

## CHAPTER I

### INTRODUCTION

#### A. Background Of The Study

At this time, the Islamic world is almost completely dominated by the West in all aspects of life such as economy, technology, education, agriculture, military, industry and so on.<sup>1</sup> Not only that, the morality of Muslims has also been colonized to the point that Western culture is as if dictates that must follow the west, be considered left behind.

The culture of Muslims has been considered outdated and they are ashamed when they appear with the pride of a Muslim who upholds noble morals. On the contrary, they are more proud when they appear in the Western style, proud of the life that plunges them into a bad life such as promiscuity, courtship, pregnancy out of wedlock and abortion which is not in accordance with maqashid shari'ah, which that to maintain honor and offspring.<sup>2</sup>

This becomes even more problematic because, some Muslims are still more inclined to follow the West. Western society has indeed been able to use their abilities to achieve such rapid progress in various fields of life, especially in science and technology, that its progress can no longer

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<sup>1</sup> Idrus Ruslan and Mawardi, '*Dominasi Barat Dan Pengaruhnya Terhadap Dunia Islam*', Al-Adyan: Jurnal Studi Lintas Agama, 14.1 (2019), p. 68 <<https://doi.org/10.24042/ajsla.v14i1.4484>>.

<sup>2</sup> M. Lutfi Khakim, '*Menjaga Kehormatan Sebagai Perlindungan Nasab Perspektif Maqashid Syari'ah*', Jurnal NIZHAM, Vol. 8, No (2020), p.33

be stopped. But unfortunately, this progress is not balanced with the divine aspect so that their achievements override ethics and morals.<sup>3</sup>

The West is not meant here in the direction of the cardinal winds or places, but what is meant is the realm of the mind and worldview.<sup>4</sup> The view that believes in the death of God is marked by the closure of the metaphysical discourse in which theology resides.

The view that believes that there is no longer an absolute, everything is relative. Those who consider God to be the tyranny of the soul, if faith in God is considered unfree and free, it means not believing. Because having faith means being able to accept orders, prohibitions or binding regulations.

Then how does the West see self-esteem? Self-esteem in the West is judged through the experiences achieved, in the form of recognition, respect, and appreciation.<sup>5</sup> Related to this, Santrock called it a comprehensive assessment dimension of the self. *Self-esteem* is also often referred to as *self-worth* or *self-image*.<sup>6</sup>

Furthermore, according to modern Western psychological scientists, *self-esteem* can be egocentric, i.e., it is unaware that others have feelings and thoughts that are different from theirs. There is also an

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<sup>3</sup> M. Imam Pamungkas, 'Ahlak Muslim: Membangun Karakter Generasi Muda', Jurnal Pendidikan Universitas Garut, Vol. 08, N (2014), 39. p. 39

<sup>4</sup> Hamid Fahmy Zarkasyi, *Misykat Relaksi on Westernization, Liberalization and Islam*, (Jakarta: INSISTS, MIUMI, 2018). p. 4

<sup>5</sup> Jarman Arroisi & Syamsul Badi', "Konsep Harga Diri : Komparasi Perspektif Psikologi Modern dan Islam", Jurnal Psikologika, Vol. 27, No. 1 (2022) p .93

<sup>6</sup> Desmita, *Psikologi Perkembangan Peserta Didik, Panduan Bagi Orang Tua Dan Guru Dalam Memahami Psikologi Anak Usia SD, SMP, Dan SMA* (Bandung: PT. Remaja Rosdakarya, 2012). p. 165

egocentric aspect, namely *the imaginary audience* who thinks that others have a very large concern for them, as much as their own.<sup>7</sup>

So it can be seen that the Western view of self-esteem is detached from the values of divinity and good morals, because according to them it is more important to behave according to what they consider true even without these two values. It is worth remembering the words of the Prophet PBUH: "*Indeed, I was sent to perfect the noble morals*". (Narrated by al-Baihaqi from Abu Hurairah, *As-Sunan al-Kubrâ*, X/191, hadith no. 21301).

Human as good creatures have been given several advantages over other creatures, including humans have reason that plays a role as a tool to distinguish rights and falsehoods.<sup>8</sup> It should be able to maintain their behavior to keep prioritizing being in the good and not causing evil from within themselves and increasing worship and making them the most pious people among others so that they have the self-esteem (*murū'ah*) of a true Muslim and close to their creator.

Therefore, it is necessary to study more deeply how people can control their behavior also they stay on the path of good and not on the path that can mislead and expose them to evil, envy and other invitations

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<sup>7</sup> Desmita, *Psikologi Perkembangan Peserta Didik, Panduan Bagi Orang Tua Dan Guru Dalam Memahami Psikologi Anak Usia SD, SMP, Dan SMA* .....p.181

<sup>8</sup> Nurhayati Hsy and Suherman. S, 'Metode Pembinaan Akhlak Menurut Ibnu Qayyim Al-Jauzi', *Al-Mutharahah: Jurnal Penelitian Dan Kajian Sosial Keagamaan*, 18.2 (2021), 114-18 <<https://doi.org/10.46781/al-mutharahah.v18i2.360>>.p.115

of Satan in order to maintain honor (izzah), self-esteem (murū'ah) and self-restraint (iffah).<sup>9</sup>

Actually, there are several Islamic scholars who have explained about maintaining self-esteem, such as Imam Mawardi argues that *murū'ah* as a guard of behavior prioritizes staying in the good, and is tried not to give birth to evil intentionally or unintentionally. The essence of *murū'ah* is to hate the invitation to orgasm and the invitation to emotions, but to fulfill the invitation of reason and heart.<sup>10</sup>

According to Al-Ghazali, *murū'ah* is a personality character that has been embedded in the soul and is depicted from behavior without the need for consideration and thought. This shows that this condition is a trait that has been absorbed in the soul and imprinted in the heart, becoming a habit, awareness and there is no element of coercion.<sup>11</sup> And also Al-Ghazali is of the opinion that maintaining *murū'ah* is more important than taking care of his property.

Ibn Qayyim Al-Jauziyyah said that *murū'ah* means human soul proceses to be best qualities, which he is different from cursed animals and demons. In the human soul there are three factors that attract each other, the first is attracts the invitation of Satan such as pride, hasad, or envy.<sup>12</sup> The second is attracts him to be moral with animal nature. And the third

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<sup>9</sup> Dadan Nurulhaq, Miftahul Fikri, 'Urgensi Iffah Bagi Masyarakat Sekolah', Jurnal Atthulab : Islamic Religion Teaching & Learning Journal, Vol. 6, No (2021), p, 55.

<sup>10</sup> Jarman Arroisi, 'Konsep Harga Diri: Studi Komparasi Perspektif Psikologi Modern Dan Islam',. p.97

<sup>11</sup> Ibid... p. 97

<sup>12</sup> Ibn Qayyim Al-Jawziyyah, *Madārij Al-Salikīn Fi Manāzil Al-Sairīn*, Jil. 3 (Beirut: Dār 'Atho'at Al-'Ilm, 2019). p. 104

is attracts him to have morals with angelic qualities, in the form of virtue, advice, obedience and good deeds.<sup>13</sup>

In this writing, the figure to be studied is Ibn Qayyim Al-Jauziyyah who wrote his opinion about murū'ah which is spread across his various works. He was also a great scholar who produced famous scholars such as Al Dzahaby (d. 748), Ibn Kathir (d. 774), Ibn Rajab (d. 795).<sup>14</sup> Ibn Qayyim Al-Jauziyyah also mastered various disciplines, as known to the wider community through his writings.

## **B. Formulation Of The Problem**

Based on the above background, this study will explain the main issues of this are :

1. What is the concept of murū'ah according to Ibn Qayyim Al-Jauziyyah
2. How is the concept of murū'ah of Ibn Qayyim Al-Jauziyyah in increasing self-esteem

## **C. Objectives Of Research**

From the formulation of the problem above, the purpose of this study is to find out

1. To know the concept of murū'ah Ibn Qayyim Al-Jauziyyah

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<sup>13</sup> Manshur bin Muhammad Al Muqrin, *Al-Majmū' Al-Qayyim Min Kalām Ibn Al-Qayyim Fi Al-Da'wah Wa Al-Tarbiyyah Wa A'māl Al-Qulūb*, Jil. 1 (Riyadh: Dār Thayibat lilnashr Wa Al-Tawzī', 2006). p. 543

<sup>14</sup> Sudarto, 'Konsep Pendidikan Jiwa Menurut Ibnu Al Qayyim Al Jauziyyah', *Jurnal Al-Lubab: Jurnal Penelitian Pendidikan Dan Keagamaan Islam*, Vol. 7, No (2021), p. 71

2. To find out the concept of murū'ah of Ibn Qayyim Al Jauziyah in increasing self-esteem

#### **D. Benefits Of Research**

The usefulness in this study includes two things, namely theoretical and practically. In theoretical aspect, the researcher hope to contribute to expanding knowledge about the concept of murū'ah according to Ibn Qayyim Al-Jauziyah as a way to increase the self-esteem of a Muslim.

Meanwhile, practically aspect, the community can also make a clue in improving the self-esteem of a Muslim with the concept of murū'ah owned by Ibn Qayyim Al-Jauziyyah.

#### **E. Literature Review**

From previous research, it can be noted that the discussion, objectives, and methods of research are located. So this is very important to pay attention to in a new study.<sup>15</sup> Therefore, this study explained some of the previous research related to this discussion.

*First*, the previous research is a thesis written by Fadiya Elisa, a student of UIN Sunan Ampel Surabaya with the title "Syukur dan Upaya Meningkatkan Self Esteem Perspektif Al Ghazali". The purpose of this research is explained the concept of Al Ghazali's gratitude can increase a person's self-esteem. Gratitude is a positive psychological response that

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<sup>15</sup> Kaelan M.S, *Metode Penelitian Kualitatif Bidang Filsafat* (Yogyakarta: Penerbit Paradigma, 2005).p. 236.

provides interpersonal benefits. Gratitude causes the emergence of positive emotions so that it helps an individual establish positive relationships with others, as well as have a purpose in life and is able to generate self-acceptance. So in this case gratitude can help a person to increase self-esteem, because with gratitude an individual can appreciate himself.<sup>16</sup> The difference between the author and the research lies in the figures who both discuss the concept of *murū'ah* and the background of the study. The author departs from the background of the concept of self-esteem in western psychology which negates the divine aspect of the achievement of their self-esteem. Meanwhile, the research was based on a lack of happiness and calm in their lives due to lack of gratitude.

*Second*, this research written by Husni Mubaroq's, with the title "Pengaruh Maksiat Terhadap Penyakit Hati Menurut Ibnu Al-Qayyim Al-Jauziyah" which both discuss maintaining behavior and morals, but focus more on how immoral deeds make a person's morals and morals bad until they become liver diseases and grow bad behavior as well.<sup>17</sup> However, the study does not mention maintaining morals and self-esteem which is the author's discussion this time.

*Third*, a journal with the title "Konsep Harga Diri : Komparasi Perspektif Psikologi Modern dan Islam" by Lecturers of Darussalam Gontor University, namely Jarman Arroisi and Syamsul Badi'. This study discusses the meaning of *self-esteem* according to experts in general and the comparison of understanding between western and Islamic psychologists

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<sup>16</sup> Fadiya Elisa, 'Syukur Dan Upaya Meningkatkan Self Esteem Perspektif Al Ghazali' (UIN Sunan Ampel, 2021).

<sup>17</sup> Husni Mubaroq, "Pengaruh Maksiat Terhadap Penyakit Hati Menurut Ibn Al Qayyim Al Jauziyyah" (UIN Syarif Hidayatullah, 2008)

in understanding the concept of self-esteem. This research is almost the same as what will be discussing, but it will be more specific to Ibn Qayyim Al Jauziyyah's understanding.

*Fourth*, written by Windi Astuti "Upaya Meningkatkan *self esteem* Pada Siswa yang Mengalami Pengabaian Orang Tua Melalui Konseling Realitas Pada Siswa Kelas VIII G SMP Negeri 13 Semarang Tahun Ajaran 2012/2013".<sup>18</sup> The research explained how to increase *self-esteem* to use reality counseling. In this study, counselors use the reality counseling method, where the counseling is practical help provided by counselors to students to develop students' mental health. This research is aimed at students who have problems with parental neglect, so they have a *low* level of self-esteem.

*Fifth*, Nathaniel Branden "The Power of Self-Esteem".<sup>19</sup> This book by Branden explains in detail what *self-esteem* is, in this book he explains that self-esteem is very important for every human being. In fact, according to him, humans will not be able to realize their potential if they cannot appreciate themselves, so every human being must have respect for himself to achieve and realize whatever will be his dream. Because of course when we have a dream, the dream will not be far from the ability we have, from this it can be concluded that self-esteem describes one thing that is very important to achieve whatever we dream of in the future.

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<sup>18</sup> Windi Astuti, 'Upaya Meningkatkan Self Esteem Pada Siswa Yang Mengalami Pengabaian Orang Tua Melalui Konseling Realitas Pada Siswa Kelas VIII G SMP Negeri 13 Semarang Tahun Ajaran 2012/2013'" (Universitas Negeri Semarang, 2013).

<sup>19</sup> Nathaniel Branden, *Kekuatan Harga Diri*, ed. Anne Natanael (Batam: Interaksara, 2005), 5.



The difference between the above studies and the research that the author will write is the background that in this research begins with the decline in the self-esteem of Muslims who are dominated by the West. Then what is the concept of self-esteem from Ibn Qayyim Al Jauziyah, as well as how the concept of murū'ah can increase the self-esteem of Muslims.

#### F. Theoretical Framework

In this study, used a sufistic approach, which is a field of study directed to understand human psychological problems, as well as to formulate human psycho-physical.<sup>20</sup> In this research, the researcher will limit the study around the concept of murū'ah, one of the terms in Islam that also means *self-esteem* by referring to the views of Sufis.

Self esteem or murū'ah is a study that is quite important because of its significant role in a person's life motivation and success. If a person has low self-esteem, this can be a barrier to achieving the desired success. A person will continue to have doubts that he will not be able to succeed in whatever he does.

According to Imam Ghazali, murū'ah is a personality character that is very important in interpersonal relationships. Murū'ah is embedded in the soul and its reflected in actions without consideration and thought. This condition showed a trait that has been permeated the

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<sup>20</sup>Supiana, *Metodelogi Studi Islam* (Jakarta: Direktorat Jendral Pendidikan Islam, 2012), p.254

soul and embedded in the heart, becoming a habit, consciousness, without any element of coercion.<sup>21</sup>

Imam Ghazali said, murū'ah is a trait that must take precedence over safeguarding one's property.<sup>22</sup> Because it can narrow and close a person's murū'ah if they avoid those little things. Because a person is miserly if he loves his property too much rather than using it to help others.

One of the qualities of murū'ah is to give wealth to humans. This is almost the same as almsgiving, but murū'ah is different from alms that are always given to people in need, and the reward is very clear, because it can extinguish the wrath of Allah SWT. Murū'ah is giving wealth to the rich and noble people in the form of banquets, gifts, aids, and other things.<sup>23</sup>

More clearly, murū'ah is giving something that does not reduce the dignity or self-esteem of the person who receives it. Since everyone has a different degree in their ability to give something to others, this has no limits. Like a rich man who gives up only a small portion of his wealth, even though he can give more, it can lower his self-esteem or honor.<sup>24</sup>

Then for the poor, they should not always ask for wealth for their living needs from the rich or the ruler except for matters where there must be interference from the ruler such as public facilities. This is a way for the

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<sup>21</sup> Jarman Arroisi, *'Konsep Harga Diri: Studi Komparasi Perspektif Psikologi Modern Dan Islam'*,....p. 97

<sup>22</sup> Ibid.....p.97

<sup>23</sup> Imam Al-Ghazali, *Ihyā' Ulūm Al-Dīn* (Beirut: Dār Ibn Hazm, 2005).p. 1140

<sup>24</sup> Asadullah Al Asy'Ari, 'Peningkatan Sikap Dermawan Dalam Perspektif Imam Al Ghazali', *Skripsi*, 2018, 78–100....p. 126

poor to be able to maintain *their murū'ah* in front of the rich or the rulers. As explained by Imam Al Ghazali in his book *Al-Adabu fi-Din* :

"You should go to the door of the ruler as little as possible, do not seek the help of the ruler except in the course of life that requires visiting the service facilities of the ruler, always maintain authority towards the ruler if the ruler has a generous nature, gentle if the ruler is gentle, minimize begging the ruler if they like to grant requests..."<sup>25</sup>

In addition, Imam Al-Ghazali emphasized that this is included in religious benefits. Because a servant with the nature of *murū'ah* will get friends and brothers. And encourage someone to be more generous. They can also belong to a group of generous people. Generosity will only be given to those who do good deeds and walk the path of *murū'ah* (personality, self-honor) and generosity. And this is the one that increases the value of its merit.<sup>26</sup>

So a person should be able to balance his wealth both for this world and the hereafter. Confidence and piety in living life grow with this balance and benefit others. If one's life orientation is not centered on material, but on increasing faith and piety in Allah SWT, people who have high morals will realize that their self-esteem is higher.<sup>27</sup>

## G. Research Methods

<sup>25</sup> Imam Al-Ghazali, *Al-Adab Fi Al-Dīn Fi Bayān Al-Adāb Bayna Yad Allah Wa Adāb Al-'Ilm Wa Al-Muta'Allim Ma'a Al-'Ilm Wa Al-Wā'izh Wa Al-Mustami' Ilā Adāb Al-Sulthān Ma'a Al-Ra'iyyah Wa Al-Ra'iyyah Ma'a Al-Sulthān Wa Al-Qhādhiy Wa Al-Jihād Wa Adāb Jāmi'ah* (Maktabah Kitab Nusantara).p. 31

<sup>26</sup> Al-Ghazali, *Ihyā' Ulūm Al-Dīn*. p. 1141

<sup>27</sup> Jarman Arroisi, 'Konsep Harga Diri: Studi Komparasi Perspektif Psikologi Modern Dan Islam',....p. 98

The research method is a scientific step to obtain data for research purposes. The elements contained in it are: Type of Research, Object of Research, Data Collection Techniques and Data Analysis Techniques. Here's the description.

### **1. Type of Research**

This study is qualitative research namely *literature research* which will emphasize the natural quality aspect, because it is concerned with the understanding, concepts, values, and characteristics inherent in the research object.<sup>28</sup>

### **2. Object of Research**

The research object will be targeted in a study in the form of a figure's thoughts. The object of research that will focus on the concept of *muru'ah* according to Ibn Qayyim Al-Jauziyah, including definition, division, and elements of *muru'ah* in his thinking. This is followed by the influence of this *muru'ah* to increase self esteem.

### **3. Data Collection Techniques**

In carrying out this research, the author uses a literature method that refers to primary and secondary sources. The sources used are authoritative sources.

The primary references that the researcher will use are the work of the figure who is the object of this research, namely Ibn Qayyim Al Jauziyah in the book *Madarijus Salikin*. And the secondary reference is

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<sup>28</sup> Kaelan M.S, *Metode Penelitian Kualitatif Bidang Filsafat,...* p. 5

the writings of scholars in the form of books or articles related to this discussion.

#### 4. Data Analysis Techniques

In conducting data analysis, is needed that leads to a conclusion. The method used is deductive analysis method. The conclusion I made started from general knowledge about the character's thinking and gave an evaluation to one particular thought. Meanwhile, analysis itself is defined as the activity of researching data obtained from the beginning of the research to the end of the research.<sup>29</sup> The first thing is to reduce data, then classify data, display data and the last is to interpret and draw conclusions.<sup>30</sup>



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<sup>29</sup> Wan Mohd Wan Daud, *Filsafat Dan Praktik Pendidikan Islam Syed Naquib Al-Attas* (Bandung: Mizan, 2003), p.183

<sup>30</sup> Kaelan M.S, *Metode Penelitian Kualitatif Bidang Filsafat...* p. 70