman's theory of Emotional intelligence to Qs.Maryam Verses 16-33, found the analysis: *one*, self-awareness of Maryam's was described When all alone was approached by a handsome stranger, he was shocked and scared. *Two*,The Management of emotion when she was then startled by the news of a pregnancy. *Three*, Maryam's motivation in the moment of despair, even though the desire to better die was present, Maryam still believed in the divine provision. *Four*, empathy when maryam says "Oh, it would be good if I died before this strange thing happened and so I was a man who was no longer meant to be forgotten". Maryam was terrified because she had kept her religion and the religion of others from slipping into sin. *Five*, Social Skills of Maryam were depicted in Maryam's fast speech and then indicated that her child would respond to the comments of unbelievers.

**Keyword : Emotional Intelligence, Qur'ān, Maryam's Story, Daniel Goleman**



## CHAPTER I

### INTRODUCTION

#### A. Background

The directions for mankind in The Qur'ān. His lessons are delivered in a variety of ways and condensed in this manner. Part of the content in the Qur'anic tales, often referred to as commands and prohibitions, is amended in the description of "*Ibrāh*" stories. According to Muhammad Iqbal, "*The Qur'ān rarely uses historical language when discussing tales, and it almost always seeks to provide a general moral or philosophical meaning.*"<sup>1</sup>

According to Abdul Munir Mulkhan, the fight to integrate with a developing sociological reality was reflected in the struggle to understand the meaning of God's Word. The moral message of The Qur'ān is thus the effort to create an astronomical concept that is capable of engaging dialectically with the issues facing humanity through history.<sup>2</sup>

In the hierarchy of existence, humans have the capacity and ability to hold the highest positions (the position of *Malakuti* and *Illahi* ). Although animals and demons, who eventually became a part of man, once again occupied that lowest place, man also holds the capacity to descend even further into it. The ability to do so only depends on how well a person learns in this world, where intellect is developed.

Man is another one of God's great creations, and his senses and emotions enable him to live his life to the fullest. Emotions become a fundamental aspect of existence since they are almost distinguishable from humans. Since emotions are essentially impulses to act, they are complicated reactions with high levels of activity that lead to changes in behavior.

According to Monks, a study of gifted children's IQ levels revealed that even highly intelligent children did not always have a good later life. In his investigation,

---

<sup>1</sup> Muhammad Chirzin, *Permata Al-Qur'an*, Jakarta: Penerbit Kalil, 2014, page 37

<sup>2</sup> Abdul Munir Mulkhan, *Manusia AlQuran Jalan Ketiga Religiositas di Indonesia* , Yogyakarta: Kanisius, 2007, page. 111-112

which started in the 1920s, he included 100 high-IQ kids, as well as senators, actors in popular movies, authors of renowned books, and other notable Americans. Many though, are simply office cleaners, street sweaters, and other hard workers. This means that intelligence alone could ensure long-term success because it is challenging to develop a successful individual with just IQ only. Because a person's emotional state is the most common component of his or her life.<sup>3</sup>

Peter Salovey of Harvard and John Mayer of the University of New Hampshire were the first to create the term “Emotional Intelligence”. The phrase was later made popular by Daniel Goleman in his 1995 book “*Why Emotional Intelligence May Matter More Than IQ*”. Emotional intelligence, according to Daniel Goleman, is the capacity for understanding one’s own feelings as well as those of others, for self-motivation, and for effective emotion management both in one’s own life and in interpersonal connections.<sup>4</sup>

Salovey and Mayer define emotional intelligence as having the capacity to understand one’s own emotions, to control and express them correctly, to motivate oneself, to recognize others, and to form relationships. The emotional mind’s main characteristics are a quick but imprecise response, prioritizing emotion over reason, a childish symbolic reality, the past in perfect harmony with the present, and a reality that is continually influenced by external conditions.<sup>5</sup> A deficiency of emotional intelligence can have a variety of negative effects, including unjustified worry, communication problems, and a loss of control over unpleasant feelings that can end in despair and self-harm, among many others.<sup>6</sup>

According to Henry Manapiring on *Filosofi Teras*, psychosomatic medicine explains how changes in the human brain can have an impact on the entire body. As a result, it is not uncommon to experience tension from being unable to manage one’s emotions when struggling with a headache. A lack of emotional control throws

---

<sup>3</sup> Ely Manizar HM, *Mengelola Kecerdasan Emosi*, Tadrib, Vol. II, No.2, Desember 2016, page 3-4

<sup>4</sup> Saparwadi,Akhmad Sahrandi, *Mengenal Konsep Daniel Goleman dan Pemikirannya dalam Kecerdasan Emosi*, Al Musyrif: Jurnal bimbingan dan konseling Islam, Vol. 1, No,1, September 2021, page. 26

<sup>5</sup> Imam Malik, *Pengantar Psikologi Umum*, Yogyakarta : Kalimedia, 2016, page. 105-106

<sup>6</sup> Sumarno, *Pendidikan Emosi dalam Prespektif Al-Qur'an dan Al-Hadis*, dalam *Proceeding Ancoms*, 2017, page. 47.

the mind for a loop, and the brain struggles to adjust to negative thoughts. As negative thoughts in the brain attempt to adapt, the brain always tries to keep balance, which results in headaches. It seems like the impacts of stress can harm a person's physique even more. The hormone cortisol is produced by the body when a person is under stress. Corcyclic is an oxidation reaction that can harm every cell in the body.<sup>7</sup>

When considering the significance of emotional intelligence in human interactions as social beings and the statistics demonstrating how emotional intelligence loss leads to stress, sadness, and even death, it becomes clear that the path of action is profoundly incompatible with Islam. The authors contend that these behaviors result from a lack of awareness of emotional intelligence. Numerous verses in the Qur'ān don't explicitly discuss the idea of emotional intelligence but rather discreetly express its teachings or understanding. One way is through the story verses, whether they are verses about prophets, friends, kings, or other historical occurrences.

Sheikh Mutawalli As-Sya'rawi also transforms a story from the Qur'ān into a lesson that is essential to life since it is not a story or an incident that only occurred once; rather, it is current and relevant to every generation.<sup>8</sup> As a result, by considering the significance of comprehending emotional intelligence and Maryam's story from the Qur'ān, which is packed with people who represent the author's emotional creatures, try to study the emotional intelligence present in Maryam's story in greater detail.

The tale of Maryam binti Imran is one of the stories in the Qur'ān that can teach us lessons about life. Maryam is praised for blowing the soul into her pregnancy despite having no biological connection to a man in the Qur'ān. She is also characterized as a great woman who returned to worshiping the almighty god. In addition to the matter's magnificence, Maryam binti Imran was immediately interested in it. Researchers' views and questions about how emotional control was

---

<sup>7</sup> Henry Manapiring, *Filosofi Teras*, Jakarta: Gramedia, 2021, page. 6-7

<sup>8</sup> Fakhrijal Ali Azhar, Nafisatun Nuri, Ahmad Musyafiq, *Kaidah memahami Kisah dalam Al-Qur'an Perspektif Mutawali Al-Sya'rawi*, Maghza: Jurnal Ilmu Al-Qur'an dan Tafsir, Vol.5, No.2, 2020, page. 297

imparted to him by the angel Gabriel are raised by the account of Maryam, who was afterward rejected by society and forced to give birth without her husband.

The term Maryam is mentioned 32 times in 11 Surah in the Qur'ān, according to your book *Mu'jam Al-Mufahras li Al-Fadzh Al-Qur'an Al-Karim* by Muhammad bin Abdul Baqi.<sup>9</sup> The authors only discussed to concentrate the study Qs. Maryam Verses 16-33 It details one Maryam binti Imran's life story from the moment she confronted the peak of her current ordeal of giving birth until she returned to the settlement with Isa holding her husband by her side.

Some of the negative pressures and stigmas Maryam had to deal with resulted from being accused of being an adulterous woman because of her pregnancy and childbirth. His family was despised and shunned. to experience the suffering, sorrow, anxiety of carrying a child to term alone, and the stress of reestablishing Jesus in the community. She eventually conquered the demands, although she did run against the feelings she was supposed to get beyond. One occurred in Maryam's first meeting with Angel Gabriel, who confirmed to her that she was carrying a child.

إِذْ قَالَتِ الْمَلَكَةُ يَمْرُؤُا إِنَّ اللَّهَ يُبَشِّرُكِ بِكَلِمَةٍ مِّنْهُ ۖ اسْمُهُ الْمَسِيحُ عِيسَى ابْنُ مَرْيَمَ وَجِيهًا فِي الدُّنْيَا وَالْآخِرَةِ وَمِنَ الْمُقَرَّبِينَ ۚ

“(And remember) when the angels said: O Maryam! Lo! Allah giveth thee glad tidings of a word from him, whose name is the Messiah, Isa, son of Maryam, illustrious in the world and the Hereafter, and one of those brought near (unto Allah).” ( Qs. Maryam [19] : 45)

وَيُكَلِّمُ النَّاسَ فِي الْمَهْدِ وَكَهْلًا وَمِنَ الصَّالِحِينَ

“He will speak unto mankind in his cradle and in his manhood, and he is of the righteous.” ( Qs. Maryam [19] : 46)

قَالَتْ رَبِّ اِنِّي يَكُونُ لِي وَلَدٌ وَلَمْ يَمْسَسْنِي بَشَرٌ ۖ قَالَ كَذَلِكَ اللَّهُ يَخْلُقُ مَا يَشَاءُ ۚ اِذَا قَضٰى اَمْرًا فَاِنَّمَا يَقُولُ لَهُ ۚ كُنْ فَيَكُونُ

<sup>9</sup> Muhammad Fuad bin Abdul Baqi, *Mu'jam al-Mufahras li al- Fadzh al Qur'an al Karim*, Kairo: Dar al Hadiṡ, 1996, page. 762 -763.

“She said: My Lord! How can I have a child when no mortal hath touched me? He said: So (it will be). Allah createth what He will. If He decreeth a thing, He saith unto it only: Be! and it is.” ( Qs. Maryam [19] : 47)<sup>10</sup>

According to Daniel Goleman, one aspect of emotional intelligence is the capacity to comprehend and recognize oneself whenever certain emotions are present. A person with emotional intelligence would attempt to reawaken when emotions overcame him. When the angel Gabriel informed Maryam that she would give birth to a child named *"Isa the son of Maryam,"* the emotion described above captures her anxiety and fear. As his name was spoken to Maryam, not a father, he realized that the child had no father. Mary then inquired: *"My Lord, I trust in you and your ability, but how can I conceive when I have not been touched by any man outside my mahram, much less had relations that resulted in the birth of a child?"*

In his interpretation of Al-Miṣbāh, Dr. Quraysh Shihab provided his explanation of Qs. Maryam Verses 16-17 The girl's heart was filled with anxiety as she saw the presence of unfamiliar individual and was separated from her family. She spoke, expressing her worry by using the word *"really"* which is: *"Lo! I seek refuge in the Beneficent One from thee if thou art Allah-fearing"*. Stay away from me and don't touch me if you are a God fearing people.<sup>11</sup>

Maryam was a holy child chosen by Allah, whose mother, Hannah binti Faqud, dedicated her life to the Baitul Maqdis. When confronted with strangers she has never met, even as a chaste woman, she still behaves like a regular human. The preceding verse is illustrated by Maryam's emotional intelligence that she was conscious of her anxieties and asked to be offered protection by Allah the *Rahmān*.

From this, we can see how Maryam overcame her anxiety and panic when she saw a stranger and was informed she would become pregnant while still being touched by the man. He understood that the person who spoke to him was a messenger from Allah, and that his fate was ultimately determined by Allah. He offered a prayer for protection and submitted to his laws. Considering that emotional

---

<sup>10</sup> Qur'an Kemenag, *Lajnah Pentashihan Mushaf Al-Qur'an*, Terjemahan Al-Qur'an Edisi penyempurnaan tahun 2019

<sup>11</sup> M. Quraish Shihab, *Tafsir Al-Misbah Pesan, Kesan dan Keserasian Al-Qur'an* Jilid 2, Jakarta : Lentera Hati, 2002

intelligence is still very important from the start of pregnancy through delivery. The author wants to look at and evaluate these verses. As for the scientific discipline used in this study, it is psychology. By looking into the background of the importance of understanding emotional intelligence and the richness of moral messages from one verse of the story, one of which is the story of Maryam, the study has given a title *"Emotional Intelligence in the Qur'ān: the Interpretive Analysis of Maryam's Story of Psychological Perspective"*

## **B. Research Questions**

Based on the Background that the author described, the research question in this study is:

- 1) How Meanings of Maryam As according to the Scholars ?
- 2) How did Maryam's Emotional Intelligence analysis of Daniel Goleman's psychological perspective?

## **C. Objectives of Research**

Based on the problem established above, the research goals that researchers are trying to achieve, among other things:

- 1) To know the meaning associated with the scriptures that relate Maryam's story to the Scholars
- 2) To get an analysis of Maryam's Emotional Intelligence from the psychological perspective of Daniel Goleman

## **D. Benefits of Research**

Doing this research is expected to bring some benefits, among other things:

- 1) The theoretical benefits
  - a. Theoretically, this study is supposed to be a framework for research that raises the psychological aspect of work.
  - b. It is hoped that the study will increase the interest of learning the Qur'an, especially in relation to the interpretation of the psychological aspect that has so far been of little attention.
  - c. This study is also expected to contribute to new thinking in the Islamic thinking, especially in the Qur'ān.
- 2) Practical benefits
  - a. For intellectuals in the interpretation of the Qur'ān

With this research expected to be a reference or input for the development of the study of the Qur'ān and tafseer, especially on the emotional intelligence in the Qur'ān analysis on the story of Maryam *binti* imran psychological perspective.

b. For the general public

The presence of this study is also expected to be an input for the Indonesian people to further deepen and understand the interpretation of Qur'ān in the realities of everyday life.

## E. Literature Review

A library study provides a description of the study of the study previously carried out on the issues to be examined, and it is obvious that this study is repeated or duplicated on previous studies or studies. As far as the authors study previous studies, the authors have found several studies dealing with emotional intelligence, among other things:

First, a journal written by students of sunan kalijaga Islamic state University yogyakarta Bagas Ilham Yudhiyantoro and Muhammad Juliansyah entitled ***“Kecerdasan Emosional dalam Perspektif Al-Qur'an”*** in this research provides an overview of the general emotional intelligence and the Qur'ān perspective so that every reader will know more about the emotional side of himself, And to better recognize in the undifferentiated view of the Qur'ān is the single essential source of life guidance for every Muslim. With a purpose of becoming more familiar with the Qur'āns point of view, then everything that is done in everyday life regarding emotional intelligence can give more value as we go about our daily activities. It also notes that among the factors capable of affecting the emotional intelligence of including the environmental factors of both family and non-family, physical, psychological, psychological, emotional training and education. As well as aspects of emotional intelligence consist of recognizing the emotions of self, managing the emotions of self, motivation, empathy and social skills that are viewed in the light of the Qur'ān.<sup>12</sup>

Second, a journal entitled ***“Konsep Kecerdasan Emosional dalam Perspektif Pendidikan Islam”*** written by Anisatul Masruroh. In this paper, they say that the concept of emotional intelligence offered by a shrink who seems not to be combined

---

<sup>12</sup> Bagas Ilham Yudhiyantoro, Muhammad Juliansyah, *Kecerdasan Emosional dalam Perspektif Al-Qur'an*, Al-Nahdlah: Jurnal Pendidikan Islam, Vol.2, No. 1, Agustus 2022

with religious concepts is actually mutually reinforcing. Human survival. Add information from the author that emotional makeup can guide man in his own and social lives as a measure of success in accordance with a series of endeavors to guide, to direct human potential of basic efficacy and learning, and thus a change in personal life as individual and social beings (Qs. Al- Hujarat, 49:13).<sup>13</sup>

Third, the thesis entitled ***“Kecerdasan Emosional Dalam Surah Yusuf ( Studi Analisa Tafsir Al-Azhar dengan Perpektif Psikologi)”*** was written by a student of the Jakarta institute of Qur’ān called Salsabila Abdah. In this study the authors have concluded that surah Yusuf’s contained psychology, one of which involved emotional intelligence, as for the interpretation of Buya Hamka: first, self-awareness. The prophet Ya’qub was aware of his own emotions with the sign that he said the same words to his children and also said *“How sad I shall lose yusuf”*. Second, the prophet Ya’qub managed emotions in a patient manner, avoided them for a moment, prayed, and forgiven. Third, the prophet Ya’qub motivated himself by a spirit of optimism and not despair over god’s mercy. Fourth, the prophet Yusuf empathized by helping his brothers. Fifth, the prophet Yusuf was well-socialized, doing good at all times.<sup>14</sup>

Fourth, the thesis titled ***“Kecerdasan Adversitas Maryam dalam QS. Maryam Ayat 16-26”*** Written by Hilyatus Sholihah students at the walisongo islamic state university semarang. In this study the authors explain that the interpretation on Qs. This is the 16-26 verse of Maryam that describes a woman from the process she conceives to the birth of her son Jesus, as well as the inherent intelligence or management of the maryam people described in Qs. Verse 16 to 26 is; Patience, endeavor, readiness over all taqdir, and hope (king ).<sup>15</sup>

Fifth, the work of Muhammad Shodiq Masrur and Azka Salsabila the title ***“Peran Agama dalam Kesehatan Mental (Kajian Psikologis atas Kisah Maryam Binti Imran dalam QS Maryam: 18-22)”***. In this writing explains that by strengthening the faith and tauhid that always according to the guidance of Allah

---

<sup>13</sup> Anisatul Masruroh, *Konsep Kecerdasan Emosional dalam Perspektif Pendidikan Islam*, Mudarrisa: Jurnal Kajian Pendidikan Islam, Vol. 6, No.1, Juni 2014

<sup>14</sup> Salsabila Abdah, *Kecerdasan Emosional dalam Surah Yusuf ( Studi Analisa Tafsir Al-Azhar Perspektif Psikologi*, Skripsi Institut Ilmu Al-Qur’an Jakarta, 2022

<sup>15</sup> Hilyatus Sholihah, *Kecerdasan Adversitas Maryam dalam QS. Maryam Ayat 16-26*, Skripsi Univeritas Islam Negeri Walisongo Semarang, 2022



SWT and the apostle teach will lead man to happiness and mental health and thus be able to optimize man.<sup>16</sup>

## **F. Framework Theory**

Emotional intelligence is the ability to understand feelings of oneself, the ability to understand the feelings of others, the ability to motivate oneself, and the ability to manage emotions well in oneself, and to be associated with relationships with others. Daniel Goleman suggests that there are two kinds of framework of emotional prowess: personal prowess and social prowess. Each of these abilities has a particular characteristic that is then grouped into five parts, between which:

### **1) Self-awareness**

Daniel Goleman's self-awareness was not distilling upon emotion, but rather a neutral mode that maintains reflection in the storm of emotion. Self-awareness of what he must have felt at some time, and using it to guide his own decision making, a realistic measure of his ability and strong confidence.

### **2) Self-regulation or emotional management**

According to Daniel Goleman self-regulation is the stressful management of impulses and feelings. In the ancient Greek world, this ability was called *sophrosyne* (caution and intelligence in governing a controlled life, balance, and wisdom).

### **3) Motivation**

That is to use the deepest desire to move and lead to the goal, to help take the initiative to act effectively and endure either failure or frustration. Applying emotion as a tool for men.

### **4) Empathy**

Empathy according to Daniel Goleman is understanding the feelings and problems of others and thinking from their perspective, valuing the differences in people's feelings about things. According to Daniel, the ability to sense feelings before they are concerned is the essence of empathy.

---

<sup>16</sup> Muhammad Shodiq Masrur, Azka Salsabila, *Peran Agama dalam Kesehatan Mental (Kajian Psikologis atas Kisah Maryam Binti Imran dalam QS Maryam: 18-22)*, Akademika: Vol. 14, No.2, Desember 2020

## 5) Social skills

Social skills, the ability to handle emotions well when in contact with others and carefully read situations and social networks, interact well, and use skills to influence, lead, consult, and settle disputes in teamwork.

## **G. Research Methods**

Research methods are indispensable to a study in order to guide researchers in the order in which the study will be conducted, using what tools and procedures the study provides. Here's the research method the author use's:

### 1) Research Focus

Analyzing Meaning Maryam according Scholars

### 2) Types of Research

The study us qualitative research methods through Library Research. In the art of the process of data collection, such as books, journals, dictionaries, thesis, and other studies that relate to the subject of the research. Then it was further analyzed to get a clear picture.

### 3) Data Source

The data sources in the study are divided into two kinds of data sources, namely primary and secondary data sources.

#### a. Primary Data

The primary data source of the study is the book emotional intelligence by Daniel Goleman and the Qur'ān

#### b. Secondary data

A secondary source of data in this study would include intellectual connections to the issues raised in the study, such as the tafsir, books, journals, and other literature relating to the subject of the authors as a complement to the research data.

### 4) Technique of Data Collection

In research with the study of literature (library research), research techniques are done by documenting the literacy of data referencing research obtained from written sources such as books, books, journals, scripts, and so on. It is the study of references relating to the research of authors.

### 5) Methods of Data Analysis

In this study the authors used a descriptive method of analysis to analyze data collected from books or other literature studies that dealt with the topics presented.

According to (sugiyono, 2009;29) a deductive analysis is a way of giving an idea of an object being studied using raw data or samples, without drawing or interpreting vast conclusions. In addition, the writer used this method to apply messages that had not previously been revealed. Both methods enabled the writer to illustrate the interpretation of the verses that contain the story of Maryam binti Imran and thus take away the meaning and the message they contain.

In addition, the author of the study used the interpretation approach, which is interpreted as an attempt to understand and explain the meaning and content of Qur'ān scriptures that are relevant to this study.

## **H. Thesis Outline**

The writing of this study refers to a proposal and thesis handbook used by students in Science Al-Qur'ān and Tafsir of Islamic State University Walisongo Semarang.

## **I. Systemic Writing**

The systemic writing is a series of discussions listed in thesis content, in which one by the other relates as one whole whole, into the sequence of each chapter in order to make it easier for the study to be systematic, hence the author uses the writing system as follows:

**The First Chapter**, in this study, consists of a preliminary background that leads to the development of this study topic, restrictions and formulation of problems that would limit the problem and then seek answers in research, the purpose of research and the benefit of research, the library study to know the newness and differences of research to be studied with previous research, the framework of the theory as an approach to the workings of the study, Research methodology, data collection techniques, data analysis methods and systems for this research discussion.

**The Second Chapter**, in this study, contains a general review or basis for a theory of an understanding of emotional intelligence that includes an understanding of emotion and emotional intelligence, an image of emotional intelligence in the

Qur'ān in general, factors that affect emotional intelligence, the skill of emotional intelligence according to the danial goleman and the content of the verses telling of Maryam binti imran.

**The Third Chapter**, in this study the authors refer to Maryam's story according to the mufasirs. From birth to birth to birth. In chapter four, of this study the author deals with diffusion and interpretation. Qs. Maryam verses 16-33 and its connection with the conception of emotional intelligence the psychological perspective of Daniel Goleman's theory and the relevance of interpretations today.

**The Fifth Chapter**, in this study, the authors feature the conclusion or important points that result from the study, as well as Suggestions directed to the reader for further study.

## CHAPTER II

### Basis For Theory

#### Emotional Intelligence Review

#### A. Understanding Emotional Intelligence

##### 1. Emotional Recognition

Ruling the physical world cannot solve the problems of one's life completely. Since humans are truly not merely physical and mental creatures, there is another factor that can affect the quality of their life of emotional growth.<sup>17</sup>

In everyday life, emotions are often referred to as feelings. A feeling indicates an inner atmosphere that is calmer and more secretive because it does not involve a lot of physical aspects, while emotions describe a dynamic and opening inner atmosphere involving physical expression. Emotions and feelings are two different things. But the difference between the two could not be stated logically.

Emotions and feelings are qualitative emotional phenomena that are continuous but have no clear boundaries. Sometimes we can say that effective color is feeling, but sometimes it can also say that it is an emotion. For example, anger can be seen in silence. Therefore, it is very difficult for us to define emotions.

*“An emotion is the affective experience that accompanied generalized inner adjustment and mental and physiological stirred-up states in the individual, and that shows it self in his overt behavior”.*

Thus, feelings are a mood experience that involves adjustments in the individual regarding their mental and physical circumstances in the form of visible behavior. In another definition, emotions are feelings or feelings that arise when a person is in a situation or interaction that he or she considers to be important, especially his well-being.<sup>18</sup>

In a general sense, the Oxford English Dictionary of emotions is defined as any activity or upheaval of thoughts, feelings, passions; Every great mental state or

---

<sup>17</sup> Dorothy C. Finkelhor, *Bagaimana Emosi Berperan dalam Hidup Anda Kebencian, Kecintaan dan Ketakutan Kita*, Jogjakarta : Zenith Publisher, page. 6

<sup>18</sup> Bagas Ilham Yudhiyantoro, Muhammad Juliansyah, Kecerdasan Emosional dalam Perspektif Al-Qur'an, dalam *Al-Nahdlah Jurnal Pendidikan Islam* Vol.2, No.1 (Agustus 2022), page. 4

boiling over. Emotions refer to peculiar feelings and thoughts, biological and psychological kindness, and a set of tendencies to action.<sup>19</sup>

The word emotions are latinized, and “ Movere” means to move away. The meaning of the word suggests that the tendency to act is an absolute emotion. According to Daniel Goleman emotions referred to a peculiar feeling and thought, a biological and psychological state, and a set of tendencies to act.<sup>20</sup>

Psychologists view humans as naturally emotive creatures. According to James, emotion is the soul’s apparent change in the body. The emotion of each individual is a reflection of the state of his soul, which will be evident in his physical change.<sup>21</sup> And crowds define emotion as a state of individual fluctuation, which serves as an internal setting or an environmental setting to achieve personal security, prosperity or well-being.<sup>22</sup>

Zuhairini defines emotions as feelings arising beyond the limits that one at times cannot be overreached to and result in a broken personal relationship with the outside world. Damsimo suggests that emotions are either positive or negative reactions to accepted or perceived objects, events, or situations that individuals feel.<sup>23</sup> Emotions can be interpreted as a range of volatile, unbalanced circumstances, a strong and irregular response to a stimulus obtained.<sup>24</sup>

An emotion is said to have a dynamic when emotions that arise in one constantly shift, where the components of one’s emotions interact with one another. So at some point, one component can be the catalyst for an emotional reaction, but it can also be the effect that the other component can have.<sup>25</sup>

---

<sup>19</sup> Daniel Goleman, *Emotional Intelligence Kecerdasan Emosional Mengapa EI Lebih Penting daripada IQ*, Jakarta : PT Gramedia Pustaka Utama, page. 409

<sup>20</sup> Daniel Goleman, *Kecerdasan Emosi Untuk mencapai Puncak Prestasi, Terj. Dari buku, Working with Emotional Intelligence*, oleh Alex Tri Kantjono Widodo, Jakarta: PT. Gramedia Pustaka Utama, 1999, page. 411

<sup>21</sup> Triantoro Safaria dan Nofrans Eka Saputra, *Manajemen Emosi*, Jakarta: Bumi Aksara, 2009, page. 11

<sup>22</sup> Alex Sobur, *Psikologi Umum*, Bandung : CV Pustaka Setia, 2016, page. 45.

<sup>23</sup> Fadhilah, Dinamika Emosi Dari keluarga Yang Bercerai, *Jurnal Psikososains*, Vol 9. No 2, 2014, page. 101-112

<sup>24</sup> Mahmud, Dimiyati, *Psikologi Pendidikan*, Yogyakarta : Rake Press, 1990, page. 13

<sup>25</sup> Rosyidah, Dinamika Emosi Pecandu Narkotika Dalam Masa Pemulihan, *Jurnal Insan Media Psikologi*, 2011 Vol 12. No 2, page. 113-118

Considering the effects of human emotions can be divided into two general categories. The first one is positive emotions that have a pleasant and soothing effect. The kind of positive emotion is calm, relaxed, happy, funny, and happy. The second category is negative emotions that have an adverse or distressing effect. As with these negative emotions, there are sadness, disappointment, despair, depression, helplessness, frustration, anger, revenge, and much more.<sup>26</sup> From the foregoing it seems clear that emotions affect not only the bad or the negative but also the good or the positive. Therefore, in life emotion becomes the most important part of humans, where emotions are absent, it is as if they were not alive.

According to the Darwis, emotional understanding is a psychological symptom that affects perception, attitude, and behavior and manifests itself in certain expressions. Emotion is the psychological sensation of being directly connected to the soul and the body. When a happy emotion erupts, it is psychologically satisfying, but physically, making the heart or footsteps feel light, and not in a happy shout, but this does not everyone have or feel. Sometimes people are happy, but shedding tears, or the same sorrow doesn't bring tears, or the same grief doesn't bring the same pain.<sup>27</sup>

Certain characters bring up stories of emotions, including descrates. According to descrates, emotions were divided over desire, hate, sorrow (wonder), love and joy. While JB Watson exhibits three types of emotions: fear, rage, and love. According to F. Wundi there are three sets of emotional poles, namely: lust-unlust (excite), spanning-losing (not-tense), and ferreting (spirit-banks).<sup>28</sup>

Daniel Goleman also expressed some sort of emotion not unlike,<sup>29</sup> the above:

- a. Anger: violence, rage, hatred, anger, annoyance, irritation, bitterness, irritation, bitterness, beavers, offense, hostility, and staff are the most intense ACTS of pathological violence and hate.

---

<sup>26</sup> Triantoro Safaria dan Nofrans Eka Saputra, *Manajemen Emosi*, page. 13

<sup>27</sup> M.Darwis Hude, *Emosi Penjelajahan Religio-Psikologis Tentang Emosi Manusia Dalam Al Qur'an*, Jakarta : Erlangga, 2006, page. 19

<sup>28</sup> Netty Hartati, dkk., *Islam dan Psikologi*, Jakarta: UIN Jakarta Press, 2003, page. 100

<sup>29</sup> Daniel Goleman, *Emotional Intelligence Kecerdasan Emosional Mengapa EI Lebih Penting daripada IQ*, Jakarta: PT Gramedia Pustaka Utama, page. 410

- b. Sadness: sadness, sadness, gloom, gloomy, melancholy, melancholy, melancholy, self-pity, loneliness, rejection, despair, and pathologically severe depression.
- c. Fear: anxiety, fear, nervousness, anxiety, anxiety, apprehension, fear very much, sadness alert, uneasiness, dread, timidity; phobias and panic pathology.
- d. Enjoyment: euphoria, delight, light,
- e. Love: acceptance, friendship, trust, kindness, compassion, charity, respect, love, love.
- f. Surprised: surprised, gasped, amazed, stunned.
- g. Irritation: disgust, disgust, nausea, disgust, hate, dislike, vomiting
- h. Shame: guilt, shame, vexation, remorse, contempt, disgrace, and shattered heart.

Based on the description it may conclude that emotions are a feeling (effect) that encourages an individual to respond to or act upon stimulus, both inside and outside

Emotions are also perceived as the emotional symptoms of a subjective life in human psychology, usually having direct contact with the symptoms of recognition.<sup>30</sup> In reality emotions are not always fixed on their shapes and sizes, like suffering sadness, the feeling of love for one another is different in size and depth. Such differences are the result of a person's personality and heart. Sudden changes in situations that occur in people usually cause emotional changes. Apart from what attracts attention in every incident can also stimulate emotions.

Based on the foregoing, it can be drawn to the conclusion related emotions that are a complex and aware condition of changes that have a broad significance in behavior changes and that affect other mental functions, such as observation, thought, will, and response.

## 2. Understanding of Emotional Intelligence

Intelligence is to maintain a steady choice in the collective of individual global capacities to act according to its purposes precisely and thus achieve the desired goal. One who has more or less intelligence to pick up and maintain a constant choice, the capacity to adapt to an intended purpose, and the power to an auto criticism. According to D Wechsler, Intelligence is the set of individual global

---

<sup>30</sup> Rosley Marliani, *Psikologi Umum*, Bandung : CV Pustaka Setia, 2010, page. 221



capacities or capacities to act according to its intended causes, to think rationally, and to face the natural world around us effectively.<sup>31</sup>

Emotional intelligence is a term that is currently known both in the realm of psychology and the general social life. IQ, the most important aspect of emotional intelligence is the mental and emotional realm. The topic of emotional intelligence was debated extensively in public after Daniel Goleman published the book emotional intelligence in 1995.

The term emotional intelligence was first presented in 1990 by psychologists Peter Salovey of Yale University and John Mayer of the University of New Hampshire. Israeli psychologist Reuven Bar-on proposed another marvelous model of emotional intelligence in the 1980s. Salovey and Mayer define emotional intelligence as the ability to monitor and control one person's emotions and others and use those emotions to coordinate thoughts and actions.<sup>32</sup>

Emotional intelligence is influenced by the environment, is not settled, and can vary at any time. For that, the central role of childhood parents is influenced in the development of emotional intelligence. EQ skills are not the opponent of IQ skills or cognitive skills, but they are interacting dynamically, both at conceptual levels and in the real world. Furthermore, EQ is less affected by heredity.

Quote Cooper and Sawaf in the book *The 21st-century intelligence revolution* defines emotional intelligence as follows:

“Emotional Intelligence is the ability to sense, understand, and effectively apply the power and acumen of emotions as a source of human energy, information, connection, and influence. (*kecerdasan emosional adalah kemampuan merasakan, memahami, dan secara efektif mengaplikasikan kekuatan serta kecerdasan emosi sebagai energy manusia, informasi, hubungan dan pengaruh*)”.<sup>33</sup>

In his book Daniel Goleman quotes Gardner's opinion, he presents emotional intelligence as a person's ability to solve problems and produce products in a variety

---

<sup>31</sup> Purwa Admaja Prawira, *Psikologi Pendidikan Dalam Perspektif Baru*, Yogyakarta : Ar-Ruzz Media, 2014, Page. 140.

<sup>32</sup> Daniel Goleman, *Kecerdasan Emosi Untuk mencapai Puncak Prestasi*, Terj. Dari buku, *Working with Emotional Intelligence*, oleh Alex Tri Kantjono Widodo, Jakarta: PT. Gramedia Pustaka Utama, 1999, page. 513

<sup>33</sup> Iskandar, *Psikologi Sebuah Orientasi baru*, Ciputat: gaung Persada Press, 2009, page. 53

of tangible Settings. Gardner in his book *Frame of Mind* says that not one kind of monolithic intelligence is essential for success in life, but there is a broad spectrum of intelligence with seven main varieties of linguistics, mathematch/ logic, spices, kinesthetic, music, interpersonal and intrapersonal. This intelligence is named for Gardner as the personal intelligence that Daniel Goleman referred to as emotional intelligence.<sup>34</sup>

In other formulas, Gardner notes that the core of personal intelligence underscored the ability to discern and respond appropriately to the moods, tempers, motivations, and desires of others. In interpersonal intelligence which is the key to self-knowledge, he supplies access to these feelings and uses them to guide conduct.

The two kinds of intelligence expressed by Gardner clearly show a close relationship with the understanding of emotional intelligence as expressed by Salovey and Mayer. It is just here that a difference between the two is that in this respect Gardner and his associates do not pursue a more detailed role of feeling in intelligence, they focus more on how cognition sees emotions. This focus may inadvertently cause the untreated sea of emotions that are so rich and that make inner life and relationships so complex.

Whereas Daniel Goleman, in his book *emotional intelligence*, why it can matter more than IQ states that: "Emotional Intelligence is abilities such as being able to motivate one self and persist in the face of frustations; to control impulse and delay gratification; to regulate one's moods and keep distress from swamping the ability to think, to empathize and to hope". (*kecerdasan emosional adalah kemampuan-kemampuan seperti kemampuan memotivasi diri sendiri dan bertahan menghadapi frustasi, mengendalikan dorongan hati dan tidak melebihi batas, mengatur suasana hati agar beban stres tidak melumpuhkan kemampuan berfikir, berempati dan berdoa*). Patton also pointed out that emotional intelligence is not the product of intellect alone, but of the workings of the human heart.<sup>35</sup>

People who are skilled in social intelligence can connect with others reasonably well, be sensitive to their reactions and feelings, and be able to lead and organize and handle disputes that arise in any human activity. They are natural

---

<sup>34</sup> Daniel Goleman, *Kecerdasan Emosional*, Terj. T. Hermaya, Jakarta: PT. Gramedia Pustaka Utama, 2001, page. 50.

<sup>35</sup> Hamzah B. Uno, *Orientasi Baru Dalam Psikologi Pembelajaran*, Jakarta: PT Bumi Aksara, 2008, page. 71

leaders, those who can voice collective feelings and formulate them clearly as outposts for groups to achieve goals. They're the kind of people people like around them because they're emotionally pleasing. They make others feel at ease, and they evoke the comment, it is very nice to hang out with him.<sup>36</sup>

Emotional intelligence needs to be honed early, for emotional intelligence is one of the processes of individual success in various aspects of life. A child's ability develops emotional intelligence, which correlates positively with academic, social, and mental success. A child with high emotional intelligence is synonymous with a happy, high-motivated child who can withstand the stresses of life. Parents and educators play an important role in stimulating a child's emotional intelligence, nevertheless, before developing a child's emotional intelligence, just as a parent and educator would have had emotional intelligence in themselves first.<sup>37</sup>

The emotional intelligence of a person who can put his emotions in the right portion, selecting satisfaction and regulating moods. Based on the description, above emotional intelligence, requires learning to acknowledge and appreciate the feelings of oneself and others and to respond appropriately.

In this study the authors chose the approach used by Daniel Goleman, which more leads to the role of emotions in the development of emotional intelligence, including the ability to recognize our own feelings and those of others, the self-motivating ability, the ability to manage emotions well in ourselves and in relationships with others.

## **B. The Picture of Emotional Intelligence In The Qur'ān**

The lesson of Allah SWT requires that both man and animal self-suffrage with the emotions that will later help in its survival. Fear - inspiring emotions, such as pushing us away from life-threatening dangers. Angry tempers will drive us to defend ourselves and to fight for our survival. The emotion of love is the basis for harmony between the two sexes and the attraction of the two sexes itself to preserve the continued existence of offspring.

---

<sup>36</sup> Agus Efendi, *Revolusi Kecerdasan Abad 21: Kritik MI, EI, SQ, AQ & Successful Intelligence Atas IQ*, Bandung: Alfabeta, 2005, page. 172

<sup>37</sup> Nasri, Ulfatmi, Melacak Konsep Dasar Kecerdasan Emosional, *Al-Irsyad : Jurnal Bimbingan dan Konseling Islam*, 2018, page. 20

In the Qur'ān the phrase human emotions is closely related to human behavior (*fardiyah*) or the communal (*Jam'iyah*) related to past, present or future information aspects. Emotional research can be found in the Qur'ān and with the Qur'ān approach it makes it easier to clear human images of various dimensions, as it relates directly to the realities of daily life related to intrapersonal relationships, interpersonal and metapersonal.<sup>38</sup>

The descriptions and explanations of emotions contained in the Qur'ān contain information of a joyful and human nightmare. Yet a picture of not exhilarating emotion is not depicted in the Qur'ān because it is unwanted and impacted on human survival. The afterlife that the Qur'ān describes is the motivation to do good things to the life of the world.

According to Darwis Hude in the Qur'ān emotional intelligence is often associated with the word *Qalb*. This *Qalb* is differentiated into two which is that there is a positive *Qalb* and a negative *Qalb*. As for the positive *Qalb* are: the peaceful *kalbu/ Qalbun Al-Salim* (Q.S As-Syūra: [26] 89), the repentant *kalbu/ Qalbun Munīb* (Qs. Qāf: [50] 33), the quiet *kalbu/ Qalbun Muthmainnah* (Qs An-Nahl: [16]6), *Qulubun Ya'qilūn* (Qs. Al-Hajj: [2] 46), *Qalb Al-mukminīn* (Q.S al-Fath:48:4).

For the category of negative *kalbu* described in the Qur'ān Among them is the sick *Qalbu/ Qalbun Marīdh* (Q.S al-Ahzab:33/32), *Qalb* who overstepped/ *Qulūbun Al-Mu'tadīn* (Q.S Yunus:10/74), the sinful *Qalb/ Qulūbun Al-Mujrimīn* (Q.S al-Hijr:15/12), the locked *Qalb/ Khatama Allahu 'Ala Quluu Bihim* (Q.S al-Baqarah:2/7), the fragmented *Qalb/ Qulubuhum Syattā* (Q.S al-Hasyr:59/14).<sup>39</sup> From the review, it can be understood that the intelligent *Qalbun* is the one shown by the positive *Qalbun* while the unintelligent *Qalbun* is shown by *Qalb* negatively.

The Qur'ān presents a careful picture of the emotions that humans feel, such as fear, anger, love, delight, asntipati, hate, jealousy, *hasud*, regret, and shame.

#### a) Happy

Happy is defined as everything that makes fun in life. Davidoff's description of delight includes love, contentment, joy, and happiness are the

---

<sup>38</sup> M. Darwis Hude, *Emosi, Penjelajahan Religio-Psikologis tentang Emosi Manusia di dalam Al-Qur'an*, (Jakarta: Erlangga, 2006), page.168

<sup>39</sup> M. Darwis Hude, *Emosi Penjelajahan Religio-Psikologis Tentang Emosi Manusia di dalam Al-Qur'an*, page. 9

conditions that humans long for, whatever it takes to get pleasure. One perceives pleasure may vary from one to the other, therefore one's pleasure cannot be generalized for everyone.

The Qur'ān does state that people generally have a tendency to be attracted to the opposite sex, delight in progeny, wealth, luxury vehicles and so on, but not everyone is incompatible with these tendencies. As for one of the verses in the Qur'ān that expresses the emotion of delight, Qs. Al-Muṭaffifīn verse 22-24

إِنَّ الْأَبْرَارَ لَفِي نَعِيمٍ

“Lo! the righteous verily are in delight,”

عَلَى الْأَرَائِكِ يَنْظُرُونَ

“On couches, gazing,”

تَعْرِفُ فِي وُجُوهِهِمْ نَضْرَةَ النَّعِيمِ

“Thou wilt know in their faces the radiance of delight.”

#### b) Hate

Human survival mechanisms produce a variety of behaviors and emotions. Hateful emotions, like those of fear make a human preserve his life they just hate sometimes seem off-target. Some things that are often hated bring either benefits or vice - to the delight of others but to misery. Emotions of hatred and human disapproval are depicted in the Qur'ān, their umbers to hatred of the truth that comes from god damned revelation, obedience, jihad, etc. One is in verses Qs.s Al-Isrā verse 46 :

وَجَعَلْنَا عَلَى قُلُوبِهِمْ أَكِنَّةً أَنْ يَفْقَهُوهُ وَفِي آذَانِهِمْ وَقْرًا ۖ وَإِذَا ذُكِرْتُ بِكَ فِي الْقُرْآنِ وَحْدَهُ وَلَوْ عَلَى آذَانِهِمْ تُفَوَّرًا

“And We place upon their hearts veils lest they should understand it, and in their ears a deafness; and when thou makest mention of thy Lord alone in the Qur'ān, they turn their backs in aversion.”

#### c) Surprised

Emotions of wonder and surprise are on the same continuum. Wonder at the beginning of something beyond imagination. Whereas shock begins with something that happens suddenly. The intensity of shock is deeper than wonder. These emotions are necessary in life, as they both bear a warning against something potentially life threatening. In the Qur'ān, emotions of wonder and surprise appear in some verses, one is Qs. Al-Jinn: 1 and Qs. Al-Insyiqāq:1,

قُلْ أَوْحِيَ إِلَيَّ أَنَّهُ اسْتَمَعَ نَفَرٌ مِّنَ الْجِنِّ فَقَالُوا إِنَّا سَمِعْنَا قُرْآنًا عَجَبًا ۖ

“Say (O Muhammad): It is revealed unto me that a company of the Jinn gave ear, and they said: Lo! we have heard a marvellous Qur’an.” [ Qs. Al-Jinn: 1]

إِذَا السَّمَاءُ انشَقَّتْ ۖ

“When the heaven is split asunder.” [ Qs. Al-Insyiqaq: 1]

d) Afraid

Emotion of fear played a crucial role in human life, for as we have previously shown fear will help man to be alert to any potential danger. Not only was it limited to keeping humans in harm's way but also the most important benefit was to encourage the mukmin people to guard themselves from the doom of god. As in the omitation of the Qur'an surah Al- Anfāl verse : 2

إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ إِذَا ذُكِرَ اللَّهُ وَجِلَتْ قُلُوبُهُمْ وَإِذَا تُلِيَتْ عَلَيْهِمْ آيَاتُهُ زَادَتْهُمْ إِيمَانًا وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ ۖ

“They only are the (true) believers whose hearts feel fear when Allah is mentioned, and when His revelations are recited unto them they increase their faith, and who trust in their Lord”

Emotion of fear is a condition of sharp intrusive disorder that can affect everyone. The Qur’ān describes the disorder with a terrible shaking of human beings in such a way that it robs one of thinking ability and self-control.

e) Angry

Anger is an important emotion that will act out a vital human function. Anger helps the human keep his own. When humans get angry, their power increases in doing hard work. The Qur’ān applauds the use of violence against pagans that prevents the spread of Islam. Violence here isin the rage of Allah's path and in order to spread islamic in the Qur’ān surah Al-Fath: 29

مُحَمَّدٌ رَسُولُ اللَّهِ ۚ وَالَّذِينَ مَعَهُ ۚ أَشِدَّاءُ عَلَى الْكُفَّارِ رُحَمَاءُ بَيْنَهُمْ تَرَاهُمْ رُكَّعًا سُجَّدًا يَبْتَغُونَ فَضْلًا مِّنَ اللَّهِ وَرِضْوَانًا ۖ سِيمَاهُمْ فِي وُجُوهِهِمْ مِّنْ أَثَرِ السُّجُودِ ۚ ذَٰلِكَ مَثَلُهُمْ فِي التَّوْرَةِ ۚ وَمَثَلُهُمْ فِي الْإِنْجِيلِ ۖ كَزَرْعٍ أَخْرَجَ شَطْئَهُ ۖ فَازَرَهُ ۖ فَاسْتَغْلَظَ فَاسْتَوَىٰ عَلَىٰ سَوْفِهِ ۖ يُعْجِبُ الرُّرَاعَ لِيُغِيظَ بِهِمُ الْكُفَّارَ ۚ وَعَدَ اللَّهُ الَّذِينَ آمَنُوا وَعَمِلُوا

الصَّالِحَاتِ مِنْهُمْ مَغْفِرَةً وَأَجْرًا عَظِيمًا

“Muhammad is the messenger of Allah. And those with him are hard against the disbelievers and merciful among themselves. Thou (O Muhammad) seest them bowing and falling prostrate (in worship), seeking bounty from Allah and (His) acceptance. The mark of them is on their foreheads from the traces of prostration. Such is their likeness in the Taurat and their likeness in the Gospel like as sown corn that sendeth forth its shoot and strengtheneth it and riseth firm upon its stalk, delighting the sowers that He may enrage the disbelievers with (the sight of) them. Allah hath promised, unto such of them as believe and do good works, forgiveness and immense reward.”

f) Love

Love plays an important part in human life, love being the basis of affection between humans and the forming of a friendly relationship between fellow humans. Love is a close bond that connects man with his rabbi and makes him devout in his worship, to follow his priesthood, and to hold fast to his wrath.

In the Qur’ān there is an explanation of the various kinds of love :

- 1) Love for yourself
- 2) Love for man
- 3) Fatherly love

g) Sad

Sad is an emotion that leaves behind with pleasure and joy. Sad happens when humans lose a loved one, something very valuable, suffer misfortune, or fail to make an important affair. The Qur’ān has shown the grief of Musa As mother when she was away from her son after he put her son in a crate and threw his son into the river, and the waves swept the child away from him.

فَرَدَدْنَاهُ إِلَىٰ أُمِّهِ كَيْ تَقَرَّ عَيْنُهَا وَلَا تَحْزَنَ وَلِتَعْلَمَ أَنَّ وَعْدَ اللَّهِ حَقٌّ وَلَكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ

“So We restored him to his mother that she might be comforted and not grieve, and that she might know that the promise of Allah is true. But most of them know not.” [ Qs. Al-Qaṣaṣ : 13]

h) Sorry

Remorse is an emotional state arising from sinfulness, grief over sins committed, reproach upon oneself for what has been done, and imagined failure to do so. A regret is the most important factor in the molding of the human personality. One of them Allah SWT, swearing with *An-Nafsu Al-Lawwāmah* (the very reproveful soul) in recognition of the importance of it in directing human behavior to avoid all prosperity. Q.s Al-Qiyāmah : 1-2

لَا أَقْسِمُ بِيَوْمِ الْقِيَمَةِ ۚ

“Nay, I swear by the Day of Resurrection.” [ Qs. Al-Qiyāmah :1]

وَلَا أَقْسِمُ بِالنَّفْسِ اللَّوَّامَةِ

“Nay, I swear by the accusing soul (that this Scripture is true).” [Qs. Al-Qiyāmah: 2]

The emotional intelligence within the Qur’ān shows one of the traits that people with values have. The capacity of people in managing negative emotions is reflected in their ability to withstand anger. God elaborates it this way:

الَّذِينَ يُنْفِقُونَ فِي السَّرَّاءِ وَالضَّرَّاءِ وَالْكُظُمِينَ الْغَيْظَ وَالْعَافِينَ عَنِ النَّاسِ ۗ وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ ۝

“Those who spend (of that which Allah hath given them) in ease and in adversity, those who control their wrath and are forgiving toward mankind; Allah loveth the good”. [Qs. Ali-Imrān : 134]

Some of the traits of the obedience to Allah SWT are social sensitivity to others, the suffering of others being part of their suffering, and the happiness of others being part of their own. So that he is so far from envy, envy even ria or taxidermy. That description is described in the words of a discerning person, whether of the time or the time.

Whether or not, many or few devalue the quality of goods, no condition can change its course that is so strong. Love for others is reflected in his generous nature, giving it to him is capable of withstanding anger toward others. So anger management is characterized by interacting or communicating with others in this matter.

The above verse is expressed by terms *كاظمين الغيظ*. *كاظمين* is the shape of an *isim fa'il* from a word *كاظم* it has the sense of figuratively holding something back, or holding something back when it appears. So *كاظمين* Means those who hold back, whereas *كاظم* is upset.

The combination of the two words is *كاظمين الغيظ* Has the sense of being “silent from anger”, not being angry, not appearing his anger in word or deed.



Sheik Dr. Muhammad Sulaiman Al-Asqar, *Mudarris tafsīr* university of Islam medina in his interpretation *Zubdatu At-Tafsīr Min Fathil Qadīr* gives a commentary on that of meaning كَاطِمِينَ الْغَيْظَ (and those who held back his anger), that is, hid their anger and kept it in their hearts, so as not to commit iniquity upon any man because of their anger. He said كَاطِمِينَ الْغَيْظَ Where he quiets it and shows it nowhere.<sup>40</sup>

Ibn ‘Athiyah illustrates the meaning كَاطِمِينَ الْغَيْظَ Just as with a person who brings back shrieks when (the food is full in his mouth) and then avoids it. With holding anger will give rise to strength instead of anger is the weakness of the *Rasulullah* SAW say:

اخبرنا عبد الرزق عن معمر عن الزهري عن حميد بن عبد الرحمن عن ابي هريرة قال: قال رسول الله صلى الله عليه وسلم ليس الشديد بالصرعة, من الشديد يا رسول الله؟ قال: الذي يملك نفسه عند الغضب.

“Having preached to us Abd Ar-Razzaq, from Mu’ammār from Az-Zuhri from Humaid bin Abdi Ar-Rahman from Abi Hurairah he said: “It is not a strong man (who is) by (always defeating his opponent in) wrestling, but not a strong person (who is) capable of controlling himself when he is angry”.<sup>41</sup>

A person who has emotional intelligence must have been able to control his emotions, thus avoiding even hurtful speech. Of course, such utterances are not pleasing to god, for which Allah SWT explains in his word, as follows:

لَا يُحِبُّ اللَّهُ الْجَهْرَ بِالسُّوْءِ مِنَ الْقَوْلِ إِلَّا مَنْ ظَلَمَ ۚ وَكَانَ اللَّهُ سَمِيعًا عَلِيمًا

“Allah loveth not the utterance of harsh speech save by one who hath been wronged. Allah is ever Hearer, Knower”. [ Qs. An-Nisā: 148]

Dr. Wahbah Az-Zuhaili in *Tafsir Al-Munīr* describes the verse as a hate of hypocrites, because of its vices which always ridicule Islam, and the muslims openly and openly by exposing and publicizing the stigma, shortcomings and denunciations of others. It includes *Mungkar's*.

<sup>40</sup> <https://tafsirweb.com/1266-surat-ali-imran-ayat-134.html> diakses 04/04/23 pukul 0: 25

<sup>41</sup> Al-Bukhari (no. 5763) and Muslim (no. 2609)

Word الجهر mean الإعلان It means to toss or publicize any other person's ugliness that is seen with the eyes and heard by the ears. And lafadz's ظلم Has been defined as the plundering or taking away of human rights done by other humans.<sup>42</sup>

As the opinion of As -Sya'rawi, Whereas words بالسوء his position as *i'rab nasab ta'alluq* With *mashdar* words الجهر Looking at this evidence, then this verse explains the prohibition and condemnation of Allah SWT towards the speeches of the Jews who are overreaching, the speeches of those who are accused of the Prophet Isa and Maryam. But this prohibition is not limited because the *Sabab An-Nuzul* is based on the method of interpretation *Al- 'ibrātu Bi'umum Al-lafaz la Bikhusus As-sabāb* That a common expression is not due to a particular cause. And so these blatant utterances are a trait that reflects hypocrisy and is not worthy of muslims. Therefore the ban on the verse means that Allah will sanction the perpetrators, this understanding is held by Muhammad Ali As Shabuni.<sup>43</sup> Even according to Buya Hamka the expression god does not like it means that god hates it.<sup>44</sup>

إِلَّا مَنْ ظَلِمَ A sentence of an exception rather than the latter, however, according to Ibn Katsir, "patience is better than having to say or utter a word outside the borders of Friday".<sup>45</sup> Wahbah Az-Zuhaili gives meaning إِلَّا مَنْ ظَلِمَ As a divinely given permit, it may be intended to make public the plainness, that is, in the case of the denunciation of one to a ruler, or judge, or any other who is hoped to eliminate existing tyranny, and assist in eliminating such acts of tyranny.<sup>46</sup>

---

<sup>42</sup> Ahmad Zain Sarnoto, Sri Tuti Rahmawati, Kecerdasan Emosional Dalam Perspektif Alquran, *Statement*, Vol.10, No.1, 2020, page. 29

<sup>43</sup> Muhammad Ali Ash-Shabuni, *Shafwat At-Tafsir*, Mesir: Dar As-Shabuni, page. 5

<sup>44</sup> M. Quraish Shihab, *Tafsir Al-Misbah Pesan, Kesan dan Keserasian Al-Qur'an* Jilid 2, Jakarta : Lentera Hati, 2002, page. 635

<sup>45</sup> Abdullah bin Muhammad bin Abdurrahman, *Tafsir Ibnu Katsir*, Jilid 2, Bogor : Pustaka Imam Asy-Syafi'i, 2001, page. 440

<sup>46</sup> Wahbah Al-Zuhaili, *Tafsir Al-Munir Fi Al-Aqidah Was-Syari'ah Wa Al-Manhaj*, ( Gema Insani, Jilid 3), page. 338

However, there are times when anger does not point to the cause of vice because the expression of anger is allowed on the condition that the emotion of anger is expressed to keep religion and maintain good verbal ethics, such as on the occasion of the prophet Musa, as is portrayed in the Qur'an as follows:

فَرَجَعَ مُوسَىٰ إِلَىٰ قَوْمِهِ غَضْبَانَ أَسِفًا ۚ قَالَ يَقَوْمِ أَلَمْ يَعِدْكُمْ رَبُّكُمْ وَعْدًا حَسَنًا ۚ أَفَطَالَ عَلَيْكُمُ الْعَهْدُ أَمْ أَرَدْتُمْ أَنْ يَحِلَّ عَلَيْكُمْ غَضَبٌ مِّنْ رَبِّكُمْ فَأَخْلَفْتُم مَّوْعِدِي

“ Then Musa went back unto his folk, angry and sad. He said: O my people! Hath, not your Lord promised you a fair promise? Did the time appointed then appear too long for you, or did ye wish that wrath from your Lord should come upon you, that ye broke tryst with me?”. [Qs. Ṭahā: 86]

*Gaḍab* It is the tempers of the soul that propel the perpetrator into badness and fearlessness. While *Asifa* is a mental emotion that encourages sadness and hatred accompanied by worry.<sup>47</sup> Explain Musa's return from the sanctuary to climb up and be present. Al-Maraghi argued that Musa was in the sanctuary for forty days.<sup>48</sup> He was angry and sad, this anger and sadness according to the Quraysh Shihab because us Musa had been trying so hard to give his people instructions. According to Hamka's anger and grief that Musa is caused by three things, first anger toward *samiriyy*, second anger toward his kind who broke the jointly signed covenant between Musa and his people, it says that the israelis will worship nothing but god almighty but when Musa goes to mount tsur, The israelites again worshiped an image made by the *samiriyy* tribe even according to a history quoted by Al- Maraghi The three were angry at his brother Aaron, whom he thought was weak.<sup>49</sup>

That anger and grief are spoken and seen clearly when Musa As tells his people, doesn't your god promise a good promise? Or is it your guilt that I've been gone so long? Or do you wish with the iniquity you did that to bring forth the gift of Allah dating again?

<sup>47</sup> Muhammad Thahir bin 'Asyur, *At-Tahrir Wa At-Tanwir*, page. 281

<sup>48</sup> Ahmad Musthofa al-Maraghi, *Terjemah Tafsir Al-Maraghi*, Terj. Bahrun Abu Bakar Semarang: Toha Putra, 1974, page. 193

<sup>49</sup> Hamka, *Tafsir al-Azhar*, Jakarta:Gema Insaani Press, 2015, Page. 592

According to Al-Maraghi the intent of God's good promise was to lower the books which were always for a *Syari'at*, the law and god promised a great reward in the next, and promised the house of Israel would take possession of the land and homeland of proud rulers.<sup>50</sup>

In another verse, it describes the anger of the prophet Yunus As, but the anger of the prophet Nuh who was given a glass of *Dun nun*, which is described in the Qur'ān, is the rage depicting the prophet Nuh impatient to face his people, as follows:

وَذَا النُّونِ إِذْ ذَهَبَ مُغَاضِبًا فَظَنَّ أَنْ لَنْ نَقْدِرَ عَلَيْهِ فَنَادَىٰ فِي الظُّلُمَاتِ أَنْ لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ إِنِّي كُنْتُ مِنَ الظَّالِمِينَ ۝

“ And (mention) Dhu'n-Nun, when he went off in anger and deemed that We had no power over him, but he cried out in the darkness, saying: There is no Allah save Thee. Be Thou Glorified! Lo! I have been a wrong-doer.” [Qs. Al-Anbiyā: 87]

Word *ḍa An-nun* Was a fish's companion, a title given to the prophet Yunus As. Hamka claimed that this title was given to him because the prophet Yunus was in the fish's belly for three days and three nights. This scripture also explains the anger of the prophet Yunus because his people turned away from the prophet Yunus's call to worship the god almighty.<sup>51</sup> The conduct of his people that did not heed the call of the prophet Yunus as to worship god caused the prophet Yunus As to leave in anger, and according to Hamka the prophet Nuh threatened that they would be overtaken with *azab* for three days, after Yunus's departure the people of ninawa were sure that *azab* must have fallen upon them and they realized that the prophet Yunus had not lied, So they went out into the desert with children and cattle animals as they humbled themselves and pleaded with god to forgive them, but the prophet Yunus As did not know that his own people had fought, so that god raised up a *azab* that would come upon them. This is also explained in the following word.

<sup>50</sup> Ahmad Musthofa al-Maraghi, *Terjemah Tafsir al-Maraghi*, Terj. Bahrūn Abu Bakar, page. 194

<sup>51</sup> Hamka, *Tafsir al-Azhar*, Jakarta:Gema Insaani Press, 2015, page. 77

فَلَوْلَا كَانَتْ قَرْيَةٌ آمَنَتْ فَنَفَعَهَا إِيمَانُهَا إِلَّا قَوْمَ يُونُسَ لَمَّا آمَنُوا كَشَفْنَا عَنْهُمْ غَدَابَ الْخَرِي فِي الْحَيَاةِ  
الدُّنْيَا وَمَتَّعْنَاهُمْ إِلَى حِينٍ

“If only there had been a community (of all those that were destroyed of old) that believed and profited by its belief as did the folk of Jonah! When they believed We drew off from them the torment of disgrace in the life of the world and gave them comfort for a while.” [ Qs. Yunus : 98]

Yunus’s departure left his people without divine permission first, this understanding is understood by the sentence *fazanna an-lan naqdira ‘alaihi* Meaning that Yunus thought that Allah had not narrowed it down from the account of Yunus the prophet above describes how when emotions of anger were not being controlled as they should have been, resulting in god’s wrath of his presence befell his people, as the prophet Yunus had been in the fish’s belly for three days and nights. Not only is anger a negative trait to be controlled but a positive emotion of contentment to be controlled and thus to stem from pride and pride.

Allah SWT has also admonished us not to indulge in excess, says god:

إِنَّ قَارُونَ كَانَ مِنْ قَوْمِ مُوسَى فَبَغَى عَلَيْهِمْ ۖ وَأَتَيْنَاهُ مِنَ الْكُنُوزِ مَا إِنَّ مَفَاتِحَهُ لَتَنُوءُ بِالْعُصْبَةِ أُولَى الْقُوَّةِ إِذْ قَالَ لَهُ قَوْمُهُ لَا تَفْرَحْ إِنَّ اللَّهَ لَا يُحِبُّ الْفَرِحِينَ

“Now Qarun was of Musa folk, but he oppressed them; and We gave him so much treasure that the stores thereof would verily have been a burden for a troop of mighty men. When his own folk said unto him: Exult not; lo! Allah loveth not the exultant.” [Qs. Al-Qasas: 76]

*La tafrāh* According to the Quraysh Shihab, it was a ban on gloating with such excess of joy that it led the perpetrator to be proud and feel the most treasure, this quality derived from the words *Bagā* and empathy for others as in Qarun’s account forgetting the Lord and his social duty, that Qarun’s joy of god’s favor made him proud by showing his wealth to others. The teaching of emotional control is vital, so god explains first the guidance of this initial control through his word, as follows:

مَا أَصَابَ مِنْ مُصِيبَةٍ فِي الْأَرْضِ وَلَا فِي أَنْفُسِكُمْ إِلَّا فِي كِتَابٍ مِّن قَبْلِ أَنْ نَبْرَأَهَا ۚ إِنَّ ذَلِكَ عَلَى اللَّهِ يَسِيرٌ

“Naught of disaster befallerth in the earth or in yourselves but it is in a Book before we bring it into being Lo! that is easy for Allah.” [ Qs. Al-Hadīd : 22]

In Al-Wajiz’s interpretation it is explained that every disaster that befalls the earth, such as earthquakes, floods, eruptions, and so are your own disasters, such as sickness, accidents and so are all written in a book called *Lauh Al-Mahfuz* before we bring it to pass.<sup>52</sup>

Belief in the above has had a significant impact on any problem that humans face, so his high belief in anything at all will be able to avoid it an unstable psychological state.

### C. Factor Affecting Emotional Intelligence

The passage through the life of human development is influenced considerably by two internal and external factors. Emotional intelligence theorist Daniel Goleman explained that there are several factors affecting emotional intelligence, among other things:

#### 1) Brain Factors

According to Goleman, the brain gives the amygdala a special place as an emotional watchman, one capable of brain factoring. The amygdala serves as a sort of emotional memory storehouse and so emotional meaning itself without the amygdala, it appears that he has lost all understanding of the feeling, as well as every ability to feel a feeling. To live without the amygdala is to live without any personal meaning at all.<sup>53</sup>

#### 2) Family Factors

Family life is the first school in learning emotions: learning how to feel and respond to feelings of oneself and thinking about those feelings. Especially parents play an important role in developing a child’s emotional intelligence. Goleman argued that the family environment is the first school to learn emotions.

<sup>52</sup> Team Lajnah Pentashih Al-Qur’an, *Al-Tafsir Al-Wajiz*, Jakarta: Lajnah Pentashih Mushaf al-Qur’an, 2016, page. 739

<sup>53</sup> Daniel Goleman, *Emotional Intelligence Kecerdasan Emosional Mengapa EI Lebih Penting daripada IQ*, Jakarta : PT Gramedia Pustaka Utama, page. 20

Quoted from Goleman's writing in his book that as geneticists observe conduct, genes alone cannot be conducted but there is a role to play in our environment. Especially what we experience and learn as we grow, determining how a temperament al will reveal itself as life unfolds.<sup>54</sup>

### 3) School Environment

Teachers play the most profound role in developing a child's potential through their leadership styles and teaching methods so that emotional intelligence develops to the fullest. Citing the opinion of Dr. David Hamburg in his book Daniel Goleman, he reveals that school is a container and an experience that can be both defining and far-reaching. A child's sense of self-worth depends greatly on his ability to succeed at school. A failed school student gives rise to a self-destructive attitude that can dim a life expectancy.

According to Hamburg among the important things in school learning the ability to postpone gratification, practice social responsibility properly, learn to maintain control of your emotions, and to have an optimistic outlook.<sup>55</sup>

## D. Prime Qualification in Emotional Intelligence

In the definitions set out by Salovey and Mayer and Daniel Goleman, it mentions some of the key skills to have concerning emotional intelligence. These abilities include the five major areas of emotional intelligence:

### 1). Self-Awareness (self-recognizing emotions)

Self-awareness (self-recognizing emotions) is the basis of emotional intelligence. The ability to monitor feelings from time to time is essential to psychological insight and self-awareness. A person who has emotional intelligence will attempt to recognize his emotions when they take hold of him. Through such self-awareness, a person can come to know and understand his or her emotions. But this self-awareness does not mean that a person is swept away in the emotional currents and therefore has complete control over the mood. Rather, self-awareness is a state in which one can perceive emotions in his mind as a result of problems faced for the next. A person who has greater confidence

---

<sup>54</sup> Daniel Goleman, *Emotional Intelligence Kecerdasan Emosional Mengapa EI Lebih Penting daripada IQ*, Jakarta : PT Gramedia Pustaka Utama, page. 316

<sup>55</sup> Daniel Goleman, *Emotional Intelligence Kecerdasan Emosional*, page. 387

and a good handle on his feelings can be compared to a good pilot for his life, for he or she has a higher sense of what they feel.

Emotional awareness begins with the harmonious flow of feeling within a person, then recognizing how these emotions shape his perception, mind, and actions. A superior to this faculty is ever conscious of his emotions and can often even recognize the presence of those emotions and feel it physically. She can articulate those feelings instead of corresponding social expression. Self-awareness is not mindfulness dissolved in emotions, reacting excessively, and exaggerating what is ingested. Self-awareness is more a neutral mode that maintains self-reflection even in the storm of emotions.<sup>56</sup>

## 2) Managing Emotions

Managing emotions is the individual's ability to handle feelings to be properly expressed or aligned, thus achieving a balance within the individual. To which one is said to control one's own emotions is to try to deaden or suppress the arousal of passion in the application of which emotion is so inexpressively unexpressed that one is deprived of complete control by the emotional currents.

Nevertheless, emotional control does not mean being overbearing, for excess self-control can bring harm both physical and mental. Those who deaden their feelings, especially strong negative feelings, cause a rise in the heart rate as well as a rise in blood pressure. Those who harbor emotions get a certain amount of damage. They may not have shown visible signs that they were hijacking emotions, but instead, they suffered internal destruction such as; Dizziness, irritability, excessive smoking and drinking, difficulty sleeping, and so forth. And they're at the same risk as those who can easily explode.<sup>57</sup>

Handling feelings to be appropriately expressed is a skill dependent on self-awareness. Emotions arise suddenly and quickly beyond our expectations. For example, angry emotions will become active and act quickly, as we expect, when subjected to emotional stimulation such as when deprived of our rights, ridiculed by others, or when we feel physically or psychologically hurt. In a situation like this one has a very limited amount of time to control such emotions.

---

<sup>56</sup> Daniel Goleman, *Emotional Intelligence Kecerdasan Emosional*, page. 61

<sup>57</sup> Daniel Goleman, *Kecerdasan Emosi; Untuk mencapai Puncak Prestasi*, Terj. Dari buku, *Working with Emotional Intelligence* by Alex Tri Kantjono Widodo, Jakarta: PT. Gramedia Pustaka Utama, 1999, Cet. 6, page. 129



The sooner he can identify and identify these emotions, the more likely he is to be able to control them, bring them into line, and the person will avoid overindulging them.

There are five main skills relating to self-regulation as expressed by Daniel Goleman: self-control, trustworthiness, prudence, adaptability, and innovation.

### 3) Self-Motivation

Achievement must be achieved by possessing the motivation within the individual, which means having the perseverance to refrain from contentment and to control impulses of the heart, as well as having the positive sense of motivation of aniconism, passion, optimism, and self-confidence.

In one of the definitions of emotional intelligence in advance, it has been mentioned that emotional intelligence is knowing how to reach from negative emotion to positive. In this regard, self-motivation is a key component of realizing that, by motivating negative emotions that are being felt. Through self-motivation, such negative emotions are directed toward good.

Emotions can be a tool for improving the feat of the cognitive mind in some ways. Among these is the cultivating of hope in that one. Hope, according to modern research, is more beneficial than a little entertainment during adversity. When one has hope, all indecision, discouragement, and grief experienced can be alleviated because all problems can be solved. All work that is accompanied by hope will be helped with a feeling of joy and enthusiasm to carry it out. And the person who has high hopes, according to finding Snyder, has certain characteristics, among which are being able to motivate himself, feeling resourceful enough to find a way to achieve that goal, and keeping it in check.<sup>58</sup> As for the self-motivating abilities expressed by Daniel Goleman, among other things: the drive of achievement, commitment, initiative, and optimism.<sup>59</sup>

### 4) Empathy

Empathy is the ability to recognize the emotions of others. Empathy is built on self-awareness, as we are open to our own emotions and as skillful as our

---

<sup>58</sup> Daniel Goleman, *Emotional Intelligence Kecerdasan Emosional Mengapa EI Lebih Penting daripada IQ*, Jakarta : PT Gramedia Pustaka Utama, cetakan.18, page. 120

<sup>59</sup> Daniel Goleman, *Emotional Intelligence Kecerdasan Emosional*, page. 127

reading of feelings. According to Daniel Goleman, one's ability to recognize another's feelings or care shows one's ability to empathize. An individual with more empathetic ability can pick up hidden social signals that signal whatever others need so that he is better able to accept other people's viewpoints, be sensitive to the feelings of others and be better able to listen to others.

One who is willing to read another's emotions must be empathetic. Empathy differs from sympathy. Sympathy is just about understanding a person's problems or treatment. More than that, it not only understands someone else's problem but also feels what that person is feeling. For example, an individual understands the trouble a friend faces when he or she is in danger, but he does not share his friend's feelings so that one is sympathetic. If the person feels empathy for his friend, then he comes to understand more than just the problem a friend faces but places himself in his friend's place to feel his feelings.

At the lowest level, it requires the ability to read the emotions of others, to a higher order, and it requires that we sense and respond to the needs or feelings of someone unexpressed in words. At its highest level, empathy is a reflection of the problems or needs underlying one's feelings.<sup>60</sup>

Rosenthal's study suggests that people who can read nonverbal signals are better able to read feelings and nonverbal signals are more capable of emotional adjustment, more popular, more social, and more sensitive.<sup>61</sup> Nowicki a psychologist, explained that children who are unable to read or express their emotions properly will constantly be frustrated. A person who can read the emotions of others also has a high self-awareness. Increasingly able to open up to his own emotions, to know and acknowledge his own, the individual can read the feelings of others.<sup>62</sup>

The empathy ability is essential to social life. Empathic people are better able to pick up hidden social signals that signal anything that others need or want. Without empathy, it can make it difficult for one to associate with and build close

---

<sup>60</sup> Daniel Goleman, *Kecerdasan Emosi; Untuk mencapai Puncak Prestasi*, Terj. Dari buku, *Working with Emotional Intelligence* by Alex Tri Kantjono Widodo, Jakarta: PT. Gramedia Pustaka Utama, 1999, Cet. 6, page. 215

<sup>61</sup> Daniel Goleman, *Emotional Intelligence Kecerdasan Emosional Mengapa EI Lebih Penting daripada IQ*, Jakarta: PT Gramedia Pustaka Utama, Cetakan.1, page. 133

<sup>62</sup> Daniel Goleman, *Emotional Intelligence Kecerdasan Emosional*, page. 169

friendships with others. But empathy or understanding of one's perspective is limited to figuring out why they feel that way doesn't mean we have to experience it. It is only when we have empathy that we can help more rationally and positively.

#### 5) Build Relationships with Others

Being able to build a relationship with others is a skill that promotes popularity, leadership, and interpersonal success. Communication skill is a basic ability in successful relationships. It is difficult for individuals to get what they want and it is difficult to understand the desires and desires of others.

Skill with others is social which promotes success in sesame association. His lack of this ability will lead to incompetence in the social world or a repeated interpersonal catastrophe. Lacking these skills, those with the best brains can fail in developing their relationship. For their appearance is haughty, offensive, or callous. These social skills enable people to form relationships, stir and inspire others, cultivate closeness, reassure and influence, to make others feel comfortable.<sup>63</sup>

These great people with relationship skills will succeed in any way. A successful social worker who could communicate with the lancer with others. These people are popular in their environment and make wonderful friends by their ability to communicate. The association, kindness, respect, and approval of others can be a positive guide to how students can cultivate relationships with others. The extent to which a student's personality develops is seen in the number of interpersonal relationships that he or she engages in.

---

<sup>63</sup> Daniel Goleman, *Kecerdasan Emosional*, Terj dari Emotinal Intellegence by T. Hermaya, Jakarta: PT Gramedia Pustaka Utama, 2007, Cet. 7, page. 158-159

## CHAPTER III

### INTERPRET THE STORY OF MARYAM FAMILY

#### A. The Description of Maryam Family in the Qur'ān

##### 1. The Imran Family

One of the stories in the Qur'ān that we can make an example of is the story of Maryam, the mother of Isa As, from the family of Imran, a descendant of the prophet Dawud. The story is clearly explained by god in the Qur'ān, even god in particular the family name Imran becomes one of the names of 114 surah in the Qur'ān.

Ali- Imrān is the only surah in the Qur'ān named after the family. The word *Ali* in Arabic means family. The reason for naming Ali-Imrān is the reason in it will be mentioned priorities of the 'Imran family, which is 'Imran bin Matan, Maryam's father, and his wife, Hannah, as well as his sister who is the wife of the Prophet Zakariya. Which, The Prophet Zakariya, his uncle is the one who will be the *kafil* (answer), Maryam, because her biological father died while she was still in the womb.<sup>64</sup>

This review of the Imran family story begins in the 33 verse of Surah Ali Imrān:

إِنَّ اللَّهَ اصْطَفَىٰ آدَمَ وَنُوحًا وَآلَ إِبْرَاهِيمَ وَآلَ عِمْرَانَ عَلَى الْعَالَمِينَ ۝

“Lo! Allah preferred Adam and Noah and the Family of Abraham and the Family of 'Imran above (all His) creatures.” ( Qs. Ali-'Imrān : 33)

ذُرِّيَّةً بَعْضُهَا مِنْ بَعْضٍ وَاللَّهُ سَمِيعٌ عَلِيمٌ

“They were descendants one of another. Allah is Hearer, Knower.” ( Qs. Ali-'Imrān : 34)

Imam Al-Razi explained the meaning of this *ishthafa'*. That is, Allah SWT has purified and cleansed Adam, Nuh, and the family of Ibrahim and 'Imran from reprehensible behavior and adorned themselves with commendable morals.<sup>65</sup>

---

<sup>64</sup> Ibnu Asyur, *al-Tahrir wa al-Tanwir*, juz 2, page 143

<sup>65</sup> Ibnu Katsir, *Al-Tafsir al-Kabir*, juz 4, page 21

Muhammad bin Ishaq submits, ‘Imran referred to in Ali-‘Imran’s surah is ‘Imran bin Basyim bin Amun bin Misya bin Hizqiya bin Ahriq bin Mautsim bin Azaziya bin Amshiya bin Yawusy bin Ahrihu bin Yazim bin Yahfasyat bin Isya bin Ayan bin Rahba’am bin Dawud AS. <sup>66</sup>

Abu Qasim bin Asakir said, Maryam binti ‘Imran bin Matsan bin Azar bin Al-Yud bin Akhnaz bin Shaduq bin Iyazuz bin Al-Yaqim bin Aibud bin Zaryabil bin Syatal bin Yauhina bin Barsya bin Amun bin Misya bin Hizqiya bin Ahaz bin Mautsa bin Izriya bin Yauram bin Yusyafat bin Isya bin Iba bin Rahba’am bin Sulaiman bin Dawud As. In it is a difference from what Muhammad bin Ishaq put forward. <sup>67</sup>

But there is no difference in opinion that Maryam came from the genealogy of Dawud As whose father was ‘Imran while her mother was Hannah binti Faqudz bin Qabil who was one of the most devout worshippers. The ‘Imran family is a family that obeys Allah SWT and is the most honored family by Allah SWT among its people, Bani Israil. This glory is one of them is reflected, that his name is enshrined by Allah SWT in the Qur’ān under the name Ali-‘Imrān.

Dozens of prophets and apostles were sent and came from Bani Israel. Then came the descendants of Bani Israil the Imran family. In the Qur’ān, there are two Imrans, but they are about 1,800 years away. The first Imran was the father of Musa, the second Imran was the father of Maryam, and Maryam was the mother of Isa As. <sup>68</sup>

Moreover, there is a priority in this family. Priorities that are not found in other families. Priorities that should be set as an example. The priority that makes their story engraved immortal in the Qur’ān. This family received many “Gifts” from Allah SWT. Incredible award. This is a sign of Allah SWT love for His servants who strive to draw closer to Him.

Imran was the most devout man of worship in the Israeli House of Israel at the time. And so did his wife Hannah, who was a very devout woman in the

---

<sup>66</sup> Ibnu Katsir, *Kisah Para Nabi*, Terj. M. Abdul Ghoffar, Jakarta: Pustaka Azzam, 2013, Cet. 16, page. 615

<sup>67</sup> Ibnu Katsir, *Kisah Para Nabi*, page 615

<sup>68</sup> Abdul Malik Karim Amrullah, *Tafsir al-Azhar*, Jakarta: Yayasan Nurul islam, 1966, juz 1, page. 152-153.

worship of almighty god. What fine examples for us to imitate, both in his day and in the present. They were faithful servants who had always devoted themselves to Baitul Maqdis, Palestine. Baitul Maqdis was the holiest place of the Israelis and was the early *ummah* of Islam before god SWT ordered the prophet (peace and blessings be upon him) to turn the *Qibla* into the *Kāba* in the place of Al-Haram or Makkah.

Hannah did several attempts to have children. But the work was fruitless. Until her hair turned white and had reached menopause. It's not coming back. The hope of getting pregnant is getting thinner. The hope of holding a baby is dead. Hannah's been busy with worship and that's been his concern. He dreamt and fancied every day and night. However, he did not speak openly. So one day, he sat in his garden, under an olive tree and the sun was about to sink. An olive fell and struck his foot, turning his face upon the bough of the tree and seeing a bird in front of the nest, he stuck out his food-filled beak to the beaks of his children. Each little one receives a meal from her mother's mouth, and Hannah looks elated and is seen shaking her body to the right and the left in excitement.<sup>69</sup>

Muhammad bin Ishaq said: "Hannah is a woman who has never been pregnant. One day she saw a bird feed her young, so she too wanted a child. Then he prayed to god to give him a child, and Allah answered his prayer. Once he was truly pregnant, he promise to Allah SWT was promoted to a sincere religious and devout child in the Baitul Maqdis." <sup>70</sup>

As a result of a vow, Hannah and her husband Imran believed they would never have children. One day, Hannah prayed and pleaded with God freely and with humility to be given the light of the eye, and promise to Allah that his offspring would be reverent in the house of god SWT (Baitul Maqdis). Hannah promise to Allah SWT in Qs. Ali-'Imrān verses 35:

إِذْ قَالَتِ امْرَأَتُ عِمْرَانَ رَبِّ إِنِّي نَذَرْتُ لَكَ مَا فِي بَطْنِي مُحَرَّرًا فَتَقَبَّلْ مِنِّي ۖ إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ

---

<sup>69</sup> Abdurrahman Umairah, *Rijal wa nisa' anzala Allahu fiihim qur'an* (Wanita- wanita dalam al-Qur'an), Terj. Imam Awaluddin, Jakarta: Pustaka al-Kautsar, 2009, page. 274

<sup>70</sup> Shafiyyurrahman al-Mubarakfuri, *Al-Mishbaahul Muniir fii Tahdziib Tafsiir Ibni Katsiir : Shahih Tafsir Ibnu Katsir*, Terj. Abu Ihsan al-Atsari, Jakarta: Pustaka al-Kautsar, 2013, Jilid II, page. 153

“(Remember) when the wife of ‘Imran said: My Lord! I have vowed unto Thee that which is in my belly as a consecrated (offering). Accept it from me. Lo! Thou, only Thou, art the Hearer, the Knower!” ( Qs. Ali-‘Imrān : 35)

Sometime later, because of Hannah’s persistence, patience, perseverance, and solemnity of worship and petitioning god almighty, Hannah began menstruating. Her husband joined her until finally they were given the glad tidings that god would bless them with a child.

## 2. Hannah’s Pregnancy and Maryam’s Birth

Maryam was born in the town of Nasirah, Nazareth. He comes from a very noble family who has been chosen by god for their eminence and obedience to the Qur’ān . His father’s Imran bin Yashum and his mother’s name is Hanna binti Faqud bin Qatil. According to Wahbah Az-Zuhaili, Hanna was a barren, tearful solehah woman until she supplicated god and her request was granted. The two parents of Maryam are descendants of the prophet Dawud As and of the prophet Sulaiman As.

Imran is very well known in the great communities of the great people of Israel and including their revered clerics as explained in the Qur’ān (Ali-‘Imrān : 33) “ in fact god has chosen Adam, Nuh, the Ibrahim and the ‘Imran family above all people (in their own time).”

While Maryam's mother was known as shalehah's woman, both were long childless (aqir) but they were patient and remained faithful, and Imran’s wife was eager to have shalehah children like herself, and also like the other shalehah women.

إِذْ قَالَتْ امْرَأَتُ عِمْرَانَ رَبِّ إِنِّي نَذَرْتُ لَكَ مَا فِي بَطْنِي مُحَرَّرًا فَتَقَبَّلْ مِنِّي ۖ إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ

“(Remember) when the wife of ‘Imran said: My Lord! I have vowed unto Thee that which is in my belly as a consecrated (offering). Accept it from me. Lo! Thou, only Thou, art the Hearer, the Knower!.” (Qs. Ali-Imran : 35)

فَلَمَّا وَضَعَتْهَا قَالَتْ رَبِّ إِنِّي وَضَعْتُهَا أُنْثَىٰ وَاللَّهُ أَعْلَمُ بِمَا وَضَعْتَ وَلَئِنَّ الذَّكَرَ كَأَلْأُنْثَىٰ ۖ وَإِنِّي سَمَّيْتُهَا مَرْيَمَ وَإِنِّي أُعِيذُهَا بِكَ وَذُرِّيَّتَهَا مِنَ الشَّيْطَانِ الرَّجِيمِ

“And when she was delivered she said: My Lord! Lo! I am delivered of a female – Allah knew best of what she was delivered – the male is not as

the female; and lo! I have named her Mary, and lo! I crave Thy protection for her and for her offspring from Satan the outcast.” ( Qs. Ali-Imran : 36)

Climb up when Hannah was under the tree and saw some birds that fed her young (farch), it was moved to pray to god to give her a son. Hanna said to her husband, “as god has blessed me with a child, saying to her husband”, as God has blessed me with a child, and god gives me a muharra (son). Imran asked Hannah, “How is it that she lets you be a girl?”, what are you going to do? Hannah replied, “rabbī, innī nazartu laka mā fī baṭni muharrarān fataqobbal minnī.” According to Al-Hazin’s “muharrarān” is freedom, purity, and only worship to god and serve a maqdis baitul that is not occupied with the affairs of the world. Whereas one of the middle interpreters famous for his expertise in the story was Ibn Katsir, who interpreted the word “muharrarān” as a child who devoted all his time to worship and served in Baitul Maqdis. And Hannah’s tune, it was the desire that her child would become a gilded child of the faithful and the Baitul Maqdis, and free from the grasp of the world (only in the mundane).

In his interpretation Al-Munir is related, in fact in his promise he was promise to Allah, he was unaware of a fetus contained for a male or female gender. She hoped the fetus she would give birth to was the male she would deliver to Baitul Maqdis because the male was more right to do the task she nadzoned. Turns out the child she gave birth to was a girl. While girls were different from boys where women were on the moon and gave birth therefore were inappropriate for women to do the duty as well as in strength, tenacity and fortitude in worship and in the Al-Aqsha mosque.

Sayyid Quthb says in her interpretation, Hannah was expecting a boy out of the community that serving in Baitul Maqdis should be a boy to worship in the mihrab and live a single life, so she turned to her god in a disappointed tone. She conveyed what she had received, as if she were apologizing for giving birth to a daughter whose duties were not the same as that of a man. She also said in her prayer that she had named her child Maryam and had asked for protection for Maryam and her children from shaitan’s cursed temptations.

The Qur’ān also describes Hannah’s condition (the mother of Maryam) when giving birth to her child, she is sad, confused, and anxious, and she is giving herself up and constantly praying to the almighty god because bearing children is



not in the way that the boy originally wanted them to be. “And so, when Imran's wife gave birth to her, he said: And god knows better what she gives birth to, And boys aren't like girls.” Here, how a mother who experiences a struggle, between ideals and realities is not compatible, but Hannah is not disappointed, she shares everything with those who created herself and those born from her, for the only good servant path is when only god is in the sentence of her life. And Hannah is grateful for being given her best by God by the bringing forth of a woman in her life, Maryam, though not of her original desire, to be blessed with a son, but as an obedient and faithful servant of god, she accepts goodness in every gift because god's gift is the best.

The child Hanna has been born is given the name Maryam as in the Qur'ān, I have named her Maryam, and I ask you to protect her and her children against the cursed devils “and as a nadzar from which she has spoken, to pin the name Maryam” as a hope that her child will be like the women of the previous class of shalihah (good) to be an obedient servant of Allah. The solving of the name “Maryam” according to the cleric tafseer was an obedient servant (abidah), a servant (Khadijah), preventing from sin (Al-mumtaniah Al-Asiyah), servant of god (Amatullah), high (Samiyah).

The naming of the time was given by the parents of the male (father), but in the above verse, the name of his mother (Hannah), in contrast with the custom at the time, indicated that his father (Imran) was dead when Hannah conceived and the binding of Maryam's name so as not to be disturbed by the devil, since everyone born came to the devil to scold and torment her, except Maryam and Isa. Here lies the distinction of Maryam and Isa which has been guarded by god from the birth of Shaitan.

The name Maryam given to her by her mother is derived from Aramia which means a worshipful person. As in the Syrian language, Maryam means one who serves. Maryam is the only woman whose name is named in the Qur'ān, which is the 19th surah of Maryam. His name is mentioned in the Qur'ān 34 times. It indicates that Maryam was a very special and perfect woman in the sight of Allah.

Maryam binti Imran was born in the kinds of authority God gave her, her life was only meant for the creator. As his mother would wish. Maryam had been orphaned from the womb, having been abandoned by her father. Living in

solitude, without a husband, Hanna became a single parent to her baby branch. He always offered a prayer, that life would be given in devotion only to him. Hanna's husband, Imran. In his lifetime he was a highly respected, well-mannered, and lofty religious figure. When Maryam was born, many people were scrambling for her, but then the upbringing was left to Zakariya.

### 3. Education and Parenting of Maryam in the Prophet Zakaria As

a) Qs. Ali-Imrān : 37

فَتَقَبَّلَهَا رَبُّهَا بِقَبُولٍ حَسَنٍ وَأَنْبَتَهَا نَبَاتًا حَسَنًا وَكَفَّلَهَا زَكَرِيَّا ۖ كُلَّمَا دَخَلَ عَلَيْهَا الْمِحْرَابَ وَجَدَ عِنْدَهَا رِزْقًا ۚ قَالَ يَمْرِئُ أُنَىٰ لَكَ هَذَا ۖ قَالَتْ هُوَ مِنْ عِنْدِ اللَّهِ ۚ إِنَّ اللَّهَ يَرْزُقُ مَنْ يَشَاءُ بِغَيْرِ حِسَابٍ

“And her Lord accepted her with full acceptance and vouchsafed to her a goodly growth; and made Zakaria her guardian. Whenever Zacharia went into the sanctuary where she was, he found that she had food. He said: O Maryam! Whence cometh unto thee this (food)? She answered: It is from Allah. Allah giveth without stint to whom He will.”

b) Qs. Ali-Imrān : 44

ذَٰلِكَ مِنْ أَنْبَاءِ الْغَيْبِ نُوحِيهِ إِلَيْكَ ۚ وَمَا كُنْتَ لَدَيْهِمْ إِذْ يُلْقُونَ أَقْلَامَهُمْ أَيُّهُمْ يَكْفُلُ مَرْيَمَ وَمَا كُنْتَ لَدَيْهِمْ إِذْ يَخْتَصِمُونَ

“This is of the tidings of things hidden. We reveal it unto thee (Muhammad). Thou wast not present with them when they threw their pens (to know) which of them should be the guardian of Maryam, nor wast thou present with them when they quarrelled (thereupon).”

c) Qs. Maryam: 16-17

وَاذْكُرْ فِي الْكِتَابِ مَرْيَمَ إِذِ انْتَبَذَتْ مِنْ أَهْلِهَا مَكَانًا شَرْفِيًّا ۖ فَاتَّخَذَتْ مِنْ دُونِهِمْ حِجَابًا فَأَرْسَلْنَا إِلَيْهَا رُوحَنَا فَتَمَثَّلَ لَهَا بَشَرًا سَوِيًّا

“(16) And make mention of Maryam in the Scripture, when she had withdrawn from her people to a chamber looking East, (17) And had chosen seclusion from them. Then We sent unto her Our Spirit and it assumed for her the likeness of a perfect man.”

d) Qs. Maryam: 20

قَالَتْ أَنَّى يَكُونُ لِي غُلَامٌ وَلَمْ يَمَسِّنِي بَشَرٌ وَلَمْ أَكُ بَغِيًّا

“She said: How can I have a son when no mortal hath touched me, neither have I been unchaste?”

The parenting rights of Maryam of that time were fought over so that a drawing was drawn to determine the right to this woman. Even though the prophet Zakariya had the best right to care for Maryam, he still accepted the decision based on the draw, since the decision together came first over personal desires.

The process of drawing is by throwing their pens into the pond. This pen was not just a pen, because it was the pen which was used to write Revelations at the time. Then, a young man, at random, of course, was instructed by the prophet Zakariya to pick up one of the pens in the pool. The pen that the young man had taken proved to be belonging to the prophet Zakariya.

The lottery results did not satisfy the worshipers, so they agreed to do a second drawing. The prophet Zakariya simply accepted that decision. “This time let the stream of the Ardan river, whose pen floats first, be he who has the right”, said the congregation. Then the second toss is done. And again, the prophet Zakariya’s pen floated first.

There is more to it than meets the agreement for a final draw. The current rate is versus the other than the one that didn’t float. he was the one who deserved Maryam. At first glance, we might well guess that the prophet Zakariya would not win, for at the previous drawing of his floating pen. The prophet Zakariya continued to accept the outcome of that decision. He wasn’t angry because the worshippers didn’t want to receive two draw cards earlier. And so the third lottery goes the outcome of his decision remains. but it is Allah swt It is true that the prophet Zakariya raised little Maryam.

Little Maryam grew up in the neighborhood of the Al-Muqaddas Mosque. God almighty. It alone guards and feeds Maryam with good growth (Nabātan ḥasanā). In his word,

وَأَنبَتَهَا نَبَاتًا حَسَنًا

“And her Lord accepted her with full acceptance and vouchsafed to her a goodly growth...” (Qs. Ali-Imrān : 37)

Al-Razi interpreted this passage with the ramming of Ibn Al-Anbari’s information. He felt that the purpose of good growth here was at times connected to the world or religion. The precursive mufassir says: “he (Maryam) that day had the same physical growth as the other children born that same year”. As for the Mufaseer holding on to the second option says that maryam has an above-average growth of spiritual intelligence, her virtue, ‘iffah and her obedience.

The clock is ticking. After Maryam had suckled for two years, she was then left alone in a special room known as mihrab Maryam. According to the Quraysh Shihab, mihrab this was a chamber used to fight lust and evil. In the room Maryam is said to have performed her rites and the prophet Zakariya made complete the measure of Maryam’s condition in Allah’s hands.

From the information of the Imam Al Rabbi’s priest, Ibn Jarir said that no one else was allowed to enter the mihrab maryam except for the prophet Zakariya. Mihrab is very exclusive. Said Ibn Jarir, “and when the prophet Zakariya finished visiting from there, the mihrab was locked with seven doors.”

That’s where Maryam focused on prayer, Khadam (muharrar) only occupied himself by worshipping the almighty Allah. No longer bound to world affairs, not even a khadam would Maryam. That is the reason why this room is called a Mihrab, which has the same root word as ḥaraba which means to fight. For there, it was as though a servant were there waging war against Shaitan, and he made it a place of war.

In the days of uzlah, Maryam's degree was drawing near to Allah almighty. There was much karamah that god gave to his handmaidens. One such piece of karamah is enshrined in his word,

فَتَقَبَّلَهَا رَبُّهَا بِقَبُولٍ حَسَنٍ وَأَنْبَتَهَا نَبَاتًا حَسَنًا وَكَفَّلَهَا زَكَرِيَّا ۖ كُلَّمَا دَخَلَ عَلَيْهَا زَكَرِيَّا الْمِحْرَابَ وَجَدَ عِنْدَهَا رِزْقًا ۖ قَالَ يَمْرِئُ أُنَىٰ لَكَ هَذَا ۖ قَالَتْ هُوَ مِنْ عِنْدِ اللَّهِ ۖ إِنَّ اللَّهَ يَرْزُقُ مَنْ يَشَاءُ بِغَيْرِ حِسَابٍ

“And her Lord accepted her with full acceptance and vouchsafed to her a goodly growth; and made Zakaria her guardian. Whenever Zacharia went into the sanctuary where she was, he found that she had food. He said: O

Maryam! Whence cometh unto thee this (food)? She answered: It is from Allah. Allah giveth without stint to whom He will.” ( Qs. Ali-Imran : 37)

Priest Abi Hayyan gives a description of Mujahad and Al-Dlahak: “Zakariya found winter fruit in summer, and summer fruit when it was winter.” Qotadah and Al-Sadi priests say the same. However, by reference to the words of the Imam Al-Hasan, the verse would refer, not to the fruit of the world, but to the fruit of heaven given by Allah SWT.

The prophet Zakariya observed this oddity. This unusual event (Khariq Al ‘Adat) violates a common natural law (sunnatullah). And only god has power over it. Allah almighty For the karamah he gave to Maryam has made himself (tajalli) over there. Recognizing this the prophet Zakariyya and then prayed in mihrab Maryam (Qs. Ali-‘Imrān : 38). He pleaded with the almighty Allah. To be blessed with a child, for he had long coveted it down to his old age, as well as on account of his wife Iisya being barren. The reason he prayed there was because of the “unusual circumstances” that Maryam had obtained. Of course, Allah is most likely. Granted her wish there which seemed unlikely to have a child of the old age, same khariq al-adat.

#### 4. Maryam’s Preference from Other Women

Maryam is an example of the woman *Salehah* who was born in a righteous family environment as well. The family is enshrined in the Qur’ān through ali Imran's letter, and maryam herself was immortalized by god in the letter of Maryam. Her resolve and obedience to god have made her a paragon for women in general.<sup>71</sup> In the book *Al-Mu’jam Al-Mufahras li Al-Fazh Al-Qur’ān Al-Karīm* by Muhammad bin Abdul Baqi’, it says that in the Qur’ān the word Maryam has been mentioned 32 times in 11 letters.<sup>72</sup>

a) Qs. Ali-Imrān Ayat 42-44

وَإِذْ قَالَتِ الْمَلَائِكَةُ يَا مَرْيَمُ إِنَّ اللَّهَ اصْطَفَاكِ وَطَهَّرَكِ وَاصْطَفَاكِ عَلَى نِسَاءِ الْعَالَمِينَ

---

<sup>71</sup> Dr. Zaitunah Subhan, *Al-Qur’an dan Perempuan Menuju Kesetaraan Gender dalam Penafsiran*, Jakarta: Prenamedia Group, 2018, page. 427

<sup>72</sup> Muhammad Fuad bin Abdul Baqi’, *Mu’jam al-Mufahras li al- Fadzh al Qur’an al Karim*, Kairo: Dar Al Hadis, 1996, page. 762 -763.

“And when the angels said: O Maryam! Lo! Allah hath chosen thee and made thee pure, and hath preferred thee above (all) the women of creation.” [Qs. Maryam: 42]

يَا مَرْيَمُ اقْنُتِي لِرَبِّكِ وَاسْجُدِي وَارْكَعِي مَعَ الرَّاكِعِينَ

“O Maryam! Be obedient to thy Lord, prostrate thyself and bow with those who bow (in worship).” [Qs. Maryam : 43]

ذَٰلِكَ مِنْ أَنْبَاءِ الْغَيْبِ نُوحِيهِ إِلَيْكَ وَمَا كُنْتَ لَدَيْهِمْ إِذْ يُلْقُونَ أَقْلَامَهُمْ أَيُّهُمْ يَكْفُلُ مَرْيَمَ وَمَا كُنْتَ

لَدَيْهِمْ إِذْ يَخْتَصِمُونَ

“This is of the tidings of things hidden. We reveal it unto thee (Muhammad). Thou wast not present with them when they threw their pens (to know) which of them should be the guardian of Mary, nor wast thou present with them when they quarrelled (thereupon).” [Qs. Maryam : 44]

b) Qs. At-Tahrīm ayat 12

وَمَرْيَمَ ابْنَتَ عِمْرَانَ الَّتِي أَحْصَيْنَا فَرْجَهَا فَنَنْفَخُنَا فِيهِ مِنْ رُوحِنَا وَصَدَقَتْ بِكَلِمَاتِ رَبِّهَا وَكُنْتِ مِنَ الْقَائِمِينَ

“And Mary, daughter of ‘Imran, whose body was chaste, therefor We breathed therein something of Our Spirit. And she put faith in the words of her Lord and His scriptures, and was of the obedient.” [Qs. At-Tahrīm:12]

Maryam is the chosen woman of Allah Swt. Allah Choosing her to be a noblewoman among all the women ever. The glory can be known through the verses of the Qur’ān and the following hadiths: Qs Ali-‘Imrān verses 42. According to Ibn Katsir, Qs. Ali-‘Imrān verse 42 is the preaching of Allah SWT to Maryam through the mediator of the Angel Gabriel. Allah Swt. has chosen Maryam among all women because of her abundant worship, *Zuhudan*, glory and purity from sin and demonic whispers.<sup>73</sup> In addition, there is the glory of Maryam which Allah SWT enshrines in the following verses: Qs. Al-Tahrīm verses 10-12.

In the above series of verses, Allah almighty. Giving parables for the gentiles and the faithful. The 10th verse refers to Gentiles. The parable is the wife of the prophet Nuh As. And the wife of the prophet Lut As. The two disobey their

<sup>73</sup> Ibnu Katsir, *Tafsir Ibnu Katsir*, jilid 2, cet. 1, terj. M Abdul Ghoffar, Bogor: Pustaka Imam Asy-Syafi’i, 2001, page 46.

husband so that God is sw. Put it into hell. Then in the 11th and 12th verses, the parable is addressed to Fir'aun wife and Maryam binti 'Imrān. Because of his second obedience to God almighty. God wakes them up home in heaven.<sup>74</sup>

Yet it is said that Maryam binti Imrān's position was higher than that of Fir'aun wife so that god does not mention it in one direct, singular verse. While mentioning the wives of the prophet Nuh and the prophet Luth, God referred to the two of them in one direct verse.<sup>75</sup>

In addition to the above scriptures, there are the prophet *hadist's*. Speaking of the glory of maryam, the *hadist's* is:

- a) Maryam is the best of women, as narrated by Imam Al-Bukhari in the Book of Ahadis Al-Anbiya' (60) Chapter *Wa Iẓqālat Al-Malāikatu yā Maryamu Inna Allahastafāki...* Qs. Ali-'Imrān :42-45) follows:

حَدَّثَنِي أَحْمَدُ ابْنُ رَجَاءٍ، حَدَّثَنَا التَّضَمُّرُ، عَنْ هِشَامٍ قَالَ : أَخْبَرَنِي أَبِي، قَالَ : سَمِعْتُ عَبْدَ اللَّهِ ابْنَ جَعْفَرٍ،

قَالَ: عَلِيًّا يَقُولُ : سَمِعْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ : خَيْرُ نَسْتَهَا مَرْيَمُ ابْنَةُ عِمْرَانَ وَخَيْرُ نَسْتَهَا

خَدِيجَةُ ( رَوَاهُ الْبُخَارِيُّ )

“Ahmad bin Abī Raja’ told me, Al-Nadr has told us, from Hisyām he said, My father has preached to me, he said, I heard ‘Abdullāh bin Ja’far, he said Alī said, I heard the Prophet SAW. said: “The best woman of her time was Maryam binti ‘Imrān, and the best woman of her time was Khadījah.” (HR. Bukhārī no. 3432)<sup>76</sup>

- b) Maryam includes the perfect woman narrated in the Hadith of Imam Al-Bukhri Kitab Ahadis al-Anbiya' (60) Bab Qauluhu Ta'ala: *Wa Iẓqālat Al-Malāikatu yā Maryamu Inna Allaha Yubasysyirukī...* (Qs. Ali-Imrān/3:45-47) (46)

حَدَّثَنَا إِدْرَسُ بْنُ أَبِي مُؤَيْتٍ، حَدَّثَنَا شُعْبَةُ، عَنْ عُمَرَ بْنِ مَرْثَدَةَ، قَالَ: سَمِعْتُ مَرْثَدَةَ الْهَمْدَانِيَّ يَحَدِّثُ عَنْ أَبِي مُوسَى الْأَشْعَرِيِّ

رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : فَضْلُ عَائِشَةَ عَلَى النِّسَاءِ كَفَضْلِ الثَّرِيدِ عَلَى سَائِرِ

الطَّعَامِ، كَمَلُ مِنَ الرِّجَالِ كَثِيرٍ، وَلَمْ يَكْمَلْ مِنَ النِّسَاءِ : إِلَّا مَرْيَمُ بِنْتُ عِمْرَانَ، وَاسِيَةُ امْرَأَةِ فِرْعَوْنَ

<sup>74</sup> M. Quraish Shihab, *Tafsir Al-Mishbah: Pesan, Kesan dan Keserasian al-Qur'an*, vol. 14, cet. v (Jakarta: Lentera Hati, 2002), page 339.

<sup>75</sup> Ayatullah Jawadi Amuli, *Keindahan & Keagungan Perempuan, Perspektif Studi Perempuan Dalam Kajian Al-Qur'an, Filasafat dan Irfan*, Jakarta: Sadra Press, 2011, page 150

<sup>76</sup> Abū ‘Abdullah Muḥammad bin Isma’il bin Ibrahim bin Al-Mugirah bin Bardizbah Al-Bukhārī Al-Ju’fī, *Sahih Al-Bukhari*, juz 2, Kairo: Dār al-Hadīs, 2004, page 446.

( رواه البخارى )

“Ādam had told us, shu 'bah had told us, from 'amr bin murrah, he said: I heard murrah al-hamd ān, delivered to me from ab ī m ī 'ar ū ra he said: the prophet saw. It says: "the accretiveness of 'Āsiyah to other women, as the emphasis of aš-Šarīd, compared to other foods, perfect men are many, and there is no perfect woman except maryam binti' imr ān and Āsiyah the wife of fir 'aūn.” (HR. Bukhari no. 3433)<sup>77</sup>

A similar *dalil* is also found in the narration of Imam Al-Tirmidzi in the Book of Manaqib (46) chapter Min Fadli Khadijah Ra. (62)

حدثنا أبو بكر بن زنجويه، حدثنا عبد الرزاق، أخبرنا معمر عن قتادة، عن أنس أن النبي صلى الله عليه

وسلم قال : حسبك من نساء العالمين، مريم ابنة عمران وحديجة بنت خويلد وفاطمة بنت محمد، واسية

امرأة فرعون ( رواه الترمذي )

“Abū Bakar bin Zanjuwaih told us, 'Abdurrazzāq has told us, Ma'mar has preached to us, from Qatadah, from Anas for the Prophet PBUH. said: Enough for you from the women of the world; Maryam binti 'Imran, Khadijah binti Khuwailid, Faṭimah binti Muḥammad, and asiyah wife Fir'aun.” (HR. Tirmīzī no. 3878)<sup>78</sup>

- c) Maryam was one of the most prominent women as a resident of heaven. This is as stated in Musnad Ahmad Kitab Musnad 'Abdullah bin 'Abbas bin 'Abdul Mutallib (24)

حدثنا عبد الله، حدثنا أبي، حدثنا يونس، حدثنا داود بن أبي الفراد، عن علباء، عن عكرمة، عن ابن

عباس قال: خط رسول الله صلعم في الأرض أربعة خطوط، قال تدرون ما هذا؟ فقالوا: الله ورسوله

أعلم، فقال: رسول الله صلى الله عليه وسلم : أفضل نساء أهل الجنة حديجة بنت خويلد وفاطمة بنت

محمد واسية بنت مزاحم امرأة فرعون ومريم ابنة عمران رضي الله عنهم ( رواه أحمد )

“ Abdullah has told us, my father has told me, yunuss has told me, dawud bin abi al-furad has told us, from' ilba', from 'ikrimah, from ibn' abbas, he says: messenger of god. Writing four lines on the ground, he then said: "do you know what this is? Friends reply: “god and his apostles know better.” Then the messenger of god. Says: “the most important women as inhabitants of heaven are Khadija binti Khuwailid, Fatimah binti Muhammad, Asiyah binti

<sup>77</sup> Abū ‘Abdullāh Muḥammad bin Bardizbah Al-Bukhārī, *Sahih al-Bukhari*, page 446.

<sup>78</sup> Al-Tirmidzi, *Al-Jāmi’ Al-sahīh Wahuwa Sunan Al-Tirmidzī*, juz 5, Kairo: Dār al Hadiṣ, 2005, page 515.



Muzahim the wife of Fir'aun and Maryam binti 'Imran *radiyallahu' anhum.*" (HR. Ahmad. Number 2668)<sup>79</sup>

Although the Qur'ān declares that Maryam has received revelation, scholars do not and claim him as a prophet. They contend for a revelation that Mary received in the majority states that the revelation received in Maryam is in the sense of inspiration rather than prophetic.<sup>80</sup> Among scholars who argued that Maryam belonged to the female category *Shiddiqah* was Al-Razi. Though he acknowledged that Maryam had received a revelation of the Lord's messages and commandments, in his mind, the revelation received was an inspiration rather than a prophetic revelation. Based on the text the Lord sent forth only the male class (*Rijal*) prophets, then Al-Razi acknowledged Maryam as *shiddiqah* and *waliyullah*, who had been exaggerated over other women.<sup>81</sup>

Ibn Katsir in his interpretation seems ambiguous about Maryam's status. She accepted the possibility that Maryam would be regarded as a female prophet but refused to express her disapproval openly with what was viewed as the prevailing opinion. On the one hand, he acknowledged that Maryam was exaggerated over all the women of his day but on the other hand, based on the verse that God had not sent apostles except men, he was forced to declare that Maryam was not a female prophet, but a *shiddiqah* because no other statement of the Qur'ān contradicted this title.<sup>82</sup>

While Maryam's guardian was Al-Qusyairi, one of the *Sufi*. He considered Maryam to be one of the guardians (a person trusted by the Lord in righteousness, thanking him for his protection from opposition and disobedience, and therefore his priesthood remained constant). Al-Qusyairi mentions two guardian aspects: *first*, the guardians were categorically not shielded from sin, which implies that in his classifications of Maryam as *waliyyah*, he neglected the *sahih* gift which indicates that maryam and her son were not touched by shaitan. and *second*, that a guardian should experience fear when a miracle involving him.

---

<sup>79</sup> Ahmad, *Al-Musnad Li Al-Imām Ahmad bin Hambal*, juz 1, Dār al-Fikr, 1994, page 628

<sup>80</sup> Salamah Noorhidayati, Menguak Fakta Kenabian Maryam As, *Yin Yang*, Vol. 9, No. 1, Januari-Juni 2014, page 26

<sup>81</sup> Al-Razi, *Mafatih al-Ghaib Al-Tafsir Al-Kabir*, Kairo: Mathba'ah al-Amirah asy-Syarqiyyah, 1889

<sup>82</sup> Ibn Katsir, *Tafsir Al-Qur'an Al-Adzim*, Jilid II, Kairo: Dar al-Ihya' al-Kutub al-Arabiyyah, [t.th]), page 81

Though Al-Qusyairi included Maryam in the *waliyyah* class, he continued to pay her great respects.<sup>83</sup>

In addition to the clergy above, there are among the Mufaseer who receive the prophetic female Al-Qurthubiy, Ibn Hajar Al-Asqalani, and Ibn Hazm Al-Andalusi, suggesting that in addition to the male prophet as the 25 apostleship in the Qur'ān there is a female prophet (*nabiyah*) even though not at the level of an apostle, because it does not deliver Shari Friday. Al Qurthuby strongly argued that there was a female prophet, especially Maryam. At least, he argued two arguments, the *first* of which, is the Qur'ān text, which is, *first* Qs. Ali-Imrān: 42. He interpreted the scripture "that the Lord consecrated and chose you" as proof that Maryam was the one (*mustafiyah*) on the side of god who had attained perfection (*Al-Kamāl*) in the highest and most perfect human being prophets, then the saints of the righteous, the martyrs' and the *siddiqin*. He thought, too, that if Maryam had been a *siddiqah*, at the same time he might have become a prophet. *Second* argument, based on two hadiths acknowledging Maryam's guardianship of shaitan and sin.<sup>84</sup>

While Ibn Al-Asqalani, based on the hadith prophet saw: "It is enough for you from the world's fair women, Khadija *binti* Khuwailid and Fathimah *binti* Muhammad and Asiyah's wife of Fir'aun", <sup>85</sup> concludes that the meaning of perfection (*kamal*) represents the title of prophet.<sup>86</sup>

So also Ibn Hazm expressly recognized Maryam's prophecy. He begins his analysis of the semantic approach of the word *nabiy* coming from the word *inba*, meaning "news" or "information." According to him, the prophet obtained information from god. Maryam is told of the birth of a named Isa from her womb (Qs. Maryam: 17-19, Qs. Al-maidah: 75, and Qs. Yūsuf: 46). <sup>87</sup> Thus, according to Ibn Hazm, putting Maryam in the sons of the prophets was a necessity, as

---

<sup>83</sup> Abu Al Qasim Abd Al karim bin Hawazin Al- Qusyairi, *Al-Risalah Al Qusyairiyah*, jilid II, page 667

<sup>84</sup> Sahih Muslim XVI, hlm. 210, kitab al-Qadr, chapter kull mauludin 'ala al-fitrah and in the Sahih Muslim XV, hlm. 119-120, Kitab al-fada'il chapter fada'il Isa.

<sup>85</sup> Tirmidzi, *Sunan Al-Turmodzi, Kitab: Budi Pekerti yang Terpuji, Bab: Keutamaan Khadijah Radhiyallahu 'anha*, hadis no. 3813.

<sup>86</sup> Ibn Hajar Al-Asqalani, *Fath Al-Bari*, juz 6, page 447.

<sup>87</sup> Ali bin Ahmad Ibn Hazm, *Al-Fishal*, Juz V, page 120-121.

might rule it out. This is supported by a Koranic verse that names Maryam among the list of names recognized by scholars and Muslims as prophets as is found in the Surah Al-Anbiya (the mid-Makkah period). Whereas the list prophets in question are Musa, Harun, Ibrahim, Luth, Ishaq, Ya'qub, Nuh, Daud, Sulaiman, Ayyub, Ismail, Idris, Zulkifli, Nuh, Zakariya, Yahya, and Isa.

## 5. The Pregnancy Period of Maryam Until Childbirth

Maryam's preoccupation with other women was being pregnant and giving birth to a son without the interference of another but being blown away from SWT into her womb. As the word of Allah SWT Qs. At- Tahrīm: 12:

وَمَرْيَمَ ابْنَتَ عِمْرَانَ الَّتِي أَحْصَنَتْ فَرْجَهَا فَنَفَخْنَا فِيهِ مِنْ رُوحِنَا وَصَدَّقَتْ بِكَلِمَاتِ رَبِّهَا وَكُنْتِ مِنَ الْغَائِبِينَ

“And Mary, daughter of ‘Imran, whose body was chaste, therefor We breathed therein something of Our Spirit. And she put faith in the words of her Lord and His scriptures, and was of the obedient.” [Qs. At-Tahrīm:12]

One day when Maryam was praying in her *mihrrabs*, an angel appeared in human form and Maryam was terrified, and she pleaded, the word of Allah SWT, Qs. Maryam : 18-21:

قَالَتْ إِنِّي أَعُوذُ بِالرَّحْمَنِ مِنْكَ إِنْ كُنْتَ نَقِيًّا ﴿١٨﴾ قَالَ إِنَّمَا أَنَا رَسُولُ رَبِّكِ لِأَهَبَ لَكِ غُلَامًا زَكِيًّا ﴿١٩﴾ قَالَتْ أَنَّى يَكُونُ لِي غُلَامٌ وَلَمْ يَمْسَسْنِي بَشَرٌ وَلَمْ أَكُ بَغِيًّا ﴿٢٠﴾ قَالَ كَذَلِكَ قَالَ رَبُّكِ هُوَ عَلَيَّ هَيِّئْ ۖ وَلِنَجْعَلَ آيَةً لِلنَّاسِ وَرَحْمَةً مِنَّا ۚ وَكَانَ أَمْرًا مَقْضِيًّا ﴿٢١﴾

[18] She said: Lo! I seek refuge in the Beneficent One from thee, if thou art Allah-fearing. [19] He said: I am only a messenger of thy Lord, that I may bestow on thee a faultless son. [20] She said: How can I have a son when no mortal hath touched me, neither have I been unchaste?, [21] He said: So (it will be). Thy Lord saith: It is easy for Me. And (it will be) that We may make of him a revelation for mankind and a mercy from Us, and it is a thing ordained. ( Qs. Maryam : 18-21)

Upon seeing a man she did not recognize, Maryam was deeply shocked and frightened. Immediately he implored god for protection. From the male saying “*innī ‘auzubirrahmāni minka in kunta taqiyyā*”. At the end of the words she uttered, “*in kunta taqiyyā*” which means “if you are a superstitious person.”

The remark Sayyid Qutb is to appeal to the heart of anyone who has the seeds of intelligence within himself. It is hoped that when it comes to doing evil over the lusts and temptations of satan the sentence will come to his senses.<sup>88</sup> Then Gabriel replied: “Truly I am only the messenger of your god to bestow upon you a sacred boy.” Upon hearing that reply she felt more at ease, that the man before her was the messenger of god. And also give glad tidings of the birth of a holy child.<sup>89</sup> This is in harmony with Allah word. Qs. Maryam verses 18-21.

Though had calmed down enough because it was the messenger of Allah who came upon him. Maryam was still puzzled and surprised. How could such a virgin have a child without having a husband and wife? He has never been touched by any man and is very clear that he is not a fornicator. The angel Gabriel immediately replied in Maryam’s amazement, “so”, that it was true that you had never been touched by anyone and that a child would be born of a female and male biological relationship. But “thy Lord said,” it is very easy for me “means very easy for god almighty. To have a child born without any biological connection and to have it as a sign of my perfection to be a sign for man and the grace of us all. The birth of a fatherless child is a matter that is (already) decided”, and that is bound to happen.<sup>90</sup> It is also spoken of by Allah SWT in Qs. Ali-Imrān Verse 45-47

إِذْ قَالَتِ الْمَلِكَةُ يٰمَرْيَمُ إِنَّ اللَّهَ يُبَشِّرُكِ بِكَلِمَةٍ مِّنْهُ ۖ اسْمُهُ الْمَسِيحُ عِيسَى ابْنُ مَرْيَمَ وَجِيهًا فِي الدُّنْيَا  
وَالْآخِرَةِ وَمِنَ الْمُقَرَّبِينَ ۗ

“ [45] (And remember) when the angels said: O Mary! Lo! Allah giveth thee glad tidings of a word from him, whose name is the Messiah, Jesus, son of Mary, illustrious in the world and the Hereafter, and one of those brought near (unto Allah).”

وَيُكَلِّمُ النَّاسَ فِي الْمَهْدِ وَكَهْلًا وَمِنَ الصَّالِحِينَ

“[46] He will speak unto mankind in his cradle and in his manhood, and he is of the righteous.”

<sup>88</sup> Syahid Sayyid Qutb, *Tafsir Fi Zhilal Al-Qur'an di Bawah Naungan Al-Qur'an*, jilid. 7, cet. 1, page 361.

<sup>89</sup> M. Quraish Shihab, *Tafsir Al-Misbah*, jilid 7, cet. v, page 427.

<sup>90</sup> M. Quraish Shihab, *Tafsir Al-Misbah*, jilid 7, cet. v, page 428.

قَالَتْ رَبِّ أَنَّى يَكُونُ لِي وَلَدٌ وَلَمْ يَمَسِّنِي بَشَرٌ ۚ قَالَ كَذَلِكَ اللَّهُ يَخْلُقُ مَا يَشَاءُ ۚ إِذَا قَضَىٰ أَمْرًا فَإِنَّمَا يَقُولُ لَهُ ۖ كُنْ فَيَكُونُ

“[47] She said: My Lord! How can I have a child when no mortal hath touched me? He said: So (it will be). Allah createth what He will. If He decreeth a thing, He saith unto it only: Be! and it is.”

At Qs. Ali-‘Imrān: 45-47 this Allah SWT Tells of hi bringing glad tidings to Maryam through the mediator Gabriel about the birth of a child born without a father from her womb. The child is named Isa As, one who will be prominent in the world and the afterlife and include the righteous and close to god. And one of his principal ones was that he (the daughter of Maryam) could speak from his cradle. Surprised, she asked, “How will I ever have children, when no man will touch me?” Gabriel replied that it was the will of god. If god almighty. Will it be easy for god to want? God almighty. Just say “*kun*” then it’s something. Then Gabriel blew his sleeve, which the spirit then descended to his farsee, and then conceived a child with god's permission.<sup>91</sup> As is also explained in Qs. An-Anisā: 171 and Qs. At-Tahrīm:12.

In its gestation, Ibn Katsir asserted that according to the number of clerics, siti Maryam contained the prophet Isa for nine months as was common during a woman’s pregnancy. However, it is also said that the gestate of Maryam is short, but by Ibn Katsir, it seems strange, since it is understood by the great number of fa scholars in that verse to mean *ta’qib* (the order) as in the surah of Al-Mu’minūn 12-14 that describes the process of human creation from saripati, mani, a lump of blood, a lump of flesh, then a fetus. From its parts, 40 days of formation were assigned. Surely, from this process of human creation, the great majority of scholars agree to take Maryam’s gestation as the average woman did nine months of pregnancy.<sup>92</sup>

<sup>91</sup> Ibnu Katsir, *Tafsir Ibnu Katsir*, terj. M Abdul Ghoffar, Jilid 5, Cet. 1, Bogor: Pustaka Imam Asy-Syafi’i, 2001, page 321.

<sup>92</sup> <https://tafsiralquran.id/masa-mengandung-hingga-persalinan-siti-maryam-dalam-al-quran-surat-maryam-ayat-22-25/> dikutip pukul 15:18, 14/05/2023

فَحَمَلَتْهُ فَانْتَبَدَتْ بِهِ مَكَانًا قَصِيًّا ﴿٢٢﴾ فَأَجَاءَهَا الْمَخَاضُ إِلَى جُذْعِ النَّخْلَةِ قَالَتْ يَا لَيْتَنِي مِتُّ قَبْلَ

هَذَا وَكُنْتُ نَسِيًّا مَنْسِيًّا ﴿٢٣﴾

“ [22] And she conceived him, and she withdrew with him to a far place.  
[23] And the pangs of childbirth drove her unto the trunk of the palm-tree.  
She said: Oh, would that I had died ere this and had become a thing of naught, forgotten!..”

When Maryam became pregnant, she had difficulty and confusion about what she should say to others about her pregnancy. No doubt people would find it hard to believe what he says. Consequently, maryam chose to get away from the people by going somewhere far away from the crowds<sup>93</sup>. The famous claim is that *Baitullahmi* (Bethlehem) is meant in the place.<sup>94</sup> A region s of Al-Quds (*Jerusalem*) Palestine, and there the prophet Isa. Being born.<sup>95</sup>

The labor of childbirth made Maryam lean against the base of the date palm. In a single state, a virgin could be described as being confused in the throes of childbirth. Not knowing what to do and no one could help her. Until the growing pains made him say, “oh if I should have died before this and become an unnoticed and forgotten person (forever and ever).” Al-Tabari believes that maryam had said so when pregnant because she felt ashamed of the people. He also said that if I should die before I bear this heavy burden of trial, and become a worthless thing, again forgotten.<sup>96</sup> You can imagine the look on her face, the panic in her mind, and her sadness in that position.<sup>97</sup>

فَنَادَاهَا مِنْ تَحْتِهَا أَلَّا تَحْزَنِي قَدْ جَعَلَ رَبُّكِ تَحْتَكِ سَرِيًّا ﴿٢٤﴾ وَهُزِّي إِلَيْكِ بِجُذْعِ النَّخْلَةِ تُسَاقِطُ عَلَيْكَ رَطْبًا حَلِيمًا

﴿٢٥﴾

---

<sup>93</sup> Abu Ja'far Muhammad bin Jarir al-Tabari, *Tafsir Al-Tabari*, jilid 17, cet. 17, terj. Beni Sarbeni (Jakarta: Pustaka Azzam, 2008), page 505.

<sup>94</sup> Ibnu Katsir, *Tafsir Ibnu Katsir*, jilid 5, cet. 1, page 323.

<sup>95</sup> M. Quraish Shihab, *Tafsir Al-Misbah*, jilid 7, cet. V, page 430.

<sup>96</sup> Abu Ja'far Muhammad bin Jarir al-Tabari, *Tafsir Al-Tabari*, jilid. 17, cet. 17, pge 514.

<sup>97</sup> Syahid Sayyid Qutb, *Tafsir Fi Zhilal Al- Qur'an*, jilid. 7, cet. 1, page 363.

“[24] Then (one) cried unto her from below her, saying: Grieve not! Thy Lord hath placed a rivulet beneath thee, [25] And shake the trunk of the palm-tree toward thee, thou wilt cause ripe dates to fall upon thee.”

Scholars disagree on who called after his son was born. It has been suggested that Gabriel is the angel, and others claim that it was Prophet Isa As who called him. <sup>98</sup> Gabriel or Isa As “Call upon him from low places”, Maryam, “be not thou saddened,” for on this condition, alone, there is no food and drink and worry at the mockery of the people. “Truly, your god” The most benevolent and preserver) “has made a brook under you” (for your purposes). “Sway the base of the date tree toward you, and it will strike down ripe dates upon you.” Qs. Maryam verse 26

فَكُلِّيْ وَاشْرَبِيْ وَعَيْنَا ۖ فَاِمَّا تَرَيْنِ مِنَ الْبَشَرِ اَحَدًا ۖ فَقُوْلِيْ ۗ اِنِّيْ نَذَرْتُ لِلرَّحْمٰنِ صَوْمًا فَلَنْ اُكَلِّمَ الْيَوْمَ  
اِنْسِيًّا ۚ

“[26] So eat and drink and be consoled. And if thou meetest any mortal, say: Lo! I have vowed a fast unto the Beneficent, and may not speak this day to any mortal.  
”

Gabriel or Isa As Continues his words to give comfort to Maryam. “Eat, drink, and rejoice.” Eat from the dates that fall upon you, drink from the waters of the rivers that run down beneath you, do not fear hunger and thirst, rejoice at the birth of your child, and be not grieved. <sup>99</sup> “If you see any man, say, surely I have taken a vow of fasting for the most loving god. Therefore, I will not speak with anyone today.” If anyone invites you to talk or question the birth of your child then let’s say that I am committed to almighty god. To shut up and not speak to anyone. <sup>100</sup> Al-Tabari says that interpreters had disagreements over the reason maryam was ordered to withhold speech. Some believe that god ordered her so because Maryam had no real excuse for her in front of the people, she was still a

<sup>98</sup> M. Quraish Shihab, *Tafsir Al-Misbah*, jilid. 7, cet. v, page 431.

<sup>99</sup> Abu Ja’far Muhammad bin Jarir al-Tabari, *Tafsir Al-Tabari*, jilid. 17, cet. 17, page 537.

<sup>100</sup> Abu Ja’far Muhammad bin Jarir al-Tabari, *Tafsir Al-Tabari*, page 539

virgin but had come bearing a child. Therefore he was ordered not to speak, and it was his son who spoke.<sup>101</sup>

فَأَتَتْ بِهِ قَوْمَهَا تَحْمِلُهُ ۖ قَالُوا يَمْرُؤٌ لَّكَدْ جِئْتَ شَيْئًا فَرِيًّا

“[27] Then she brought him to her own folk, carrying him. They said: O Maryam! Thou hast come with an amazing thing.”

When Maryam came to her people with her baby. He comes without shame even with confidence. Her people practically berated her. They accused Maryam of heinous acts. Qs. An-Anisā verse 156

They were incessant about throwing demeaning remarks at Maryam. Qs. Maryam verse 28

يَا أُخْتَ هَارُونَ مَا كَانَ أَبُوكِ امْرَأَ سَوْءٍ وَمَا كَانَتْ أُمُّكِ بَغِيًّا ۖ

“ [28] O sister of Aaron! Thy father was not a wicked man nor was thy mother a harlot.”

Maryam was fasting. It was one of the most well-known ways of worship at the time.<sup>102</sup> So Maryam gestured to her baby. Yet the Israeli would make more fun of it. “Your father is not a bad person and your mother is not an adulterous woman.” That you were born of a good and holy family known for his piety, his worship, and his *zuhud*. So, how did this happen?<sup>103</sup> Qs. Maryam verse 29

فَأَشَارَتْ إِلَيْهِ ۖ قَالُوا كَيْفَ نُكَلِّمُ مَنْ كَانَ فِي الْمَهْدِ صَبِيًّا

“[29] Then she pointed to him. They said: How can we talk to one who is in the cradle, a young boy?”

They were speaking wrathfully at him for thinking that she was mocking him and toying with them. “How could we be talking to that little boy still in the swing?” That is, when a child is held in baby and small, how can he speak?<sup>104</sup>

<sup>101</sup> Abu Ja'far Muhammad bin Jarir al-Tabari, *Tafsir Al-Tabari*, page 541.

<sup>102</sup> M. Quraish Shihab, *Tafsir Al-Misbah*, jilid. 7, cet. v, page 434.

<sup>103</sup> Ibnu Kasir, *Tafsir Ibnu Katsir*, jilid. 5, cet. 1, page 327.

<sup>104</sup> Ibnu Kasir, *Tafsir Ibnu Katsir*, page 328



Then by Allah almighty Isa As Speaking and refuting all their vile accusations against Qs. Maryam verses 30-32

قَالَ إِنِّي عَبْدُ اللَّهِ ۖ آتَانِيَ الْكِتَابَ وَجَعَلَنِي نَبِيًّا ۖ

“[30] He spake: Lo! I am the slave of Allah. He hath given me the Scripture and hath appointed me a Prophet,”

وَجَعَلَنِي مُبَارَكًا أَيْنَ مَا كُنْتُ ۖ وَأَوْصَانِي بِالصَّلَاةِ وَالزَّكَاةِ مَا دُمْتُ حَيًّا ۖ

“[31] And hath made me blessed wheresoever I may be, and hath enjoined upon me prayer and almsgiving so long as I remain alive,”

وَوَبَّرًا ۖ بِوَالِدَيْهِ ۖ وَمَ يَجْعَلْنِي جَبَّارًا شَقِيًّا

“[32] And (hath made me) dutiful toward her who bore me, and hath not made me arrogant, unblest.”

According to the Quraish shihab, at least three things were said by the prophet isa as. First, Isa As Is a servant of Allah almighty. He was given the Gospel and would one day become a prophet. It explains and contradicts a statement about Isa As. Are the children of god for being born without a father? He also explained that he would be given the Gospel and made a prophet as prophets received revelation.

Second, Allah almighty Make the prophet Isa Be an endowed man and be commanded to obey god almighty. It means that human blessings from his presence are like healing diseases with God's permission. And also from his guidance and teachings.<sup>105</sup> Al-Tabarī says that scholars disagree on what constitutes a blessing. Some interpreters believe it's a blessing to make he prophet Isa As . As useful, others argue *amar ma'rūf nahī munkar*, and others argue that it is a blessing to make the prophet Isa As a teacher to his people.<sup>106</sup> Qs. Maryam verse 33

---

<sup>105</sup> M. Quraish Shihab, *Tafsir Al-Misbah*, jilid. 7, cet. V, page 442.

<sup>106</sup> Abu Ja'far Muhammad bin Jarir al-Tabari, *Tafsir Al-Tabari*, jilid. 17, cet. 17, page 558-560

وَالسَّلَامُ عَلَيَّ يَوْمَ وُلِدْتُ وَيَوْمَ أَمُوتُ وَيَوْمَ أُبْعَثُ حَيًّا

“[33] Peace on me the day I was born, and the day I die, and the day I shall be raised alive!”

Third, Isa As Commanded to be filial to his mother (Maryam) and not to be made a snob. He meant being filial to parents after being obedient to god. He did not make me a proud man again unwilling to worship and obey him, and reluctant to serve my mother, to cause me harm because of it.<sup>107</sup>

According to the Quraysh Shihab, that baby (the prophet Isa As) concluded by saying and praying, “salutations,” that is, great salvation and perfect welfare, “may be dumped upon me” and be spared all calamity and disgrace and want “on the day of my birth, the day of my death, and the day of my resurrection (again)” in the coming great field.<sup>108</sup>

---

<sup>107</sup> Ibnu Kasir, *Tafsir Ibnu Katsir*, jilid. 5, cet.1, page 329.

<sup>108</sup> M. Quraish Shihab, *Tafsir Al-Misbah*, jilid. 7, cet. v, h. 442-443.

## CHAPTER IV

### EMOTIONAL INTELEGEENCE OF MARYAM BINTI IMRAN'S AT QS.

#### MARYAM VERSES 16-33

As the author has presented in chapter I, this study will analyze the emotional intelligence of maryam binti 'imran associations and tafseer Qs. Maryam 16, 33. In this series of verses, the writer divides the conflict into four sections the arrival of unfamiliar men, news of pregnancy, bringing to birth alone, and dealing with human ridicule. The author will present the interpretation and then analyze the emotion felt and the form of Maryam's emotional intelligence based on the theory presented by Daniel Goleman. As Daniel Goleman said emotional intelligence pervades five things, including self-awareness, managing emotions, motivations, empathy, and social skills.<sup>109</sup>

#### A. The Arrival of an Unidentified Male (Qs. Maryam verses 16-21)

قَالَتْ إِنِّي أَعُوذُ بِالرَّحْمَنِ مِنْكَ إِنْ كُنْتَ تَقِيًّا ﴿١٨﴾ قَالَ إِنَّمَا أَنَا رَسُولُ رَبِّكِ لِأَهَبَ لَكِ غُلَامًا زَكِيًّا ﴿١٩﴾ قَالَتْ أَنَّى يَكُونُ لِي غُلَامٌ وَلَمْ يَمْسَسْنِي بَشَرٌ وَلَمْ أَكُ بَغِيًّا ﴿٢٠﴾ قَالَ كَذَلِكَ قَالَ رَبُّكَ هُوَ عَلَيَّ هَيِّئٌ ۖ وَلَنَجْعَلَنَّ آيَةً لِلنَّاسِ وَرَحْمَةً مِنَّا ۚ وَكَانَ أَمْرًا مَقْضِيًّا ﴿٢١﴾

“[18] She said: Lo! I seek refuge in the Beneficent One from thee, if thou art Allah-fearing. [19] He said: I am only a messenger of thy Lord, that I may bestow on thee a faultless son. [20] She said: How can I have a son when no mortal hath touched me, neither have I been unchaste?, [21] He said: So (it will be). Thy Lord saith: It is easy for Me. And (it will be) that We may make of him a revelation for mankind and a mercy from Us, and it is a thing ordained.” ( Qs. Maryam : 18-21)

In the interpretation of Al-Misbah, Quraysh Shihab explained that sentence (وذكر في الكتاب مريم) is the commandment of Allah SWT to the Prophet Muhammad SAW. to recite the story and preferences of Maryam the daughter of ‘Imrān found in the Qur’ān to the Muslims.<sup>110</sup> Whereas the sentence (اذانتبذت من اهلها) It means

<sup>109</sup> Daniel Goleman, *Emotional Intelligence Kecerdasan Emosional Mengapa EI Lebih Penting daripada IQ*, Jakarta : PT Gramedia Pustaka Utama, page 56

<sup>110</sup> M. Quraish Shihab, *Tafsir al-Misbah: Pesan Kesan dan Keserasian Al-Qur'an*, jilid 7, cet. v (Tangerang: Lentera Hati, 2002), page 424.

distancing ourselves from his family even from the rest of mankind.<sup>111</sup> As for (مكانا )

(شرقيا) It was impressive that the place was deliberately chosen as a gesture of divine light because the east was the direction of the sun. Al-Biqa'i and Ibn Abbas Ra. Also, it is a gesture of the Islamic kiblatans because they make the east the direction of the cullat when the prayer.<sup>112</sup>

According to Al-Sya'rawi (اذانتبذت من اهلها ), It points to Maryam who has been estranged from her family.<sup>113</sup> As for (مكانا شرقيا ) a place to the east of the Al-Maqdis temple. The reason for the eastern selection is aside from the rising of the sun as a gesture that the light of the sun gives light or direction to human life. Humans have two prices-the light of matter (sun, moon, stars, and lights) and the light of god almighty. Which is a guide to the issue of a people so as not to stray from his path.<sup>114</sup>

According to the Quraysh Shihab, to the east of the temple of Al-Maqdis Maryam placed a veil that served to protect him from the sight of those around him. That is when god almighty. Send Gabriel to meet him. In her state suddenly appeared to her a man who was physically and psychologically perfect. The man looked manly, manly, and deeply sympathetic.<sup>115</sup> How surprised and scared maryam was. She even suspected that he (an angel) would profane her. In this, the emotion of Maryam's fear is depicted in her attitude and conduct. Based on that fear he immediately appealed to god for protection. He said,

Qs. Maryam verse 18, describes the sexual glory possessed by Maryam, Ibn Miskawaih observes, it is an inherent trait in the soul that prompts a person to act without thought and consideration. According to Al-Sya'rawi, this 18 text refers to Maryam As a virgin, as is evident when she sees a handsome man, she does not marvel at him, is unkind in his speech, nor does he say a word or say anything about

---

<sup>111</sup> M. Quraish Shihab, *Tafsir Al-Misbah*, jilid 7, cet. v, page 424.

<sup>112</sup> M. Quraish Shihab, *Tafsir Al-Misbah*, jilid 7, cet. v, page 425.

<sup>113</sup> Muhammad Mutawalli Sya'rawi, *Tafsir Al-Sya'rawi*, jilid 15 (Kairo: Al-Azhar Islamic Research Academy, 1991), page 9050.

<sup>114</sup> Muhammad Mutawalli Sya'rawi, *Tafsir Al-Sya'rawi*, jilid 15, page 9051.

<sup>115</sup> M. Quraish Shihab, *Tafsir Al-Misbah*: jilid 7, cet. v, page 424.

him. This is proof of her purity. At that very moment, Maryam feared being killed and attacked while she was weak and had no power or strength except by god. Then it was me (Maryam) Safe your eyes.<sup>116</sup>

The Quraysh Shihab also adds the arguments that Maryam's words above combine the plea of protection to God's help And a warning to the men before him.<sup>117</sup> Whereas according to Sayyid Qutb that Maryam's speech was a plea of protection to god almighty. And transmit *taqwa's* feelings to the man's soul. Maryam counseled him to fear god almighty. And felt watched by him in that lonely place. For a superstitious man will certainly tremble in his soul when he remembers the mighty *Rahman* (Allah SWT) and is conscious of the lusts of his lust and the whisperings of shaitan.<sup>118</sup> And on the other side, there is a revelation by Wahbah Az-Azuhailli that says if Maryam's words show she's kept her pride and honor high.<sup>119</sup> All forms of Maryam's response and conduct when faced with the incident in psychological terms a person's attitude and conduct were able to adapt to his present feelings were his ability to recognize himself or self-awareness.

Daniel Goleman explained that self-awareness is a matter of constant attention to one's inner state. In this state of reflection, the mind observes and digs for experiences, including those emotions. In the best of circumstances, personal observation makes possible a steady awareness of lustful or turbulent feelings. But at its lowest point, self-awareness manifests itself merely as a slight step back from experience, a stream of consciousness floating on or beside the mainstream, aware of what is happening instead of drowning and drifting in.<sup>120</sup>

Based on the theory above and above Maryam's conduct and so alone, Maryam was visited by a strange, dashing, respectful, and deeply sympathetic man. How surprised and scared Maryam was. Even according to the Quraysh Shihab maryam expected that the man (an angel) would taint him.<sup>121</sup> But Maryam's response to the situation was that according to Al-Sya'rawi, when he saw such a

---

<sup>116</sup> Muhammad Mutawalli Sya'rawi, *Tafsir Al-Sya'rawi*, jilid 15, page 9055.

<sup>117</sup> M. Quraish Shihab, *Tafsir Al-Misbah*, jilid. 7, cet. v, page 427.

<sup>118</sup> Syahid Sayyid Qutb, *Tafsir Fi Zhilal Al-Qur'an di Bawah Naungan Al-Qur'an*, jilid 7, cet. 1, terj. As'ad Yasin, ddk (Jakarta: Gema Insani Press, 2001), page 361.

<sup>119</sup> Wahbah al-Zuhaili, *Tafsir Al-Munir*, page 351.

<sup>120</sup> Daniel Goleman, *Emotional Intelligence Kecerdasan Emosional Mengapa EI Lebih Penting daripada IQ*, Jakarta : PT Gramedia Pustaka Utama, cetakan.18, page 127

<sup>121</sup> M. Quraish Shihab, *Tafsir Al-Misbah*: jilid 7, cet. v, page 424.

handsome man, he did't express any admiration for him, nor did he say a word that indicated any tendency toward him.<sup>122</sup> In fact, Maryam said “*a'uzubirrahmani in Kunta taqiyyā*”, which she said above, combined the plea for protection to God's Lord. And a warning to the men before him.<sup>123</sup>

The words of Maryam in the view of Sayyid Quthb were also a plea of protection to god SWT and transmitted *taqwa's* feelings to the man's soul, Maryam counseled him to be as fierce as the fear of god SWT. And felt watched by him in that lonely place. A superstitious man will certainly tremble in his soul when he remembers the mighty *Rahman* (Allah SWT) and is conscious of the lusts of his lust and the whisperings of shaitan.<sup>124</sup> Maryam's emotional intelligence thus portrayed her as aware of her fears, as wise for her attitude and praying to be given calmness and protection by god almighty.

#### B. Pregnancy News (Qs. Maryam verses 19-22)

قَالَ إِنَّمَا أَنَا رَسُولُ رَبِّكِ لِأَهَبَ لَكِ غُلَامًا زَكِيًّا ﴿١٩﴾ قَالَتْ أَنَّى يَكُونُ لِي غُلَامٌ وَلَمْ يَمْسَسْنِي بَشَرٌ وَلَمْ أَكْ بَغِيًّا ﴿٢٠﴾ قَالَ كَذَلِكَ قَالَ رَبُّكَ هُوَ عَلَيَّ هَيِّئٌ ۖ وَلَنَجْعَلَ لَآيَةً لِلنَّاسِ وَرَحْمَةً مِنَّا ۚ وَكَانَ أَمْرًا مَّقْضِيًّا ﴿٢١﴾ فَحَمَلَتْهُ فَانْتَبَذَتْ بِهِ مَكَانًا قَصِيًّا ﴿٢٢﴾

“[19] He said: I am only a messenger of thy Lord, that I may bestow on thee a faultless son. [20] She said: How can I have a son when no mortal hath touched me, neither have I been unchaste?, [21] He said: So (it will be). Thy Lord saith: It is easy for Me. And (it will be) that We may make of him a revelation for mankind and a mercy from Us, and it is a thing ordained. [22] And she conceived him, and she withdrew with him to a far place”. ( Qs. Maryam 19-22)

Ibn Katsir interpreting the meaning of his word (قال إنما أنا رسول ربك) was the reply of Gabriel, which served to dispel the fear of Maryam: “I am not the man you think I am. But I am only messenger Your God “that is, god who sent me to you. The angel then continued, (لأهب لك غلاما زكيا) “I wish to give you the news that a boy will be granted you a holy one.”<sup>125</sup>

Hearing that answer made maryam more calm. That means that the man with her will not defile her and is the messenger of god. And yet he had come to give her word that she was going to have a child. As a chaste woman who has never been

<sup>122</sup> Muhammad Mutawalli Sya'rawi, *Tafsir Al-Sya'rawi*, jilid 15, page 9055.

<sup>123</sup> M. Quraish Shihab, *Tafsir Al-Misbah*, page 427.

<sup>124</sup> Syahid Sayyid Quthb, *Tafsir Fi ZhilalAal-Qur'an di Bawah Naungan Al-Qur'an*, jilid 7, cet. 1, terj. As'ad Yasin, ddk (Jakarta: Gema Insani Press, 2001), page 361.

<sup>125</sup> Ibnu Katsir, *Tafsir Ibnu Katsir*, jilid. 5, cet. 1, terj. M. Abdul Ghoffar (Bogor: Pustaka Imam Asy-Syafi'i, 2001), page 320.

touched by any man nor by a prostitute, Maryam has asked, in very good faith, “How can I have a son when no mortal hath touched me, neither have I been unchaste?” Then the angel Gabriel replied in amazement, “So it is.” Your Lord says “It is easy for Me. And (it will be) that We may make of him a revelation for mankind and a mercy from Us, and it is a thing ordained.”<sup>126</sup>

According to Ibn Katsir, his word (قال كذلك قال ربك هو عليّ هين) is the true Allah SWT that he will make a son from you. Though you have no husband and have never committed adultery because of god’s almighty, upon his will.<sup>127</sup> As for (ولنجعله آية للناس) where it would also serve as a clue and a sign to humans on the power of their maker and creator, it being a form of how it created them. Ibn Katsir continues his word, (ورحمه منّا) interpreting that his point is the almighty god. Make this boy grace and make him a prophet who cries worship and only impresses god almighty. Then (وكان امرًا مقضيًا) according to Ibn Katsir, this sentence may have been a compliment to Gabriel’s talk to Maryam who preached that it was the very thing that was predestined in the science of Allah SWT. And his will. Another possibility is that the sentence is god’s message. To his prophet (peace and blessings be upon him).<sup>128</sup>

That decree was what god had planned when Gabriel said to Maryam what god had said. He gave himself up to the almighty *Qada*. Gabriel then blew wind into his shirt hole, and then it went down into his cock. Then she conceived a child by the grace of god.<sup>129</sup>

The Quraysh Shihab interpretation of verse 22 was shortly after this (the arrival of the archangel Gabriel in his *mihrab*) Maryam became pregnant. Although the period of pregnancy is not mentioned in the above text. However, according to the majority of clerics, the gestation age is nine months, as is the normal process of pregnancy. When the signs of pregnancy became too difficult to hide, he moved away from his family.<sup>130</sup> Wahbah Az-zuhaili suggests that maryam took a long way away not just to give birth, but shame to her people and to avoid the accusations of

<sup>126</sup> M. Quraish Shihab, *Tafsir Al-Misbah*, jilid 7, cet. V, page 428.

<sup>127</sup> Ibnu Kastir, *Tafsir Ibnu Katsir*, jilid. 5, cet. 1, page 320.

<sup>128</sup> Ibnu Katsir, *Tafsir Ibnu Katsir*, page 321.

<sup>129</sup> Wahbah Az-Zuhaili, *Tafsir Al-Munir*, jilid. 8, cet. 1, page 352.

<sup>130</sup> M. Quraish Shihab, *Tafsir Al-Misbah*, jilid 7, cet. v, page 430.

slander against her.<sup>131</sup> Then according to Ibn Katsir and Quraysh Shihab, the majority of scholars believe that the birthplace of the prophet Isa As. Is in Baitullahmi (Bethlehem), south of Al-Quds (Jerusalem), Palestine.<sup>132</sup>

That verse describes how Maryam's emotional ups and lows, when she is comforted by the information that the male in her presence is a messenger of the Lord or an angel, she is startled by the news of her pregnancy. So it is natural when Maryam's concern comes up and she says "How can I have a son when no mortal hath touched me, neither have I been unchaste?" In Daniel Goleman's theory of emotional intelligence, the key to emotional well-being is keeping the worsening emotions under control.<sup>133</sup> In other words self's emotional control means striving to subdue or suppress the cravings in force so that emotions are not overexpressed so that one is deprived of complete control by the emotional currents.

According to Goleman one form of emotional intelligence associated with self-regulation is emotional control. Then Maryam's description of her giving herself up completely to God and withdrawing from the common people. It was explained in the interpretation of Al-Munir that Maryam had recalled that it was God's messenger Gabriel who gave himself to *qadha* and *taqdir* of Allah SWT. And after becoming pregnant, she withdrew to a place far away from the community and her family. Wahbah Az-Zuhaili claims that Maryam took a long way away not only to give birth but to spare his people and to avoid the accusations of slander against him.<sup>134</sup>

### C. Pregnant to Childbirth Alone (Qs. Maryam Verses 23-25)

فَأَجَاءَهَا الْمَخَاضُ إِلَى جِذْعِ النَّخْلَةِ قَالَتْ يَا لَيْتَنِي مِتُّ قَبْلَ هَذَا وَكُنْتُ نَسِيًّا مَنْسِيًّا ﴿٢٣﴾ فَتَدَاوَاهَا مِنْ تَحْتِهَا أَلَا

تَحْزَنِي قَدْ جَعَلَ رَبُّكِ تَحْتَكِ سَرِيًّا ﴿٢٤﴾ وَهُزِّي إِلَيْكِ بِجِذْعِ النَّخْلَةِ تُسَاقِطُ عَلَيْكَ رَطْبًا جَنِيًّا ﴿٢٥﴾

"[23] And the pangs of childbirth drove her unto the trunk of the palm-tree. She said: Oh, would that I had died ere this and had become a thing of naught, forgotten!. [24 ] Then (one) cried unto her from below her, saying: Grieve not! Thy Lord hath placed a rivulet beneath thee, [25] And shake the trunk of the palm-tree toward thee, thou wilt cause ripe dates to fall upon thee."

In verse 23, when the pain of childbirth (contraction) came, Maryam was forced to lean against the base of the nearby dry date tree. According to Al-Syara'awi

<sup>131</sup> Wahbah Az-Zuhaili, *Tafsir Al-Munir*, page 353.

<sup>132</sup> M. Quraish Shihab, *Tafsir Al-Misbah*, page 430.

<sup>133</sup> Daniel Goleman, *Emotional Intelligence Kecerdasan Emosional Mengapa EI Lebih Penting daripada IQ*, Jakarta : PT Gramedia Pustaka Utama, cetakan.18, page 75

<sup>134</sup> Wahbah al-Zuhaili, *Tafsir Al-Munir*, jilid. 8, cet. 1, page 353.



when it comes to giving birth women need something to lean on and hold on tight to release their pain.<sup>135</sup> The enormous pain mixed with the slander he had caused him to say, “Oh, would that I had died ere this and had become a thing of naught, forgotten!” It means that if I (Maryam) had died before bearing this heavy burden of trial, then I would have been a worthless thing, again forgotten. You can imagine the look on her face, the panic in her mind, and her sadness in that position.<sup>136</sup> The pain of childbirth is overwhelming pain. Even as a struggle for life and death, it is little wonder that in the extreme state of mind or confusion along with grief and physical pain, Maryam finally uttered such words. Not knowing how he would explain to his kind a child born without a father.

According to Wahbah Az-Zuhaili, in verse 23 dreams of death were permissible in conditions like Maryam. At the time Maryam dreamed of dying on religious issues for two reasons. First, he feared prejudice and religious contempt, which led to slander. Second, so that people may not fall into slander and accuse the innocent of committing adultery on account of it. Maryam was terrified because she had kept her religion and the religion of others from slipping into sin.<sup>137</sup>

فناداها من تحتها this *lafaz* according to Wahbah Az-Zuhaili when the child was born, some approached him from a low point. Scholars disagree on who called after his son was born. Some believe that Gabriel was the angel who called him and that it was Isa. He means the angel Gabriel or Isa As, “Cry out to him from low places, "O maryam, be not sad." Because of this condition, alone, there is no food and drink, and worry over the taunts of the people. “Surely, your Lord” (the benevolent and caring God) "has made a brook under you" (for your purposes). “And shake the trunk of the palm tree toward thee, thou wilt cause ripe dates to fall upon thee.”<sup>138</sup>

الا تخزني According to Al-Sya’rawi, Maryam’s sadness was that she was cut off from humans, she was in childbirth, having no one to help her and no one to bring her provisions. Therefore, god almighty. Who took care of her, and provided the food and drink she needed.<sup>139</sup> Then in verse 25, Maryam did what god had learned.

<sup>135</sup> Muhammad Mutawalli Sya’rawi, *Tafsir Al-Sya’rawi*, jilid 15, page 9063.

<sup>136</sup> Syahid Sayyid Qutb, *Tafsir Fi Zhilal Al-Qur’an*, jilid 7, cet. 1, page 363.

<sup>137</sup> Wahbah Az-Zuhaili, *Tafsir Al-Munir*, Jilid 7, cet. V, page 358.

<sup>138</sup> Wahbah Az-Zuhaili, *Tafsir Al-Munir*, page 431.

<sup>139</sup> Muhammad Mutawalli Sya’rawi, *Tafsir Al-Sya’rawi*, jilid 15, page 9066.

Tell them to wiggle the big, hard date tree. Al-Sya'rawi said it was his loyalty to god's commands.<sup>140</sup>

Wahbah Az-Zuhaili also says that scholars also use these 25 verses as a cover despite the sustenance of every creature god has created. Set, but every creature is still commanded to strive. In the verses above god almighty. Ordered Maryam to shake up a dry, sturdy tree of dates. Surely it would make no difference whatsoever to the stately and large tree swayed by the weak hand of Maryam who had just given birth. But with god's permission, Still it gave ripe fruit to Maryam. It happened because of god almighty. About to show signs of his power.<sup>141</sup> Man is only commanded to endeavor as the divine business of riches is his. Things that men believe impossible will become possible with god almighty. And things can happen according to his will.

According to Wahbah AZ-Zuhaili the command to seek sustenance was *sunnatullāh* in his servants. That is not at odds with being laughed at by god. Is after trying. Before giving birth, Maryam was given her sustenance by god almighty. With no effort as special breeding for him. When Maryam gave birth, she was told to shake the date palm. In her early days, she used all her time just to worship god almighty. And not at all busy trying to make his fortune. When Maryam had borne the prophet Isa As. His love and concern for his child appeared so that his heart was kept busy with his affairs, even almighty god. Get them to work. Maryam was restored by god almighty. To the prevailing custom of taking cause, like servants in general.<sup>142</sup>

Emotional prowess in Qs. Maryam verses 23-25 text contain two elements of intelligence, the self-motivating ability of empathy. In Daniel Goleman's theory, the motivation is to use the deepest desire to move and lead to the goal, helping to take the initiative to act effectively and endure either failure or frustration. That verse is the climax of Maryam's life test. Alienated from the public, her pregnancy was accused of adultery, and came up with a painful birth all by herself. Up until the end of verse 23, he says: "Oh, would that I had died ere this and had become a thing of naught, forgotten!" In the next verse Qs. Maryam verses 24-25 that god had provided

---

<sup>140</sup> Muḥammad Mutawalli Sya'rawi, *Tafsir Al-Sya'rawi*, page 9068.

<sup>141</sup> Wahbah al-Zuhaili, *Tafsir Al-Munir*, jilid 7, cet. v, page 359.

<sup>142</sup> Wahbah al-Zuhaili, *Tafsir Al-Munir*, page 359.

tributaries and commanded him to wiggle the date palm, so drink and eat with pleasure.

When despair even the desire to do better was present, Maryam still believed in God's decree, so as not to encourage her to do worse things but to strive to stay awake. As the Quraysh Shihab pointed out in this verse 25 how Maryam, in her weakened state, could still fulfill his command to move the palm tree for his sustenance.<sup>143</sup>

In this case, Maryam's motivating capacity is revealed when the sadness and anxiety that beset her she not only took time and left to god but also tried to keep up with her payments and her baby by shaking the tree she claims. The Quraysh Shihab also added in his writing that this is a gesture to all of us not to idly wait for the coming of his fortunes, but to try and keep going as long as possible. In harmony with the suggestion of Wahbah Az-Zuhaili the command to seek sustenance was *sunnatullāh* in his servants. That is not at odds with being laughed at by Allah. Is after trying.<sup>144</sup>

At the end of verse 25, there is also the value of empathy exerted by Maryam Ra, psychological study explains that the essence of empathy is the ability to interpret a person's feelings before the question arises. Instead of expressing their feelings in words, they tell people by tone of voice, facial expressions, or other nonverbal communication.<sup>145</sup> When Maryam says "Oh, would that I had died ere this and had become a thing of naught, forgotten!" Not the mere sight of pain and anxiety alone, but the thought of what the future might bring not only to himself but to others.

According to Wahbah Az-Zuhaili in verse 23 at that time Maryam dreamed of dying on religious issues for two reasons. First, he feared prejudice and religious contempt, which led to slander. Second, so that people may not fall into slander and accuse the innocent of committing adultery on account of it. Maryam was terrified because she had kept her religion and the religion of others from slipping into sin.<sup>146</sup>

In his book, Daniel Goleman has also stated that every relationship is a root of concern that stems from emotional adjustment for its empathetic ability.

---

<sup>143</sup> M. Quraish Shihab, *Tafsir Al-Misbah*, jilid 7, cet. v, page 430.

<sup>144</sup> Wahbah al-Zuhaili, *Tafsir Al-Munir*, jilid 7, cet. v, page 359.

<sup>145</sup> Daniel Goleman, *Emotional Intelligence Kecerdasan Emosional Mengapa EI Lebih Penting daripada IQ*, Jakarta : PT Gramedia Pustaka Utama, cetakan.18, page 133

<sup>146</sup> Wahbah al-Zuhaili, *Tafsir Al-Munir* , jilid 7, cet. v, page 359.

Empathetic ability to know how others feel and to share in the struggle of life.<sup>147</sup> In this verse Maryam's empathy is implied when she expresses the sentence (the end of verse 23) her concern was not just for personal gain but how to sense the feelings of others and their religious goodness.

#### D. Faces Human Reviling (Qs. Maryam Verses 26-30)

فَكُلِّي وَاشْرَبِي وَغَرِّي عَيْنًا ۖ فَإِمَّا تَرَيَنَّ مِنَ الْبَشَرِ أَحَدًا فَقُولِي إِنَّي نَذَرْتُ لِلرَّحْمَنِ صَوْمًا فَلَنْ أُكَلِّمَ الْيَوْمَ إِنْسِيًّا ﴿٢٦﴾  
فَأَنْتَ بِهِ قَوْمُهَا تَحْمِلُهُ ۖ قَالُوا يَا مَرْيَمُ لَقَدْ جِئْتِ شَيْئًا فَرِيًّا ﴿٢٧﴾ يَا أُخْتُ هَازِنُونَ مَا كَانَ أَبُوكَ امْرَأَ سَوْءٍ وَمَا كَانَتْ أُمُّكَ  
بَعِيًّا ﴿٢٨﴾ فَأَشَارَتْ إِلَيْهِ ۖ قَالُوا كَيْفَ نُكَلِّمُ مَنْ كَانَ فِي الْمَهْدِ صَبِيًّا ﴿٢٩﴾ قَالَ إِنَّي عَبْدُ اللَّهِ أَتَانِي الْكِتَابَ وَجَعَلَنِي  
نَبِيًّا ﴿٣٠﴾

"[26] So eat and drink and be consoled. And if thou meetest any mortal, say: Lo! I have vowed a fast unto the Beneficent, and may not speak this day to any mortal. [27] Then she brought him to her own folk, carrying him. They said: O Mary! Thou hast come with an amazing thing. [28] O sister of Aaron! Thy father was not a wicked man nor was thy mother a harlot. [29] Then she pointed to him. They said: How can we talk to one who is in the cradle, a young boy?, [30] He spake: Lo! I am the slave of Allah. He hath given me the Scripture and hath appointed me a Prophet".

Gabriel or Prophet Isa Continues his words to give comfort to Maryam. "Eat, drink, and rejoice." Eat from the dates that fall upon you, drink from the waters of the rivers that run down beneath you do not fear hunger and thirst, rejoice at the birth of your child, and be not grieved. "If you see any man, say, in them, 'surely I have sworn to fast for the most loving god. Therefore, I will not speak with anyone today." If anyone invites you to talk or question about the birth of your child then let's say that I am taking a vow to god to shut up and not speak to anyone. According to Al-Sya'rawi and Quraysh Shihab, when Maryam approached his people with her baby. He came in with the slightest shame of confidence and was confident of Allah's backing, Your holiness.<sup>148</sup>

According to the scholars, Maryam went to his people after forty days after the birth of the prophet Isa.<sup>149</sup> When he was fully recovered, he returned to the temple of Al-Maqdis. Knowing that his people instantly berated Maryam. They

<sup>147</sup> Daniel Goleman, *Emotional Intelligence Kecerdasan Emosional*, page 133

<sup>148</sup> Muhammad Mutawalli Sya'rawi, *Tafsir al-Sya'rawi*, jilid 15, page 9073.

<sup>149</sup> M. Quraish Shihab, *Tafsir al-Misbah*, jilid 7, cet. V, page 435.

accused Maryam of heinous Acts. As for Maryam, she has vowed to fast talk. So none of his words were to answer the accusations of his kind.

In social relationships how good and bad we express feelings is the key. Social ability enables one to connect, build closeness, reassure, influence, and make others feel comfortable with us. Daniel Goleman also adds in writing that social interaction contains one of the basic display manners that need to be mastered by minimizing emotional display.<sup>150</sup> In the verses above Maryam's skill minimizes its emotional balance by fasting. According to Buya Hamka's interpretation of the fast speech that Maryam does is a particularly large form of laughter, since it is true that when a question comes, she answers, only quarrels will arise. Nor would one believe that she conceived and brought forth children be of the free will of god alone and outside of prevailing custom.

Then in verse 28 Ibn Katsir interpreted by referring to the baby in his arms. A gesture that means asking all your questions to the baby. He'll explain everything. On seeing this, the Israeli of Israel spoke with great anger to maryam. They expect maryam to make fun of them and play with them. "How could we be talking to that little boy still in the swing?" Which is, the kid in your arms, he's just a baby, how can he talk to us?<sup>151</sup> Simply put, it was impossible. The baby still in the crib couldn't talk. The usual thing was to just cry. So that is what made the Israelis mad at Maryam. By Allah almighty. The infant held by Maryam (the prophet Isa) could suddenly speak and refute the vile accusations of Israel against Maryam. He said, at Qs.Maryam verses 30-33.

Spoken by the Quraysh Shihab in his writings Allah inspired Maryam not to speak because god intended to silence all who doubted her chastity through the speech of the child she bore. It also suggests that it is not good to have discussions with those who are prone to find fault or who do not control their thinking and heart. In this context the prophet (peace and blessings be upon him). It says: "he who leaves contention when he is in the right position, god will build for him a palace in the middle of heaven, and the one who is leaving him because he is wrong, so god has built for him a palace on the outskirts of heaven."<sup>152</sup>

---

<sup>150</sup> Daniel Goleman, *Emotional Intelligence Kecerdasan Emosional Mengapa EI Lebih Penting daripada IQ*, Jakarta : PT Gramedia Pustaka Utama, cetakan.18, page 156

<sup>151</sup> Ibnu Katsir, *Tafsir Kasir*, jilid. 5, cet. 1, page 328.

<sup>152</sup> *Shahih At Targib Wa tarhib*, Jilid 1, No. 138

Maryam's fast gesture then indicated that it was her child who would respond to these people's comments in line with Goleman's expression that a person skilled in the social intelligence of being able to connect with others reasonably well and be clever enough to handle the differences that arise in any human activity.<sup>153</sup>

In Qs. Maryam Verses 30 the prophet Isa explains his state of affairs, that he is a servant of god, having neither the characteristics of deity nor the child of god as thought by Christians, the greatness of god from what Christians claim to follow the prophet Isa but to check in this regard. This is the position that god gave to Isa As did the other prophets, namely, as God's servants and apostles. The servant who showed was not to be treated with *ifrat* (excessive) attitude to be put down, and the apostle or prophet who showed him could not be treated with *tafrit* (dismissive) so that his commands should be obeyed, shunned, justified in his speech and worshiped god as such.<sup>154</sup>

Maryam succeeded in managing her anger, her words, and her conduct. So that when the prophet Isa has spoken, it is missed on all the accusations cast by the house of Israel upon Maryam. The allegations are all refuted. With that answer, god cleared Maryam's name. Both glorified it and elevated it to the side of his creatures and we are also taught that the prophet Isa who was born of the noble female giant, the first sentence to come forth is his sense of servitude to god. As a servant in Qs. Maryam verses 31-33 the prophet Isa still appeals to him for salvation more in the three places or conditions when he is resurrected, turned off, and resurrected. Because these three conditions are of the essence.

---

<sup>153</sup> Daniel Goleman, *Emotional Intelligence Kecerdasan Emosional Mengapa EI Lebih Penting daripada IQ*, Jakarta : PT Gramedia Pustaka Utama, cetakan.18, page 155

<sup>154</sup> <https://tafsirweb.com/5076-surat-maryam-ayat-30.html> dikutip pada 03/06/2013, pukul 13:28

## CHAPTER V

### CLOSING

#### A. Conclusion

1. Maryam is woman of Allah choice, Allah SWT had chosen Maryam among all women because of her many worships, *zuhud*, her glory and purity of sin, and the whisperings of *shaitan*. As to Maryam's special position in the view of the scholars, the first according to Al-Razi Maryam belong to the people of *Shiddiqoh*, the second according to Al-Qusyairi is a *waliyyah*, and the third according to Al-Qurthubiy, Ibn Hajar Al-Asqalani, and Ibn Hazm Al-Andalusiy, argues that in addition to the male prophet 25 in the Qur'ān there is the special female prophet Maryam binti Imran.
2. Based on applying Daniel Goleman's emotional theory of intelligence to Qs. Maryam Verses 16 to 33, we found the following analysis:
  - a) self-awareness of Maryam's was described to Qs. Maryam: 16-18  
When all alone was approached by a handsome stranger, he was shocked and scared. However, Maryam's treatment was that she did not express admiration for him, was not kind in her speech nor did she say a word that indicated a tendency toward the man she said "*a'uzubirrahmāni in kunta taqiyyā*" Maryam's words above combine with a plea for protection from the almighty Allah. And a warning to the men before him.
  - b) The Management of emotion when Maryam was calmed with the information that the male in front of her was a messenger of God or angel, she was then startled by the news of a pregnancy, and she was told that she would have a son. Though she had never been touched by a man and was not an adulteress (Qs. Maryam verses 22-23) and the intelligent form of the emotion that Maryam expressed was that she surrendered herself completely to god and withdrew from the common people. It was explained in the interpretation of Al-Munīr that Maryam had recalled that it was god's messenger Gabriel who gave himself to *qadha* and *taqdir*

god. And after becoming pregnant, she withdrew to a place far away from the community and her family. (Qs. Maryam: 24-25)

- c) Maryam's motivation and empathy are described in the same verse at Qs. Maryam: 23-24 is explained that if Maryam was exiled from the public, her pregnancy was accused of adultery, and came to face the pain of giving birth by herself. Until he said: "Oh, how good it would be if I had died before this strange thing happened," and yet, in the moment of despair, even though the desire to better die was present, Maryam still believed in the divine provision, her motivations were seen when so sad and anxious that she was not only watching and letting god go, she was still trying to fulfill her hunger and her baby by shaking the tree she ruled.
- d) The ability to sense the feelings of others or empathy when maryam says "Oh, it would be good if I died before this strange thing happened and so I was a man who was no longer meant to be forgotten". Maryam was terrified because she had kept her religion and the religion of others from slipping into sin. So instead of feeling alone in pain and anxiety, he thought about what the future would bring not only to himself but to others.
- e) Social Skills of Maryam were depicted in Maryam's fast speech and then indicated that her child would respond to the comments of unbelievers (Qs. Maryam verses 29-33.) In line with Goleman's expression that a person who is skilled in social intelligence can have relations with others reasonably well and is clever enough to handle the differences that arise in any human activity.

## **B. Suggestion**

After completing the study, the authors realized that this thesis was far from perfect. On this basis, the authors recommend that researchers, in turn, be able to do research on this writing with an approach to feminist psychology. Which is deeper to understand and track women's emotions when in the face of problems and solutions.

The authors also hope that there will be a further study covering the breadth and depth of the narrative verses in the Qur'ān not just by the psychological study approach but by other approaches. As-Sya'rawi and



Khalafullah preemptive the verse of Acts, not merely the authenticity and times, but the story of his century has implications throughout life.

## BIBLIOGRAPHY

### Source From the Book

‘Asqalani, Ibn Hajar Al-, *Fath Al-Bari*.

‘Asyur, Muhammad Thahir bin, *At-Tahrir Wa At-Tanwīr*.

Abdurrahman, Abdullah Bin Muhammad bin, *Tafsir Ibnu Katsīr*, Bogor : Pustaka Imam Asy-Syafi’i, 2001.

Ahmad, *Al-Musnad Li al-Imam Ahmad bin Hambal*, Dār al-Fikr, 1994.

Al-Bukhari, (no. 5763) dan Muslim (no. 2609)

Amrullah ,Abdul Malik Karim. *Tafsir al-Azhar*, Jakarta: Yayasan Nurul islam, 1966

Amrullah ,Abdul Malik Karim. *Tafsir al-Azhar*, Jakarta:Gema Insaani Press, 2015.

Amuli, Ayatullah Jawadi. *Keindahan & Keagungan Perempuan, Perspektif Studi Perempuan Dalam Kajian Al-Qur’an, Filasafat dan Irfan*, Jakarta: Sadra Press, 2011.

Ash-Shabuni, Muhammad Ali, *Shafwat At-Tafsīr*, Mesir: Dar As-Shabuni.

Ashur, Muhammad Thahir Ibnu, *Al-Tahrir wa al-Tanwīr*.

Baqi‘, Muhammad Fuad bin Abdul, *Mu’jam al-Mufahras li al- Fadzh al Qur’an al Karim*, Kairo: Dar Al Hadis, 1996.

Chirzin, Muhammad. *Permata Al-Qur’an*, Jakarta: Penerbit Kalil, 2014.

Efendi, Agus, *Revolusi Kecerdasan Abad 21: Kritik MI, EI, SQ, AQ & Successful Intelligence Atas IQ*, Bandung: Alfabeta, 2005.

Fajri, Dian Yasmina, *Maryam Perempuan Penghulu Surga*, Jakarta: Gema Insani, 2018

Finkelor, Dorothy C., *Bagaimana Emosi Berperan dalam Hidup Anda Kebencian, Kecintaan dan Ketakutan Kita*, Jogjakarta: Zenith Publisher.

Goleman, Daniel. *Emotional Intelligence Kecerdasan Emosional Mengapa EI Lebih Penting daripada IQ*, Jakarta: PT Gramedia Pustaka Utama.

Goleman, Daniel. *Kecerdasan Emosi; Untuk mencapai Puncak Prestasi, Terj. Dari buku, Working with Emotional Intelligence*, oleh Alex Tri Kantjono Widodo, Jakarta: PT. Gramedia Pustaka Utama, 1999.

Goleman, Daniel. *Kecerdasan Emosional ,Terj dari Emotional Intelligence oleh T. Hermaya*, Jakarta: PT Gramedia Pustaka Utama, 2007.

Hartati, Netty. dkk., *Islam dan Psikologi*, Jakarta: UIN Jakarta Press, 2003.

Hazm, Ali bin Ahmad Ibn. *Al-Fishal*.

- Hude, M Darwis. *Emosi Penjelajahan Religio-Psikologis Tentang Emosi Manusia Dalam Al Qur'an*, Jakarta : Erlangga, 2006.
- Iskandar, *Psikologi Sebuah Orientasi baru*, Ciputat: gaung Persada Press, 2009.
- Ju'fi, Abu 'Abdullah Muḥammad bin Isma'il bin Ibrahim bin al-Mugirah bin Bardizbah Al-Bukhari Al-. *Sahih al-Bukhari*, Kairo: Dar Al-Hadis, 2004
- Katsir,Ibn. *Tafsir Al-Qur'an Al-Adzim*, Kairo: Dar al-Ihya' al-Kutub al-Arabiyyah, [t.th].
- Katsir,Ibnu. *Kisah Para Nabi*, Terj. M. Abdul Ghoffar, Jakarta: Pustaka Azzam, 2013.
- Katsir,Ibnu. *Tafsir Ibnu Kasir*, terj. M Abdul Ghoffar, Bogor: Pustaka Imam Asy-Syafi'i, 2001.
- Mahmud,Dimiyati, *Psikologi Pendidikan* Yogyakarta : Rake Press, 1990.
- Malik,Imam, *Pengantar Psikologi Umum*, Yogyakarta : Kalimedia, 2016.
- Manapiring, Henry, *Filosofi Teras*, Jakarta: Gramedia, 2021.
- Maraghi, Ahmad Mustofa Al, *Terjemah Tafsir al-Maraghi*, Terj. Bahrin Abu Bakar Semarang: Toha Putra, 1974.
- Marliani,Rosley, *Psikologi Umum*, Bandung : CV Pustaka Setia, 2010.
- Mubarakfuri, Shafiyyurrahman Al-, *Al-Mishbaahul Muniir fii Tahdziib Tafsir Ibn Katsir : Shahih Tafsir Ibnu Katsir*, Terj. Abu Ihsan al-Atsari, Jakarta: Pustaka al-Kautsar, 2013.
- Mulkhan, Abdul Munir, *Manusia AlQuran Jalan Ketiga Religiositas di Indonesia*, Yogyakarta: Kanisius, 2007.
- Mustaqim, Abdul, *Dinamika Sejarah Tafsir Al-Qur'an Studi Aliran-Aliran Tafsir dari Periode Klasik, pertengahan, Hingga Modern-Kontemporer*, Yogyakarta: Adab Press, 2014.
- Musthafa, Auni Fathi Salim, *Maryam binti Maryam fi al-Masihhiyyah wa al-Islam*, Nisan: 2008.
- Qurthubiy, Abu Abdullah Muhammad bin Ahmad Al Anshari Al-, *Al- Jami' li Ahkam Al-Qur'an*, Kairo: Dar al- Katib al- 'Arabi, 1967.
- Qutb, Syahid Sayyid, *Tafsir Fi Zhilal al-Qur'an di Bawah Naungan al-Qur'an*, terj. As'ad Yasin, ddk, Jakarta: Gema Insani Press, 2001.
- Razi, Fahrudin Al-, *Al-Tafsir al-Kabir Wa Mafatihul Ghaib*, Dar Al-Fikr: 1981.
- Rotib,Ahmad, *Mausu'adtul adyan*, Bairut : Darun Nafais 2001.
- Safaria, Triantoro, Saputra,Nofrans, *Eka Manajemen Emosi*, Jakarta: Bumi Aksara, 2009.
- Sahih Muslim XVI, hlm. 210, kitab al-Qadr, Bab *kull mauludin 'ala al-fitrah* dan dalam Sahih Muslim XV, hlm. 119-120, Kitab *al-fada'il bab fada'il Isa*.
- Shahih At Targib Wa tarhib, Jilid 1, No. 138.

- Shihab, M Quraish. *Tafsir al-Misbah: Pesan Kesan dan Keserasian al-Qur'an*, Tangerang: Lentera Hati, 2002.
- Shihab,M Quraish, *Tafsir Al-Misbah Pesan, Kesan dan Keserasian Al-Qur'an*, Jakarta : Lentera Hati, 2002.
- Sobur,Alex, *Psikologi Umum*, Bandung : CV Pustaka Setia, 2016.
- Subhan,Dr Zaitunah, *Al-Qur'an dan Perempuan Menuju Kesetaraan Gender dalam Penafsiran*”, Jakarta: Prenamedia Group, 2018.
- Sya'rawi,Muhammad Mutawalli, *Tafsir al-Sya'rawi*, Kairo: Al-Azhar Islamic Research Academy, 1991.
- Syakir,Syaikh Ahmad, *Mukhtashar Tafsir Ibnu Katsir*, Jakarta: Darus Sunnah, 2014.
- Tabari, Abu Ja'far Muhammad bin Jarir al, *Tafsir Al-Tabari*, terj. Beni Sarbeni, Jakarta: Pustaka Azzam, 2008.
- Tirmidzi,Al, *Al-Jami' Al-Sahih Wahuwa Sunan Al-Tirmidzi*, Kairo: Dār al Hadīṣ, 2005.
- Umairah,Abdurrahman, *Rijal wa nisa' anzala Allahu fiihim qur'an (Wanita- wanita dalam al-Qur'an)*, Terj. Imam Awaluddin, Jakarta: Pustaka al-Kautsar, 2009.
- Uno, Hamzah B, *Orientasi Baru Dalam Psikologi Pembelajaran*, Jakarta: PT Bumi Aksara, 2008.
- Zuhaili,Wahbah Az-, *Tafsir al-Munir: Akidah, Syariah, dan Manhaj*, terj. Abdul Hayyie al-Kattani, dkk, Jakarta: Gema Insani, 2013.

#### **Source from the Journals and Thesis**

- Abdah,Salsabila, *Kecerdasan Emosional dalam Surah Yusuf ( Studi Analisa Tafsir Al-Azhar Perspektif Psikologi)*, Skripsi Institut Ilmu Al-Qur'an Jakarta, 2022
- Azhar, Fakhrijal Ali, Nuri, Nafisatun, Musyafiq, Ahmad, Kaidah memahami Kisah dalam Al-Qur'an Perspektif Mutawali Al-Sya'rawi, *Maghza: Jurnal Ilmu Al-Qur'an dan Tafsir*, 2020.
- Bagas Ilham Yudhiyantoro, Muhammad Juliansyah, Kecerdasan Emosional dalam Perspektif Al-Qur'an, *Al-Nahdlah: Jurnal Pendidikan Islam*, 2022.
- Fadhilah, Dinamika Emosi Dari keluarga Yang Bercerai, *Jurnal Psikosains*: 2014.
- HM, Ely Manizar, Mengelola Kecerdasan Emosi, *Tadrib*, 2016.
- Masrur,Muhammad Shodiq, Salsabila,Azka.*Peran Agama dalam Kesehatan Mental (Kajian Psikologis atas Kisah Maryam Binti Imran dalam QS Maryam: 18-22)*, Akademika: 2020.
- Masruroh, Anisatul, Konsep Kecerdasan Emosional dalam Perspektif Pendidikan Islam, *Mudarrisa: Jurnal Kajian Pendidikan Islam*, 2014.
- Nasri, Ulfatmi, Melacak Konsep Dasar Kecerdasan Emosional, *Al-Irsyad: Jurnal Bimbingan dan Konseling Islam*, 2018.

- Noorhidayati, Salamah, Menguak Fakta Kenabian Maryam As, *Yin Yang*, 2014.
- Prawira, Purwa Admaja. *Psikologi Pendidikan Dalam Perspektif Baru*, Yogyakarta : Ar-Ruzz Media, 2014.
- Rosyidah, Dinamika Emosi Pecandu Narkotika Dalam Masa Pemulihan, *Jurnal Insan: Media Psikologi*, 2011.
- Saparwadi, Sahrandi, Akhmad, Mengenal Konsep Daniel Goleman dan pemikirannya dalam Kecerdasan Emosi, Al Musyrif : *Jurnal bimbingan dan konseling Islam*, 2021.
- Sarnoto, Ahmad Zain, Rahmawati, Sri Tuti, Kecerdasan emosional dalam Perspektif Alqur'an, *Statement*, 2020.
- Sholihah, Hilyatus, *Kecerdasan Adversitas Maryam dalam QS. Maryam Ayat 16-26*, Skripsi Univeritas Islam Negeri Walisongo Semarang, 2022.
- Sumarno, Pendidikan Emosi dalam Prespektif Al-Qur'an dan Al-Hadis, dalam *Proceeding Ancoms*, 2017.
- Yudhiyantoro, Bagus Ilham. Juliansyah, Muhammad, Kecerdasan Emosional Perspektif Al-Quran, *Al-Nahdlah: Jurnal Pendidikan Islam*, 2022.

#### **Source From the Website**

- <https://tafsiralquran.id/masa-mengandung-hingga-persalinan-siti-maryam-dalam-al-quran-surat-maryam-ayat-22-25/> dikutip pukul 15:18, 14/05/2023
- <https://tafsirweb.com/1266-surat-ali-imran-ayat-134.html> diakses 04/04/23 pukul 0: 25
- <https://tafsirweb.com/5076-surat-maryam-ayat-30.html> dikutip pada 03/06/2013, pukul 13:2
- Qur'an Kemenag, *Lajnah Pentashihan Mushaf Al-Qur'an*, Terjemahan Al-Qur'an Edisi penyempurnaan tahun 2019.
- Team Lajnah Pentashih Al-Qur'an, *Al-Tafsir Al-Wajiz*, Jakarta: Lajnah Pentashih Mushaf Al-Qur'an, 2016.

## **CURRICULUM VITAE**

### **BIOGRAPHY**

Name : Lailatul Istianah

Nim : 1904026103

Study Program : Sciences Al- Qur'ān and Tafsir

Place and Date : of Birth Tegal, 09 May 1999

Address : Jln, Antaboga Desa Begawat Rt 01/01, Kec. Bumijawa,  
Kab. Tegal, Provinsi Jawa Tengah

Contact Person : 082313750754

Email : [istizarina@gmail.com](mailto:istizarina@gmail.com)

Name of Parent : 1.Father : Saefuddin  
2. Mother : Warchati

### **FORMAL EDUCATION**

Elementary School : SDN 1 Begawat, Bumijawa, Tegal (2012)

Junior High School : SMP-S An-Nuriyyah Bumiayu, Brebes (2015)

Senior High : SMA-S An-Nuriyyah Bumiayu, Brebes (2018)

### **NON-FORMAL EDUCATION**

1. TPA-TPQ Bustanul Ulum, Bumijawa. Tegal
2. MDA-MDT Nurul Huda, Bumijawa, Tegal
3. Pondok Pesantren Takhfīẓul Qur'ān An-Nuriyyah Bumiayu, Brebes
4. Pondok Pesantren Putri Takhfīẓul Qur'ān Al-Hikmah, Tugu, Semarang