



SHYNESS IN KINDNESS BASED ON HADITH AND PSYCHOLOGY PERSPECTIVES

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ABSTRACT

The purpose of this study is to provide insight and more knowledge about shame in goodness by reviewing it from a hadith and psychological perspectives. The research method used in this study was to conduct interviews with one of the Islamic boarding schools in the East Bandung area and use the library research method. The results obtained from this study are that shame brings goodness if we are ashamed of the right things, and shame is highly recommended even by Rasulullah PBUH because shame will bring us peace of mind, but humans still have to be able to place shame on the right things. Shame is necessary in everyday life to maintain peace of mind, and shame leads us to positive things if we can put ourselves in the face of shame.

Keywords: Shame, Kindness, Psychological Perspective, Hadith Perspective

ABSTRAK

Penelitian ini bertujuan memberi wawasan dan pengetahuan lebih mengenai rasa malu dalam kebaikan dengan meninjau dari perspektif hadits dan juga perspektif psikologi. Penelitian ini dilakukan dengan melakukan wawancara ke salah satu pesantren yang ada di daerah Bandung Timur dan juga menggunakan metode studi pustaka (library research). Hasil yang didapatkan dari penelitian ini adalah malu mendatangkan sebuah kebaikan jika kita malu pada hal yang benar dan malu sangat dianjurkan bahkan oleh Rasulullah PBUH karena malu akan membawa kita pada ketenangan jiwa namun manusia tetap harus bisa menempatkan rasa malu pada suatu perkara yang tepat. Malu sangat diperlukan dalam kehidupan sehari-hari untuk menjaga ketenangan jiwa dan juga malu membawa kita pada hal yang positif jika kita bisa menempatkan diri terhadap rasa malu.

Kata Kunci: Malu, Kebaikan, Perspektif Hadits, Perspektif Psikologi



INTRODUCTION

All living things have traits that are emotions, such as shame. Shame is a state people experience as an act done against societal standards and want to hide it. Shy people often want to hide from others because they are uncomfortable if others know their actions (Farmawati, 2021).

Shame is one drive that encourages people to do good things and avoid bad things. For this reason, shame is very important in everyday life. A person who is not shy can do anything. This is much the case today, with many Muslims behaving like they have lost their sense of shame.

Shyness is a moral characteristic of a believer. If someone with this trait makes a mistake or misbehaves, he will regret it. People who do not know shame will feel the opposite, feel natural to make mistakes, and feel guilty, even though many other people are aware of what they are doing (Zahriyanti & Yuhafliza, 2021).

The culture of shame is closely related to the thinking of a civilized society; a high attitude of shame in a group of people will increase the quality of a civilized society. The attitude of shame makes life more organized, making certain parts of life smooth, peaceful, and prosperous (Wahyuddin, 2017).

Shame causes individuals to change their behavior to adapt to the area where they live easily. One of the factors that influence social behavior is shyness (Fessler, 2004). Moreover, it makes individuals strive to behave at par with approved standards. These values or criteria are used as parameters for behavior, whether the behavior is good or bad. In other words, shame is a feeling that describes the social environment, such as social norms (Kim in Giawa & Nurrach, 2004) (Giawa & Nurrachman, 2018). In this social

environment, individuals will feel restrained by the shame of not doing something that violates the group's rules (Gausel in (Giawa & Nurrachman, 2018)) (Giawa & Nurrachman, 2018)).

If a person with this trait makes a mistake or misbehaves, they will regret it. Even if others know what they did, a shameless person will find it natural to make a mistake and feel guilty.

Humiliation and faith go hand in hand; one will be lost or lifted, and the other will be lost. This means that if one's sense of shame has been uprooted, it will dissolve in sin, making one's faith gradually disappear and even say entirely when sin is legalized. The second lesson is that trust breeds shame; if a person feels shame, that person risks losing trust.

If you look at life today, when the culture of shame begins to disappear from people's lives, things that were once taboo and shameful have become commonplace or ordinary, widespread adultery was born and even legalized in society as a means of livelihood, many cases of fathers raping their children, husbands or wives cheating on their wives and other things that were once very taboo or shameful began to be popular (Wahyuddin, 2017).

This study aims to provide insight and an overview of shyness in kindness from the perspective of hadith and psychology.

RESEARCH METHODS

The research conducted in this journal uses qualitative research methods, namely, data obtained from interviews. Bogdan and Taylor (Moleong, 2007 (Murdiyanto, 2020)) argue that qualitative research is conducted in a natural environment, is exploratory, and produces descriptive data about the

individuals and behaviors observed. In qualitative research, the main key is the researcher, so the researcher must know the theoretical background and insight to ask questions, analyze, and construct the research subject more clearly. Data was collected by interview method, visiting the pesantren and asking the kyai to explain further about a hadith related to the title and using *library research*.

RESULT AND DISCUSSION

Definition of Shame

Al-haya' is the Arabic word for shame or *istihya*, derived from *hayiya* - *yahya* - *hayah*, meaning life. Those who are resilient in their difficult lives will certainly be ashamed of their ability to know evil. In addition to this tenacity, shame can also come from the strength of the five senses and human tenderness (an-Nawawi in (Sauri, 2019)

According to Achmad Satori Ismail (Wahyuddin, 2017), when someone wants to violate religious rules, he feels something bad, shame or fear in himself.

Shame is also etymologically a small part of the word *Hayâ*, which comes from the name of rain, or *Hayâh*, which means life. Rain helps the life of every living thing to stay alive, or shame can be interpreted as the key to life. So, if someone does not have shame, he is dead. Ibn Qoyim argues, "A living heart is adorned with perfect shame." *Hayâ* also means al-Ihtisyam, which means hurt and anger. The problem occurs when one's dignity is violated, or something inappropriate is shown (Zahriyanti & Yuhafliza, 2021)

Shame is a part of Shariah, confirming and invalidating morals that encourage individuals to abandon vices. Shame is said to eliminate all that is considered bad by the

intellect, felt bad by good emotions, and denied by the creator and creatures.

This shyness is one of the noble morals that all Muslims should have. Shame is one of the many characteristics of Islam. For Muslims, shame is the perfect complement to noble morals, apart from the purpose for which the Prophet Muhammad was sent, which is the perfection of morals (Nada, 2022).

Musthafa Murad categorized the trait of shame into 3, namely: *first*, feeling ashamed before God is a trait that every creature, especially humans, must possess. Shame towards God can be realized by following God's rules, trying to carry out all God's commands sincerely, such as prayer, fasting, staying away from sin, and routinely introspecting in all matters. Did we know that God is actually very shy in front of His servants, especially those who raise their hands in prayer?

Second, feeling ashamed of oneself is a shame when dealing with something private, for example, being ashamed of doing bad things in public, being ashamed of oneself for giving something that is not by one's ability to others, being ashamed of straying from goodness, etc. He is compared to someone ashamed of himself, like angels and demons whispering to each other because if he defeats the devil, he feels ashamed of himself and of angels because he and angels with God are in direct contact and not with people (closed).

Third, being ashamed of other creatures created by God is a shameful thing to do. Beware of such shame, for if shame becomes human; it can lead to extravagant actions or reduce our sincerity to Allah. However, good shame is that which is embellished with the right intention and is done only for the sake of Allah SWT. An example of a good trait and

a sin forgiven by Allah is when a servant commits a sinful act; he does not utter sinful words in public.

Lewis and Gilbert (Cunha et al., 2012) define shame as an emotional key with associated negative experiences such as negative feelings about oneself and being judged negatively by others. Ferguson and Tangney (Eisenberg in (Sumartani, 2016)) say shame can arise from unethical circumstances and problems such as defeat or socially inappropriate behavior. However, feelings of shame also cause fear of other people's judgment of themselves. Self-centered shame creates feelings of psychological weakness and pain. These feelings are linked to a lack of empathy and the prevention of interpersonal aggression. This often leads to responses such as avoidance, flight, concealment, and aggression (Lotze et al. in (Sumartani, 2016)).

Shame in Hadith's Perspective

Adam told us, Shu'bah told us from Qatadah from Abu as PBUHwar Al 'Adawi, who said, I heard Imran bin Hushain say, the Prophet said, "Shyness does not come except with goodness." Busyair bin Ka'ab said, "It is written in wisdom that there is tranquility and serenity in shyness."

Shame is one of the moral standards that makes people avoid harsh words and actions and avoid indifference to the rights of others (Sauri, 2019). The Prophet Muhammad PBUH encouraged his people to be shy for good, such as women who keep their Marwah from men who are not their mahram, and even the Prophet himself was shy.

The nature of shame is in tranquility, so when a person feels shame, he is in tranquility; therefore, if ashamed, he will bow his head and reduce his desires. A person who often feels tranquility is shy, and many scholars teach to pray to Allah and insert a prayer asking for tranquility because

tranquility is a derivative of shyness. The Prophet also emphasized that if one thing is not good, hide it from others.

The hadith above reinforces the benefits of shyness, which makes people more charming and appreciated, especially by Allah Swt, who sees the person's daily activities. Likewise, in social interactions, the person communicating will enjoy his company and try to be kind to him. In addition, shyness will leave a mark on friends with positive and responsible actions (Sauri, 2019).

The hadith above also explains the meaning of shame. If a person has a sense of shame, then that person will be able to control his behavior to classify attitudes that are beneficial or detrimental to him.

People must express shame in every activity in their lives. By ignoring them, they can restrain their desires from unkind, vile, and disgusting behavior. Because of this, a person will strive to find halal food and feel disappointed if they cannot do good. When the individual loses his sense of shame, his behavior gradually deteriorates, degenerates to the worst, and will continue to the lowest point.

The Prophet (PBUH) said: "Verily when Allah wants to destroy a person, He removes his shame. When the shame is removed, he will not find it unless it is removed. Lose trust and self-confidence; you will only be considered a traitor and betrayed. If you become a traitor, your kind heart is also withdrawn. If grace has been taken away from him, you will only find the damned. When the cursed one is removed from him, his Islamic bonds are finally removed" (Zahriyanti & Yuhafliza, 2021).

Shame in the Perspective of Psychology

Psychology studies emotions as one of the most important concepts. Emotion stems from *the movie*, which comes from the Latin verb meaning to move, and shame is one type of emotion. Developmental experts say children understand shyness when they can see and recognize themselves when looking in the mirror (Wong & Tsai in (Hastuti & Budiarto, 2014)).

According to Wong and Tsai's study (Hastuti & Budiarto, 2014)), shame is a feeling associated with an individual's negative judgment or judgment through the opinions of others. As a result of the assessment of individuals who judge their feelings or emotional experiences, they are not by the expectations most people want, so shame begins to form.

According to Imam al-Ghazali in *Khuluq al-Muslim* (Nada, 2022), shame is a trait or feeling that makes a person refuse to do something good or bad. Shame is the main thing in morality and goodness in any work. Al-Ghazali states that we Muslims should always feel ashamed when committing adultery, evil, bad, and humiliation. One should be ashamed of gossiping about the badness of others, scoffing and mocking, but afraid to oppose the evildoer, reluctant to reprimand the evildoer, and adding words that are not true.

Gilbert and Irons (2009) have shown that feelings of shame are related to frequent self-assessment when the social environment is contrary to the expressed behavior, involves limited resources and restraint, and involves the absence of strong caring and considerate behavior among social group members.

Shame is a feeling caused by forgetting something worthless, ridiculous,

inappropriate, embarrassing, and emotional towards one's behavior or circumstances (or in respectable people) or situations that violate manners from a psychological perspective (Gilbert in (Hayani, 2019)).

From a psychological perspective, shame is divided into 3: shame, shyness, and embarrassment. In the type of *shame*, several types cause this emotion, including failure, self-harm, doing something that violates the norm, and failure to meet the needs of others. There are two types of shyness: situational (*state*) shyness and dispositional (*trait*) shyness. *Situational shyness* is related to emotions and perceptions that come from the experience of feeling shy itself. This type can occur at any time and by anyone, especially in social situations, while *dispositional shyness* is permanent even at different times or situations.

Miller argues that *embarrassment* is an emotion experienced by individuals, which can arise from personal behavior, interaction behavior, provocation by others, and observations of other people's behavior.

Shame makes people wonder what to do and what not to do about right and wrong. Behavior that violates the values of decency and modesty or beyond moral principles makes a person ashamed.

Shame can serve as a warning of internal threats and difficulties to the self, activating automatic self-defenses, especially with behaviors such as fleeing, subduing, anger, and concealment (Constant in (Hayani, 2019)

Shame has two types: there is a concern that others may find them uncomfortable or boring and, therefore, rejected or excluded from foster relationships. This type of shame is "deficiency shame," when a person is marginalized or rejected by others because they feel others are not interested enough

(Pinchas, 2003, p. 2). This type of shame can lead to aspirations for achievement and feelings of being accepted by others, and if the individual is willing to do what others want, they will do what others ask them to do to make others start to like them and be willing to help them.

Simply put, when we are around more social people and compare ourselves to them, we can feel embarrassed. While others may not bother us directly, being around them (who are good-looking, confident, and get more attention) can make us feel bothered inside. This kind of shyness can be attributed to jealousy. It stems from feeling inferior to others, which means that others are better than what they have. On the other hand, envy, also known as jealousy, comes from feeling inferior to our competitors (Panichas, 2003:2).

Because of this, shame starting from jealousy is associated with feelings of inferiority (which is not the case), while shame from jealousy is associated with feelings of non-competitiveness. Both types of perceived shame can lead to aggressive behavior, such as jealousy or aggressive behavior that suppresses envy. Not only can shame be a source of jealousy, but it can also shame the person doing the bad deed.

Shame stems from a “threat to self” or the need for self-defense; guilt is more related to the safety that others feel because of the perceived suffering. Care and neglect that causes suffering can happen to children from their parents in the family care system. In relation to children’s growing maturity, as they begin to understand the suffering of others (such as awareness of the source of others’ suffering), they develop a sense of empathy, sympathy, and a desire to ‘help others.’ (Hayani, 2019).

Shame can be defined as feeling unprotected, defective, incompetent, worthless, sick, silly, lonely, invisible, unloved, or shunned (Marrison et al. in Malinen, 2010). Kaufman and Retzinger (Malinen, 54Sumartani, D.M, Dewi, A.A.A.T, Dewi N.P.S, Natalya, N.P, Herdyanto, Y.K, Tobing, D.H, Dewi, A.A.S.S. Dynamics of Shyness in Puberty Adolescents 2010) argue that shyness is a nonverbal sign of shame: avoid eye contact, look straight ahead, cover your face and bite your lips (Sumartani, 2016).

CONCLUSIONS

The word shame is the meaning of the Arabic *Al-Haya*, which means life, and shame is a noble character that perfectly complements human morals. Humans who have the nature of shame will certainly feel ashamed before Allah, ashamed of themselves, and ashamed of other creatures created by Allah if they do something despicable.

Shame in the hadith perspective explains that shame will lead us to goodness. The Prophet reminds us always to feel ashamed because shame will lead us to peace of mind and positive things, but we must also be able to place shame as needed.

Shame, in the perspective of psychology, is a feeling that arises due to forgetfulness of one’s behavior or situation (or in respectable people) or in situations that violate manners due to something worthless, ridiculous, inappropriate, embarrassing, or emotional. Feelings of shame will make us hold back from behaving outside the norm and against the culture we believe in.

It can be concluded that shame has the same meaning from the perspective of hadith and psychology. Shame will prevent someone from doing something dangerous or not by Islamic norms and Sharia because it can be

said that shame can bring someone to goodness. The only difference is that in the perspective of hadith, shame is defined by linking to the hadith of the Prophet or the Koran. In contrast, from the psychological perspective, shame is defined by Western knowledge without linking to any religion and defining it scientifically.

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