

ANALYSIS OF PROPHET MUHAMMAD'S RESPONSE TO HADITH ABOUT PRACTICES THAT ARE CENTRAL TO PSYCHOLOGICAL APPROACHES

¹Ni'matul Khoiroh, ²Zulfa Ma'rifatul Azizah, ³Yunita Indrawati
^{1,2,3}, UIN Sunan Ampel Surabaya

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E- mail :

Imakhoiroh24@gmail.com,
zulfafaazizah@gmail.com,
yntaindrawati@mail.com

ABSTRACT

Psychology is one of the choices for an integrative multidisciplinary approach that continues to be developed by researchers. In some cases of hadith, when the Prophet was asked several companions with almost the same question and the Prophet answered it not uniformly, because one of the aspects on which the Prophet's answer was based was the psychological aspect. Similarly, the psychological approach is an option for understanding a hadith that is considered appropriate in an effort to understand a hadith. This article is library research, which is research derived from library materials using a qualitative approach. Some indications suggest that the Prophet considered the psychological aspects of the companion who questioned. It is hoped that research on the understanding of hadith in the future will be more varied on aspects of the approach used such as psychological aspects, so that later Hadith and generally Islam can be the answer to all problems that are problems of people in the world.

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1. INTRODUCTION

The Qur'an and Hadith are the main sources of law in Islamic teachings that can provide guidance and guidance for mankind in all matters, including in terms of maintaining human nature to achieve happiness. As Allah Almighty has said in His kalam which introduced the term calm soul (*an-nafs al-muthmainnah*), one indication of happiness is when having a calm soul. How Allah explains in the Qur'an surah ar-Rum verse 30 in the explanation of fitrah itself:

يَعْلَمُونَ لَا النَّاسَ أَكْثَرَ وَلَكِنَّ الْغَيْبِ الدِّينِ ۚ ذَلِكَ اللَّهُ لَخَلْقِ تَبْدِيلٍ لَا عَلَيْهَا النَّاسَ فَطَرَ اللَّهُ فَطْرَتَ حَنِيفًا لِلَّذِينَ وَجْهَكَ فَاقَمِ

"Then face your face straight to the religion of Allah, the nature of Allah who created man according to that nature, there is no change in the nature of Allah. Religion is upright but most people don't know."

The nature of Allah here means the condition of God's creation, man created by God has a religious instinct in his teachings to achieve happiness, one of which is embracing monotheism, if there are people who are not religious monotheism, then it is not natural. Non-religious humans are only influences from the environment, especially from the influence of parents. As explained in the hadith of the Prophet as follows:

(2658) حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ عَبْدِ الرَّزَّازِ، عَنْ الْعَلَاءِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، قَالَ: «كُلُّ إِنْسَانٍ تَلَدُهُ أُمُّهُ عَلَى الْفِطْرَةِ، وَأَبَوَاهُ بَعْدَ يُهْودَانِهِ وَيُنَصْرَانِهِ وَيُمَجْسَانِهِ، فَإِنْ كَانَا مُسْلِمَيْنِ، فَمُسْلِمٌ كُلُّ إِنْسَانٍ تَلَدُهُ أُمُّهُ يَلْكُرُهُ الشَّيْطَانُ فِي جِصْنَيْهِ إِلَّا مَرْيَمَ وَابْنَهَا»

Every child born is born of nature, it is his parents who make him a Jew, Magi or Christian.

Of the two, both of these are used as requirements for the peddling of human nature, one of the teachings of which is to achieve happiness, maintain mental health, and also this identifies that Islam is one of the religions that pays great attention to health, both physical and mental. This also makes the study of hadith continue to be developed by scholars and researchers where hadith also needs to be understood with an integrative multidisciplinary approach such as psychology, where psychology is a science related to mentality. Studying religion with a psychological approach means trying to see religion from the lens of psychology. It can be understood that every individual or group in their life practice must have a tendency to differ in circumstances and conditions from one another.

In its continuation, psychological science was chosen because this science is one of the sciences that explores human behavior in relation to the environment, this is because the human soul is abstract which is difficult to study objectively.

Model mental attitude one can indirectly be found in everyday socializing. In religious studies, psychology can reveal the outward symptoms of a Muslim, where the relationship of religious beliefs is

Analysis Of Prophet Muhammad's Response To Hadith About Practices That Are Central To Psychological Approaches. Ni'matul Khoiroh, et al

closely related to his daily behavior, such as the attitude to give alms, mutual help, respect, and various activities derived from religious teachings, all of which are included in the psychology related to religion.

2. LITERATURE REVIEW

Definition of Psychology and its Scope

1. Definition of Psychology and a Brief History of the Development of Psychology

Literally psychology is generally interpreted as "the science of psychology", this definition is taken based on the translation of the word from the Greek *Psychology* which is a combination of the words *psyche* and *logos*. *Psyche* means soul, life and tools for thinking. *Logos* means science. Thus, it can be concluded that Psychology is a science that studies the soul. Here are some experts who define psychology in terms:

- a. Plato and Aristotle proposed psychology as a science that studies the nature of the soul and its process to the end.
- b. According to Edwin G. Boring and Herbert S. Langfeld, defining psychology is much simpler, namely psychology is the study of human nature.
- c. Gardner Murphy also defined psychology as the science that studies the response given by living things to their environment.
- d. Dakir in 1993 developed the understanding of psychology, which discusses human behavior in relation to the environment.

The variety of psychological understandings above shows the variety of points of departure for experts in studying the complex life of the soul. Therefore, it will be difficult to find an understanding of psychology that can be agreed upon by all parties. However, according to the author himself by concluding that psychology is a science that studies the soul and all human behavior where the behavior cannot be separated from environmental processes and results in the formation of a person's mentality.

Next is a brief history of the development of psychology. In general, the development of psychology is divided into 2 phases. The first phase is when psychology as part of another science. At first psychology became part of philosophy. Around the 7th century faalists became interested in studying psychiatric symptoms. At that time, psychology became part of the natural sciences. The second phase was when psychology became a stand-alone science around the end of the 19th century. The establishment of psychology was marked by the construction of the first laboratory in Leipzig by Wilhelm Wundt.

After psychology stood alone, gradually psychologists developed their own systematics and methods, resulting in various schools in psychology. In its development there were three schools that were very influential, namely psychodynamics, behaviorisme, and humanistic. The psychodynamic school focuses on thoughts that come from the unconscious, conflicts between biological instincts and the demands of society, and one's childhood experiences. Vioristic bras, on the other hand, focus on behavior that can be observed and measured. Behavior is the result of learning conditioning. While the humanistic school focuses on positive potentials in personality. This school holds that humans have freedom of will. Man is not dependent on unconscious impulses nor is he dependent on his environment.

2. Object of Study of Psychology

Judging from the object of study, psychology can be seen from two things:

- a. General psychology
Psychology that investigates and studies the activities or psychic activities of humans in general who are mature, normal and civilized (cultured). General psychology seeks to find general propositions rather than psychic activities or activities. General psychology treats humans as if they were separated from other humans
- b. Special psychology
Special psychology is psychology that investigates and studies the specific aspects of human psychic activities. Special things that deviate from the things commonly talked about in special psychology.

Special psychology is divided into several divisions, including:

- 1) Social psychology: psychology that learns about human behavior or activities related to social situations.
- 2) Educational psychology: psychology that specifically talks about human activities related to the world of education.
- 3) Personality psychology and typology: psychology that specifically describes the structure of the human person and tips on human personality e-types.

- 4) Developmental psychology: psychology that studies human psychic development from infancy to old age.
- 5) Psychology: psychology that specifically describes abnormal psychic states or other clinical matters.
- 6) Criminal psychology: psychology that deals specifically with crime or criminality.
- 7) Industrial psychology: psychology that specifically deals with company problems, such as correct human resource management.

1. Scope of General Psychology

- a. Based on the objects investigated: General psychology, Special psychiatry, and animal psychiatry.
- b. Specific psychiatry is grouped by: Age, Gender, Occupation; and Number of people.
- c. By age: Children's psychiatry, Pubertal psyche, Youth psyche, Adult psyche and Elderly psyche.
- d. By gender: Ilmu male soul and Ilmu female soul.

Understanding Hadith with a Psychological Approach

Understanding hadith with a psychological approach is an approach that emphasizes the psychological condition of a person or to whom the hadith is addressed. In addition, in an effort to understand a hadith, theories and methods of approach are also needed to obtain information and history to obtain authenticity to the hadith and gain understanding. One of them is to use understanding through a psychological approach.

In terms of understanding science, formulating and explaining the structure of human personality is difficult because it concerns who and what is the nature of man. Various disciplines such as biology, psychology, anthropology, philosophy and so on try to understand human nature through their respective approaches and goals. Still, the conclusions are very diverse even though the material is the same. One of the focuses of attention of psychology is the psychology of personality. The structure of personality referred to here is the aspects or elements contained in humans due to which personality is formed. Scholars generally distinguish humans from two aspects, namely the body and the spirit.

More depth will be discussed about efforts to understand hadith through a psychological approach. In a hadith, if a hadith is found that contains a different answer of the Prophet to the same question, then the possibility of understanding of the hadith is to use a psychological approach. There are two possible differences in the Prophet's answer to the same question, as stated by Prof. Dr. Syuhudi Ismail in his book states that: 1. The relevance between the circumstances of the person asking and the material of the answers given, 2. The relevance between the circumstances of a particular community group and the material of the answers given. From these two things what makes the existence of hadiths that are temporal and conditional.

More generally, Fuad Nasori grouped patterns in the study of psychology, divided into four patterns, namely: 1. Formulation of psychology with the starting point of the Qur'an and Hadith 2. The formulation of psychology points to the departure of Islamic treasures 3. The formulation of psychology by taking inspiration from the treasures of modern psychology and discussing it with the Islamic worldview 4. Formulate the concept of man based on the person who lives in Islam.

If you want to understand the matan hadith by showing how the psychological condition of friends who had questions to the Prophet at that time, then Maanil Hadith Science is needed as a science to study the relationship with the situation of the condition of society at the time the hadith was narrated. The science of ma'ani al-hadith is a science that focuses on lafaz or Arabic words that are in accordance with the demands of the situation and conditions of the Prophet SAW (textual or contextual), in order to realize double or contradictory meanings, focus on understanding textual hadith (after being correlated with related aspects), demand interpretation according to what is written (only), while contextual understanding of hadith is realized if strong enough clues are found requires that the hadith be applied not explicitly but rather focus on the implied (contextual) meaning. These methods are used for research in ideographic (individual subjects) and nomothetic (human group subjects) approaches.

3. METHOD

This article is library research, which is research derived from library materials using a qualitative approach. Data sources were derived from various works of literature, including books, articles, newspapers, and documents. The data analysis techniques used were content and descriptive analyses. The finding indicated that several teaching methods used in Islamic education.

4. RESULT AND DISCUSSION

Characteristics of Respondents

Application of Hadith Understanding with a Psychological Approach

Here is an example of a hadith that describes an approach that emphasizes the mental condition of a person or to whom the hadith is addressed:

1. First Hadith about practices favored by Allah

527- حَدَّثَنَا أَبُو الْوَلِيدِ هِشَامُ بْنُ عَبْدِ الْمَلِكِ، قَالَ: حَدَّثَنَا شُعْبَةُ بْنُ مَرْثَدٍ، قَالَ الْوَلِيدُ بْنُ الْعِزَّارِ: أَخْبَرَنِي قَالَ: سَمِعْتُ أَبَا عَثَرَةَ الشَّيْبَانِيَّ، يَقُولُ: عَلَى الصَّلَاةِ. قَالَ سَأَلْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: أَيُّ الْعَمَلِ أَحَبُّ إِلَى اللَّهِ؟ قَالَ: اللَّهُ عَزَّ وَجَلَّ صَانِعٌ - هَذِهِ الدَّارُ وَأَشَارَ إِلَى ذِي الْوَالِدَيْنِ بِيَدِهِ. قَالَ: «الْوَالِدَيْنِ بُرًّا ثُمَّ قَالَ: «وَقَفَّيْهَا»

From Abu Amr ash-Shaibani, pointing to the house of Abdullah bin Masud with his hand, he said, I asked the Messenger of Allah what practice is most beloved by Allah? He replied to perform the prayer on time, I continued, then what else is the Messenger? He replied filial piety to both parents, then I asked again, then what else, Messenger? He said, jihad in the way of Allah.

2. Second Hadith

26- حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ، وَمُوسَى بْنُ إِسْمَاعِيلَ، قَالَا: حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ، قَالَ: حَدَّثَنَا ابْنُ شَيْهَابٍ، عَنْ سَعِيدِ بْنِ الْمُنْذِرِ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: سَأَلْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: أَيُّ الْعَمَلِ أَفْضَلُ؟ قَالَ: «إِيمَانٌ بِاللَّهِ وَرَسُولِهِ». فَقَالَ أَفْضَلُ؟ هُرَيْرَةَ، أَنْ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَمْ يَسْئَلْ: أَيُّ الْعَمَلِ أَحَبُّ؟ قَالَ: «مَنْ حَجَّ مَبْرُورًا، قَالَ: مَاذَا تَمَّ؟»

From Abu Hurairah said, the Prophet was asked about what is the most important practice? He answered, faith in Allah and His messenger, then he was asked again, then what? He replied, Jihad in the way of Allah, he was asked again, so what? He replied, "The mabrur Hajj.

3. Third Hadith

2518- حَدَّثَنَا عُيَيْنَةُ بْنُ مُوسَى، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ أَبِي مُرَاوِحٍ، عَنْ أَبِي ذَرٍّ رَضِيَ اللَّهُ عَنْهُ، قَالَ: سَأَلْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَيُّ الْعَمَلِ أَفْضَلُ؟ قَالَ: «إِيمَانٌ بِاللَّهِ، وَجِهَادٌ فِي سَبِيلِهِ»

Abu Dharr asked the Prophet what charity is the best? He replied to believing in Allah and jihad in His way.

4. Fourth Hadith

5027- حَدَّثَنَا حَجَّاجُ بْنُ مِهَالٍ، حَدَّثَنَا شُعْبَةُ، قَالَ: أَخْبَرَنِي عَلْقَمَةُ بْنُ مَرْثَدٍ، سَمِعْتُ سَعْدَ بْنَ عُبَيْدَةَ، عَنْ أَبِي عَبْدِ الرَّحْمَنِ السَّلْمِيِّ، عَنْ عُمَانَ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «خَيْرُكُمْ مَنْ تَعَلَّمَ الْقُرْآنَ وَعَلَّمَهُ»

From Uthman, from the Messenger of Allah he said, the best among you is to study the Qur'an and also teach it.

Explanation of Hadith Understanding through a Psychological Approach

In the first hadith, it is mentioned that protecting parents takes precedence over jihad, while in hadith No. 2, jihad is in the first position before Hajj, according to al-Qadhi Iyâdh, that the context of the hadith came down during the early days of Islam, at which time, participating in war jihad took precedence over Hajj, which may now be different circumstances and benefits. Regarding the question posed to the Prophet in terms of the practice that Allah likes most from all the hadiths above, in general it aims to inflame the spirit of practicing it and keeping it.

The first hadith of the first practice being the Prophet's answer to the question of the companions of Aabdullah bin Mas'ud is to pray on time, not about the specific appointment of the beginning or end of time which is more important here, but rather an exhortation to be careful not to perform prayers outside the prescribed time. Then for the second practice that the Prophet recommended was filial piety to parents. This shows that filial piety to parents is noteworthy and forbidden when it hurts both parents and there is a strong argument for the affirmation of this attitude in the Qur'an. Al-Isra' verses 23-24 and an-Nisa' verse 36 even in QS al-Ahqaf Allah says doing good to both parents can be the cause of being forgiven sins. And the second hadith says that jihad is second in line because at that time jihad was something that had to be done by individuals at the time of an attack on Islamic territory, this was intended because it contained general benefit for Muslims.

In contrast, according to Al-Qarafi Hajj is more important than jihad, because Hajj is a demand of all individuals mukalaf (*istitho'ah*); in contrast to jihad, which may be a demand of some mukalaf only. Looking back historically when the hadith was said and integrated with contemporary science such as psychology, it is good to look back at the "situation" or "state" (psychic) of the companions who asked (*mukhathab*) when Nabi answered several similar questions and answered them with different answers, where

Psychologically it is understood that it is quite impossible for everyone to have the same condition and the Prophet with everything in him, including as the leader of the people must have had many considerations when conveying something to his companions, especially the benefit of each of his friends.

M. Nur Ichwan argued, that the response of the Prophet SAW which tends to be different from similar questions, indicates that the Prophet SAW is very concerned about the condition of each of his companions, including in the psychological aspect, therefore afdhal charity may differ according to the condition of his mukhatab.

Most likely, if a friend was burly and brave, there is a possibility that the Prophet (peace be upon him) encouraged him to wage jihad in war such as the hadith in Saheeh Bukhari index number 2518 above (because there are other hadiths where the Prophet forbade certain companions to participate in wars for some reason); if the person asking is from a friend who is quite rich and looks rare to give alms, then it may be that the Prophet exhorted him to give alms before any other practice; if the person who asked was from a friend who had a strong temper, then the Prophet SAW could have prioritized not being easily angry as the hadith of Saheeh Bukhari No. 6116, where the Prophet advised to "do not be angry". Therefore, the most important practice for each individual friend depends on the benefits that are in accordance with the time, circumstances of the individuals and community groups that become his mukhatab.

Therefore, it can be concluded that the most important practice for each individual friend depends very much on the problems that are in accordance with time, conditions in individuals and groups of people who are his mukhatab. Halimi gave an opinion by taking the middle path of the various hadiths and said that the best thing is a certain practice or thing that has been mentioned but that does not mean that the practice is best in all respects and in conditions that are right for everyone.

When viewed from several hadiths related to similar questions and corroborated in the Qur'anic verses, the position of faith compared to other things is the main and absolute, because it is the key to a servant's "faith" in his God. This is related to worship that can reflect that faith. Therefore, the role of the psychological approach in understanding a hadith is quite important, so that with the hope that the application of the teachings of the hadith can be adjusted to the audience / mukhatab of individuals or groups, of course by not leaving the scientific study of hadith that has been quite established from previous scholars, therefore the process of scientific integration-interconnection will be much better.

To compromise the various hadis, some say that it is an answer intended specifically for a particular questioner, by looking at the circumstances, or the timing. Or seen from the side of the generality of the situation or the generality of the time; or seen in terms of the circumstances of the person who is the target of the utterance (*mukhâthab*) or the state of those who are like theirs. If it were directed at a brave man, it would certainly be answered with jihad; Or addressed to a rich man, it will certainly be answered with alms; or addressed to a timid who is poor, will certainly be answered with benevolent deeds or dhikr; Or addressed to an intelligent person, of course it will be answered with (seeking) knowledge; or addressed to one whose temper is harsh, it will certainly be answered with: do not be angry. And that's how it is adapted to all human circumstances.

In a matan hadith, research will focus on lafaz or Arabic words in the matan hadith, whether the matan is in accordance with the demands of the situation and conditions of the Prophet (saw) (textual or contextual), this is included in the understanding of the science of Maani al-hadith. According to Syuhudi Ismail who is the first Professor of Hadith Science in Indonesia, textual understanding is the understanding of hadith explicitly, which if the hadith has been connected with things related to it, such as asbâb al-wurûdnya, still wants an understanding that is in accordance with its written meaning. Meanwhile, contextual understanding is a typology of implicit understanding, which requires an understanding that may not be as textual meaning (implied) because there are strong clues to it behind the text of the hadith in question.

Example 2:

There are also examples of understanding hadith through a psychological approach where in an effort to understand a hadith also requires theories and methods of approach in order to get information and history with the aim of obtaining authenticity to the hadith and gaining understanding. Berikut example:

Hadith narrated by Ibn Majah about Laughter

2269- حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا يَحْيَى، عَنِ الْأَجَلِيِّ، عَنِ الشَّعْبِيِّ، عَنِ عَبْدِ اللَّهِ بْنِ الْخَلِيلِ، عَنْ زَيْدِ بْنِ أَرْقَمٍ قَالَ: كُنْتُ جَالِسًا عِنْدَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَجَاءَ رَجُلٌ مِنَ الْيَمَنِ، فَقَالَ: إِنَّ ثَلَاثَةَ نَفَرٍ مِنْ أَهْلِ الْيَمَنِ اتُّوا عَلَيَّ، يَخْتَصِمُونَ إِلَيْهِ فِي وُلْدٍ، وَقَدْ وَقَعُوا عَلَيَّ امْرَأَةً فِي طَهْرٍ وَاجِدٍ، فَقَالَ: لَا تَنْتَبِهَنَّ مِنْهُمَا طَبِيبًا بِالْوَلَدِ لِهَذَا فَعَلْنَا، ثُمَّ قَالَ: لَا تَنْتَبِهَنَّ طَبِيبًا بِالْوَلَدِ لِهَذَا فَعَلْنَا، فَقَالَ: أَنْتُمْ شُرَكَاءُ مُتَشَاكِسُونَ، إِنِّي مُفْرَعٌ بَيْنَكُمْ

فَمَنْ قَرَعَ فَلَهُ الْوَلَدُ، وَعَلَيْهِ لِصَاحِبِيهِ ثُلُثَا الدِّيَةِ، فَأَقْرَعَ بَيْنَهُمْ، فَجَعَلَهُ لِمَنْ قَرَعَ، «فَصَجَّكَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَتَّى بَدَتْ أَضْرَاسُهُ أَوْ نَوَاجِدُهُ»

Had told us Musaddad, had told us Yah from al-Ajlah, from ash-Sha'bi from Abdullah bin Khalil-al from Zaid bin Arqam, he said; I once sat with the Prophet (peace and blessings of Allaah be upon him) and a man from Yemen came in and said; Indeed three Yemenites came to Ali, they disputed with Ali about the child born to a woman whom they had been in contact with during a holy period. Then Ali said to two of them give up the child for this man! Then they shouted, and he said; to two persons; Give up the child for this person! Then they both shouted, and he said to two men; Give up the child for this person! Then they shouted. Then Ali said; You are hostile allies, I will vote for you. Whoever draws his lot, the child belongs to him and he is obliged to pay his two companions two-thirds of the diyah. Then Ali voted among them. Then the Prophet sallallahu 'alaihi wasallam laughed until he saw his molars or incisors.

Takhrij Hadith

Hadith Narrated by Imam an-Nasai

2270- حَدَّثَنَا حُسَيْنُ بْنُ أَصْرَمَ، حَدَّثَنَا عَبْدُ الرَّزَّاقِ، أَخْبَرَنَا الثَّوْرِيُّ، عَنْ صَالِحِ الْهَمْدَانِيِّ، عَنِ الشَّعْبِيِّ، عَنْ عَبْدِ خَيْرٍ، عَنْ زَيْدِ بْنِ أَرْقَمَ قَالَ: أَتَى عَلِيٌّ رَضِيَ اللَّهُ عَنْهُ بِنْتَلَاةَ، وَهُوَ بِالْيَمَنِ وَقَعُوا عَلَى امْرَأَةٍ فِي طَهْرٍ وَاحِدٍ، فَسَأَلَ اثْنَيْنِ: أُنْفِرَانِ لِهَذَا بِالْوَلَدِ؟ قَالَا: لَا، حَتَّى سَأَلْتَهُمْ جَمِيعًا، فَجَعَلَ كَلِمًا سَأَلَ اثْنَيْنِ، قَالَا: لَا، فَأَقْرَعَ بَيْنَهُمْ فَالْحَقَّ الْوَلَدَ بِالَّذِي صَارَتْ عَلَيْهِ الْفُرْعَةُ، وَجَعَلَ عَلَيْهِ ثُلُثِي الدِّيَةِ، قَالَ: «فَذَكَرَ ذَلِكَ لِلنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَصَجَّكَ حَتَّى بَدَتْ نَوَاجِدُهُ»

Hadith Narrated by Imam an-Nasai

، خَيْرٌ بُدِعَ عَنْ، الشَّعْبِيِّ عَنْ، الْهَمْدَانِيِّ صَالِحِ عَنْ، الثَّوْرِيِّ نُبَاتًا. أ. بَال: قَالَ، الرَّزَّاقِ عَبْدُ أَنْبَاتًا، قَالَ، أَصْرَمَ بْنُ حُسَيْنِ عَاصِمِ أَبُو أَخْبَرْنَا 3488- بِالْآنِ هُوَ وَوَلَاتَهُ بِالْيَمَنِ وَهُوَ وَوَلَاتَهُ بِالْيَمَنِ وَهُوَ وَوَلَاتَهُ بِالْيَمَنِ وَهُوَ بِنْتَلَاةَ عَنْهُ اللَّهُ رَضِيَ عَلِيٌّ أَنِّي. قَالَ، أَرْقَمَ بْنُ زَيْدٍ عَنْ عَلِيٍّ امْرَأَةٍ فِي طَهْرٍ وَاحِدٍ، فَسَأَلَ اثْنَيْنِ: أُنْفِرَانِ لِهَذَا بِالْوَلَدِ؟ قَالَا: لَا، ثُمَّ سَأَلَ اثْنَيْنِ: أُنْفِرَانِ لِهَذَا َفَعُوا وَوَالَيْنِ وَهُوَ وَوَلَاتَهُ بِالْآنِ وَهُوَ وَوَلَاتَهُ بِالْوَلَدِ؟ قَالَا: لَا، فَأَقْرَعَ بَيْنَهُمْ فَالْحَقَّ الْوَلَدَ بِالَّذِي صَارَتْ عَلَيْهِ الْفُرْعَةُ، وَجَعَلَ عَلَيْهِ ثُلُثِي الدِّيَةِ، فَذَكَرَ ذَلِكَ لِلنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ «فَصَجَّكَ حَتَّى بَدَتْ نَوَاجِدُهُ»

Hadith Narrated by Imam Ibn Majah

2348- حَدَّثَنَا إِسْحَاقُ بْنُ مَنْصُورٍ قَالَ: أَنْبَأَنَا عَبْدُ الرَّزَّاقِ قَالَ: أَنْبَأَنَا الثَّوْرِيُّ، عَنْ صَالِحِ الْهَمْدَانِيِّ، عَنِ الشَّعْبِيِّ، عَنْ عَبْدِ خَيْرِ الْخَضْرَمِيِّ، عَنْ زَيْدِ بْنِ أَرْقَمَ، قَالَ: أَتَى عَلِيٌّ بِنْتُ أَبِي طَالِبٍ وَهُوَ بِالْيَمَنِ، فِي ثَلَاثَةِ قَدِّ وَقَعُوا عَلَى امْرَأَةٍ فِي طَهْرٍ وَاحِدٍ، فَسَأَلَ اثْنَيْنِ، فَقَالَ: «أُنْفِرَانِ لِهَذَا بِالْوَلَدِ؟» فَقَالَا: أَصَابَتْهُ بِالَّذِي وَالْحَقَّ، بَيْنَهُمْ فَأَقْرَعَ. لَا: قَالَا «بِالْوَلَدِ؟ لِهَذَا أُنْفِرَانِ»: اثْنَيْنِ سَأَلَ كَلِمًا لَجَعًا، لَا: فَقَالَا «بِالْوَلَدِ؟ لِهَذَا أُنْفِرَانِ»: فَقَالَ، اثْنَيْنِ سَأَلَ ثُمَّ بَدَتْ نَوَاجِدُهُ، اللَّهُ عَلَيْهِ وَسَلَّمَ فَصَجَّكَ حَتَّى صَلَّى لِلنَّبِيِّ ذَلِكَ فَذَكَرَ، لِدِيَةِ. ثُلُثِي عَلَيْهِ وَجَعَلَ، الْفُرْعَةَ

Narrator Data

1. Abu David

Full name : Sulaiman bin Ash'as bin Ishaq Bashir bin Shadad

Born : 202 H

Died : 275 AH

Teachers : **Musaddad bin Masarhad**, Muhammad bin Yunus an-Nasai

Disciples : at-Turmudhi, Abu Abd Allah ibn Abu Daud Jarh wa at-Ta'dil: Ibn Hajar: Thiqah, Hafidh Adz-Dzahabi: al-Hafidh
2. Musaddad

Full name : Musaddad bin Masarhad

Born : -

Died : 228 AH

Teacher : **Yahya bin Said bin Furukh al-Qathan**, Yusuf bin Ya'qub

Disciples : Bukhari, Abu Daud, Abu Hatim

Jarh wa at-Ta'dil : Ibn Ha'ta: Thiqah, Hafidh Adz-Dzahabi: al-Hafidh
3. John

Full name : Yahya bin Said bin Furukh al-Qathan

Born : 120 H

Died : 198 AH

Guru : **al-Ajlah ibn Abd Allah al-Kindi**, Ismail ibn Abi Khalid

Disciples : **Musaddad ibn Masrohit**, Sufyan at-Tsauri

Jarh wa at-Ta'dil : Ibn Hajar: Thiqah, Hafidh Adz-Dzahabi: al-Hafidh al-Kabir
4. Ajlah

Full name : al-Ajlah ibn Abd Allah al-Kindi

Born : -

Died : 145 AH

Teacher : **Amr ash-Sha'bi**, Qais bin Muslim

- Disciple : **Yahya bin Said bin Furukh al-Qathan**
Jarh wa at-Ta'dil : Ibn Hajar : Saduq
Adz-Dzahabi : Thiqah
5. Ash-Sha'bi
Full name : Amr ash-Syarahil
Born :-
Died : 100 AH
Teachers : Abd Allah bin **Khalil al-Hadrami**, **Abd Allah bin Abbas**
Disciples : **al-Ajlah ibn Abd Allah**, Asma' ibn 'Ubaid
Jarh wa at-Ta'dil : Ibn Hajar : Thiqah
Adz-Dzahabi : Ahad al-A'lam
6. Abdu Allah ibn al-Khalil
Full name : Abd Allah bin Khalil al-Hadrami
Born :-
Died :-
Teachers : Zaid bin **Arqam**, Zaid bin Thabit
Disciples : **Amr ash-Sarahil**, Ibrahim ibn Raja'
Jarh wa at-Ta'dil : Ibn Hajar : Maqbul
7. Zaid ibn Arqam
Full name : Zaid bin Arqam
Born :-
Died : 68 AH
Teacher : **Prophet Muhammad**, Ali ibn Abi Talib
Disciples : **Abd Allah bin Khalil al-Hadrami**, Muhammad bin Ka'ab
Jarh wa at-Ta'dil : Ibn Hajar : Sahabat Mashhur

The rawi data above shows that all rawis in the sanad hadith above contain indications of a meeting. This is evident from the relationship between teacher and student, from Mukharrij Abu Daud to Musaddad. It can be concluded that the above hadith from the path of Zaid bin Arqam is continued sanad (muttasil).

Hadith from the path of Zaid bin Arqam has not been found the location of Tajrih. Although not all perawi in sanad get the Siqah rank and not in the first stage. However, the above hadith is still in the state of Ta'dil. The Siqah between Azl-Zahabi and Ibn Hajar differs slightly. From some evidence that has been obtained, it can be concluded that the quality status of the hadith is shahih li ghairih. And it can be used as an argument.

The Meaning of Laughter in Psychological Studies

Islam is a divine religion of revelation from Allah Almighty. Every commandment and prohibition of Allah (swt) implies His secret and wisdom which may be difficult for human reason to reach without the guidance of the apostle. The same goes for laughter. The arguments that show the existence of laughter have only been proven in modern times. The tool to understand these propositions is Modern Science, one of which is in the form of Psychology. Initially, laughter was known as a medium of happiness, but it turns out that gradually this behavior has negativity as well.

Laughter also does not escape the discussion of hadith. In the hadith, laughter is part of the human attitude that is very close to ethics or muamalah. Almighty Allah who raised the status of the Prophet (peace be upon him) until his laughter was recorded in the books. The laughing story seems to be a strange story but contains role models and advice. Allah continues to bless the Holy Apostle (peace be upon him) who is in a noble position and make the humor or laughter of the Prophet recorded in something that should be narrated by a trusted person like the hadith above.

Muhammad Nasrallah invented the word Dahik or laughter in Mu'jam mufradat Alfazil al-Quran, meaning the radiant face and apparently the teeth of a happy person. The same is contained in QS. An-Najm verse 43 states that the Messenger in this case, proved the nature of man "And that he is the one who makes people laugh and cry". Both in feelings of pleasure and sadness, humans can express it with laughter, from a variety of motives, this will later have an impact both on the physical and psychic. This impact can have a positive effect or vice versa. From this, it is necessary to analyze more deeply his feelings that are seen directly or can also be seen through diagnosis. Through this diagnosis, you will usually find detailed reasons and their impact in expressing laughter in a human being. Furthermore, we will try to understand

excessive pain signals. After an injury, with endorphins, a person can exercise self-control, making it possible to perform activities all the time.

Another in the world of health, one of them states that laughter does not even cause youth as commonly heard statements, but will quickly bring up the impression of old. When laughing, a large number of facial muscles will tighten. The surface skin will be pulled, folded, and wrinkled over time. Dr. Laksmi Duarsa, SpKK, dermatologist RS. Surya Husadha confirmed that. Laughter does make wrinkles because when laughing the face will experience many contractions.

Tips to be able to smile without worrying about wrinkles is to reduce contractions on the face. Just smile, don't overdo it because if it is excessive it will cause wrinkles. Laughter as a happy vent can keep a person young. Just a smile can give a youthful effect. Not just about appearance on the surface of the skin, but youthfulness seen from the quality of one's life. Basically, the smile comes from a calm and happy soul. If people are attaining happiness, they will smile.

The reward for laughter described in the hadith is also found in psychology. Physically and mentally feel positive. The face will look younger and stress will disappear. In addition, laughter therapy shows the existence of the goodness of laughter. This therapy is proven to be able to cure diseases such as high blood pressure or stress. The relationship between hadith and psychology is very strong, namely the meeting point of the two sciences. Hadith or Psychiatry both show evidence of the truth of the Qur'an which explains the principle of balance. As stated in QS. Ar-Rahman: 7-9:

الْمِيزَانَ وَوَضَعَ رَفْعَهَا وَالسَّمَاءَ
الْمِيزَانَ فِي تَطْفُؤِهَا

الْمِيزَانَ تَحْسُرُوا وَلَا بِالْقِسْطِ الْوَزْنَ وَأَقِيمُوا

"And the heavens have been lifted up, and he created a balance, that ye may not break the balance, And establish it justly, and do not diminish it balance

Laughter in the point of view of hadith or psychology has a meeting point in the form of common understanding. Laughter is a very permissible activity to do as long as it does not deviate from religious dogmas. Laugh perfunctorily, don't hurt feelings, and on a small scale. Psychology provides a vast field for understanding these dogmas. Laughing behavior is very permissible because the impact will be directly felt by the perpetrator. The balance taught by God is the destiny outlined by Him. Every sadness there is a jolt characterized by crying and laughing. The Qur'an puts the words laughter and crying in one verse which indicates human nature as a human being who must experience laughter and cry. While in psychology, laughter also teaches the same thing, namely every human being is still encouraged to laugh and cry.

Laughter like laughter therapy definitely brings benefits. Even people who smile will get a return in the form of decreased stress. Naturally, the hadith gives the value of laughter equivalent to almsgiving, the hadith is as follows:

1956- حَدَّثَنَا عَبَّاسُ بْنُ عَبْدِ الْعَظِيمِ الْعَنْبَرِيُّ حَدَّثَنَا النَّضْرُ بْنُ مُحَمَّدٍ الْجُرَشِيُّ الْيَمَامِيُّ حَدَّثَنَا عِكْرَمَةُ بْنُ عَمَارٍ حَدَّثَنَا أَبُو زُمَيْلٍ عَنْ مَالِكِ بْنِ مَرْثَدٍ عَنْ أَبِيهِ عَنْ أَبِي ذَرٍّ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ تَبَسُّمُكَ فِي وَجْهِ أَخِيكَ لَكَ صَدَقَةٌ وَأَمْرُكَ بِالْمَعْرُوفِ وَنَهْيُكَ عَنِ الْمُنْكَرِ صَدَقَةٌ وَإِشْرَاكَكَ الرَّجُلَ فِي أَرْضِ الصَّغَالِ لَكَ صَدَقَةٌ وَبَصْرُكَ لِلرَّجُلِ الرَّدِيءِ الْبَصَرَ لَكَ صَدَقَةٌ وَإِمَاطَتُكَ الْحَجَرَ وَالشُّوْكَةَ وَالْعَظْمَ عَنِ الطَّرِيقِ لَكَ صَدَقَةٌ وَإِفْرَاغُكَ مِنْ دَلْوِكَ فِي دَلْوِ أَخِيكَ لَكَ صَدَقَةٌ

Abbas bin Abdul Azhim Al Anbari, has told us An Nadlr bin Muhammad Al Jurasyi Al Yamami, has told us Ikrimah bin Ammar, has told us Abu Zuamail from Malik bin Martsad from his father from Abu Dzarr he said, The Prophet صلى الله عليه وسلم said, "Your smile to your brother is almsgiving, you do ma'ruf and forbid from possibility also almsgiving, You show the way to the lost as well as almsgiving, you lead the blurred sighted as well as almsgiving, removing stones, thorns and bones from the way is almsgiving, and you pour water from your bucket into your brother's bucket as well as alms."

As a perfect plenary religion, Islam has problems that can always be compromised with contemporary science. So that the understanding of laughter or other understandings will continue to roll with the times.

5. CONCLUSION

Studying religion with a psychological approach means trying to see religion from the lens of psychology. Understanding hadith through a psychological approach has 2 meanings. The first is the understanding of hadith with a psychological approach is an approach which emphasizes the psychological condition of a person or to whom the hadith is addressed. In addition, in an effort to understand a hadith, theories and methods of approach are also needed to obtain information and history to obtain authenticity to the hadith and gain understanding. One of them is to use understanding through a psychological approach. These two understandings cover up the knowledge of maanil hadith in it.

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