

Emotional Levels from Aisah Dahlan's Perspective: A Comparative Analysis with the Qur'anic Concept of *An-Nafs*

Syiehd Achmed Farhan^{1*}, Muh Huud I Wima²

¹ Institute of Qur'anic Sciences, Indonesia

² Qassim University, Saudi Arabia

Article Info

Article History:

Received: 09 April 2026

Revised: 31 August 2026

Accepted: 03 September 2026

Published: 15 September 2026

*Corresponding Author:

Name: Syiehd Achmed Farhan

Email: syiehd.farhan@mhs.iq.ac.id

Keywords

Abstract

Every individual is inextricably linked to emotions that need to be managed effectively. The Qur'an teaches the values of self-control as part of emotional management, whilst Aisah Dahlan explains emotional regulation from a psychological perspective. This study employs a qualitative descriptive method through a literature review, drawing on the works of Aisah Dahlan, psychological literature, Qur'anic verses concerning *al-nafs*, as well as classical and contemporary exegeses. The research findings reveal three correlations. Firstly, a low emotional level is associated with the *nafs ammarah*, which tends to follow one's desires and leads to evil. Secondly, a moderate emotional level is associated with the *nafs lawwamah*, characterised by self-awareness, reflection and efforts at self-improvement. Thirdly, a high level of emotion aligns with the *nafs mutma'innah*, characterised by tranquillity, acceptance and submission to Allah. Nevertheless, Dahlan's perspective cannot be equated with the concept of *al-nafs* in the Qur'an. Dahlan places greater emphasis on psychological and emotional aspects, whilst *al-nafs* possesses broader moral, spiritual and theological dimensions. This research is limited to a literature review; therefore, future research may test these findings through an empirical approach in the context of the individual and education.

Aisah Dahlan; Emotional Levels; Concept Souls; Islamic Psychology; Emotional Regulation

Abstrak

Setiap individu tidak dapat dipisahkan dari emosi yang perlu dikelola dengan baik. Al-Qur'an mengajarkan nilai-nilai pengendalian diri sebagai bagian dari pengelolaan emosi, sementara Aisah Dahlan menjelaskan regulasi emosi dari perspektif psikologis. Penelitian ini menggunakan metode deskriptif kualitatif melalui studi kepustakaan dengan sumber berupa karya Aisah Dahlan, literatur psikologi, ayat-ayat Al-Qur'an tentang *al-nafs*, serta tafsir klasik dan kontemporer. Hasil penelitian menunjukkan tiga korespondensi. Pertama, tingkatan emosi rendah memiliki keterkaitan dengan *nafs ammarah* yang cenderung mengikuti keinginan dan mengarah kepada keburukan. Kedua, tingkatan emosi menengah memiliki keterkaitan dengan *nafs lawwamah* yang ditandai kesadaran diri, refleksi, dan upaya memperbaiki diri. Ketiga, tingkatan emosi tinggi memiliki keselarasan dengan *nafs mutma'innah* yang ditandai ketenangan, penerimaan, dan ketundukan kepada Allah. Meskipun demikian, perspektif Dahlan tidak dapat disamakan dengan konsep *al-nafs* dalam Al-Qur'an. Dahlan lebih menekankan aspek psikologis dan emosional, sedangkan *al-nafs* memiliki dimensi moral, spiritual, dan teologis yang lebih luas. Penelitian ini terbatas pada studi kepustakaan sehingga penelitian selanjutnya dapat menguji temuan ini melalui pendekatan empiris dalam konteks individu dan pendidikan.

Kata Kunci: Aisah Dahlan; Tingkatan Emosi; Konsep Kejiwaan; Psikologi Islam; Regulasi Emosi.

INTRODUCTION

No individual can be separated from emotional attitudes because emotions are a fundamental aspect that plays a crucial role in shaping personal and social adjustment qualities, as

well as providing attitudes of sadness, happiness, confusion, and other emotional states. As an adaptive mechanism, emotions help individuals cope with life's pressures, build and maintain social relationships, and express feelings appropriately. Emotions cannot be separated from various individual activities, both in the personal and social spheres, because emotions play a crucial role in the decision-making process and the control of daily behaviour (Ellyanto & Rejeki, 2023).

Research shows that difficulties in emotional regulation affect various groups. Julistia et al., (2024) found that 57% of bullying victims had low self-regulation, indicating difficulties in managing stress and emotional sensitivity. Widyaswara et al. (2022) reported that family functioning, parenting patterns, conformity, self-control, self-esteem, aggression, and impulsivity influence emotional regulation. Prasetya (2023) identified difficulties among adolescents in dealing with emotional transitions. These findings indicate that emotional regulation is influenced by personal and social factors and remains an important challenge in responding adaptively to emotional experiences.

Psychological studies emphasise that emotions are complex mental processes that cannot be reduced to simple, visible responses (Sairah, 2021). In line with this, research indicates that emotional processing involves several key brain regions, including the amygdala and prefrontal cortex, which play a crucial role in regulating an individual's emotional and cognitive responses (Wartani et al., (2023). This research highlights the importance of adopting a comprehensive scientific approach to understanding emotional responses from both psychological and neurobiological perspectives.

Emotions can be understood through emotional intelligence, including self-awareness, motivation, self-regulation, empathy, and social skills, which help individuals recognise and manage emotions appropriately (Mu'asyara et al., 2024). Shafwan (2021) explains that emotional intelligence helps individuals direct their potential towards wisdom and communicate thoughts and feelings effectively. From an Islamic psychological perspective, however, emotional development also involves spiritual awareness and moral character. Emotional regulation is therefore not only about managing psychological responses but also about developing a balanced personality (*insan kamil*) grounded in Islamic values. This perspective links emotional regulation to spiritual growth and the Qur'anic understanding of human nature.

The Qur'an explicitly teaches the values of self-control and patience, which are integral to emotional management. This is reflected in verses that teach the importance of restraining anger and prioritising patience as a way to achieve inner peace (Nurlaila & Alif, 2025). Allah Ta'ala describes the righteous in Surah Āli 'Imrān verse 134 as those who restrain their anger and forgive the mistakes of others:

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

“(Namely) those who spend [in the way of Allah] in prosperity and adversity, those who restrain their anger, and those who pardon people. Allah loves those who do good”.

Allah Ta'ala states in Surah Ar-Ra'd verse 28 that true peace of mind is attained through the remembrance of Allah, indicating that emotional stability is closely connected to spiritual well-being:

الَّذِينَ آمَنُوا وَتَطْمَئِنُّ قُلُوبُهُمْ بِذِكْرِ اللَّهِ أَلَا بِذِكْرِ اللَّهِ تَطْمَئِنُّ الْقُلُوبُ

“(They are) those who believe and whose hearts find peace in the remembrance of Allah. Verily, in the remembrance of Allah do hearts find peace”.

Aisah Dahlan is a medical doctor, drug abuse counselor, clinical hypnotherapist, neuroparenting practitioner, and contemporary Islamic preacher who combines neuroscience, emotional management, parenting, and Islamic values. She has shared educational and da’wah content through social media, discussing psychology, emotional management, family education, and Islamic values (Erdarisma & Nurullah, 2026). Dahlan's perspective is relevant because previous studies often discuss emotional regulation from psychological or Islamic perspectives separately. She connects both approaches by explaining emotional management through scientific understanding while emphasising spiritual and moral values. Her ideas offer a broader perspective on emotional development, linking emotional regulation with spiritual awareness, moral character, and balanced behaviour.

Several recent studies have demonstrated the significant role of emotions in shaping social behaviour, with emotional regulation contributing to character development, interpersonal relationships, and social adjustment. Emotional intelligence has been found to correlate positively and significantly with prosocial behaviour among students and to influence various social outcomes, including juvenile delinquency and aggressive behavior (Amaluddin, 2024; Artono & Mariyati, 2024; Haryani, 2024). From an Islamic perspective, emotional education extends beyond suppressing or controlling negative emotions and emphasises cultivating positive emotional dispositions, including compassion, gratitude, respect, patience, and empathy (Oviensy et al., 2024). These perspectives suggest that emotional development involves not only psychological mechanisms but also moral and spiritual dimensions that shape how individuals understand and regulate their inner states.

Existing research typically examines emotional regulation from psychological and Islamic viewpoints separately. Few studies have specifically explored Aisah Dahlan's emotional-level framework in relation to the Qur'anic concept of *al-nafs*. This research fills that gap by comparing Dahlan's emotional levels with *nafs ammārah*, *nafs lawwāmah*, and *nafs muthma'innah*, highlighting their similarities and differences. It examines how Dahlan's emotional levels connect with the Qur'anic understanding of *al-nafs* in areas such as emotional regulation, moral development, and spiritual growth. The study offers a comparative perspective that links modern emotional theories with the Qur'anic view of inner human development.

METHOD

This study employed a qualitative approach with a literature review method. A qualitative approach was used to obtain an in-depth understanding of the concepts examined through the interpretation of relevant textual and documentary sources (Sugiono, 2022). The research focused on Aisah Dahlan's concept of emotional levels and its relationship with the Qur'anic concept of *an-nafs*.

The data consisted of primary and secondary sources. Primary data included Aisah Dahlan's lectures and video content available on YouTube concerning emotional levels and emotional

management, as well as relevant Qur'anic verses and their interpretations in authoritative tafsir works. Secondary data were obtained from books, scientific journal articles, and previous studies related to emotional regulation, psychology, Islamic psychology, and Islamic education. Data were collected through documentation and literature-search techniques by selecting sources relevant to the research objectives.

Data were analysed using content analysis. The analysis involved identifying and categorizing relevant information, interpreting the concepts found in the sources, comparing Aisah Dahlan's perspective with the Qur'anic concept of *an-nafs*, and synthesizing the findings into an integrated understanding of emotional regulation from an Islamic psychological perspective. This process was conducted systematically to obtain conclusions based on the collected data (Sugiono, 2022).

RESULTS AND DISCUSSION

The Concept of *An-Nafs* in the Qur'an

Human beings are created with physical, psychological, intellectual, and spiritual dimensions that distinguish them from other creatures. They possess reason and desire and function simultaneously as biological, psychological, and sociological beings. These capacities are closely related to their responsibilities before Allah, particularly as servants of Allah and as *khalifah* on earth. Komarudin (2024) explain that the Qur'an presents human beings as creatures endowed with both body and soul, reason and desire, which enable them to carry out their responsibilities as servants of Allah and vicegerents on earth. Human perfection is not limited to physical characteristics but also involves the proper development and direction of psychological and spiritual capacities.

Nafs is an essential dimension of human existence. The Qur'an describes the *nafs* as an inner potential that can direct human beings toward either good or evil, depending on how it is managed. The concept of *nafs* is closely related to human psychological dynamics, character formation, and spiritual development. Thus, understanding *nafs* is important for explaining how humans navigate moral dilemmas, process emotions, and cultivate spiritual growth (Nurlina & Bashori, 2025).

One of the Qur'anic descriptions of the *nafs* is *nafs ammārah bi al-sū'*, which refers to the soul that inclines toward evil. This concept is explicitly mentioned by Allah in Surah Yūsuf verse 53:

وَمَا أُبَرِّئُ نَفْسِي إِنَّ النَّفْسَ لَأَمَّارَةٌ بِالسُّوءِ إِلَّا مَا رَحِمَ رَبِّي إِنَّ رَبِّي غَفُورٌ رَحِيمٌ

"I do not declare myself free from error. Indeed, the soul persistently urges toward evil, except when my Lord has mercy. Indeed, my Lord is Forgiving and Merciful."

al-Sha'rawī, (1997) explains that the expression *wa mā ubarri'u nafsī* reflects humility and spiritual awareness. The *nafs ammārah bi al-sū'* is therefore not merely a temporary emotional impulse but an inner tendency that may lead individuals to follow desires and worldly pleasures without moral restraint. al-Ghazālī, (n.d.) places the struggle against these lower tendencies within *mujāhadah*, through which individuals strive to control their desires and remain obedient to Allah. The problem is not emotion or desire itself, but when such impulses dominate moral judgment and behavior.

The second condition is *nafs lawwāmah*, which represents a soul characterized by self-awareness and the capacity for self-reproach. Allah says in Surah al-Qiyamah, verse 2:

وَلَا أُقْسِمُ بِالنَّفْسِ اللَّوَّامَةِ

“And I swear by the self-reproaching soul”.

al-Qurthubī, (1964) explains that *nafs lawwāmah* refers to a soul that evaluates and reproaches itself for its words, actions, and thoughts. Reports from Ibn ‘Abbās, Mujāhid, and al-Ḥasan al-Baṣrī also connect it with continuous self-evaluation. At this stage, individuals are no longer fully controlled by their desires but have developed an awareness of moral responsibility. *Nafs lawwāmah* can be constructive when self-reproach leads to *mubasabah* and encourages individuals to correct their shortcomings and improve their obedience to Allah. Self-awareness is not sufficient on its own; it should lead to genuine moral and spiritual improvement.

The highest condition discussed in this framework is *nafs mutma'innah*, or the tranquil soul. Allah says in Surah al-Fajr, verse 27:

يَايْتَهَا النَّفْسُ الْمُطْمَئِنَّةُ

“O soul tranquilo”.

al-Qurthubī, (1964) explains *nafs mutma'innah* as a soul that achieves tranquility through firm faith and submission to Allah. Mujāhid and al-Ḥasan describe it as a believing soul that is calm, certain, and obedient to its Lord, while Ibn ‘Abbās relates it to trust in Allah’s promise and reward. *Nafs mutma'innah* represents more than emotional calmness. It reflects an integrated state in which faith, moral values, and inner peace support one another. This condition shows that true emotional stability is closely connected to spiritual strength and sincere submission to Allah.

Ibn Qayyim al-Jawziyyah describes *nafs mutma'innah* as a soul governed by faith and characterised by tendencies toward *tawhīd*, *ihsān*, righteousness, patience, *tawakkul*, repentance, and sincerity (Makmudi, 2022). Its orientation is no longer primarily determined by immediate worldly desires but by awareness of Allah and the Hereafter. Accordingly, *nafs mutma'innah* can be understood as a condition in which emotional and psychological stability is integrated with spiritual and moral maturity.

These three Qur'anic conditions illustrate the dynamic character of the human souls. The movement from *nafs ammarah* to *nafs lawwāmah* and ultimately toward *nafs mutma'innah* represents a process of transformation from the dominance of uncontrolled impulses, through self-awareness and self-evaluation, toward inner tranquillity and submission to divine values. Nurlaila and Alif (2025) similarly describe the *nafs* as dynamic and capable of undergoing progressive development. Khasanah et al. (2021) emphasize that managing the *nafs* is closely related to the development of faith and the manifestation of *ihsan* in human behavior.

Emotional Levels from Aisah Dahlan's Perspective

Emotions are an inseparable part of human life and influence the way individuals think, respond to situations, make decisions, and interact with others. Emotional states can change with experiences, environmental circumstances, and individual responses. A person may experience negative emotions such as sadness, fear, anger, and apathy, but may also experience positive states

such as enthusiasm, acceptance, peace, and awareness. These changes indicate that emotions are not fixed but can develop according to a person's ability to understand and manage them. Understanding emotional levels is important for examining how individuals respond to emotional experiences and develop better self-control (Primanita et al., 2026). The following discussion presents the concept of emotional levels developed by Aisah Dahlan and its relevance to understanding human emotional development.

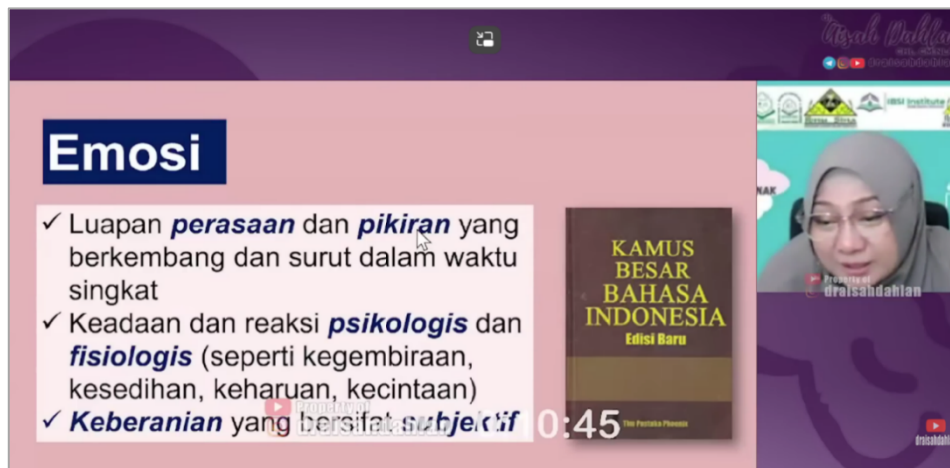


Figure 1: Definition Emotions

In Figure 1, Dahlan (2024) explains that emotions are expressions of feelings and thoughts that arise in response to certain stimuli. Emotions are not only related to feelings but also involve cognitive processes that influence how individuals understand and respond to situations. Emotional responses may differ between individuals because they are influenced by personal experiences and psychological conditions.



Figure 2: Emotional Intelligence

In Figure 2, Dahlan (2024) explains that emotional intelligence is the ability to recognise, understand, and manage emotions in oneself and others. This ability involves being aware of what one feels, understanding the reasons behind those feelings, and controlling emotional responses before they influence words or actions. A person with good emotional intelligence can remain calm in difficult situations, think before reacting, and adjust their response to the situation. It also

helps individuals understand others' feelings, communicate more effectively, and avoid unnecessary conflict. Emotional intelligence enables people to manage emotional impulses and respond in a more balanced and appropriate way.

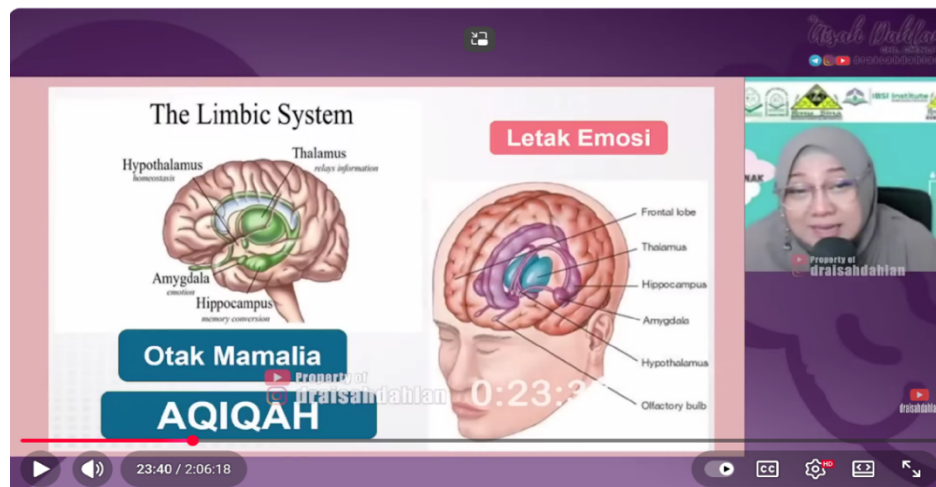


Figure 3: Location of Emotions

In Figure 3, Dahlan (2024) explains emotional regulation through the interaction between the limbic system and the frontal lobe, especially the prefrontal cortex. The limbic system responds quickly to emotional stimuli, while the frontal lobe helps individuals think rationally and control their reactions. Goel et al., (2025) also explain that brain structures such as the amygdala, hippocampus, thalamus, and hypothalamus play important roles in processing emotions and producing physiological and behavioral responses. Therefore, emotional reactions involve both automatic responses and conscious control. Emotional maturity does not mean eliminating negative emotions, but recognizing them and regulating the responses that follow.

Dahlan (2022) categorizes children's basic emotions into excitement, sadness, fear, and anger. These emotions are considered natural components of human development rather than conditions that must be eliminated. From this perspective, negative emotions such as fear, sadness, and anger have functional roles in human life because they signal an individual's psychological and environmental conditions. This understanding aligns with the broader psychological perspective that emotions, including unpleasant ones, can serve adaptive functions. Consequently, emotional education should not encourage children to reject or suppress their emotions but should help them recognize, understand, and regulate their emotional responses. In this context, parental understanding and empathy become important in helping children develop healthy emotional regulation.

Dahlan (2022) extends this understanding to adults by proposing the concept of emotional levels. Drawing on Erbe Sentanu's concept of *Quantum Ikhlas* and David R. Hawkins' *Power vs Force*, Dahlan maps emotional states from lower levels, such as apathy, fear, and sadness, toward higher levels characterised by acceptance, peace, and enlightenment. This model views emotional development as a gradual process of increasing self-awareness and self-management. The findings of the present study indicate that the model can be interpreted as a movement from emotionally reactive states toward increasingly reflective and constructive responses (Hawkins, 2002; Sentanu, 2008). Dahlan's model, in contrast to approaches that primarily focus on measuring emotional

intelligence as a psychological capacity, emphasises the qualitative transformation of emotional states and their relationship to personal maturity.

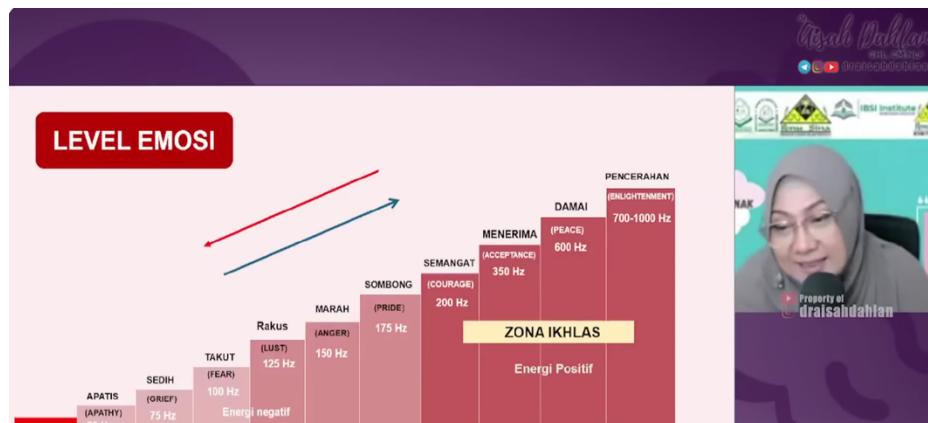


Figure 4: Emotional Levels

In Figure 4, Dahlan (2024) explains that emotional development begins at the lower emotional level, where emotions such as apathy, sadness, fear, and strong desires can strongly influence a person's thoughts and behavior. At this level, individuals may find it difficult to understand and control what they feel, so they tend to react quickly without considering the consequences of their actions. Fear may lead to avoidance or defensive behavior, while anger or strong desires may encourage impulsive actions. Apathy and sadness may also reduce motivation to interact with others. This level reflects limited emotional awareness and self-control, which can contribute to negative social behavior.

The middle emotional level is characterized by growing self-awareness, courage, anger, pride, and enthusiasm, along with an increasing ability to reflect on and evaluate one's emotions. Individuals at this stage are no longer completely controlled by their emotions, but they have not yet fully mastered emotional regulation. This stage shows that emotional development occurs gradually rather than changing directly from negative to positive emotions. As emotional awareness increases, individuals become better able to understand their feelings and consider their responses. The middle level can be seen as an important stage toward more mature emotional self-regulation.

The highest level, Dahlan (2024) describes acceptance, peace, and enlightenment as signs of mature emotional management, where individuals are less controlled by ego and emotional impulses. At this stage, people respond to situations based on higher values and life goals, allowing them to think more clearly, act wisely, and build healthier relationships. Dahlan's framework goes beyond psychological emotional regulation by connecting emotional maturity with moral and spiritual values.

Dahlan's concept of emotional levels describes emotional development as a gradual process, moving from reactive emotions toward self-awareness, emotional regulation, acceptance, and spiritual maturity. This framework supports previous studies emphasising the importance of emotional awareness and self-control while adding moral and spiritual dimensions. However, Dahlan's model should not be considered equivalent to established psychological theories because it also draws on spiritual and popular psychological ideas. Its value in this study lies in connecting

contemporary discussions of emotional development with the Qur'anic concept of *al-nafs*, providing a broader perspective that includes psychological, moral, and spiritual aspects.

Analysis of Aisah Dahlan's Emotional Levels and the Qur'anic Concept of *An-Nafs*

Based on the comparative analysis of Aisah Dahlan's emotional-level framework and the Qur'anic concept of *al-nafs*, this study identifies several conceptual similarities in the development of the human self. The analysis focuses on the characteristics of each emotional level and examines their relevance to the Qur'anic descriptions of *nafs ammārah bi al-sū'*, *nafs lawwāmah*, and *nafs mutma'innah*.

Table 1: Analysis of Aisah Dahlan's Emotional Levels and the Qur'anic Concept of *An-Nafs*

Aisah Dahlan's Emotional Levels	Characteristics	Qur'anic Concept of <i>al-Nafs</i>	Characteristics
Lower Emotional	Apathy, fear, grief, anger, pride, strong desires, destructiveness, and other reactive impulses. Individuals tend to respond impulsively and have weak self-control.	<i>Nafs Ammārah bi al-Sū'</i>	The soul that inclines toward evil and tends to follow desires and worldly pleasures without considering divine values. QS. Yūsuf [12]: 53
Intermediate Emotional	Anger, pride, and enthusiasm accompanied by self-awareness, reflection, and inner struggle. Emotions tranquility are not yet fully controlled.	<i>Nafs Lawwāmah</i>	The self-reproaching soul that evaluates its actions, recognises mistakes, and struggles between desire and obedience. QS. al-Qiyāmah [75]: 2
Higher Emotional	Courage, acceptance, peace, inner tranquility, enlightenment, and greater awareness. Individuals demonstrate emotional stability, balance, wisdom, and constructive behaviour.	<i>Nafs Mutma'innah</i>	The tranquil soul that has peace with Allah, possesses firm faith, and submits to His will. QS. al-Fajr [89]: 27–30

The findings of Table 1 reveal a conceptual correspondence between Aisah Dahlan's model of emotional levels and the Qur'anic descriptions of *al-nafs*. This correspondence does not mean that Dahlan explicitly relates her emotional-level framework to the Qur'anic concept of *al-nafs*. The relationship identified in this study is the result of the researcher's own comparative analysis, based on Dahlan's psychological framework, relevant Qur'anic verses, and classical interpretations of *al-nafs*. This distinction is essential because Dahlan primarily discusses emotional development in terms of psychological, neurological, and emotional processes, whereas the Qur'anic concept of *al-nafs* addresses a wider dimension of human existence, including faith, morality, and spiritual development.

The comparison begins with the lower emotional states in Dahlan's framework, such as apathy, sadness, fear, greed, and anger, which may lead to impulsive or destructive behaviour when they are not properly controlled. These characteristics are comparable to *nafs ammārah bi al-sū'*, which the Qur'an describes as the soul inclined toward evil in Surah Yusuf, verse 53. Al-Sha' rāwī explains *nafs ammārah* as the tendency to follow desires without moral control. Al-Ghazālī, on the other hand, focuses on *mujāhadat al-nafs*, which means the struggle to manage desires and remain obedient to Allah. Psychological studies show that when people cannot regulate their emotions well, it often leads to anger and difficulties in interactions (Khotim et al., 2024). *Nafs ammārah* is not just about feelings. It includes how a person's self connects to values and how closely they follow what Allah asks. This part of the self is shaped by choices and actions over time.

The intermediate level requires a more careful interpretation. Dahlan's model describes this stage as a period of growing self-awareness, reflection, and emotional control, although individuals may still experience anger, pride, and inner conflict. This condition relates to *nafs lawwāmah*, which the Qur'an describes as the self-reproaching soul in Surah al-Qiyamah, verse 2. Al-Qurthubī explains that *nafs lawwāmah* is able to see its mistakes in words, actions and feelings. It is not a sad feeling but shows the constant battle between human weakness and growing awareness. This awareness makes people think deeply, do self-examination, and try to improve themselves. Dahlan's middle stage and *nafs lawwāmah* both have a way of growing. The idea from the Quran has a stronger moral and spiritual meaning.

The highest emotional level in Dahlan's framework is characterised by acceptance, peace, enlightenment, and emotional stability. These characteristics can be compared with *nafs mutma'innah*, which the Qur'an describes as the tranquil soul in Surah al-Fajr, verse 27. Al-Qurthubī associates *nafs mutma'innah* with strong faith, submission to Allah, and inner peace. Ibn Qayyim al-Jawziyyah also links this state to faith, *tawhid*, *ihsān*, patience, *tawakkul*, repentance, and sincerity (Hakim, 2026). Both views suggest a move toward greater stability and serenity, but their bases differ. Dahlan emphasizes emotional and psychological maturity, whereas the Qur'anic view roots this in faith, submission, and closeness to Allah.

The comparison highlights both similarities and differences between Dahlan's emotional-level framework and the Qur'anic concept of *al-nafs*. The lower emotional level and *nafs ammārah* both emphasize uncontrolled impulses. The intermediate level and *nafs lawwāmah* involve self-awareness, inner struggle, and self-evaluation. The highest level and *nafs mutma'innah* represent greater tranquility and self-control. The Qur'anic view is broader, as the development of *al-nafs* is closely linked to faith, obedience, morality, and accountability before Allah.

These findings indicate that emotional regulation in contemporary psychology and the Qur'anic concept of *al-nafs* share an interest in human development but differ in their theoretical foundations and aims. Emotional intelligence research emphasises the recognition, regulation, and expression of emotions for effective interpersonal functioning, whereas Qur'anic and tafsīr literature emphasises the moral and spiritual refinement of the self. This study brings the two perspectives into dialogue by relating emotional awareness and self-regulation to the Qur'anic process of self-refinement, without equating the two frameworks.

These findings suggest that emotional regulation can be more thoroughly comprehended within an Islamic framework when linked to the process of *tazkiyat al-nafs*. Emotional maturity should extend beyond merely psychological stability and interpersonal adjustment to include self-discipline, moral conduct, and obedience to Allah. This perspective indicates that emotional development in Islamic psychology involves not only the capacity to regulate emotions but also the cultivation of a morally responsible and spiritually grounded self.

CONCLUSION

A conceptual correspondence exists between Aisah Dahlan's emotional level framework and the concept of al-nafs in the Qur'an, particularly across three developmental dimensions. Lower emotional states correspond with *nafs ammārah bi al-sū'*, reflecting the dominance of desire, impulsivity, and weak self-control. Intermediate emotional states correspond with *nafs lawwāmah*, marked by self-awareness, inner conflict, self-evaluation, and the effort to correct one's behavior. Higher emotional states correspond to *nafs mutha'innah*, characterized by emotional stability, inner tranquillity, faith, and submission to Allah. These findings suggest that both frameworks describe a movement from uncontrolled impulses toward greater self-awareness and inner stability. The Qur'anic framework extends beyond psychological development by placing the refinement of the self within the dimensions of faith, morality, and obedience.

This study is limited in its comparative and conceptual scope and does not establish that Aisah Dahlan's emotional-level framework was directly derived from, or intended to match, the Qur'anic concept of al-nafs. The comparison is based on the researcher's interpretation of Dahlan's framework, chosen Qur'anic verses, and relevant tafsīr literature. It primarily relies on textual and secondary sources, without using empirical data or psychological measurements to test these ideas practically. The similarities identified should be viewed as analytical rather than definitive equivalences, and further empirical studies are needed to assess whether these conceptual connections apply to emotional development in real educational and psychological settings.

ACKNOWLEDGMENT

The authors would like to express their sincere gratitude to the Institut Ilmu Al-Qur'an (IIQ) Jakarta for its academic support and contribution to completing this research. The authors also appreciate the guidance, facilities, and scholarly environment provided by IIQ Jakarta throughout the research and writing process.

DECLARE USING OF AI

The authors used ChatGPT to improve language and readability. The authors reviewed and edited the output and take full responsibility for the content.

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