

ISLAMIC PERSPECTIVE ON PSYCHOLOGICAL INSIGHTS IN HUMAN RELATIONSHIPS

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ABSTRACT

This study is about the Islamic perspective on psychological insights in human relationships. The purpose of this study is to explore the rules pertaining to human relationships directly from the two main Islamic sources (Al-Qur'ān and Sunnah). It is argued that the application of these rules will result in the fulfilment of the rights and obligations, which in turn will lead to harmonious human relationships with minimal conflict. Primary data sources come from the texts of the Qur'ān and Sunnah, while secondary data sources are obtained from other relevant library sources. From this study, it can be concluded that there are several prohibitions and recommendations that can create harmonious human relations and minimal conflict, such as the prohibition of bullying, self-deprecation, prejudice, arrogance and narcissism. The recommendations include getting to know each other, upholding social justice, spreading greetings, smiling, giving gifts to each other, and practicing altruism.

Keywords: *Human relationship, psychological insights, Al-Qur'ān, Sunnah.*

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1. INTRODUCTION

Islam as a religion has a perfect system of noble life. Islam is a mercy, goodness for all creatures with comprehensive rules that regulate various aspects of life. Islam is not only a guide to know how a human interacts with God, but also clearly contains detailed rules regarding the necessity of interactions that occur between one person and another which is known as 'human relationships'. Vocabulary.com (n.d) defines human relationship as 'a relation between people'.

The Messenger of Allāh (ﷺ) came with instructions from Allāh The Almighty and was a person with the best psychological state in the history of humanity. Through the Sunnah, he exemplified as a role model how should people interact with each other in an appropriate pattern, so that environmental conditions or harmonious relationships with minimal conflict are achieved. The Qur'ān contains many psychological insights and the Sunnah provides detailed information and instructions to build strong relationships between Muslims.

Allāh The Almighty stated: "They will be stricken with disgrace wherever they go, unless they are protected by a covenant with Allāh or a treaty with the people..." (QS. 3: 112, quran.com). Zuchairiny (2008) argues that this verse contains a very deep meaning, namely that humans—whatever the situation or circumstances— will always be humiliated, except for those who continually improve their relationship with Allāh and with fellow human beings. Contextually, the verse can be understood as meaning that, even if humans always worship Allāh, if their relationship with each other is not well maintained then they are considered despicable people. This

means that harmonious relationships with fellow human beings are a prerequisite in their lives, and are even part of worshipping Allāh The Almighty.

The objective of this paper is to obtain a more detailed picture of how a Muslim should interact with other humans. This paper will present an Islamic perspective on psychological insights on human relationships, by conducting a study of texts selected from the Qur'ān and Sunnah. The aim of this study is to analyze psychological insights on human relationships derived from the Qur'ān and Sunnah, such as the recommendation to smile as a form of worship, the rights of Muslims over other Muslims, the prohibition of speaking ill of others, and so on, which can make the study a fairly comprehensive guide for the Muslim community.

2. REVIEW OF LITERATURE

2.1 Al-Qur'ān and Sunnah as the Main Guides for Human Relationships

Al-Qur'ān and Sunnah are the two main sources of Islamic teachings revealed by Allāh The Almighty to humans through the intermediary of the Messenger of Allāh (ﷺ). The two main sources of these teachings explain in detail various aspects of human life so that human beings can live well, not only in this world but also in the Hereafter. These teachings not only instruct humans on how to worship God, but also explain the rules for how humans should interact with others in the realm of human relationships. These rules are in the form of orders that must be carried out as well as prohibitions that must be shunned or abandoned so that harmonious human relations are created with minimal conflict.

2.1.1 *Al-Qur'ān as the Main Guide for Human Relationships*

“This is the Book about which there is no doubt, a guidance for those conscious of Allāh” (QS. 2: 2, Quran.com).

The purpose of the revelation of Al-Qur'ān is to provide human beings with guidelines in managing life in order to obtain happiness in this world and the Hereafter (Safiana, 2020).

The importance of human relations is explained in the Qur'ān in Surah Al-Hujurāt verse 13: “O mankind, indeed We have created you from a male and a female and made you into nations and tribes so that you may know one another. Verily, the most honorable of you in the sight of Allāh is the most pious of you. Verily Allāh is All-Knowing, All-Aware” (quran.com).

Jalaludin Muḥammad bin Ahmad in Tafsir Jalalain mentioned that the Arabic terms ذَكَرَ (thakar) and أَنْثَى (unthā) in the verse above refer to male (Ādam) and female (Hawwā', or Eve); from both of them, human beings developed into people of various nations and tribes with the aim of getting to know each other so that they could build a more meaningful life. In the verse, the term تَعَارَفُوا (ta'ārafū) means 'they interact with each other'. This principle of human relations, which was laid down by Al-Qur'ān and developed from ancient times to the time of the prophet Muḥammad (ﷺ), continues to hold true today (Saroh, 2015).

2.1.2 *The Qur'an and Sunnah as the Main Guides for Human Relationships*

“Indeed, in the Messenger of Allāh you have an excellent example for whoever has hope in Allāh and the Last Day, and remembers Allāh often.” (QS. Al-Ahzāb : 21, quran.com)

The verse above explains the authority of the Prophet (ﷺ) as a perfect example or role model throughout the history of humanity, which human beings can follow in various aspects of life. This includes the teachings of the Sunnah on how to have good relationships with others. Yazid (n.d) stated that, according to the Sharī'ah definition, the term “Sunnah” refers to all that proceeded from or is related to the Prophet (ﷺ), in the form of qawl (speech), fi'l (deeds), taqrīr (affirmation) and ṣifah (attributes).

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2.2 Human Relationships: Definition, Factors and Principles

2.2.1 *Definition of Human Relationships*

The term human relations consists of two words, namely human and relation. Linguistically, the word humane means "human in nature"; the word humanist means "friendly, loving person; humanity". In the Popular International Dictionary, humanism means "doctrine or understanding of humanity, considering other human beings to have values, interests and the same rights and obligations as human beings" (Fauzi, 2021).

From this understanding, it can be understood that human relations are relationships or interactions that occur between one person and another or with a group of people. The true meaning of human relations is not only in the human aspect, but it is also meaningful in the spiritual process which is directed to life happiness based on its character, nature, temperament, personality, attitude, behavior and so on. This is part of the psychological aspect contained in relationships between human beings (Effendy, 2003).

2.2.2 *Factors in Human Relationships*

In human relationships, there are important factors underlying social interaction that involve individuals physically and psychologically. The main factors in the processes that underlie social interaction are imitation, suggestion, identification, and sympathy (Gerungan, 2004). (1) Imitation is the state of someone who follows something outside himself. (2) Suggestion is the process of individuals accepting other people's points of view without criticism first. (3) Identification

is a process that takes place consciously, irrationally, based on feelings. Identification is useful for complementing the existing system of norms. According to Sigmund Freud, identification is a way of learning norms from the parents. (4) Sympathy is an individual's feeling of interest in another person that arises on the basis of feeling judgments (Fauziah & Effendy, 2009).

Associated with the factors that underlie social interaction, there must also be factors that can lead to good personal relationships, including: trust, mutual help and openness (Satoh, 2005).

2.2.3 Principles in Human Relationships

According to Jeffery Gitomer, in (Saroh, 2015) there are 30 principles of human relations, from the "Date Carnegie Training" institution:

(A). Principles of building good relationships with others:

1. Avoid pretentious habits (blame, scold and criticize)
2. Give sincere appreciation
3. Cultivate a sense of wanting to succeed in others
4. Pay close attention
5. Smile
6. The name is the most important and melodious sound for its owner
7. Be an active listener

8. Talk about interesting things
9. Make other people feel important and do it sincerely
- (B) Principles of getting enthusiastic cooperation from others:
 10. Avoid pesky debates
 11. Respect other people's opinions, avoid saying "you're wrong"
 12. If you are wrong, immediately admit it sympathetically
 13. Start in a friendly way
 14. Get a response 'yes..yes'
 15. Invite others to talk a lot
 16. Make suggestions and take opinions from the other person
 17. Try to see the problem from the eyes of others
 18. Sympathize with the wishes of others
 19. Appeal with noble motives
 20. Demonstrate the idea in an appropriate way
- (C) The principle of changing others:
 21. Give a challenge to progress
 22. Start with sincere praise and appreciation
 23. Show the error directly
 24. Admit mistakes directly

25. Ask questions instead of giving direct orders
26. Save other people's faces
27. Give praise for every progress, however small
28. Set high goals to be achieved
29. Give encouragement, make mistakes easy to fix
30. Make other people happy to do the suggestions given

Relationships between humans and other humans in society can be maintained by (1) helping others, (2) being forgiving of other people's mistakes (3) keeping promises (4) being generous (5) and upholding justice and being fair to self and others (Daud, 1998).

2.3 Human Relationships from the Islamic Perspective

Human relations from the Islamic perspective is not just a thought-provoking approach to the concept of human relations, but consists of values that are at the core of the process of human social interaction, which is intended to fulfill rights and obligations towards fellow human beings (Fauzi, 2021).

The process of human relationships in the Islamic concept of **الأَمْرُ بِالْمَعْرُوفِ وَالنَّهْيُ عَنِ الْمُنْكَرِ** (al-amr bil-ma'ruf wan-nahy 'an al-munkar), which means "enjoining good and forbidding evil", in an effort to fulfill the rights and obligations of fellow human beings. The principles of human relations in Islam refer to a philosophical foundation that is in accordance with the essence of human dignity as a noble creature, so that it must be treated wisely and humanely (Zuchairiny, 2008).

The existence of rules in the form of recommendations and prohibitions in human relationships in Islamic teachings aims to create harmonious relationships, avoid divisions in society, and teach the best ways to interact socially with fellow human beings. All these rules have been revealed by Allāh through His word and the Sunnah of the Prophet (ﷺ) as the Messenger. Learning and applying the rules from the two main sources of Islamic law (Al-Qur'ān and Sunnah) will result in the creation of the best psychological conditions for human relationships.

2.4 Human Relationships from Psychological Perspective and Theories

Human relations, whether among individuals or groups and communities, will inevitably have an impact on the human psyche. Like the human psyche, emotions, attitudes, will, attention, self-esteem, and motivation are all included in the scope of social psychology. Social psychology is the science which examines the process of mental development in humans as social beings. Thus, social psychology studies human behavior in a social context (Hermawan, Subqi, Ahmadiansah, 2020).

As a psychologist, McDougal tends to believe that all human social behavior is based on this view (i.e., that social interactions are instinctive). However, many social analysts do not believe that instinct is the source of social behavior. For example, William James, another psychologist, believed that although instincts are what primarily influence social behavior, the main explanation tends to be habit – that is, behavioral patterns that are acquired through repetition throughout a person's life. The various alternatives that developed from these two approaches

gave rise to various perspectives in social psychology – a set of basic assumptions about the most important factors that can be used to understand social behavior. There are four basic perspectives in human social psychology, namely behavioral perspectives, cognitive perspectives, structural perspectives and interactionist perspectives (Mustafa, 2011).

a. The Behavioral Perspective

Behaviorialists place behavior into a unit called "responses" and the environment into a unit called "stimulus". According to behaviorialists, a particular stimulus and response can be associated with each other, and produce a form of functional relationship. For example, a friend coming over may be a stimulus, which then elicits a response, such as smiling. So someone may smile, because a friend came up to them.

b. The Cognitive Perspective

Proponents of this perspective focus their attention on social behavior that involves mental or cognitive processes. One of these perspectives is based on attribution theory and attitude consistency, which state that we always adjust our attitude to the attitudes of others so that there is a balance, because this makes us more comfortable.

c. The Structural Perspective

William James and John Dewey emphasized the explanation of individual habits, but they also noted that individual habits reflect group habits – that is, societal customs or social structures. Sociologists believe that social structure consists of interwoven interactions between people in relatively stable

ways. We inherit social structures in a pattern of behavior that is passed down from one generation to the next, through the process of socialization. Due to the social structure, we experience a patterned social life.

d. The Interactionist Perspective

The sociologist George Herbert Mead developed the interactionist theory on human social behavior. Mead believed that our membership in a social group results in the shared behavior we know as culture. At the same time, he also recognized that individuals who hold different positions in a group have different roles, thus giving rise to different behaviors. For example, the behavior of a leader is different from that of his followers.

3. RESEARCH METHODOLOGY

The type of research methodology used in this study consists of content analysis of texts collected from library research and other secondary data. The sources of secondary data were a collection of texts which were selected from various materials in the library such as reference books, search results, articles, notes, and various journals related to the topic. Content analysis involves systematically collecting, processing, and drawing conclusions from data using certain methods/techniques in order to find solutions to the problems faced (Sari & Asmendri, 2020).

The data sources in this study are divided into two, namely primary data sources and secondary data sources. Primary data sources come from the texts of the Qur'an and Sunnah, while

secondary data sources are obtained from other relevant library sources.

4. DISCUSSION

4.1 Some Rules of Human Relationships from the Qur'ān

4.1.1 *First Verse*

“O you who have believed, let not a people ridicule [another] people; perhaps they may be better than them; nor let women ridicule [other] women; perhaps they may be better than them. And do not insult one another and do not call each other by [offensive] nicknames. Wretched is the name [i.e., mention] of disobedience after [one's] faith. And whoever does not repent - then it is those who are the wrongdoers. O you who have believed, avoid much [negative] assumption. Indeed, some assumptions are sin. And do not spy or backbite each other. Would one of you like to eat the flesh of his brother when dead? You would detect it. And fear Allāh; indeed, Allāh is Accepting of Repentance and Merciful” (Qs. 49:11-12, Quran.com).

In the two verses above, there are several technical guidelines that can be used as guidelines in human relations, namely: (1) the prohibition of ridicule; (2) the prohibition of self-deprecation; (3) the prohibition of calling each other by negative titles; (4) the prohibition of prejudice; (5) the prohibition of finding fault with others; (6) the prohibition against backbiting others; (7) the command to always be pious and repent; and (8) the injunction to remember that Allāh is Most Gracious and Most Merciful to His servants (Zuchairiny, 2008).

- a. (1) The prohibition of making fun of each other, (3) the prohibition of calling each other with negative titles, 5) the prohibition of finding fault with others, (6) the prohibition against backbiting others; or what is currently known by the term “bullying”.

The term “bullying” comes from English, deriving from the word ‘bull’ which refers to the animal that charges towards things or people. This term is taken to describe a destructive action. In established terminology, according to Tattum, bullying is “...the willful, conscious desire to hurt another and put him/her under stress” (Wiyani & Ardy, 2014). According to the National Commission for Child Protection of Indonesia in Chakrawati (2015), bullying is long-term physical and psychological violence perpetrated by a person or group against someone who is unable to defend themselves. Olweus stated that bullying is a negative behavior that makes a person uncomfortable/hurt and is usually done repeatedly (Wiyani & Ardy, 2014). Rigby (1998) in Astuti & Retno (2008) states that bullying is a desire to hurt others. This action is carried out directly by a stronger person or group, and is irresponsible, usually repetitive, and carried out with pleasure.

Chakrawati and Fitria (2015) classified bullying broadly into two forms of bullying, namely direct bullying and indirect bullying. Direct bullying includes physical bullying and verbal bullying. Physical bullying is usually aimed at hurting the victim's body. The actions include hitting, pushing, slapping, ganging up, kicking, and bullying. Physical bullying is usually done more often by men. Verbal bullying hurts the victim with words, for

example mocking, berating, gossiping, yelling, and cursing. This type of bullying is more often done by women. The form of indirect bullying that is most commonly encountered is psychological bullying. This includes actions such as ostracizing, intimidating or suppressing, ignoring, and discriminating against someone.

Chakrawati and Fitria (2015) explains that there are several impacts of bullying, namely: (1) Depression; (2) Feelings of inferiority; (3) Shame and wanting to be alone; (4) Physical injury; (5) Frequent sudden illness, such as stomach pain and dizziness; (6) Feeling isolated from society; (7) Decline in academic achievement; (8) Lack of enthusiasm; (9) Fear; and (10) Suicide. Suryani (2016) explains some of the impacts experienced by victims of bullying, which include: 1) Depression; 2) Low self-confidence/feelings of inferiority; 3) Shyness and being aloof; 4) Decline in academic achievement; 5) Feeling isolated; 6) Suicidal ideation or attempts.

Wiyani and Ardy (2014) argue that victims of bullying experience various kinds of disorders including low psychological well-being, where the victim will feel uncomfortable, afraid, suffer from low self-esteem, feel worthless, and have poor social adjustment, where the victim is afraid to socialize or have a relationship with others.

b. (2) The prohibition of self-deprecation

Self-deprecation or self-blame is the most toxic form of emotional violence. This behavior is also known to be experienced by people with Major Depressive Disorder (MDD) and is one of the triggers for stress to depression. In this stage,

a person tends to amplify his own helplessness and assume that he is no longer able to come out of the shadow of deep-rooted guilt. He will tend to blame himself, suffering from feelings of sadness and finding everyday activities difficult. Self-blame is like a dark alley that only contains sadness and has no end (Dewi, 2019).

People who are used to self-deprecation and self-defeat will see themselves as inherently incompetent and have a bleak outlook on their future. These beliefs can make them more sensitive in later life, and can lead them to interpret any failure or disappointment as a reflection of something fundamentally wrong about themselves. Minor disappointments and personal failures become “exaggerated beyond proportion.” Even a small disappointment can turn into a destructive blow or total defeat, which can lead to depression (Nevid et al. 2005).

c. (4) Prohibition of prejudice

According to Ahmadi (2007) social prejudice is a negative attitude shown by individuals or groups towards other individuals or groups. Social prejudice is a negative evaluation of a group or person based on that person's membership in a group (Taylor et al., 2012). As an attitude, social prejudice can lead to discriminatory behavior because there is intention to discriminate. Discrimination is a negative behavior, while social prejudice is a negative attitude. Attitude determines the occurrence of behavior through an intermediary variable called the intention to carry out the behavior (Hanurawan, 2010).

4.1.2 *Second Verse*

“And do not turn your cheek [in contempt] toward people¹ and do not walk through the earth exultantly. Indeed, Allāh does not like everyone self-deluded and boastful”. (QS. 31:18, Quran.com)

One of the verses in Surah Luqmān states the prohibition of being arrogant and narcissistic towards other people in the context of human relationships.

a. Being Arrogant

Sukanto (1985) explains that arrogance is a form of mental disorder which is included in the form of bad soul, namely *kibr*, which refers to being arrogant in front of others or feeling superior in position or status, more intelligent, wealthier, more valuable or nobler than others. People who are accustomed to *kibr* cannot appreciate the favors that Allāh grants them by their own sweat and toil, thereby committing *kufr bin-ni'mah* (ingratitude towards Allāh's blessings). Imām Al-Ghazālī (1998) in his book entitled *View of Takabbur and Ujub*, put forward the notion of arrogance as behavior that leads to an individual rejecting the truth and regarding people as inferior, with the assumption that that individual's intelligence is greater and that they are higher in degree and rank than others.

In order to satisfy a sense of superiority towards others, an arrogant person always wants others to bow their heads before him and obey him. Humans who are noble and have self-respect will certainly reject this, and in fact will not want to bow down in front of arrogant people. This would lead to the arrogant person's experiencing emotional turmoil and going on

a downward spiral. More than that, this feeling will result in arrogant people not remembering or knowing God in total (Nuh, 2004).

b. Being Narcissistic

The term “narcissist” is used to describe people who engage in malignant self-love. Within certain limits, self-love can be considered normal, but if it is excessive and disturbing to others or oneself, it is considered a kind of deviance or personality disorder. Individuals who are excessively superficial or vain can be said to be narcissists. Narcissism is malignant self-love and excessive concern for oneself; it is an early stage of human development, characterized by extreme concern for oneself, and a lack or absence of concern for others (Sakinah, Zatrahadi, Darmawanti, 2019).

Aggression is one of the most inherent social behaviors in narcissistic individuals. Ronningstam's research reveals that narcissists respond aggressively to criticism and other threats with insults, argumentativeness, rage, and taking other aggressive actions such as uncontrolled violence (Ronningstam, in Campbell 2010). The most substantial effect of narcissism is related to interpersonal functioning. In general, the narcissist is preoccupied with putting on a superior performance in such a way that strangers like them and are impressed by them in the first meeting. Buffardi and Campbell add that, in interpersonal relationships, narcissistic individuals can build good interpersonal relationships and tend to be liked in the initial interaction; they are considered attractive and capable of being leaders of certain groups, and have high levels of self-confidence. However, narcissistic individuals fail to create long-

term relationships that have the qualities of empathic closeness or emotional warmth. This is because of the narcissist's attitude, which is based on exploiting interpersonal relationships only to show the public at every opportunity that they are superior to others (Buffardi and Campbell, 2008).

4.1.3 *Third Verse*

“O mankind, indeed We have created you from male and female and made you peoples and tribes that you may know one another. Indeed, the most noble of you in the sight of Allāh is the most righteous of you. Indeed, Allāh is Knowing and Aware”. (QS. 14:39, Quran.com)

The verse above states the equality of men and women. From this verse, it can be inferred that men and women both have rights and obligations in social life. The Qur’ān views the position of men and women as being equal. The equality of level or position stems from the view that all human beings, without distinction, are created with the same position, as noble creatures that are of a higher level compared to other creatures. Thus, there is no reason for one gender to feel that they have an advantage over the other; rather, they are complementary and the basic difference is in piety and good deeds (Nursil, 2019).

Another point of significance in the aforementioned verse is the issue of racial equality among human beings, which is opposed to various types of racial, ancestral and social class discrimination. The principle of justice with human rights, and the idea that no one is superior to others based on skin color, language, lineage or race, is the most important social issue in

the Qur'ān which is often mentioned in several of His verses (Subhani, 2013). The Qur'ān denounces all forms of arrogance based on race, language or skin color in the context of human interaction, since these can create discrimination and social conflict in society.

The last point in this verse is that **تَعَارُفٌ** (ta'āruf) is a basic requirement for social interaction to occur. Ta'āruf serves as a means to establish a relationship between one individual and another, or between a group with other groups. In Islam, ta'āruf is carried out so that everyone knows each other; even though the ethnicity, nation, race and religion are different, this is not an excuse not to know each other. However, the existence of these differences is expected to be a motivation for humans to interact socially with each other, and to live in harmony side by side (Nursila, 2019).

4.1.4 Other Verses Related to the Way of Communication

Communication is a form of implementation to bring human relationships closer to each other and also to their Creator, by applying the principles contained in the Qur'ān in everyday life. A wealth of evidence shows that communication plays an important role in human life, because the success or failure of a person in carrying out various forms of activities related to the field of human relationships, cannot be separated from one's ability to communicate. Some principles of communication in Islamic teaching include:

- a. The right words (*Qawlan Sadīdan*)

"...So let them fear Allāh and speak words of appropriate justice". (QS 4:9, Quran.com)

The principle of using "the right words" in communicating is a requirement in carrying out actions that are categorized as good. No matter how momentous or inconsequential the action, it often fails because of incorrect use of language in communication. According to Alfred Korzybsky, improper use of language in communication is one of the roots of mental illness (Gaffar & Waryono, 2005). Lying is forbidden in the teachings of Islam; moreover, Islam commands Muslims to speak the truth even if it is contrary to their benefit, because something that is clearly prohibited by Allāh will surely bring harm (Kurniawati, 2019).

b. Kind words (*Qawlan Mā'rufan*)

"...and speak to them words of appropriate kindness". (QS 4: 5, Quran.com)

In today's context, the meaning of *qawlan mā'rufan* is to always speak well to everyone regardless of social strata, religion, ethnicity and position, because good speech will have an impact on the benefit and welfare of the people, resulting in good human relationships. Likewise, the opposite will happen if the words are not good, hurting the hearts and feelings of others (such as slander, backbiting, gossip and so on). Such actions will be the beginning of disputes and division between fellow human beings; this, of course, is not something that is desirable (Kurniawati, 2019).

c. Effective words (*Qawlan Balighan*)

"..so turn away from them but admonish them and speak to them a far-reaching [i.e., effective] word". (QS 4: 64, Quran.com).

This verse is one which teaches us that *qawlan balighan* can function as a way of communication to run effectively in delivering messages or advice by telling the communicant directly. This means not conveying messages related to the personal communicant in front of the general public; rather, to be more effective is to speak privately only with the listener in question. This would be done with language that has been filtered and planned, so that the objectives to be conveyed can penetrate directly into the listener's heart, coupled with gentleness, which is extremely helpful for communicators to change the perspective and attitude of the listener who initially made a mistake (Harjani, 2015).

d. Easy and fast words (*Qawlan Maysūran*)

"...then speak to them a gentle word". (QS 17:28, Quran.com)

Qawlan Maysūran are all forms of words that are good and that relieve or do not hurt others. They can also refer to answering questions in a simple and not in a contrived way. In communicating, in addition to using effective and targeted language, a communicator who is conveying information is recommended to use language that is easy to understand. This is intended so that the listener is able to receive information easily (Kurniawati, 2019).

e. Soft words (*Qawlan Layyinan*)

"And speak to him with gentle speech that perhaps he may be reminded or fear [Allāh]". (QS 20: 44, Quran.com)

Qawlan layyinan refers to words that contain suggestions and invitations to convey messages to other parties with correct and

rational delivery, but are not intended to demean the opinion or position of the person being spoken to. Soft words in communicating are the most important things to pay attention to, because with soft words the communicator will be able to touch the listener's heart. This is what is able to make communication messages arrive well without offending the communicant's feelings (Kurniawati, 2019).

f. Noble words (*Qawlan Karīman*)

“..and do not reply to them but speak to them a noble word”. (QS 17: 23, Quran.com).

Qawlan Karīman means noble words, i.e., words that give appreciation and respect to the communicant. Mustafa Al-Maraghi interprets this expression by referring to Ibn Musayyib's statement regarding noble speech, in which he compared it to the words of a slave who is guilty in front of his master. Similarly, Ibn Kathīr explained the meaning of the expression Qawlan Karīman as meaning soft, kind and polite words accompanied by etiquette towards the communicant (Kurniawati, 2019).

4.2 Some Rules of Human Relationships from the Sunnah

4.2.1 First Ḥadīth

“...Should I not direct you to a thing which, if you do, will foster love amongst you: (i. e.) give valuable thing to (the practice of paying salutation to one another by saying) as-salamu alaikum”. (Ṣaḥīḥ Muslim 54, Sunnah.com)

According to the Prophet's (ﷺ) statement, saying greetings to each other will grow a sense of love; not ordinary love, but love

because of faith, love because of having a shared creed. The habit of spreading greetings can also be the reason someone enters Paradise. Greetings in Islam are also a form of supplication; when we greet someone, it means supplicating for their safety, and this supplication will be answered by the angel's supplication for those who say greetings, even if those who do not give greetings do not reply (Yulian, 2013 in Andriyani, 2019).

The word 'salām' comes from the Hebrew word 'shalom' which means peace. According to Sutarno (2008), peace contains elements of friendship, joy, and an attitude of respect for others. If a person greets another person, it means that one who is saying the greeting is being respectful to the person being greeted. Greetings greatly strengthen the ties of brotherhood. Spreading greetings is also an obligation as a Muslim. With the greeting between Muslims, one person supplicates for the other. That is the beauty of greetings in Islam.

4.2.2 Second and Third Ḥadīth

“..Do not consider any good action to be insignificant, even if it is only that you meet your brother with a cheerful countenance”. (Ṣaḥīḥ Muslim 2626, Sunnah.com).

“Your smiling in the face of your brother is charity...” (Jami’ at-Tirmidhī 1956, Sunnah.com)

A smile is a sign of the start of a bond that indirectly has a sense of brotherhood. A smile in Islam is an act of worship. The size of a smile that is shown to someone is equivalent to the value of giving charity. Hadi (2013) explains that a smile can win over

enemies, heal diseases, strengthen the bonds of brotherhood, heal mental wounds, and be a means of achieving world peace.

In addition, Darwin (in Hodgkinson, 1991) was the first to state that the movement of the zygomatic major muscle (the muscle that can pull the corners of the lips up to the cheekbones) is the center for the expression of positive emotional experiences. According to Waynbaum, this muscle will cause blood flow to the brain to increase, so that all cells and tissues of the body receive oxygen, resulting in joyful feelings.

4.2.3 Fourth Ḥadīth

“...Give gifts to each other, and you will love one another and hate will disappear.” (Narrated by Mālik in Al-Muwaṭṭa', 2/908/16, rumaysho.com).

Gift-giving activities are a central aspect of human social and cultural behavior (Homick, 2007). According to Komter & Vollenbergh (1997) quoted from (Parsons,2002), gifts are a means to show emotional expressions and reflect the personality of the gift giver. Van Baal (1975) in Sherry (1983) interprets a gift as an invitation to friendship and a signal of the giver's involvement in the ups and downs experienced by the recipient. Gifts can also be used as the basis for creating and rebuilding the relationship between the giver and the recipient, such as saying "thank you", apologizing, expressing love, and various other emotional expressions.

4.2.4 Fifth Ḥadīth

“...By Allāh, if Fātimah, daughter of Muḥammad, were to steal, I would have her hand cut off”. (Ṣaḥīḥ Muslim 1688, Sunnah.com)

This Ḥadīth shows that, according to Islamic teachings, anyone must obtain justice, whether kings or commoners, superiors or subordinates, and Muslims or non-Muslims, because humans are the same. Equality and justice are like two sides of a coin; if one side is missing, the other side is meaningless. Social stability and society will not be achieved, if both become extinct. For this reason, it is a must to apply justice to all parties regardless of differences in social status. By respecting this noble principle, it is believed that differences in race, ethnicity and religion or pluralism are not the cause or reason for conflicts and acts of violence (Zaeni, 2019).

4.2.5 Sixth Ḥadīth

“...whoever believes in Allāh and the Last Day should treat his neighbor with kindness..” (Ṣaḥīḥ Muslim 47 a, *Sunnah.com*).

Doing good and prioritizing the interests or needs of others is one of the teachings of Islam in the context of human relationships, known as altruism today. In the context of human behavior, altruism is an act that is oriented towards the good of others (Post, Underwood, Schloss, & Hurlbut, 2002). An altruist intends and acts in the interests of others, as an end in itself and not as a means for public recognition or personal benefit, although many benefits to self-needs cannot be resisted. Having concern for what other people experience will have a positive effect in social interactions that occur in society.

5. CONCLUSION

A harmonious relationship with minimal conflict between humans can occur if each individual carries out their role in accordance with their obligations and rights. These rights and obligations are reflected in the Islamic perspective, which is based on the commands and prohibitions that come from two main sources, namely the Qur'ān and Sunnah. Examples of such prohibitions include the prohibition of bullying; the prohibition of self-deprecation which has a negative effect on the human psyche; and the prohibition of harbouring prejudices and being arrogant and narcissistic, which are all factors that can lead to the breakdown of relations between humans. The command to get to know each other despite differences in nationality, skin color, language encourages human relations, because the best humans are not seen from any of these aspects, but from piety.

Communication is an important aspect of human relations. Good communication will produce good relationships and vice versa. Islam teaches how to communicate by saying the right words (qawlan sadīdan), good words (qawlan mā'rufan), effective words (qawlan balīghan), easy words and fast words (qawlan maysūran), soft words (qawlan layyinan), and noble words (qawlan karīman). The Sunnah of the Prophet (ﷺ) also teaches Muslims how spreading greetings, smiling, and giving gifts to each other can create loving and harmonious relationships between people.

The Messenger of Allāh (ﷺ) also gave an example of social justice which does not discriminate against social status in law enforcement, which is contrary to cases that often occur in

which people with influence and wealth can easily escape punishment, while poor people are very easily punished if they commit violations. The attitude of altruism, namely prioritizing the needs of others and helping others is highly emphasized in Islamic teachings as one of the prerequisites for the creation of harmonious relationships in people's lives.

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