

## Contextualization of Prophet Muhammad SAW's Hadith on Humanistic Psychology in Character Building in Indonesia

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**Abstract.** As a messenger of Allah, the personality of the Prophet Muhammad is very worthy to be emulated, which is reflected in his hadiths, both in the form of his words, deeds and decisions. This article aims to explore the meaning contained in the hadiths of the Prophet Muhammad related to humanistic psychology and then contextualize them with character building in Indonesia. Exploration of meaning is carried out using the Hermeneutics of Hassan Hanafi, in which the hadiths are analyzed historically, eidetically, and practically. This study found that based on a study of the hadiths related to the humanistic psychology of the Prophet Muhammad SAW, character building in Indonesia should be implemented by applying several principles and forms that he has exemplified, namely: 1) given gently and based on compassion, 2) carried out with the aim of providing convenience to others, 3) guiding by providing comfort and pleasure to others, 4) exemplifying and implementing noble morals..

**Keywords:** character building; contextualization; hadith; humanistic psychology

### Introduction

Prophet Muhammad SAW is a role model for all of us and he is famous as *uswatun-basanah* for his people. Prophet Muhammad SAW was sent by Allah SWT to improve human morals. The guidance that the Prophet Muhammad (SAW) has done for his companions has been proven to have been able to give birth to extraordinary generations of Islam. The success of the Prophet Muhammad in fostering and shaping the personality of his companions shows that the coaching he does is very important to be imitated and practiced in the family environment and the wider community.

Humans as social beings and biological beings who always grow and develop both physically and spiritually, in the process of growth and development the role of coaching is very necessary, coaching is likened to a means to bridge all the potential that exists in humans. Besides that, coaching is also essential for human life, besides being able to shape one's personality, it can also determine one's status or strata in society.

Prophet Muhammad SAW has a strategic role as human resources and human investment. That is, the Prophet Muhammad tried to develop human life into a better life, and he became the moral and ethical foundation in the process of empowering national identity. Departing from his guidance to humanize humans, it is natural that the essence of guidance from the Prophet Muhammad is a process of humanization.

According to Malik Fadjar, humanization has implications for the guidance process with the orientation of the development and growth of the human part of humanity, namely the physical-biological and spiritual-psychological aspects. It is this spiritual-psychological aspect that is tried to be perfected through guidance as a potentially positive element in civilized human

development<sup>1</sup>. From this thought, guidance is a conscious action to maintain and protect nature and developing human potential towards the creation of a perfect human called *insan-kamil*.

Humanistic psychology theory is a theory that is oriented to the human aspect that puts forward how to humanize humans. With the hope that humans can develop their potential. This theory views humans as free subjects, free to determine the direction of their lives. Humans are fully responsible for their own lives and also for the lives of others. Humanistic psychology seeks to develop human beings as a whole through clear and measurable guidance. The development of emotional, social, mental aspects and skills in a career is the focus of the humanistic psychology model. Humanistic psychology always encourages the improvement of the quality of human beings through the development and utilization of the potential and nature in humans, as well as all the positive potentials that exist in every human being.

Along with the changing times, the humanistic psychological process of Prophet Muhammad SAW can still be applied and is very relevant to the current context. The humanistic psychology of the Prophet Muhammad SAW is suitable in its application and application today to encourage the development of moral, moral, ethical, and all other positive potentials. In addition to developing self-potential for the better, the humanistic psychology of the Prophet Muhammad is suitable to be applied by people today to get a good response or warm treatment from others.

Humanistic psychology is the formation of personality, conscience, attitude change, and analysis of social phenomena, in this case, humans become free, brave, and not bound by the opinions of others and regulate their personalities responsibly without compromising the rights of others. others or violate any applicable rules, norms, discipline, or ethics. Thus the Messenger of Allah in his life always developed the potential of his friends so that they had good morals, like the hadith of the Prophet Muhammad:

إِنَّمَا بُعِثْتُ لِأَتَمِّمَ صَالِحَ الْأَخْلَاقِ

*“Indeed, I was sent only to perfect noble character.” (Muslim)*

The teachings brought by the Prophet Muhammad SAW, namely the religion of Islam, is the perfect religion for all mankind throughout the ages. Prophet Muhammad SAW is the last messenger and closing of the prophets, who was sent by Allah SWT to all mankind regardless of ethnic origin and nation. The mission of the Prophet Muhammad, among others, is to perfect human character.

Prophet Muhammad SAW was sent amid society in the era of ignorance. At that time, people’s morals and behavior were very barbaric, full of idol worship, human exaltation over other humans, slavery, full of conflict, and oppressive rulers. Thus, Allah sent Prophet Muhammad SAW equipped with noble behavior and became the best example for his people. The greatness of the character of the Prophet Muhammad SAW, Allah mentions in the verse:

وَإِنَّكَ لَعَلَىٰ خُلُقٍ عَظِيمٍ

*“And verily you are of great character.” (Al-Qalam: 4).*

So departing from this background, the author is moved to know the humanistic psychology of the Prophet Muhammad SAW, besides that the author also wants to prove that the humanistic psychology of the Prophet Muhammad is still relevant to be implemented today and in the Indonesian context.

In several articles written about Humanistic Psychological review in Spiritual Pedagogy by Siti Shafa Marwah, this article explains about This article has a main focus in examining the humanistic content, the verses of the Koran which have humanist educational values, and their

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<sup>1</sup> Imam Tholkah, *Membuka Jendela Pendidikan* (Jakarta: Raja Grafindo Persada, 2004), v.

development in spiritual pedagogical practices. And article about Empowerment Through Mystical Experiences in Islam: A Literature Study on Muhammad PBUH's First Revelation of Islam, by Dini Rahma Bintari, This paper discusses how empowerment can be triggered by mystical experiences, by focusing on mystical experience of the first revelation of Islam to Muhammad PBUH. Only few literature on empowerment in mainstream psychology, specifically discuss how empowerment can be achieved through personal mystical or spiritual experiences. Based on some of the literature, it shows that the articles made more specifically explain how the humanistic psychology of the Prophet Muhammad is based on the Quran and Hadith.

Method of writing this article, first of all, an understanding of the Qur'an and Hadith regarding the humanistic psychology of the Prophet Muhammad is carried out, then looking at their relevance to the context in Indonesia today.

## Discussion

### *Prophet Muhammad SAW's Humanistic Psychology*

There are various kinds of psychological theories that have emerged, but there are three theories that stand out the most, namely: (1) The theory of behavior (behavior). According to behavioristic psychologists, in this theory, human behavior is controlled by rewards or reinforcement. There is a very close relationship between behavioral reactions and their stimulation in learning behavior<sup>2</sup>; (2) Cognitive theory. Psychologists explain that cognitive learning is when a person is directly involved in the situation and gains insight (knowledge) for problem-solving. The cognitivist view that a person's behavior is more dependent on insight into the relationships that exist in a situation<sup>3</sup>; and (3) Humanistic theory. This psychology seeks to understand a person's behavior from the perspective of the actor (behavior), not from the observer (observer). In the world of education, the humanistic flow emerged from the 1960s to the 1970s<sup>4</sup>. In general, humanistic education has an ideal view that is more human, personal, and student-centered.

Furthermore, the definition of psychology in terms of language, "Psychology" comes from the Greek words "psyche" which means soul, and "logos" which means science. So etymologically (according to the meaning of the word) psychology means the study of the soul, both regarding its various symptoms, processes, and background, or is called psychology<sup>5</sup>. In terms of psychology is the science that deals with mental processes, both normal and abnormal, and their influence on behavior<sup>6</sup>.

The word "humanistic" has many meanings according to contextual conditions. For example, humanistic in the academic field means knowledge about human cultures, such as classical studies of culture<sup>7</sup>. Humanistic also means an interest in human values. According to humanistic learning theory, the purpose of learning is to humanize humans, in which the learning process is considered successful if the learner understands his environment and himself. Students in the learning process must try to gradually achieve self-actualization as well as possible. If the theory has been implemented, then students are expected to be able to improve their learning achievement. Learning achievement is the fruit of the learning process. So, with increasing learning

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<sup>2</sup> Wasty Soemanto, *Psikologi Pendidikan Landasan Kerja Pimpinan Pendidikan* (Jakarta: Bina Aksara, 1987), 117.

<sup>3</sup> Ibid.

<sup>4</sup> Ibid., 129.

<sup>5</sup> Agus Sujanto, *Psikologi Umum* (Jakarta: Bumi Aksara, 2001), 1.

<sup>6</sup> Poernadarminta, *Kamus Umum Bahasa Indonesia* (Jakarta: PN. Balai Pustaka, 1984).

<sup>7</sup> T Roberts, *Four Psychologies Applied to Education* (New York: Jhon Niley and Sons, 1975), 12.

achievement, a learning process can be said to be successful which is then accompanied by changes in students<sup>8</sup>.

Etymologically, humanism comes from the Latin “*humanitas*” which means human education. This term then underwent various derivative forms. First, the word humanism is used to designate a learning process that emphasizes the study of classical works in Latin and Greek in secondary schools. Second, “*Humanitas*” is used to designate Italian professors of humanism. Third, humanistic is used to designate liberal arts education that uses the works of classical Roman writers. Meanwhile, in terms of terminology, humanism is a philosophical school which states that the main goal it has is for human safety and perfection. As Edward mentions the definition of humanism, namely “Humanism is a devotion to the humanities or literary culture”. In terminology, humanistic can be interpreted in terms of; Historical Humanism, Ethical Humanism, Philosophical Humanism, Sociological Humanism, Religious Humanism, and Literary Humanism. Humanism can also be interpreted as a person’s view of something that emphasizes human dignity and abilities<sup>9</sup>.

Humanism in this explanation is used as a term that defines the tendency to apply the characteristics of a closed relationship pattern. Humanitarianism can achieve perfection if the images of loyalty, pity, mental service, and love are connected to all humans, not only to a few people<sup>10</sup>.

Knight’s explanation of humanism is: “Central to the humanistic movement in education has been a desire to create a learning environment where children would be free from intense competition, harsh discipline, and the fear of failure”. This is based on humanistic education is the desire to create a learning environment that makes students free from intense competition, high discipline, and fear of failure. Freire explains “there is no humanistic dimension in oppression, nor is there a humanization process in rigid liberalism”<sup>11</sup>. Likewise, Carl Rogers is a humanistic psychologist who emphasizes the need for mutual respect and without prejudice (between client and therapist) in helping individuals overcome problems that exist in life. Carl Rogers fully believes that the various inputs that exist in a person about his world following his personal experience. The inputs are given direct him absolutely towards the fulfillment of his needs<sup>12</sup>.

From the above understanding, then humanistic psychology is a multifaceted approach to human experience and behavior that focuses on the uniqueness and self-actualization of humans. This theory is based that ethical values are a strong psychological force and are the principles of human behavior, which lead people to efforts to improve human qualities such as choice, creativity, physical, mental and mental interaction, and the need to be freer<sup>13</sup>.

<sup>8</sup> Abd Qodir, “Teori Belajar Humanistik Dalam Meningkatkan Prestasi Belajar Siswa,” *PEDAGOGIK: Jurnal Pendidikan* 4, no. 2 (31 Desember 2017), doi:10.33650/pjp.v4i2.17.

<sup>9</sup> The emergence of humanistic theory cannot be separated from the humanistic education movement which focuses on affective outcomes, learning about how to learn and learn to increase creativity and human potential. This theory is a theory that emphasizes the importance of the learning process. The theory of humanism is commonly used in the teaching and learning process which aims to build students’ ability to recognize themselves. In this theory, the teacher places his position as a facilitator where teachers provide learning motivation for their students. See: Mohammad Muhtadi, “Pendidikan Humanistik Dalam Perspektif Al-Qur’an,” *Alashriyyah* 5, no. 1 (17 Mei 2019): 20–20.

<sup>10</sup> Ibid.

<sup>11</sup> P. Freire, *Politik Pendidikan: Kebudayaan, Kekuasaan, Dan Pembebasan*, trans. oleh Agung Prihantoro dan Fuad Arif Fudiyartanto (Yogyakarta: Pustaka Pelajar, 2002), 14.

<sup>12</sup> Arbayah Arbayah, “Model Pembelajaran Humanistik,” *Dinamika Ilmu: Jurnal Pendidikan*, 1 Desember 2013, 205, doi:10.21093/di.v13i2.26.

<sup>13</sup> Juwita Yulianto, “Makalah psikologi humanistik memandang hakikat manusia,” 02:10:32 UTC, <https://www.slideshare.net/JuwitaYulianto/makalah-psikologi-humanistik-memandang-hakikat-manusia>.

Humanistic psychology is one of the schools in psychology that emerged in the 1950s, with roots in existentialism that developed in the Middle Ages, such as Abraham Maslow and Carl Rogers. They set up a professional association that seeks to specifically examine various human uniqueness, such as about: self (self), self-actualization, health, hope, love, creativity, nature, individuality, and the like. A pioneer of the flow of humanistic psychology is Abraham Maslow. Maslow believed that humans are moved to understand and accept themselves as much as possible. His theory is very well known to this day is the theory of the Hierarchy of Needs (Hierarchy of Needs). Maslow argues that humans are motivated to fulfill their life needs. These needs have a hierarchy or level, ranging from basic or physiological to self-actualization<sup>14</sup>.

Aprin Nuur Faizun mentions that the learning principles put forward by Rogers, which he calls person-centered education or education that is centered on a person's personality. He felt that this approach would be deeper and more pervasive for students to understand than traditional classroom education. The strategy suggested by Rogers is to provide students with a variety of sources. Likewise, the Prophet Muhammad, besides being a prophet and apostle, was also a teacher. He is a source of knowledge and experience for friends/students<sup>15</sup>.

If we look at Humanism in Islam, the meaning is to humanize humans according to their role as caliphs on earth. The Qur'an uses four terms to describe humans, namely *al-insan*, *an-nas*, *basyar*, and *bani-adam*. These terms have different meanings according to the context referred to in the Qur'an. First, *al-insan*, almost all verses mention humans with the word human, the context always shows humans as special beings, morally and spiritually. That privilege is not possessed by other creatures. The word human is taken from the word *uns* which means docile, harmonious, and visible. The word human also comes from the word "nasiya" which means forgetting, such as Ibn Abbas who revealed that humans are called humans because they often forget their promises. However, from the perspective of the Qur'an, the word human is taken from the word *Uns* which means docile, harmonious, and visible<sup>16</sup>. The two words *an-nas*, are generally associated with the function of humans as social beings.

A humanism approach is an approach that focuses on human potential to seek and discover the potential they have and develop that potential<sup>17</sup>. In the humanist paradigm, humans are seen as creatures of God who have certain qualities that must be developed optimally. In human nature, one of them can be developed by way of guidance in terms of nature and moral potential, self-potential, and other positive potentials. So it can be understood simply that humanism is an effort to strengthen the human side.

The application of humanism without being based on religious teachings will only lead to attitudes, patterns of thinking, and actions that destroy human dignity. Islam as the teachings of *rahmatan lil-alamin* is very concerned about the wisdom of humanity throughout the ages. Islam glorifies humans, where humans become subjects and objects of humanization of life because Allah SWT has said in the Qur'an; Al-Isra 'verse 70;

<sup>14</sup> Maslow's hierarchy of needs states that humans have 5 kinds of needs, namely physiological needs (physiological needs), safety and security needs (needs for security), love and belonging needs (needs for affection and belonging), esteem needs (the need for self-esteem), and, self-actualization (the need for self-actualization). So that humanistic education must be education that includes these 5 needs Ratna Syifa'a Rachmahana, "Psikologi Humanistik dan Aplikasinya dalam Pendidikan," *EL-TARBAWI* 1, no. 1 (2008): 99–114, doi:10.20885/tarbawi.vol1.iss1.art8.

<sup>15</sup> Aprin Nuur Faaizun, "Model Pembelajaran Rasulullah SAW Dalam Perspektif Psikologi," *Jurnal Pendidikan Agama Islam* 11, no. 1 (2 Juni 2014): 33, doi:10.14421/jpai.2014.111-02.

<sup>16</sup> This meaning can be seen in the Qur'an surah az-Zukhruf verse 15. See: Sahabuddin, *Ensikloped Al-Qur'an: Kajian Kosakata* (Jakarta: Lentera Hati, 2007), 1040.

<sup>17</sup> Rahmawati Rahmawati, "Nilai-Nilai Humanistik Dalam Living Qur'an Di MIN 1 Sleman," *ELEMENTARY: Islamic Teacher Journal* 8, no. 1 (20 Mei 2020): 83–96, doi:10.21043/elementary.v8i1.6549.

وَلَقَدْ كَرَّمْنَا بَنِي آدَمَ وَحَمَلْنَاهُمْ فِي الْبَرِّ وَالْبَحْرِ وَرَزَقْنَاهُمْ مِنَ الطَّيِّبَاتِ وَفَضَّلْنَاهُمْ عَلَى كَثِيرٍ مِمَّنْ خَلَقْنَا تَفْضِيلًا

*And indeed We have honored the children of Adam, We transported them on land and in the sea, We gave them sustenance from the good things and We gave them a perfect advantage over most of the creatures We have created (Al-Isra:70)*

Based on the verse above, every human being is a noble creature and should receive the same noble treatment. When the Prophet Muhammad SAW ignored a blind person in Mecca because the Prophet Muhammad SAW was busy serving prominent people, Allah SWT reminded and reprimanded Prophet Muhammad SAW by sending down the letter Abasa, so that he would pay attention to people who are of low class and not only give attention only to the higher class.

In addition, humans are also obliged to respect each other, respect and help each other among human beings. Therefore, humans are ordered to complement each other and understand each other and complement each other. And what is no less important in this life is to help each other. From this, it is clear that Islamic humanist values in this life are highly emphasized to be owned by everyone.

Likewise with Prophet Muhammad SAW in the Qur'an it is explained that he always guides people in a kind and gentle way, he humanizes humans, as the word of Allah SWT:

فَبِمَا رَحْمَةٍ مِنَ اللَّهِ لِنْتَ لَهُمْ وَلَوْ كُنْتَ فَظًّا غَلِيظَ الْقَلْبِ لَانْفَضُّوا مِنْ حَوْلِكَ فَاعْفُ عَنْهُمْ وَاسْتَغْفِرْ لَهُمْ وَشَاوِرْهُمْ فِي الْأَمْرِ فَإِذَا عَزَمْتَ فَتَوَكَّلْ عَلَى اللَّهِ إِنَّ اللَّهَ يُحِبُّ الْمُتَوَكِّلِينَ

*So it is because of the mercy of Allah that you are gentle with them. If you are hard-hearted and harsh-hearted, they will certainly distance themselves from those around you. Therefore forgive them, ask forgiveness for them, and consult with them in this matter. Then when you have made up your mind, put your trust in Allah. Verily, Allah loves those who put their trust in Him (Ali Imran: 159).*

Muhammad Quraish Shihab explained that the word of Allah SWT, because of Allah's grace you are gentle with them, can be one proof that Allah SWT himself educated and shaped the personality of the Prophet Muhammad. His personality is shaped so that not only the knowledge that Allah bestows on him through the revelations of the Qur'an but also his heart is illuminated, even the totality of his being is a blessing for the whole world. The editor above, which is followed by the command to forgive, and so on as if this verse said: Verily, your character, O Muhammad, is of a very noble character, you are not harsh, nor harsh-hearted, you are forgiving and willing to listen to suggestions from other people<sup>18</sup>.

The forms of humanistic psychology of the Prophet Muhammad are:

### 1. Prophet Muhammad SAW has the nature of Attention, Merciful and Not Angry

If we look at the Humanistic psychology of the Prophet both in his attitude and in guiding his friends, it is very worthy to be an example and an example, as a history that describes how the Prophet in educating highly respected the nature of compassion even though the Bedouin (inland Arabs) were making mistakes in front of him.

The Prophet Muhammad SAW saw a Bedouin Arab urinating in the mosque, he then said: "Leave it," after the person finished, he asked for water and watered the residue.<sup>19</sup>

Ibn Hajar al-Asqalani explained that the hadith above has an important lesson, that being gentle with people who do not know and teaching them about something that should be done

<sup>18</sup> M. Quraish Shihab, *Tafsir Al-Misbah* (Jakarta: Lentera Hati, 2000), 257.

<sup>19</sup> Al-Imam Abi Abdillah Muhammad Ibnu Isma'il Ibnu Ibrahim bin al-Mughirah bin Bardizbah al-Bukhariy al-Ja'fiy, *Shahih Al-Bukhariy* (Beirut: Dar Al-kutub Al-Ilmiyah, 1992), 76.

should be accompanied by violence. If the act is not done in the context of defiance. This kind of gentle treatment is preferable to those who need to be softened<sup>20</sup>.

The explanation of the love and tenderness of the Prophet Muhammad and his moral goodness was mentioned by Ibn Majah and Ibn Hibban in the hadith of Abu Hurairah r.a. After the Bedouin Arab understood the teachings of Islam, he approached the Prophet Muhammad and said, "For the sake of my father and mother, you (Muhammad SAW) are not rude and do not criticize"<sup>21</sup>. That is the form of humanistic psychology of the Prophet Muhammad, who loves and never guides his friends, and becomes a role model for all of us.

Prophet Muhammad SAW always advised his friends not to look down on other people who have a social status that is below him. As the hadith of the Prophet Muhammad SAW:

*Has told me Umar bin Hafsh, has told us My father, has told us al-A'masy from Ma'rur namely Ibn Suwaid from Abu Dharr, (Ma'rur) said; 'I once saw Abu Dharr wearing clothes similar to his slave. So I said to him; 'If you take the cloth for you to wear then you give another cloth for your slave (that would be better), Then Abu Dharr said; 'That in the past I argued with a man, while the man's mother was an 'ajm (non-Arab) and I insulted him. Then the man complained to the Prophet SAW, then he said to me: "Are you finished? vilify so and so?" I replied; "True." He asked again; "Are you also insulting his mother?" I replied; "True." He said: "Indeed there is still ignorance in you," I said; "Do I still have ignorance, even though I am old?" He replied: "Yes, that's right, they are your brothers and your uncles whom Allah has entrusted to your care, whoever has a brother who is still under his care, let him be fed as he eats, clothed as he is. she wears clothes. And do not burden him beyond his capacity, and if you burden him, then help him in completing his task."'*<sup>22</sup>

The hadith above explains that the Prophet Muhammad had extraordinary humanistic psychology, he taught about the values of equality to his friends, so that they always respect and respect other people because of different ethnicities, origins, and different religions. Differences should not be used as an excuse to discriminate, not to love and to love. Prophet Muhammad SAW always instilled in his friends the nature and character that respects differences, has social care, and so on.

## 2. Prophet Muhammad SAW always provides convenience

Providing convenience is one of the principles in Islamic teachings. In the hadith of the Prophet Muhammad SAW which commands his followers to prioritize the principle of providing convenience in carrying out all activities, the Prophet SAW said:

*The Prophet SAW said: "make it easy and do not make it difficult, give good news and do not make people run away"*<sup>23</sup>.

Ibn Hajar al-Asqalaniy commented on the hadith by saying the importance of providing convenience in guiding others, as an educator the Prophet Muhammad never made it difficult and troublesome for others, with the hope that the companions had a strong motivation to be able to develop their potential for the better<sup>24</sup>. The Prophet reminded that providing convenience to others must always be done in every situation and condition.

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<sup>20</sup> Ibnu Hajar al-Asqalaniy, *Fathu Al-Bari, Penjelasan Kitab Shahih al-Bukhari*, trans. oleh Ghazirah Abdi Ummah (Jakarta: Pustaka Azzam, 2002), 285.

<sup>21</sup> Ibid.

<sup>22</sup> al-Bukhariy al-Ja'fiy, *Shahih Al-Bukhariy*, 5590.

<sup>23</sup> Ibid., 31.

<sup>24</sup> Hasanah Hasanah, "Konsep Pendidikan Humanis Dalam Perspektif Hadits," *Jurnal AlMabbats* 2, no. 1 (14 Juni 2017): 19–43.

The above hadith also suggests that in teaching or guiding people one must use a gradual method, starting from the easy to the difficult, because if everything starts with ease, it will be able to captivate the heart and increase love. This method is used because the Prophet SAW knew the limits of the humanity of his companions. As the words of the Prophet Muhammad:

*From Abu Hurairah said, a man came to the Prophet SAW and said; 'woe to me!' 'What is wrong with you?' Asked the Prophet, he answered; 'I had intercourse with my wife in the month of Ramadan.' The Prophet asked; 'Can you free a slave?' 'No,' he answered. The Prophet asked: "Can you fast two months in a row?" 'No' he answered. The Prophet asked: "Can you feed sixty poor people?" 'No,' he answered. The Prophet said: "Then sit down." The man sat down, and the Prophet brought a bushel full of dates and said: "Take these dates and use them for charity!" The man answered; 'What about those who are poorer than us?' 'The Prophet (SAW) laughed until his incisors were visible and said: "Feed your family with it"<sup>25</sup>.*

Guiding others in a gradual, little by little, and pleasant way is the teaching method of the Prophet Muhammad, including the form is to provide several alternatives to a problem so that those who have an interest in it get what suits their abilities, solve the problems faced by the Prophet Muhammad through them. received information from him gracefully and satisfactorily.

From the two hadiths above, there is an understanding that a humanist mentor should guide and provide teaching by providing convenience and having stages.

### **3. Prophet Muhammad SAW is guiding by providing comfort and pleasure**

As Prophet Muhammad SAW in educating his friends, whatever is conveyed to his friends always provides comfort and pleasure and is always oriented to the values of moral formation. The process of mentoring his friends is carried out in every right situation and opportunity, the Prophet Muhammad SAW tried to do the moral formation of his friends. For example, the Prophet Muhammad SAW said:

*Has told us Qutaibah bin Sa'id has told us Abu Al Abwash from Abu Hashin from Abu Salih from Abu Hurairah he said; Prophet Muhammad SAW said: "Whoever believes in Allah and the Last Day, let him not disturb his neighbors, whoever beliefs in Allah and the Last Day should honor his guest and whoever believes in Allah and the Last Day should say good or remain silent."<sup>26</sup>*

Prophet Muhammad SAW said: "And that which includes elevating degrees is kind words, spreading greetings, giving food, praying at night when people are sleeping." (Narrated by Ahmad and validated by Al-Allamah Al-Albani in Sahih Al-Jami')

Prophet Muhammad SAW guides his friends not all the time so that his friends don't feel bored, the guidance is adjusted to the psychological level of the students, the guidance is carried out by prioritizing the nature of compassion, attentiveness and not filled with anger, and puts forward the principle of always making it easy for his friends both in terms of material and method. . Prophet Muhammad SAW had a warm smile, said well, and was always cheerful. He is someone who will always be missed and loved very much. Meanwhile, the fruit of a cheerful face is growing love for fellow Muslims, growing comfort when meeting fellow Muslims, getting the pleasure of Allah SWT, and following the Prophet Muhammad. The mentoring process carried out with love, sincerity, and innovation will give birth to people who are compassionate, creative, friendly, and responsible.

### **4. Prophet Muhammad SAW has a noble character**

Prophet Muhammad SAW has a very noble character, many narrations explain morals as Prophet Muhammad SAW was also sent into the world to perfect the morals of his people, he said:

<sup>25</sup> al-Bukhariy al-Ja'fiy, *Shabih Al-Bukhariy*, 597.

<sup>26</sup> Ibid., 5559.

إِنَّمَا بُعِثْتُ لِأَتَمِّمَ صَالِحَ الْأَخْلَاقِ

“Indeed, I was sent only to perfect noble character.” (HR Muslim)

Prophet Muhammad SAW has a great character, even the Qur'an explicitly admits it. This is seen in the letter al-Qalam verse 4: “Indeed you (Muhammad) are above great morals”. Some commentators concluded that the Prophet Muhammad had imitated the commendable qualities of the prophets before him. The Messenger of Allah was also famous for his great concern for mankind until almost one time he harmed himself to invite them to believe<sup>27</sup>.

The Prophet Muhammad (SAW) was an extraordinary person. Allah called Prophet Muhammad SAW a man of noble character. Among his noble morals are humble, patient, good-natured, and respectful of neighbors, cheerful, brave, honest, gentle, trustworthy, shy, ascetic, forgiving, compassionate, trustworthy, peace-loving. There are so many narrations that explain the extraordinary morals of the Prophet Muhammad, such as the history that explains that the Prophet Muhammad always fed the blind people in the market, even though the blind people were infidels who always insulted the Prophet Muhammad, but the Prophet Muhammad never stopped feeding them. and fed the blind man to eat. That is the form of the Prophet's kindness to others, he never sorts out people to help, he always sincerely helps others.

### ***The Relevance of the Humanistic Psychology of the Prophet Muhammad SAW in the Context of Indonesia.***

Humanist values shown by Prophet Muhammad SAW are being religious, honest, tolerant, independent, democratic, responsible, and have social care and other noble characters<sup>28</sup>. In essence, they have the same spirit as people in Indonesia, especially Muslims in Indonesia, which is to become a person with noble character (*akhlak al-karimah*) which is reflected in individual and social life. As implied in the expression of the Prophet Muhammad SAW who said: “Indeed the person I love the most among you is the one who has the best morals”.

The character of the Prophet Muhammad SAW is a reflection of Muslims in Indonesia, and this is easy to apply for Muslims in Indonesia because Indonesian culture still adheres to the etiquette of courtesy, mutual respect, and cooperation. So that the teachings of the Prophet Muhammad are very easily accepted by Indonesian Muslims.

The relevance of the humanistic psychology of the Prophet Muhammad SAW is very closely related to the learning system in Indonesia and also to the Indonesian ideology, namely Pancasila. The learning system in Indonesia also still adheres to the teachings of the Qur'an and the Prophet's Hadith, in schools and Islamic boarding schools they are taught about morals, ethics, and morals based on the Hadith of the Prophet Muhammad SAW, this can be seen in several Islamic boarding schools whose students have good morals. noble character and noble character, and this teaching is spread in many schools and Islamic boarding schools in Indonesia<sup>29</sup>. And also in Pancasila as the basis of the state or state ideology, does not conflict with the values of Islamic

<sup>27</sup> See in Quran surah Ash-Syu'ara verse 3

<sup>28</sup> Muhammad Yusuf, “Nilai-Nilai Sosial-Humanistik dalam Teks Hadis (Konstektualisasi Makna Iman Secara Integratif-Interkoneksi),” *Jurnal Penelitian Agama* 17, no. 3 (2008), <http://digilib.uin-suka.ac.id/id/eprint/8814/>.

<sup>29</sup> Eva Irawati, “Peran Pondok Pesantren Dalam Pembentukan Akhlak Santri Di Pondok Pesantren Baitulkirom Desa Mulyosari Kecamatan Tanjungsari” (Skripsi, Universitas Metro, 2018), 105; Pajri Ilyasman, “Pondok Pesantren Wadah Pembentukan Etika dan Akhlak Mulia,” *klikriau.com*, diakses 4 Agustus 2021, <https://m.klikriau.com/read-24622-2016-10-27-pondok-pesantren-wadah-pembentukan-etika-dan-akhlak-mulia.html>; Yusuf Ramadhan, “Penerapan Metode Pembelanjaran Rasulullah SAW Di Pondok Pesantren Darul Amin Kotawaringin Timur” (undergraduate, IAIN Palangka Raya, 2019), 128, <http://digilib.iain-palangkaraya.ac.id/2093/>.

teachings<sup>30</sup>, especially in the 3rd and 4th precepts which show humanity and sociality which are in line with the teachings of the Prophet Muhammad that Muslims must always help each other and have a social sense. tall one.

The humanistic psychology of the Prophet Muhammad SAW shows several things and has relevance and relevance to the present era in Indonesia, namely:

### **1. Prophet Muhammad SAW has a gentle and merciful personality**

Gentleness is a trait that is commendable before Allah SWT and His Messenger, even in front of all humans. Human nature that tends to love tenderness is a form of affection

Its relevance to the current context in Indonesia, namely that mentors, extension workers, and counselors use a lot of theories that are following the teachings of the Prophet Muhammad, namely prioritizing compassion and gentleness in guiding. So that clients or patients can change for the better and can develop their potential well as well. This is following the concept taught by Prophet Muhammad SAW. When guiding his friend gently and affectionately, like the story of the Apostle seeing a Bedouin Arab urinating in the mosque, Prophet Muhammad SAW did not immediately scold him but he gently guided him so that the Bedouin Arabs were amazed. with the morals of the Prophet Muhammad and willing to accept Islam.

In Indonesia, to be declared an effective and professional supervisor, one must have the competencies that have been formulated in the Regulation of the Minister of National Education (Permendiknas) No. 27 of 2008 concerning Academic Qualification Standards and Counselor Competencies. The formulation of counselor competency standards is developed and formulated based on a framework that emphasizes the task context and performance expectations of counselors, namely: pedagogic competence, personality competence, social competence, and professional competence (Permendiknas Number 27 of 2008)<sup>31</sup>.

The law shows that there are similarities with what was conveyed by the Prophet Muhammad in personal, social, and community development as well as the development of other positive potentials.

### **2. Prophet Muhammad SAW always ease others**

The principle of convenience conveyed by Prophet Muhammad SAW does not only cover the social side, but there are many forms of convenience that Prophet Muhammad SAW taught us, both from economics, politics, muamalah, and Sharia. And this is actualized by Muslims in Indonesia by implementing education that does not make it difficult for their students, trading by applying the principle of mutual pleasure, legal problems that look at the conditions of the condemned, and many other conveniences.

In terms of worldly affairs, Prophet Muhammad SAW said “*wa antum a’lamu bi umuri dunyakum* (you know your world’s affairs)”, so that innovations in the field of science emerged to facilitate people in worldly activities, in Indonesia, there are many technologies and tools that make it easier for others<sup>32</sup> so that not only in terms of social convenience but looking at the principle of

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<sup>30</sup> Dewi Arsita, “Penerapan Nilai Religius Dalam Pancasila Di Kalangan Mahasiswa,” *LAIN Surakarta*, 2019, <https://iain-surakarta.ac.id/penerapan-nilai-religius-dalam-pancasila-di-kalangan-mahasiswa/>.

<sup>31</sup> One of the competencies that the counselor from the Permendiknas must possess is personality competence which includes: (1) having faith and piety to God Almighty, (2) respecting and upholding human values, individuality, and freedom of choice, (3) demonstrating strong personality integrity and stability, and (4) display high quality performance. See Regulation of the Minister of National Education of the Republic of Indonesia Number 27 of 2008 concerning Academic Qualification Standards and Competence of Counselors

<sup>32</sup> “Teknologi Digital Beri Kemudahan Pelayanan Publik di Daerah,” *CNBC Indonesia*, diakses 5 Agustus 2021, <https://www.cnbcindonesia.com/tech/20201021205246-37-196162/teknologi-digital-beri-kemudahan-pelayanan-publik-di-daerah>; Biro Komunikasi, “Wujudkan Kemudahan Berusaha, Kemenko Marves Kawal Implementasi UUCK di Provinsi Riau,” *Kemenko Kemaritiman dan Investasi*, t.t., <https://maritim.go.id/wujudkan-kemudahan-berusaha-kemenko-marves-kawal-implementasi-uuck/>.

convenience from the Prophet Muhammad, Muslims in Indonesia make many things to make it easier for others.

### **3. Prophet Muhammad SAW always guided by giving comfort and pleasure to others**

Words that when spoken do not make other people hurt, hate, or even irritated as a result of these words. Such a word, namely a polite word and not rude. Harsh words such as words expressed by yelling, or rebuking so that people who listen to them feel uncomfortable. Politeness in conveying words has a very big influence in efforts to convey or present knowledge and information into one's mind or heart. A polite, noble word makes people who listen to it feel calm and at ease. Meanwhile, words that are less wise and harsh will only cause people to distance themselves from the person who conveys them.

The environment created by the Prophet Muhammad makes people comfortable and happy so that people always miss the arrival of the Prophet Muhammad and feel lost without him. If we look at the condition of several school institutions, both formal and informal, many apply the principle of comfort applied by the Prophet Muhammad, so that they feel comfortable to study and study.

In Indonesia, individuals who have a high level of happiness generally have a satisfying social life and spend a lot of time socializing. A person's participation in activities that allow him to meet many friends will positively contribute to happiness. That's how Prophet Muhammad SAW in providing comfort and pleasure to his friends, Prophet Muhammad SAW always interacts and socializes by conveying fun things.

### **4. Prophet Muhammad SAW has a noble character**

According to Law Number 20 of 2003 concerning the National Education System, article 3 explains the function of national education is to develop capabilities and shape the character and civilization of a dignified nation in the context of the intellectual life of the nation; and the purpose of national education is to develop the potential of students to become human beings who believe and fear God Almighty, have a noble character, are healthy, knowledgeable, capable, creative, independent, and become democratic and responsible citizens. The law implies that education at every level, including high school (SMA) must be carried out programmatically and systematically leading to the achievement of national education goals.

National Education aims to educate the nation's life and develop Indonesian people as a whole, namely humans who believe and are devoted to God Almighty and have a noble character, have knowledge and skills, physical and spiritual health, a solid and independent personality, and a sense of national responsibility.

The purpose of National education and the mandate of the Indonesian Law concerning developing humans in Indonesia into human beings who have faith and noble personality is in line with the noble personality of the Prophet Muhammad and is also in line with the purpose of the Prophet Muhammad SAW sent, namely to improve human morals.

Moral, ethical and moral learning in formal and non-formal school institutions still uses a learning system based on the Qur'an and hadith, so that the personality of the Prophet Muhammad who has good morals becomes a benchmark for the Muslim community in Indonesia.

That is the relevance of the humanistic psychology of the Prophet Muhammad SAW with the contemporary context in Indonesia there are many other forms of humanistic psychology of the Prophet Muhammad SAW that have not been conveyed in this paper that are relevant today, need a broad and long explanation to explain psychology The humanistic nature of the Prophet Muhammad SAW as a whole, because of his life journey, his kindness and his *ta'awun* attitude are very numerous and cannot be fully conveyed in this paper, the author only explains a little of the form of the humanistic psychology of the Prophet Muhammad SAW.

## Conclusion

Some forms and principles of the humanistic psychology of the Prophet Muhammad SAW are that Prophet Muhammad SAW has a gentle and loving personality, always provides convenience to others, guides by providing comfort and pleasure to others, and has a noble character.

By paying attention to the principles of humanistic psychology from the Prophet Muhammad SAW, character cultivation can achieve maximum results. The process of education and guidance carried out with love, sincerity, and innovation will produce people who are compassionate, creative, friendly, and responsible. So that in the end 18 character values that are following the identity of the Indonesian nation can be realized easily if implemented with a humanist approach. This shows the relevance of the humanistic psychology of the Prophet Muhammad SAW with the Indonesian context.

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