



# ISLAMIC VALUES ANALYSIS IN EMOTIONAL REGULATION OF ADULT WOMEN INVOLVED IN PHYSICAL



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## Abstract

Many adult women consider maintaining a healthy life through physical activities because help to release and control the emotion. However, there is no recent research about integrating Islamic values into physical and emotional for adult Muslim women. Based on the explanation, demonstrating how physical and spiritual aspects involve emotion is important. This study aims to explore the description of emotional regulation and analyze Islamic values in the emotional regulation of adult women involved in physical fitness activities. Five informants were involved in this study. The data collection methods were in a form of observation, interviews, and documentation focused on strategy, negative emotions, control, and emotional responses. Data were analyzed using Miles and Huberman's analysis techniques to identify themes related to Islamic values and emotional regulation. The results showed that physical fitness activities can potentially increase positive emotional regulation and physical health in adult women. Islamic values help participants face emotional challenges, increase self-awareness, and develop adaptive coping strategies. This study also found that physical fitness can allow adult women to apply Islamic values in everyday life. Specifically, the gym trainer and the members can pray before training activities, meditate, practice patience, ask for forgiveness, and perform gratitude exercises. Moreover, the implication of this study is the importance of integrating Islamic values in physical fitness programs, such as patience training, gratitude to Allah, surrendering to Allah, guarding gaze and tongue, sincerity and modesty by providing women-only sessions to support the emotional well-being of adult Muslim women.

## Abstrak

Banyak wanita dewasa menyadari pentingnya menjaga kesehatan melalui aktivitas fisik karena membantu melepaskan dan mengendalikan emosi. Namun, belum ada penelitian tentang pengintegrasian nilai Islam ke dalam aspek fisik dan emosional bagi wanita muslim dewasa. Hal ini menunjukkan peran aspek fisik dan spiritual dalam regulasi emosi penting untuk diteliti. Penelitian ini bertujuan mengeksplorasi deskripsi regulasi emosi dan menganalisis nilai Islam dalam regulasi emosi wanita dewasa yang terlibat dalam aktivitas kebugaran jasmani dengan melibatkan lima informan Metode pengumpulan data berupa observasi, wawancara, dan dokumentasi yang difokuskan pada strategi, emosi negatif, kontrol, dan respons emosional. Data dianalisis dengan teknik analisis Miles dan Huberman untuk mengidentifikasi tema-tema yang terkait dengan nilai Islam dan regulasi emosi. Hasil penelitian menunjukkan bahwa aktivitas kebugaran jasmani berpotensi meningkatkan regulasi emosi positif dan kesehatan fisik pada wanita dewasa. Nilai Islam membantu partisipan menghadapi tantangan emosional, meningkatkan kesadaran diri, dan mengembangkan strategi pengendalian emosi yang adaptif. Kebugaran jasmani dapat memungkinkan wanita dewasa menerapkan nilai Islam dalam kehidupan sehari-hari. Secara khusus, pelatih dan anggota berdoa sebelum latihan, bermeditasi, melatih kesabaran, memohon ampunan (istighfar), dan melatih rasa syukur. Implikasi penelitian ini adalah pentingnya mengintegrasikan nilai Islam dalam program kebugaran jasmani, seperti latihan kesabaran, rasa syukur, berserah diri kepada Allah, menjaga pandangan dan lisan, keikhlasan dan kesopanan dengan menyediakan sesi khusus wanita untuk mendukung kesehatan emosional wanita muslim dewasa.



## Background

Humans, as complex creatures, are deeply intertwined with emotions daily. Emotions are pivotal in interacting with our surroundings, making decisions, and responding to various situations. Recognizing, understanding, and managing these emotions is crucial for achieving psychological and social well-being<sup>1</sup>. This ability, known as emotion regulation, equips individuals to navigate life's challenges, foster healthy relationships, and attain their goals. Conversely, difficulties in emotion regulation can lead to a host of problems, including stress, anxiety, depression, and interpersonal conflict<sup>2</sup>. Therefore, understanding the factors influencing emotion regulation is paramount in developing strategies to enhance individual well-being.

In this modern era, awareness of the importance of health and fitness is increasing among adult women. Physical fitness, which includes various activities such as sports, gymnastics, yoga, and others, is becoming increasingly popular for maintaining physical and mental health<sup>3</sup>. This consideration is due to the increasing public awareness of a healthy lifestyle and support from various local communities and social media. Adult women have multiple roles in life, as mothers, wives, and career women. However, the busyness and demands of life often make them ignore their health. Optimal health is vital for women to carry out their roles well. Physical fitness is a way for women to maintain health and fitness and reduce the risk of obesity, diabetes, and heart disease<sup>4</sup>. Addressing emotional regulation in physically active adult women is of utmost importance and urgency. They often face complex life pressures, which, if not managed well, can affect their mental and physical health. Although physical activity provides many benefits, sometimes, the process can trigger negative emotions, such as frustration. Therefore, regulating emotions allows them to optimize physical fitness to build mental resilience, transform obstacles into opportunities for self-development, and ultimately achieve holistic health vital to their overall productivity and well-being.

As Muslims, women have the responsibility to maintain their health and fitness as a form of gratitude for the blessings given by Allah Swt. Islam encourages its followers to live healthy and vigorous lives because physical and mental strength is necessary for worship and daily activities<sup>5</sup>. In the context of physical fitness, Islamic values such as maintaining modesty, not being excessive, and avoiding inappropriate mixing between men and women are important things to note<sup>6</sup>. Therefore, physical fitness carried out by Muslim women should be done in a closed place and specifically for women or by wearing clothing that follows Islamic law<sup>7</sup>. More physical fitness places offer Islamic concepts,

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<sup>1</sup> Sabrina Izza Hanif and Alfiya Rizqi Widiyari, "The Role of Spirituality in Improving Psychological Well-Being in Generation Z" 8, no. 2 (2024): 139–46.

<sup>2</sup> R. Marliani et al., "Emotional Regulation, Stress, and Psychological Well-Being: A Study of Work from Home Mothers in Facing the COVID-19 Pandemic," *Journal of Psychology* 1, no. 1 (2020): 1–12.

<sup>3</sup> Akhmad Yusi, Tri Gilang Maulana, and Muhamad Ridho, "Optimizing Sports and Physical Activities to Improve the Quality of Worship," *Jurnal Religion: Jurnal Agama, Sosial, dan Budaya* 1 (2023): 573–77.

<sup>4</sup> Deni Mudian and Arif Fajar Prasetyo, "Physical Fitness Profile of Students of the Faculty of Teacher Training and Education, University of Subang" 3, no. 1 (2024).

<sup>5</sup> Anna Roosyanti, "Oriented Guided Discovery and Creative Approach" 4, no. 1 (2017): 60–73.

<sup>6</sup> Risdiani et al., "Education to Increase Awareness of Wearing Hijab in Sports Activities," *Irajagaddhita* 2, no. 1 (2024): 10–18, <https://doi.org/10.59996/irajagaddhita.v2i1.557>.

<sup>7</sup> Rika Cheris, Tiin Ramadhani, and Wati Masrul, "Pekanbaru Muslimah Center with Symbolic Analogy Architecture Approach Concept," *Journal of Architecture: Malay Architecture and Environment* 9, no. 1 (2022): 14–24.

such as women – only gymnastics studios, yoga training that does not involve movements contrary to sharia, and others. The preceding explanation shows that the need for Muslim women to have physical fitness following religious values is increasing.

In this context, physical fitness is one of the interesting factors to study. Regular physical activity provides benefits in both physical and mental health. In addition to improve physical fitness, physical activity can also help reduce stress, improve mood, and improve emotional regulation<sup>8</sup>. Physical activity can trigger the release of endorphins, hormones that have a calming effect and increase feelings of happiness<sup>9</sup>. Physical fitness and religious values, including emotional regulation, are important in character and behaviour.

Islamic values, such as patience, gratitude, trust, and self – control, can be a strong foundation for facing emotional challenges<sup>10</sup>. Patience enables a person to maintain composure and avoid hasty decisions when faced with difficulties. Gratitude helps a person to appreciate what they possess and not focus too much on shortcomings. Trust assists a person to accept fate and not worry too much about the future. Self – control helps a person refrain from behaviour detrimental to oneself and others. Previous studies have examined emotion regulation from various psychological perspectives, highlighting the benefits of physical fitness for physical and mental health. A significant gap is the lack of in – depth exploration of how physical fitness activities concretely become a forum for adult Muslim women to consciously apply and internalize Islamic values as an effective strategy for regulating their emotions daily. No research has explicitly connected physical fitness as a practice, Islamic values as a guide, and emotion regulation as a goal in one integrated and empirical analytical framework.

This study aims to analyze how Islamic values affect the emotional regulation of adult women involved in physical fitness. This study explores the emotional regulation strategies of adult Muslim women active in physical fitness and how Islamic values influence these strategies. A deeper understanding of the relationship between Islamic values, physical fitness, and emotional regulation can contribute to programs supporting adult women's emotional well – being. This study addresses the gap in previous studies by exploring how physical fitness becomes a platform for Muslim women to apply Islamic values (such as patience, gratitude, and surrendering to Allah) to regulate everyday emotions. Unlike previous studies that only look at exercise's physical and mental benefits, this study highlights the practical integration of the spiritual dimension that is still lacking in empirical literature.

This study used a qualitative approach with observation, interview, and documentation methods with five adult women who are active in physical fitness, using primary and secondary data sources. Participants were selected based on specific criteria: age 25 – 45 years, active members for at least 6 months, emotional regulation problems, and understanding Islamic values. The indicators of the interview instrument are (1) emotional regulation strategy, (2) negative emotional aspects, (3) emotional control aspects, and (4) emotional response aspects. Data were analyzed using Huberman analysis techniques to identify themes related to Islamic values and emotional regulation.

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<sup>8</sup> Meysi Intan Tanjung, Mustika Fitri, and Sandey Tantra Paramitha, "Emotional Regulation Strategy Towards Self – Efficacy in Female Martial Arts Athletes," *Jurnal Kejaora (Physical Health and Sports)* 8, no. 2 (2023): 216 – 21, <https://doi.org/10.36526/kejaora.v8i2.3104>.

<sup>9</sup> Nora Veri et al., "Preventing Postpartum Depression: Review and Recommendation" 4, no. 2 (2024).

<sup>10</sup> Salman Aditya et al., "Islam and Fitness for a Healthy Body" Vol. 1, No. 1. (2024).

This research use a qualitative approach with a phenomenological research type<sup>11</sup>. as it focused on an in–depth understanding of the subjective experiences of Muslim adult women in experiencing and applying Islamic values to regulate their emotions during physical fitness activities. This approach allowed the researchers to explore the meaning experienced and the essence of the phenomenon, which cannot be measured quantitatively, thus producing a rich and authentic understanding.

The informants of the research were chosen by using purposive sampling techniques based on specific considerations<sup>12</sup>: female, aged 25–45 years, active member of Hamz Gym for at least 6 months, and have emotional regulation. The number of informants who meet the criteria is five person. The data collection techniques used were semi–structured in–depth interviews, participant observation, and documentation<sup>13</sup>. In qualitative research, it is not the number of samples that determines the representativeness of information, but the depth of data obtained from informants. Therefore, the researchers selected a few but maximum number of informants in providing research data through purposive sampling because this method can provide a comprehensive and detailed picture that makes the research results representative for qualitative purposes.

In–depth interviews were conducted directly between the interviewer and the respondent. The activities in the interview were verbal, focusing on aspects of strategy, negative emotions, control, and emotional responses. Then, the data were analysed by using the following Miles and Huberman's theory: data reduction, presentation, and conclusions<sup>14</sup>. The researcher chose in–depth interviews because this method allowed for rich and nuanced exploration of phenomena, such as gaining depth of information, flexibility and adaptability and triangulation techniques. After all, this study used multiple methods. Data validity techniques took several steps in this research: triangulation and member checks<sup>15</sup>. Moreover, a credibility test is needed to interpret data from various sources in various ways and at various times. Thus, the triangulation is sources, data collection techniques, and time. Testing credibility requires multiple sources in multiple ways and at multiple times. First, researchers apply comprehensive triangulation, which means data is collected and examined from multiple perspectives. This triangulation involves source triangulation, which obtains information from many sources. Triangulation of data collection techniques, using methods such as interviews, observations, and documentation; time triangulation, which involves collecting data at different periods or occasions to see consistency; and second, checking members' activities. The checking member is when the researcher's findings and interpretations are returned to the informants for confirmation or correction, ensuring the data representation is accurate according to their experiences. Thus, this multi–dimensional approach allows researchers to interpret data holistically, validate findings from multiple sources, and build strong research credibility.

## Results and Discussion

### Overview of Emotional Regulation of Adult Women Undergoing Physical Fitness

Based on the formulation of the research, this study would elaborate the emotional regulation of adult women who undergo physical fitness. To collect data, the researcher

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<sup>11</sup> *Research Design: Qualitative, Quantitative, and Mixed Methods Approaches* by John W. Creswell. Fifth Edition Published in 2018.

<sup>12</sup> Sharan B. Merriam and Elizabeth J. Tisdell, *Qualitative Research: A Guide to Design and Implementation* by Sharan B. Merriam and Elizabeth J. Tisdell, 2016.

<sup>13</sup> *Qualitative Inquiry and Research Design: Choosing Among Five Approaches* by John W. Creswell and Cheryl N. Poth, 2018.

<sup>14</sup> Matthew B. Miles and A. Michael Huberman, *Qualitative Data Analysis: An Expanded Sourcebook*. 1994. .

<sup>15</sup> Tisdell, *Qualitative Research: A Guide to Design and Implementation* by Sharan B. Merriam and Elizabeth J. Tisdell. 2016

interviewed research informants based on aspects of emotional regulation: strategy, negative emotion, emotional control, and emotional response. The presentation of interview results was described based on these four aspects:

### ***Strategy Emotional Regulation***

Emotional regulation strategies are an individual's belief in overcoming a problem, finding a way to reduce negative emotions and quickly calming themselves down after feeling excessive emotions<sup>16</sup>. Based on interview results regarding strategies for overcoming a problem that arises due to negative emotions of adult women who experience changes in emotional regulation, related to the strategies carried out in overcoming a problem that arises due to negative emotions, the informants diverted to something more positive. There are several techniques that informants usually use for this. The first rule is always to think positively. The second one is exercise, which may cure the problem since exercising will have a favourable impact so that emotion can easily divert<sup>17</sup>.

Furthermore, the informants can do several things to calm themselves down after experiencing excessive emotions, based on the results of interviews concerning strategies for dealing with a problem that occurred as a result of unpleasant emotions in adult women who encounter changes in emotional regulation. Informants prefer to take a break from their activities and introspect to calm themselves down in order to avoid fear and recklessness<sup>18</sup>. Continued use will lead to mistakes, and more mistakes will lead to blunders that will deteriorate the atmosphere.

### ***Negative Emotional Aspects***

The ability to control negative emotions is a person's ability to remain calm and focused, even when experiencing negative emotions. In other words, the person can manage their emotions so that they do not hinder their thoughts and actions. Based on interviews it reveals that all adult women who do fitness activities have felt negative emotions within themselves, which are difficult to control<sup>19</sup>. To avoid the influence of negative emotions, they choose the appropriate positive activities that are to the situation and conditions. The goal is to avoid being provoked by negative feelings, which could exacerbate the problem. They do this by listening to music, doing positive activities, getting fresh air, or sleeping. To keep their mind positive and act well, a person needs to understand the person they are talking to and the situation around them. This understanding is fundamental in forming positive thoughts<sup>20</sup>. Understanding the conditions and situations when interacting makes the atmosphere happier and more comfortable.

### ***Emotional Control Aspects***

The ability to control emotions (control emotional responses (impulse)) is the ability of individuals to control the emotions they feel and the emotional responses they display (physiological responses, behaviour and tone of voice) so that individuals do not feel excessive emotions and show appropriate emotional responses<sup>21</sup>. The interview results showed various ways that people control negative emotions. Some people divert their attention to a calming situation or escape to plan their next action<sup>22</sup>. However, not

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<sup>16</sup>Deci Nansi and Fajar Tri Utami, "The Relationship between Emotional Regulation and Disciplined Behavior of Students of Islamic Senior High School, Qodratullah Langkan Islamic Boarding School", *Journal of Islamic Psychology*, Vol. 2, No. 1, 2016, p. 20.

<sup>17</sup> Ana Tarias, "Personal Interview" (2024).

<sup>18</sup> Yuliani, "Personal Interview with Adult Women" (2024).

<sup>19</sup> Nadrah, "Interview with Adult Women Active in Physical Fitness," 2024.

<sup>20</sup> Siska Apriani, "Interview with Adult Women Who Are Active in Physical Fitness," 2024.

<sup>21</sup> Ani Wardah, "Self-Disclosure and Emotional Regulation of Students" 2, no. 2 (2020): 183-92.

<sup>22</sup> Okki Wiranti, "Interview with Adult Women Who Are Active in Physical Fitness," 2024.



everyone is capable of doing so, and some other informants prefer to remain silent in order to avoid future mistakes.

Controlling negative emotions has a positive impact on the informants. They become more productive, receptive to criticism, and peaceful. Their ability to find solutions also increases although initially, it was difficult and uncomfortable. The informants revealed several ways to control emotional changes. Some methods mentioned include understanding the causes of emotions, doing deep breathing techniques for relaxation, and thinking about the impact on the future<sup>23</sup>. In addition, some choose to exercise to manage their emotions and feel more comfortable and calm<sup>24</sup>.

### ***Emotional Response Aspects***

The ability to accept emotional responses is an individual's ability to accept an event that causes negative emotions and not feel ashamed of feeling those emotions<sup>25</sup>. According to the interview results, when emotions overflow, the first thing to do is to calm down since emotions originate within us, thus the most essential thing to do is to do it to ourselves first, followed by calming down. Informants also stressed the need of responding appropriately to the other person, especially when they are emotional<sup>26</sup>. Inadequate responses can hurt others and make the situation worse. One appropriate approach is to try to understand the other person's point of view; this allows us to understand their ideas and intentions, avoiding long – term misunderstandings.

The interviewed revealed that distinguishing between negative and positive emotions was usually not difficult for them. Negative emotions often triggered division, excessive anger, or magnify problems. On the other hand, positive emotions usually appeared as enthusiasm in facing something, especially when achieving goals or conveying constructive suggestions and arguments<sup>27</sup>. Negative emotions have a terrible impact later on, while positive emotions are more oriented towards achieving goals. However, changing negative emotions into positive ones is a much better choice.

Research through interviews on emotional regulation revealed that informants experienced emotional changes that reflected changes in emotional levels and behaviour<sup>28</sup>. When they feel tired from lifting weights, their emotions change more positively. They become wiser in their actions, more attentive to others, and show changes in body gestures and facial expressions. This weightlifting or fitness activity is a way for informants to release the emotional burden they are experiencing.

### **Islamic Values in the Emotional Regulation of Adult Women Involved in Physical Fitness**

Emotion regulation is a complex ability that allows individuals to manage and modify their experience and expression of emotions. In the context of adult women, a deep understanding of the various aspects of emotion regulation becomes crucial. This discussion would thoroughly examine four fundamental interrelated aspects: strategies used to regulate emotions, the experience and management of negative emotions, the ability to control emotional impulses, and how individuals respond to situations that arouse emotions. These four aspects are analyzed based on Islamic values in the emotional regulation of adult women involved in physical fitness.

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<sup>23</sup> Apriani, "Interview with Adult Women Who Are Active in Physical Fitness."

<sup>24</sup> Nadrah, "Interview with Adult Women Active in Physical Fitness."

<sup>25</sup> Shafira Dzata Shabrina Wulandari and Ari Khusumadewi, "Patience in Emotional Regulation of Students at Al Muqoddasah High School," ENLIGHTEN (Islamic Journal and Guidance and Counseling) 4, no. 2 (2021): 109 – 26, <https://doi.org/10.32505/enlighten.v4i2.2916>.

<sup>26</sup> Yuliani, "Personal Interview with Adult Women."

<sup>27</sup> Wiranti, "Interview with Adult Women Who Are Active in Physical Fitness."

<sup>28</sup> Tarias, "Personal Interview."

### Strategy Aspects

The Islamic values contained in the aspect of emotional regulation strategy are patience, gratitude, surrender to Allah, and sincerity.

**Patience:** In facing physical and mental challenges during exercise, adult women can apply patience to achieve fitness goals and overcome fatigue or frustration. This value helps adult women not to give up easily and remain consistent in training. In physical fitness, patience helps adult women stay calm and focused when facing pain, fatigue, or frustration during exercise<sup>29</sup>. They can overcome themselves and achieve their fitness goals with patience, as contained in the Al – Qur'an surah Al – Baqarah verse 153 (2:153). This verse directs the believer to make patience (*ṣabr*) and prayer the primary coping mechanisms in dealing with emotional difficulties and challenges. In the context of physical fitness, where adult women may face frustration due to challenging goals, competitive pressures, or physical discomfort, the value of patience becomes a cognitive and behavioural strategy to manage these negative emotions. In addition, prayer as a form of spiritual connection and submission to Allah provides inner peace and a broader perspective, helping to calm emotional turmoil and strengthen mental resilience in dealing with the emotional dynamics that may arise during fitness activities. Thus, this verse directly highlights two primary strategies – active patience and spiritual connection through prayer – that adult women can internalize and practice to effectively regulate their emotions in the context of physical fitness.

**Gratitude:** Being grateful for one's health and ability to exercise, appreciating the progress achieved, no matter how small, during fitness, and can increase motivation and satisfaction in exercising. Gratitude can also increase motivation and enthusiasm in undergoing a fitness program<sup>30</sup>. When women feel grateful for their health and physical abilities, they are more motivated to maintain and improve them through regular physical activity. As in the Qur'an, Ar – Rahman (55:13), the verse has a close relationship with the physical fitness of adult women. This verse reminds women always to be grateful for the blessing of health, maintain physical fitness, and use health as capital to worship Allah Swt. Understanding this relationship aimed to motivate adult women maintain and improve their physical fitness for the sake of health, happiness, and the blessings of life.

**Tawakal (surrendering to Allah):** After trying your best in fitness, surrender the results to Allah, accept with an open heart whether you succeeded in achieving your fitness goals, and reduce anxiety and excessive pressure related to sports performance. In the world of physical fitness, awake plays a critical role in shaping and strengthening the emotional regulation of adult women. Islamic teachings emphasize that surrendering to Allah is one of the commendable traits that a Muslim must have. In physical fitness, surrendering to Allah helps women submit their efforts' results to Allah Swt.<sup>31</sup>. They realize that everything that happens is by His will and believe Allah Swt. will give them what is best. Although no verse in the Qur'an explicitly mentions surrendering to Allah in physical fitness, several verses talk about *tawakal* in general, which we can apply in this context, namely QS. Hud (11:123). This verse provides a strong foundation for adult women to prioritize physical fitness. Maintaining health and physical fitness is not only about appearance but also an important part of worship, life balance, and positive contribution to society. Surrendering to Allah is important to living a balanced life, including maintaining health and physical fitness. An adult woman can achieve optimal health and blessings through effort, prayer, and surrendering to Allah.

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<sup>29</sup> Puput Mulyono et al., "The Role of Sports in Improving Mental Health at Duta Bangsa University, Surakarta, Indonesia" 1, no. 1 (2023).

<sup>30</sup> Andhika Mahesa Putra Ichsanudin et al., "Students' Views on the Importance of Sports for Health," *Pubmedia Journal of Sports Education* 1, no. 2 (2024): 10, <https://doi.org/10.47134/jpo.v1i2.283>.

<sup>31</sup> Japon Riyanta, "Physical Health in the Perspective of Islamic Education," *Jurnal Aksioma Ad – Diniyah* 7, no. 1 (2019): 1 – 28, <http://doi.org/10.15575/jpiu.v2i3.13672>.

**Sincere**, by doing sports with a sincere intention to maintain health, not just for appearance or recognition from others, and being sincere in fitness activities. With sincere intentions, women will be motivated to maintain their health and fitness as Allah mandates, not merely to achieve an ideal physical appearance or praise from others<sup>32</sup>. Sincerity helps women to accept the results of their physical training with an open heart, whether the results are as expected or not. They believe that Allah Swt. will always help them if they are sincere in their efforts. Sincerity also helps women maintain emotional balance when facing various physical fitness situations. They are not too happy when they get compliments and not too sad when they get criticism.

Although no verse in the Qur'an explicitly mentions sincerity in physical fitness, several verses talk about sincerity in general, which we can apply in this context: QS. Al-Bayyinah (98:5): this verse emphasizes the importance of sincerity in worshipping Allah, including all activities we do, including physical fitness. Although not expressly stated, QS. Al-Bayyinah (98:5) is relevant to adult women's physical fitness, where health and physical fitness are gifts to be grateful for, capital for worship, a requirement to be maintained, and part of the balance of a Muslim's life. By understanding this relationship, adult women expect to be motivated to continuously maintain and improve their physical fitness for the sake of health, happiness, and blessings of life in this world and the hereafter.

### **Negative Emotional Aspects**

In the aspect of negative emotions, there are Islamic values contained therein, including *istighfar* (asking for forgiveness), prayer (supplication), and *tafakur* (reflection). (1) *Istighfar* (asking for forgiveness). When adult women get angry or sad while exercising, they can recite and ask for forgiveness, calm the heart and reduce negative emotions. (2) Prayer (supplication): Ask Allah Swt. to give strength and calm when facing negative emotions. Prayer can be a means to express feelings and find solutions. (3) (reflection), contemplating the wisdom behind every negative emotion felt, seeking lessons and experiences, trying to improve oneself, and realizing that negative emotions are a test from Allah Swt.

Surah Ali Imran verse 134 (3:134) guides managing negative emotions. This verse explains that one of the characteristics of a pious person is their ability to control their anger and forgive the mistakes of others. This verse directly mentions restraining anger (*kazm al-ghaiẓ*) as one of the characteristics of those who are pious and loved by Allah. In physical fitness, adult women may experience negative emotions such as frustration with themselves, disappointment over results that do not meet expectations or even unpleasant interactions with others. This verse provides normative guidance for regulating these negative emotions by refraining from expressing them destructively. In addition, the advice to forgive others' mistakes is also relevant in the social dynamics of the physical fitness environment, helping individuals to release negative emotions resulting from interpersonal disputes or discomfort. Thus, Surah Ali Imran verse 134 provides an important principle in managing and calming negative emotional aspects that may arise in fitness activities.

From an Islamic perspective, controlling anger (*kazm al-ghaiẓ*) is crucial in self-development and social interaction. This act is not merely suppressing a momentary emotional outburst but rather a profound mental exercise to control reactive responses that have the potential to damage oneself and relationships with others. The ability to control anger reflects a high level of internal strength, patience, and self-awareness, allowing individuals to respond to triggering situations more wisely and constructively. In the context of mental health, effective anger management has a significant effect in reducing stress, anxiety, and the risk of aggressive behaviour, creating a more harmonious environment. Rania Awaad, a psychologist and director of the Muslim mental health

<sup>32</sup> Syamsul Bachri and Muliwati Muliwati, "Healthy Lifestyle Patterns of the Community in the Industrial Revolution 4.0 Era," *Jurnal Pengabdian Teratai* 2, no. 2 (2021): 79–84, <https://doi.org/10.55122/teratai.v2i2.243>.



program at Stanford University, has emphasized in her study the importance of an Islamic spirituality –based approach, including controlling anger, as an important strategy in improving psychological well –being and building resilient communities<sup>33</sup>.

### **Emotional Control Aspect**

The values in the emotional control aspect include holding back anger, guarding the tongue, and guarding the gaze. (1) Controlling anger. Controlling anger is important for maintaining focus and consistency in physical fitness activities. Uncontrolled anger can interfere with performance, damage relationships with others, and even cause injury. Deep breathing, positive visualization, and distraction can help defuse negative emotions<sup>34</sup>. It is also important to recognize anger triggers and develop strategies to deal with them constructively, such as taking a break or talking to a trainer or friend. By managing anger effectively, a more positive and productive fitness experience can be created. (2) Guarding the tongue. In Islamic teachings, guarding the tongue reflects a person's morals and faith. Good words are encouraged, while bad words, lies, gossip, and slander are strictly prohibited because they can cause harm to oneself and others and damage social relationships. The Qur'an and hadith emphasize the importance of speaking the truth and avoid useless or hurtful words. Several verses generally refer to guard the tongue, although they do not specifically mention "guarding the tongue". One relevant verse is Surah Al – Ahzab (33) verses 70 – 71:

يَا أَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ وَقُولُوا قَوْلًا سَدِيدًا يُصْلِحْ لَكُمْ أَعْمَالَكُمْ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَمَنْ يُطِيعِ اللَّهَ  
وَرَسُولَهُ فَقَدْ فَازَ فَوْزًا عَظِيمًا

*"O believers! Be mindful of Allah and say what is right. He will bless your deeds and forgive your sins. Moreover, whoever obeys Allah and His Messenger has achieved great triumph."*

This verse commands us to fear Allah and speak the right words (قولا سديداً), which include honesty, kindness, and avoiding false or hurtful words. Even though it is not explicitly "guarding your tongue", the command to speak the truth implicitly contains the meaning of guarding your tongue from evil words. Apart from that, many hadiths of the Prophet Muhammad SAW emphasize the importance of guarding one's tongue and the negative impacts of uncontrolled speech. (4) Guarding the gaze: Guarding the gaze in Islam is an ethical principle emphasizing the importance of controlling the gaze from forbidden things that can cause slander and uncontrolled lust. This action is an effort to maintain self –purity, avoid the temptation of lust, and guard the heart from evil thoughts. More than just lowering the gaze physically, guarding the gaze also includes guarding the mind and focusing on inappropriate things. Surah An – Nur (24), verses 30 – 31, mentions the command regarding guarding the gaze.

The verses above correlate with the emotional regulation of women who are active in physical fitness through the formation of self –awareness and control of lust. In the context of physical activity, women face social interactions and potential physical attraction from themselves and others. Obedience to the command to guard one's gaze develops mental and emotional discipline, allowing women focus on their health and fitness goals without being distracted by inappropriate views or thoughts that. Thus, internalization of these values strengthens the ability to regulate emotions, allowing women to manage emotional responses to external and internal stimuli more wisely during and after participating in physical fitness.

<sup>33</sup> Jarman Arroisi, *Islamic Psychology: Reading the Anatomy of Fakhr Al – Din Al – Razi's Thoughts*, 2022, UNIDA Gontor Press.

<sup>34</sup> Roshita Putri Romadona et al., "Analysis of the Determining Factors of Victory of Pencak Silat Athletes in the Competitive Category (Analysis of Video Results of the Final Round of the International Championship of Different Age Classes of Adults)," *Indonesian Journal of Kinanthropology (IJOK)* 2, no. 1 (2022): 29 – 37, <https://doi.org/10.26740/ijok.v2n1.p29-37>.

### **Emotional Response Aspects**

Islamic values contained in the aspect of emotional response include empathy, giving wise advice, and forgiveness.

(1) Empathy (caring) involves understanding and responding to the feeling of others in the fitness centre, as well as offering support and encouragement to those facing problems. Empathy in the context of adult women's physical fitness entails recognising and respecting each individual's unique experience. It involves recognizing that every woman has different challenges, goals, and limitations. Empathy encourages a supportive and inclusive approach, where women feel supported and motivated to reach their fitness potential without feeling judged or compared to others<sup>35</sup>. In the Qur'an, the empathy concept is unavailable explicitly with the term "empathy" (Arabic: تعاطف). However, values that are closely related to empathy, such as compassion (رحمة), mercy (رأفة), caring for others (إيثار), and feeling the suffering of others, are strongly emphasized in many verses. One verse that strongly reflects these values is Surah Al-Hashr (59), verse 9: The relationship between empathy reflected in Surah Al-Hashr (59) verse 9 and the emotional regulation of active women in physical fitness lies in developing social awareness and self-emotional management through positive interactions. When a woman is active in physical fitness, she can develop empathy and become more sensitive to the feelings and needs of others around her, both in the sports environment and outside. This awareness can trigger positive and constructive emotional responses, such as support, cooperation, and mutual reinforcement. Then, the practice of empathy can help women regulate their own emotions. Interacting with others with understanding and compassion (as exemplified in the verse) creates a more harmonious and supportive social environment. Empathy indirectly reduces the potential for negative emotions such as anxiety or hostility to arise in interactions. In addition, giving and prioritizing others (as Ansar did) can provide satisfaction and happiness, which contributes to a more stable and positive emotional state. Thus, internalizing the values of empathy taught in the Qur'an can enrich the emotional regulation abilities of women involved in physical fitness, managing their emotions, and building healthy and supportive social relationships.

(2) Give advice wisely. If you see someone making mistakes or experiencing difficulties, advise gently and lovingly, without judging or blaming. Forgive: If someone else makes a mistake, forgive the mistake as it can provide peace of mind and maintain good relationships with other people. Surah An-Nahl's (16) verse 125 contains the notion of comprehensively advising:

ادْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمِ وَالْمَوْعِظَةِ الْحَسَنَةِ وَجِدِلْهُمْ بِالَّتِي هِيَ أَحْسَنُ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَنْ ضَلَّ عَنْ سَبِيلِهِ وَهُوَ أَعْلَمُ  
بِالْمُهْتَدِينَ

*"Invite to the way of your Lord with wisdom and good instruction, and argue with them in the best way. Indeed, your Lord knows most who have strayed from His way, and He is most knowing of who is [rightly] guided."*

This verse is relevant for the emotional regulation of active women in physical fitness because it creates a supportive and emotionally healthy social environment. In the community of women who work out, interactions are based on wise counselling, as stated in Surah An-Nahl verse 125. The interactions between adult women who work out make a good setting for healthy emotional regulation. Mutual respect, constructive support, and

<sup>35</sup> HI Abi Mahesa and S Sulistyarto, "Customer Satisfaction Level Towards Service at Iron King Gym," Journal of Sports Health, 2022, <https://ejournal.unesa.ac.id/index.php/jurnal-kesehatan-olahraga/article/view/50711/41893>.

effective communication help individuals feel safe, valued, and motivated, ultimately contributing to their emotional well-being.

## Conclusion

The emotional regulation in adult active women in physical fitness is a complex process characterized by using various strategies, negative emotional experiences, the ability to control emotions, and emotional responses that arise. Furthermore, this study significantly highlights the role of Islamic values in emotional regulation. Values such as patience, gratitude, sincerity, surrendering to Allah, asking for forgiveness, prayer, meditation, holding back anger, guarding the tongue, guarding the gaze, empathy, advising, and forgiving have proven to be essential. These values help participants face and manage emotional challenges that arise during and outside physical activity, actively increase self-awareness and develop adaptive coping strategies per Islamic teachings. More importantly, this study found that physical fitness provides physical benefits and is a practical forum for adult Muslim women to internalize and apply Islamic values in their daily lives. This integration strengthens their emotional regulation; indicating a deep spiritual dimension in achieving holistic emotional well-being.

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