

Integration of the Principles of Self-Control in Stoicism and the Qur'an as a Solution for Modern Life

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Abstract: *The life of modern society, which is currently marked by the development of technology and communication, has shown significant progress. However, it turns out that this progress has also given rise to quite complex problems. The pressures of life in this era have diminished individuals' ability to practice self-control, making them vulnerable to various mental and spiritual illnesses. By combining the principles of Stoicism philosophy and the teachings of the Quran, this research explores how self-control can serve as an effective solution to various life challenges nowadays. The method used is qualitative, and data from various literature sources were collected to analyze the principles of self-control from both perspectives. The findings indicate that self-control can be achieved by combining Stoic principles and Quranic teachings. Both provide effective guidance for managing emotions and directing behavior positively in the face of modern life's challenges. The integration of these perspectives offers a holistic and practical approach to enhancing self-control through the development of self-awareness, determination to accept Allah's decrees, thinking before acting, and exercising patience when facing trials in life.*

Keywords: *Self-control, Stoicism, Quran*

Abstrak: *Kehidupan masyarakat modern yang saat ini ditandai dengan perkembangan teknologi dan komunikasi menunjukkan kemajuan yang signifikan. Namun ternyata kemajuan tersebut turut menimbulkan permasalahan yang cukup kompleks. Berbagai tekanan dalam kehidupan di era ini telah mengurangi kemampuan individu untuk melakukan pengendalian diri, yang dapat menyebabkan kerentanan terhadap berbagai penyakit mental dan spiritual. Dengan memadukan prinsip-prinsip filsafat Stoikisme dan ajaran Al-Qur'an, penelitian ini menjelaskan bagaimana pengendalian diri dapat menjadi solusi efektif terhadap berbagai tantangan hidup di masa ini. Metode yang digunakan adalah metode kualitatif, dengan mengumpulkan data dari berbagai sumber literatur untuk menganalisis prinsip-prinsip pengendalian diri dari kedua perspektif. Temuan penelitian menunjukkan bahwa pengendalian diri bisa dicapai dengan menggabungkan prinsip-prinsip Stoikisme dan ajaran Al-Qur'an. Keduanya memberikan panduan yang efektif untuk mengelola emosi, mengarahkan perilaku ke arah yang positif dalam menghadapi tantangan kehidupan modern. Integrasi kedua perspektif ini memberikan pendekatan holistik dan aplikatif untuk meningkatkan kemampuan mengendalikan diri, melalui pengembangan kesadaran diri, berusaha menerima ketetapan Allah, berpikir sebelum bertindak, dan bersabar dalam menghadapi cobaan dalam kehidupan.*

Kata Kunci: *Pengendalian diri, Stoikisme, Al-Qur'an*

Introduction

The life of modern society, filled with advances in technology, science, and communication, has brought significant changes to humans.¹ Various characteristics of modern society, such as a more rational assessment of religious values and a change in perspective on values, show the complexity of today's social conditions. The phenomenon of modern society's life, which on the one hand shows progress, turns out to leave quite complicated problems. It often does not add happiness and peace to human life, even though humans usually want happiness.² On the contrary, the life of the modern world today causes anxiety and anxiety in humans in living life.³

Living conditions in this modern era also cause humans to increasingly lose the ability to control themselves, so one of the consequences is that they are vulnerable to various mental and spiritual diseases. Quoting Sholeh and Musbihin, how humans living in this era face the reality that life is increasingly "dull," allegedly resulting from prolonged hypocritical attitudes.⁴

In this stressful atmosphere, society needs self-control, a person's ability to direct behavior toward positive things.⁵ One of the sources of inspiration that many people in the current era use as a reference is the philosophy of Stoicism, an ancient Greek philosophy that teaches many wisdom practices.⁶ The teachings of Stoic philosophers such as Epictetus, Seneca, and Marcus Aurelius emphasized the importance of accepting the unchangeable, controlling emotions and focusing on the actions that exist in self-control.⁷ The various principles in stoicism offer a strong philosophical foundation for many people to exercise self-control.

On the other hand, the teachings of the Qur'an, the holy book of Muslims, also certainly pay attention to self-control. As mentioned in QS. Al-Tahrim: 6, that Allah says:

يَا أَيُّهَا الَّذِينَ ءَامَنُوا قُوا أَنفُسَكُمْ وَأَهْلِيكُمْ نَارًا ..

O you who believe, protect yourself and your families from the fires of hell...

From this verse, Allah commands each individual (believers) to be able and strive to guard and maintain themselves from various evils caused by their attitudes and behaviors. In this regard, Mujahid stated: "Fear Allah and tell your families to fear

¹Suraiya IT., Syamsul Rijal, and Zaenuddin Hudi Prasajo, "Sufism and Religious Practices in Modern Lifestyle," *Religio: Jurnal Studi Agama-agama* 9, no. 1 (2019): 2.

²Iskandar Zulkarnaen and Ahmad Assiddiq Geofani, "Konsep Kebahagiaan Perspektif Thomas Aquinas," *Aqlania: Jurnal Filsafat dan Teologi Islam* 14, no. 2 (2023): 188.

³H.M. Amin Syukur, *Zuhud Di Abad Modern* (Yogyakarta: Pustaka Pelajar, 2004), 23.

⁴Moh Sholeh and Imam Musbikin, *Agama Sebagai Terapi* (Yogyakarta: Pustaka Pelajar, 2005), 36–38.

⁵M. Nur Ghufroon and Rini Risnawati, *Teori-Teori Psikologi* (Yogyakarta: Ar-Ruzz Media, 2010), 22.

⁶Paul Edward, *The Encyclopedia of Philosophy* (New York: Pearson College Div, 1967), 19.

⁷Yacintha Pertiwi, Rohimin, and Nelly Marhayati, "Stoikisme Era Modern Dan Relevansinya Dengan Ajaran Islam," *Jurnal Manthiq: Jurnal Filsafat Agama dan Pemikiran Islam* 8, no. 1 (2023): 46.

Allah."⁸ The above explanation shows how important the ability to control oneself is. In the context of the verse, self-protection is to protect oneself from behaviors that can plunge the perpetrator into hell. In addition to taking care of yourself, it is also a must to warn and provide understanding to family members so they can take good care of themselves.

This article combines Stoicism's philosophical principles and the Qur'an's teachings concerning self-control. This article reviews the principles of each perspective and considers how these principles can be integrated and applied in daily life, resulting in a holistic view. The urgency of this discussion is increasingly felt with the increase in various problems in modern society. People need practical and effective guidance to control themselves, maintain mental health, and achieve well-being in life. The integration of the principles of self-control in Stoic philosophy and the teachings of the Qur'an is expected to provide relevant and profound solutions to various life challenges in this age.

The results of previous research that are related to this article include an article written by Yacintha Pertiwi, Rohimin, and Nelly Marhayati entitled "Stoicism in the Modern Era and Its Relevance to Islamic Teachings"⁹ and an article written by Taufik Rahman, Lola Pertiwi and Ariyandi Batu Bara with the title "The Essence of Happiness in Life: Consensus between the Qur'an and Stoicism Philosophy." Both articles focus on attempts to find a connection between the teachings of Stoicism and Islam, highlighting the similarities in their principles. This article focuses more on integrating the concept of self-control from the perspective of Stoicism and the Qur'an by combining the two principles to provide an applicable solution relevant to the current conditions.

The research in this article is a qualitative research category that collects library research, in other words, digging and analyzing literature from various relevant sources, such as books, journals, and articles, to obtain information related to the problem in the research. The method used in the study is the analytical descriptive *research* method. This approach is used to explain the principles underlying self-control in both perspectives, then analyzed to understand the implications and practical applications of these concepts as solutions to answer challenges in modern life.

Definition of Self-Control

Quoting Ghufron, Caihon, and Acocella define self-control as regulating a person's physical, psychological, and behavior, a series of processes that shape an individual's character. According to Golfried and Merbaum, self-control is the ability to regulate, organize, guide, and direct behavior toward positive outcomes. Self-control

⁸Mansyur and Casmini, "Kontrol Diri Dalam Perspektif Islam Dan Upaya Peningkatannya Melalui Layanan Bimbingan Konseling Islam," *At-Taujih Bimbingan dan Konseling Islam* 5, no. 2 (2022): 3.

⁹Pertiwi, Rohimin, and Marhayati, "Stoikisme Era Modern Dan Relevansinya Dengan Ajaran Islam," 34-48.

also includes individual decisions that involve cognitive considerations to incorporate structured behaviors to improve outcomes and achieve desired goals.¹⁰

According to Sydner and Gangestad, self-control is closely related to how individuals interact with their social environment, aiming to manage impressions corresponding to situational cues so that they can behave and stand up effectively. Mahoney and Thoresen add that self-control is a whole, integrated relationship between the individual and his environment. Individuals try to adjust their behavior to suit social conditions so that interactions become smooth, flexible, and open to each other.¹¹

From the various definitions above, it can be concluded that self-control is the ability to manage, guide, and direct behavior in a positive direction, involving physical and psychological aspects, intending to give a positive impression in society. Self-control also includes holding back emotions and controlling impulsive impulses so that a person can understand the situation well and behave according to social norms.

Calhoun and Acocella gave two reasons why one should exercise continuous self-control. First, as a social being, the individual lives in a group, and to fulfill his wishes, he must be able to control his behavior so as not to disturb the comfort of others. Second, in social life, individuals must form better standards for themselves. Therefore, self-control is intended so that individuals do not commit deviant acts.¹²

Self-Control in Stoic Philosophy

The philosophy of Stoicism, which was first introduced by Zeno of Citium (336-264 BC) around 2300 years ago, has been developed by famous philosophers such as Cicero (106 BC-43 AD), Seneca (1-65 AD), Epictetus (55-135 AD), and Marcus Aurelius (121-180 AD). Although known as a classical school of philosophy, the study of stoicism is not limited to philosophical theories and discussions only. Stoic philosophers also explored the practical application of stoicism in everyday life, focusing on understanding the essence of the world, man, and truth.¹³

Quoting Henry Manampiring, Stoic philosophy emphasizes managing negative emotions and developing virtues to achieve a calm, peaceful, and resilient life through effective self-control. In its teachings, stoicism guides individuals to live as humanely as possible. The main focus of stoicism is to achieve freedom from negative emotions, seek inner peace, and develop virtue in everyday life.¹⁴

Stoicism is also considered a lifestyle that emphasizes the internal aspects of the human being, where one can achieve happiness without being affected by external factors. Stoicism teaches the management of negative emotions, encourages positive energy, and promotes a grateful attitude towards everything. In the view of the Stoics, the most important thing is not just the understanding of theory but the application of

¹⁰Ghufron and Risnawati, *Teori-Teori Psikologi*, 22.

¹¹Ghufron and Risnawati, *Teori-Teori Psikologi*, 22.

¹²Ghufron and Risnawati, *Teori-Teori Psikologi*, 23.

¹³Taufik Rahman, Lola Pertiwi, and Ariyandi Batubara, "Hakikat Kebahagiaan Hidup: Konsensus Antara Al-Qur'an Dan Filsafat Stoikisme," *Jurnal Riset Agama* 2, no. 3 (2022): 156.

¹⁴Henry Manampiring, *Filosofi Teras* (Jakarta: Kompas, 2019), 8.

the principles of Stoicism in daily life. This philosophy guides humans in living with wisdom and serenity, making it more than just a school of thought but a real-life practice.¹⁵

In Stoicist philosophy, true happiness can only be found in things within control, i.e., aspects one can regulate. On the other hand, according to the view of Stoicism, one should not depend on happiness and pleasure in things beyond one's control, such as the actions of others, opinions, social status, and wealth, because it is considered irrational. This concept is known in Stoicism as the dichotomy of control.

The concept of control dichotomy in Stoicism teaches the ability to separate things that a person can control from those outside his control. When facing a condition, humans are often overwhelmed with excessive worry because they think too much about things beyond their control. According to the teachings of Stoicism, fighting against things that can be controlled or that are not part of the reality given by the universe is futile.¹⁶

It is said in Stoicism that things under a person's control include opinions, perceptions, considerations, desires, or everything that comes from the thoughts and actions of the individual. On the other hand, things that are out of control include other people's actions and opinions, wealth, reputation, conditions at birth (such as gender, parents, ethnicity, ethnicity), weather, earthquakes, and other aspects outside of a person.¹⁷

Understanding this dichotomy of this challenge will make one realize that overthinking, obsessing, or relying on things beyond control is futile and irrational. Happiness can be hindered if someone focuses too much on things out of control. Relying on external factors means surrendering control of happiness and peace of life to another party, which can interfere with emotional and mental well-being.

Thus, Stoicism teaches that in this life, there is no need to depend on the opinions or views of others. Seneca stated, "*If you live according to what others think, you will never be rich.*" In the context of modern life, this sentence can be interpreted as saying that one does not have to follow endless trends (*fear of missing out*) because following trends means following the opinions of the public. Moreover, following trends without considering one's financial capabilities is unwise. Therefore, efforts to control oneself over the opinions and opinions of others are very important, especially in today's era, which is filled with the increasingly uncontrollable frenzy of social media.

In addition to understanding the concept of control dichotomy, in Stoicism, living free from negative emotions is also important in exercising self-control because

¹⁵A. Setyo Wibowo, *Ataraxia: Bahagia Menurut Stoikisme* (Yogyakarta: Kanisius, 2019), 35.

¹⁶Raden Arfan Rifqiawan, "Perbandingan Ajaran Syadzilyah Dan Stoikisme Dalam Memaknai Entrepreneurship Dan Akuntabilitas," *EAIC: Esoterik Annual International Conferences* Vo. 1, no. No. 1 (2022): 142.

¹⁷Henry Manampiring, *Filosofi Teras*, 41.

negative emotions are considered detrimental and *toxic* to life. According to the view of Stoicism, many people even become trapped and controlled by these negative emotions. Therefore, Stoicism emphasizes the importance of overcoming these negative emotions so that a person can live by the principles of virtue and finally achieve happiness.¹⁸

Stoicism offers an outlet for negative emotions by teaching us to resist spontaneous reactions such as anger, resentment, and other negative emotions. The principle is to think before acting. Using *reasoned choice*, a person can choose a response with full consciousness rather than responding spontaneously and thoughtlessly. It allows a person to be free from negative emotions because every action is carefully considered and accompanied by full awareness.¹⁹

In his book *Philosophy of Teras*, Henry Manampiring provides a brief method for dealing with negative emotions called STAR (*Stop, Think & Assess, Respond*). First, when negative emotions arise, the first step is to stop to avoid spontaneous reactions. The second step is to think and assess rationally to control emotions. Finally, give a well-considered response (Respond) and use reason.²⁰

Thus, stoicism provides a philosophical view on dealing with negative emotions and offers practical solutions to apply them in everyday life through self-awareness and sensible reactions. All go into the process of exercising self-control. Through applying these principles of stoicism, a person is expected to gain peace of mind, improve the quality of life, and achieve true happiness.

Based on the explanation above, it can be understood that concerning self-control, the philosophy of Stoicism emphasizes the importance of understanding the dichotomy of control and striving to live free from negative emotions. In other words, through the teachings of Stoicism, it is important to recognize and manage what can be controlled and focus on a way full of wisdom to respond to it so that the ability to exercise good self-control is formed.

Self-Control in the Qur'an

Self-control is considered essential to achieving true life goals. Without self-control, one can get caught up in the transient world's pleasures and forget life's true orientation. Therefore, the religion of Islam, with its sharia, provides guidelines that must be understood and practiced to help each achieve spiritual well-being and success in the hereafter.²¹ Self-control in Islam is known as *mujahadah al-Nafs*, which means fighting against one's desires. It is like the story after the battle of Badr, where one of the companions asked the Prophet, "O Messenger, is there another war more devastating than this war (the battle of Badr)?" The Prophet replied, "War is the result of lust."²²

¹⁸Jonas Salzeber, *The Little Book of Stoicism* (Swiss: NJlifehacks, 2019), 90.

¹⁹Jonas Salzeber, *The Little Book of Stoicism*, 76–80.

²⁰Henry Manampiring, *Filosofi Teras*, 88–89.

²¹Mansyur and Casmini, "Kontrol Diri Dalam Perspektif Islam Dan Upaya Peningkatannya Melalui Layanan Bimbingan Konseling Islam," 4.

²²A Stevanus et al., "Hakikat Jihad Serta Pemaknaannya Dalam Konteks Indonesia," *Perspektif* 16, no. 1 (2021): 47.

The story illustrates how the battle against lust in the self becomes more powerful and difficult. Therefore, the discussion is very important to do.

Several values of self-control are stated in the Qur'an, including doing everything Allah commands and staying away from His prohibitions, maintaining trust and not betraying, and trying to protect oneself from approaching adultery.²³ This article further states the role of human beings, the destiny of God, and patience in living life because both things have to do with self-control, as proposed by Stoicism.

The discussion of destiny is found in many verses of the Qur'an, and its scope is very wide. The word destiny is mentioned 133 times with various terms and derivatives.²⁴ Some terms have a similar meaning to destiny in the Qur'an, namely *al-irādah*, *qudrah*, and *sunnatullah*. This article refers to verses about destiny related to the term *irādah*, or the will that Allah has on various matters. The term is mentioned in the Qur'an 140 times, all in the form of verbs. Of these, those who rely on Allah are mentioned 50 times, while those who rely on humans are 90 times.²⁵ As in verse QS. al-Ra'd:11 as follows:

لَهُ مُعَقِّبَاتٌ مِّنْ بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهِ يَحْفَظُونَهُ مِنْ أَمْرِ اللَّهِ إِنَّ اللَّهَ لَا يُغَيِّرُ مَا بِقَوْمٍ حَتَّىٰ يُغَيِّرُوا مَا بِأَنْفُسِهِمْ وَإِذَا أَرَادَ اللَّهُ بِقَوْمٍ سُوءًا فَلَا مَرَدَّ لَهُ وَمَا لَهُمْ مِّنْ دُونِهِ مِن وَالٍ

For him (humans), some angels always take turns guarding him from front and behind. They guard it at the command of Allah. Indeed, Allah does not change the condition of a people before they change their condition. Moreover, if Allah wills evil against a people, then no one can resist it, and there is no protector for them but Him.

In his commentary, Quraish Shihab stated that this verse relates to QS. al-Anfal verse 53, which has almost the same redaction. According to him, the two verses generally discuss social change, marked by using the word "قَوْم" which means the community. However, these changes certainly start with the individual. In other words, starts from each person and then spreads to affect society.²⁶

According to Hamka, this verse describes the power and reason God has given humans, allowing them to act and control themselves under the guidance of Allah. This means that man has control over himself within the limits God sets. Therefore, humans must try and make efforts, not just resign themselves to living life. However, it must be remembered that there is a destiny that Allah has determined, and the destiny can be following or contrary to one's will.²⁷

²³Siti Maftuhah and Irman, "Konsep Self Control Dalam Perspektif Al-Qur'an," *At-Tajdid: Jurnal Pendidikan dan Pemikiran Islam* 7, no. 2 (2023): 437.

²⁴Muhammad Fuad Abdul Baqi, *Al-Mu'jam al-Mufrahas Li Lafadz al-Qur'an al-Karim* (Beirut: Dar al-Fikr, 1981), 538.

²⁵Zaimul Asroor, "Kebebasan Kehendak Manusia: Studi Kasus Penafsiran Bintu Shāṭi," *Journal of Qur'an and Hadith Studies* 8, no. 2 (2019): 122.

²⁶M. Quraish Shihab, *Tafsir Al-Misbah: Pesan, Kesan, Dan Keserasian al-Qur'an*, 6th ed. (Jakarta: Lentera Hati, 2002), 568.

²⁷Hamka, *Tafsir Al-Azhar*, 5th ed. (Singapura: Pustaka Nasional Pte Ltd Singapura, 2003), 3741.

From this explanation, it can be seen that the Qur'an shows that humans have a role or control over the efforts made. However, the result of such efforts, which are in the realm of destiny and the unknown, is not in man's control but Allah's decree. Therefore, humans have a responsibility to try their best. Humans must make efforts and work hard, and the effort's results should depend on Allah's will.

From this, it can also be seen that self-control includes control over physical actions and leads to the management of emotions, mental attitudes, and perspectives on life. A person with good self-control can maintain a balance between earnest effort and acceptance of the uncertainty of the results received. For example, when experiencing failure despite trying hard, controlling this concept will keep a person calm, teach lessons from experience, and help them look for alternative solutions without getting caught up in despair or frustration.

Then, the Qur'an also teaches patience, namely refraining from emotions and uneasiness, refraining from complaining, and controlling the limbs from undirected actions.²⁸ Patience is important in living life, emphasized in various Qur'an verses and hadith. There are 102 words related to patience in its various forms mentioned in the verses of the Qur'an.²⁹ It is mentioned in QS. Al-Baqarah: 155-156:

وَلَنَبْلُوَنَّكُمْ بِشَيْءٍ مِّنَ الْخَوْفِ وَالْجُوعِ وَنَقْصٍ مِّنَ الْأَمْوَالِ وَالْأَنْفُسِ وَالثَّمَرَاتِ وَبَشِيرِ
الصَّابِرِينَ الَّذِينَ إِذَا أَصَابَتْهُمُ مُصِيبَةٌ قَالُوا إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ

And indeed, we will give you trials with a little fear, hunger, and lack of possessions, souls, and fruits. Furthermore, give good news to those who are patient. (i.e.) those who, when calamity strikes, they say: "Inna lillaahi wa innaa ilaihi raaji'uun".

In his interpretation, Quraish Shihab underlines that this verse describes the essence of trials in human life. Although humans experience various trials, the number is relatively small because God has given various potentials to humans to face and pass these tests. These forms of testing can include mental restlessness, anticipation of impending evil, hunger, and lack of wealth and food.³⁰ Humans should not feel discouraged or complain excessively about the trials they face. The Qur'an offers solutions in the form of prayer and patience. As expressed by Quraish Shihab, the previous verse teaches the importance of patience and prayer. Therefore, the principles taught should be practiced before or when facing the test.

In Hamka's view, the verse discussed describes the believer's view of various trials in life. The test includes various threats and difficulties, such as the threat of enemies, lack of food, loss of property or family members, and losses in agriculture, which is the source of life. In this context, patience is the main key to facing the test.

²⁸Raihanah, "KONSEP SABAR DALAM ALQURAN," *Tarbiyah Islamiyah* 6, no. 1 (2016): 40.

²⁹Baqi, *Al-Mu'jam al-Mufrahas Li Lafadz al-Qur'an al-Karim*, 506–508.

³⁰M. Quraish Shihab, *Tafsir Al-Misbah: Pesan, Kesan, Dan Keserasian al-Qur'an*, 1st ed. (Jakarta: Lentera Hati, 2002), 364–365.

The difficulties and bitterness of the experience are seen as a preparatory stage that must be passed before achieving success and victory.³¹

Therefore, from the perspective of the Qur'an, Allah tests each individual with various difficulties to test their patience and fortitude. From here, the Qur'an encourages and guides people to be patient with faith and obedience to Allah. Thus, when facing trials, people can be patient and *tawakkal*, leaving all affairs to Him.

This awareness helps a person not to be too affected by the trials and difficulties they face because God has promised that there will always be ease after difficulties. If a person remains patient and trusts in the face of various trials and hardships, surely the narrowness that squeezes will disappear, replaced by spaciousness, ease, and victory from Him.

The Qur'an also emphasizes that after being patient in the face of trials, one should not force oneself to overcome everything by oneself only with reason or reason. On the contrary, a person can leave all his affairs to Allah through prayer, as mentioned in the previous verses. Prayer is a sign of obedience to Allah and asking for His guidance. Therefore, Allah gives praise and promises of goodness to those who can be patient and perform prayers well. They will feel the results of this goodness, both in this world and hereafter, and get various virtues Allah gives.³²

Integration of the Principle of Self-Control in Stoicism and the Qur'an

In explaining the integration between the principles of self-control in Stoic philosophy and the teachings of the Qur'an, it can be seen how the deep perspectives on these two teachings complement each other in shaping human character and wisdom in facing life. Stoic philosophy, with the concept of a dichotomy of control, teaches that true happiness lies in a person's ability to manage things that are within his control, such as thoughts, emotions, and actions, while things beyond his control must be accepted wisely without making them a source of anxiety.³³

Meanwhile, the Qur'an reveals that humans have a role or control over the efforts made, but the results of these efforts are not under their control but are in the decrees that Allah has determined. Thus, a person with good self-control can maintain a balance between earnest effort and acceptance of the uncertainty of the results received.

Therefore, the point drawn from the explanation of the two perspectives above is that it is important to develop a deep self-awareness of a person's limitations and control. This is done by understanding better what can be controlled, such as thoughts, emotions, and actions, as well as what is out of control. With this awareness, one can reduce the anxiety and stress that arise from situations that cannot be fully controlled.

³¹Hamka, *Tafsir Al-Azhar*, 1st ed. (Singapura: Pustaka Nasional Pte Ltd Singapura, 2003), 351–352.

³² Sopyan Hadi, "Konsep Sabar Dalam Al-Qur'an," *JURNAL MADANI: Ilmu Pengetahuan, Teknologi, dan Humaniora*, 1, no. 2 (2018): 487.

³³ Rifqiawan, "Perbandingan Ajaran Syadzilyah Dan Stoikisme Dalam Memaknai Entrepreneurship Dan Akuntabilitas," 142.

In addition to accepting that not all things can be controlled, one must accept that the results of the effort are also part of the destiny that God has ordained. With this acceptance, it is hoped that it can reduce excessive concerns about results and focus on well-controlled efforts. Especially if it is added to prayer and *tawakkal* to Allah, which can be an important spiritual foundation in self-control, thus helping to feel calmer and confident that everything is under His control.

Stoicism emphasizes the importance of overcoming negative emotions so that a person can live by the principles of virtue and attain happiness.³⁴ Through this principle, stoicism teaches the importance of thinking before acting, which allows a person to be free from negative emotions because every action is carefully considered and accompanied by full awareness.³⁵ Also, a method called STAR (Stop, Think, Assess, Respond) was proposed by Henry Manampiring, wherein a person can stop and think first before responding to an event so that negative emotions do not appear.³⁶

Meanwhile, the Qur'an also provides a solution for self-control to overcome this, namely by patience and prayer. Through this patient attitude to various trials and trials, Allah has promised ease and spaciousness. Meanwhile, prayer shows obedience and asks for guidance and a way out of Him. Those who do both of these things even earn praise from God.³⁷

Through these two perspectives, a person can practice pausing when faced with a situation that triggers negative emotions, reflect and evaluate before responding, be patient, and strengthen his spiritual state through prayer. Thus, it not only aids individuals in achieving their happiness but also serves as a robust foundation for contributing positively to an increasingly dynamic and complex society.

Conclusion

Modern society, full of technological advances, science, and communication, significantly changes human life. Although this progress provides many benefits, it also brings various complex problems, including anxiety and anxiety, that affect the happiness and peace of human life. Loss of self-control becomes one of the main problems, resulting in an increased risk of mental and spiritual disorders. This condition makes self-control an important thing to study, and various perspectives certainly offer his views on this self-control, including Stoicism and the Qur'an.

Self-control in Stoicism emphasizes the importance of understanding the dichotomy of control, which is the ability to separate things that can be controlled from those that cannot, as well as encouraging the control of negative emotions to achieve happiness and inner peace. Meanwhile, the Qur'an teaches self-control through understanding destiny and the role of human beings in controlling themselves and being patient in facing trials and trials in life.

³⁴Salzgeber, *The Little Book of Stoicism*, 90.

³⁵Jonas Salzgeber, *The Little Book of Stoicism*, 76–80.

³⁶Henry Manampiring, *Filosofi Teras*, 88–89.

³⁷Sopyan Hadi, "Konsep Sabar Dalam Al-Qur'an," 487.

Therefore, self-control can be realized by integrating the principles of Stoicism and the teachings of the Qur'an. Both provide effective guidance for facing the challenges of modern life, namely by increasing self-control through the development of self-awareness, trying to accept God's decrees, thinking before acting, and being patient in facing life's trials. With the combination of these two perspectives, it can provide a holistic and applicative approach to improving self-control in today's life.

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