

“Al-Nasihah“ Process Psychology of The Messenger (SAW) in the Formation of Mahmudah Personality: A Study at the Fatoni University, Southern Thailand

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Abstract. The culture of al-nasihah is loosely practiced and not emphasized as part of al-din in the Muslim society today. When the culture of al-nasihah is not made as a standard practice, the lives of the society is certainly full of chaos, confusion, neglect and temptations. The numerous social ills among young Muslim of southern Thailand is a manifestation of the crisis and the collapse of morality in society. Al-nasihah in the educational institutions can play a role as one of the approaches to curb social ills in society and can develop Islamic personality. This is because Islam stressed about al-Din al-nasihah. Al-nasihah can solve human problems in influencing behavior towards those of mahmudah . Thus this article aims to identify teachers' roles (Muallim Rabbani) in the al-nasihah process at the Fatoni University in Southern Thailand, evaluate teachers' understanding of al-nasihah process, reassess al-nasihah process in the university, and identify the various aspects involved in the implementation of al-nasihah process according to Islam in the University. The study found that the teachers' role in the process of al-nasihah in Fatoni university southern Thailand is very good. Moreover, the level of teachers' understanding on al-nasihah process is also very good. In addition al-nasihah process emphasizes on the moral aspects and character development of students. At the same time, other aspects such as effective way of learning, personal problem solving, finances and career are also implemented. However, it is found that there is a weakness in the relationship aspects of al-nasihah process with the students' families as well as the community. This paper proposes improvements to maximize the role of al-nasihah process in Fatoni University Southern Thailand among the university's administrators and teachers as teachers assume the most important role in al-nasihah service and the development of akhlaq mahmudah in students. In addition, al-nasihah teacher need to view positively the practice of al-nasihah, has a disposition that can be emulated, and has the skills in advice and guidance.

Keywords : al-nasihah; Muallim Rabbani; al-nasih; sahsiah mahmudah; awwabun hafeez

1 Introduction

The process of *al-nasihah* can be used as one of the approaches to develop *da'wah* activities more effectively. By providing guidance and efforts to bring people to manage life based on things that have been set by Allah the almighty. This process of *al-nasihah* is the process of providing assistance to help people solve problems, monitor their development and

potential in order to improve themselves towards the height of Islamic personality. The obligation is also known as the responsibility of calling for goodness and preventing evil (*al-amr bi al-ma'ruf wa al-nahi'an al-munkar*) in other words it is closely related to Islamic *da'wah*. In fact, this process of *al-nasihah* is also built on the basis of remembering, helping and complementing each other is the main principle in solving life problems as demanded by Islam[1]. This process of *al-nasihah* aims to correct human beings and society in general (*islah baina al-nas*) or improve the shortcomings of individuals and society. As Allah says in surah Ali 'Imran and surah al-Hajj[2]. By carrying out the process of *al-nasihah* can develop the personality of the individual towards a better, more positive and then form a prosperous and responsible society. However, to equip themselves as an effective advisor, *al-nasih* (advisor) must have skills in preaching to help *al-mansuh* (advised group) in matters related to his life.

In the context of education, the formation of adolescent students who behave *mahmudah* according to the requirements of Islam, or the so-called term al-Quran with *ulu al-bab* (contemplate) and *awwabun hafeez* (repentant) that is to every servant who always returns to Allah the almighty, and keeps (all His rules), not may be triggered or born in the heart and behavior of a student if the teachers do not act as advisors or are known by *al-nasih* or known as *mursyid*. They are required to implement the process of *al-nasihah* with good and effective skills so that religious teachings are used as a guide in crossing life[3].

Therefore, teachers are a medium to instill and nurture the seeds of faith or Islamic doctrine to *al-mansuh*. *Al-nasih* is responsible for giving religious lessons to *al-mansuh* and ensuring religious knowledge is practiced throughout life. Therefore, the process towards the formation of students the perfect is through its main component which is *al-nasihah*.

Al-nasihah in terms of language it means pure, clean, pure (*khulus*). *al-nasihah* also means directing to do good to the person being advised. Advice is a true, honest and much needed feedback process in the Muslim community[4]. However, what is meant by the process of *al-nasihah* here is more general, that is, efforts or activities to invite to good and forbid evil in order to improve and build the personality of Muslim students. It includes an understanding of the concept of *al-nasihah*, the role of teachers and understanding the purpose of advice. While the process of *al-nasihah* that the researcher means is the activity of *al-nasih* in giving advice to *al-mansuh*. At the same time it also means the effort to shape the Muslim personality.

The word "*al-nasihah*" comes from the Arabic language. It is taken from the verb "*nasaha*" (نَصَحَ), which means "*khalasa*" (خَلَّصَ) which is pure and clean from all impurities. It also means "*khata*" (خَاطَ), which is sewing[5]. Imam al-Khattabi *rahimahullâh* explains the meaning of "*nasaha*" as quoted by Imam al-Nawawi *rahimahullâh*:

"It is said that "*nasaha*" is taken from "*nasaha al-rajulu thaubahu*" (نَصَحَ رَجُلٌ ثَوْبَهُ) when he sewed it. So they liken the deeds of *al-nasih* (advisor) who always wants the good of *al-mansuh* is the person he advises, with the effort of a person to repair his torn clothes"[6].

Al-nasihah in terms of language means pure, and clean (*khulus*)[7]. The word *al-nasihah* is a derivative noun for the word *nasaha* (نصح) which means to give advice, to be honest[7].

In the science of *Saraf*, the word *al-nasihah* is carried on the scales as follows:

(نصح) (ينصح) (نصحا)

So, *al-nasihah* in Arabic means to purify or purify as in the sentence "*Nasahtu al-'asala*" means, I purify honey[8].

Therefore, *al-nasihah* in terms of language carries the meaning of pure holiness. While in terms of terminology as stated by Khatabi and other scholars means "give them guidance on

what can be good for them in the affairs of this world and the hereafter. Even give them help, cover their shame and disability, avoid them things that are harmful and work for the good of them[9]. Likewise glorify the old and love the young, stay away from hatred and envy, protect their property and honor and encourage them to apply these behaviors ”[10]. Ismail Lutfi on the other hand, states that when two conditions are associated, the first is when connected with Allah s.w.t., then it means purity. While the second is when connected with fellow human beings, then it means a word that brings good to someone to whom the sentence is addressed[11].

In various other meanings, the word *nasaha* had is mentioned 12 times in the Qur'an, namely in surah al-A'raf : 79,93, 62, 68, 21, and verse 79[12]. In surah al-Tawbah: 91, surah Hud : 34, surah al-Qasas : 12, and 20, surah Yusuf : 11, and surah al-Tahrim: 8. Based on the relevant verses of the Qur'an, most revolve around the events in the story of the prophets and messengers in carrying out da'wah and problems prohibition or prohibition. In addition, the word *wa'az* and *mau'izah* is also used in the context of being implemented in a subtle form, gentle and voluntary so that there is a desire for motivation and the desire not to do evil things[13]. In addition, in the Qur'an, Allah repeatedly states that eternal happiness will only can be obtained through one's faith and pious deeds. Only with strong faith and good deeds can promise eternal happiness in this world and in the hereafter, even strong faith is necessary to remembrance and *al-nasihah* .

Therefore, every Muslim must work together to achieve the goals of the process of *al-nasihah* to produce individuals and communities who are faithful, knowledgeable and skilled, who can contribute to the development of society and the country. The society we want to build is a society that is visionary, ambitious and pure, cooperative, fair and responsible among human beings regardless of race, culture and descent.

2 Methodology

This study uses a literature review approach

3 Result and Discussion

In the context of education, among the main policies of Fatoni University that is always pressured by the Rector of the University to undergo the practice of *al-nasihah*. The teacher or lecturer plays a very important role in the process of *al-nasihah*. Teachers as *al-nasih* are educators who act as leaders and advisors for their students. They are also responsible as leaders in educational institutions. In this regard, *al-nasihah* has a vital role and great position in Islam. It is addressed to Allah, His Book, His Messenger, the leaders of the Muslims, and to the Muslims in general. In relation to that in carrying out *al-nasihah*, the *al-nasih* (advisor) must be sincere in worshipping Allah that is because He alone is *al-nasihah* carried out, in fact it is also obligatory to be sincere in giving *al-nasihah*.

In addition, the process of *al-nasihah* should start with the words of *al-hub* (love)[8]. The importance of *al-nasihah* found in the hadith is said to be a religion, because faith consists of words and deeds. Therefore *al-nasihah* included Faith, al-Bukhari said in his Sahîh, in Kitâb al-Imân that Rasulullah s.a.w is a great *al-nasih* in teaching religion to his companions[14]. Meanwhile, the companions r.a. also very eager to gain knowledge and always ask for the

words of *al-nasihah*. *Al-nasihah* from Rasulullah s.a.w. about how to convey *al-nasihah* should start from the most important and so on[15].

When matched with what was presented by Abu al-Hasan Muhammad al-Faqih about the practice of da'wah that can be applied in the process of *al-nasihah* then it can be stated as follows:

- a. *Al-nasih* (People who give advice)
- b. *Al-Mansuh* (person advised)
- c. *Maudu' al-nasihah* (the content of teaching and care delivered in the process of *al-nasihah*)
- d. *Nusha wa Nasuha* (purity of soul *al-nasih* and *al-mansuh* and true consciousness)

Since Islam has laid down the principles that must be understood by every Muslim individual, then in matters related to the basics of *al-nasihah* , must be seen in detail based on the principles that scholars have placed in *da'wah* and modified or added to a discovery new based on the tenets of *sharia*[16].

***Al-nasihah* Process**

Step One : *Al-Nasih* must have a pure heart and soul (*Nush*). In addition, it is necessary to carry out *Al-Nasihah* because it is a trust (*Amanah*) for every Muslim

Step Two : *Al-Nasihah* process is carried out secretly or privately (*Sir*). While during the process *Al-Nasih* must depend (*Ittiba' al-Quran wa al-Sunnah*) with the teachings of the holy Qur'an and Sunnah of the prophet Muhammad s.a.w

Step Three : : The condition is that *Nasihah* is lived with gentle, wisdom, full of love, and healing words (*Hikmah Hubbu wa Hilwah kalam*)

The fourth step : The result of this *Al-Nasihah* process is to produce the students who always repent and return to the straight path (*Siratalmustaqeem*). In addition, it can produce a group of scholars *Mu'allim Rabbani* (*awwabun hafeez* and *Util-Alabab*)

Step Five : As a last step, the process of *Al-Nasihah* must be followed by self-reflection activities (*Hisab*). By always being self-reflective, you can maintain *Mahmudah's* morals that are suppressed.

Goal Of *Al-Nasihah* Process

The goal of *al-Nasihah* is *akhlak Mahmudah* and dealing with human problems[17]. *Al-nasih* must strengthen the Islamic way of life through words of advice about life based on the concept of monotheism not associating with Allah, abiding by all its determinations and trusting. Also prioritize and practice Islamic principles in all aspects of life, and believe that there is no separation between life in this world and the life after death. Virtue (*hasanah*) is the goal of every Muslim individual in this world and in the hereafter. to the practice of the world but encompasses the reward in the hereafter[18].

Islamic educational institutions that specialize in *Tarbiyah Islamiyah* are expected from *Al-Nasihah* process to produce good outcome/fruit. That is, the personalities of Muslims who translate Islamic values as a whole, not just a part. Even able to be a good example. *awwabun hafeez* and *kaffah*. The word *kaffah* comes from the Arabic language, which in the dictionary "al-Munjid" (1986) means (group), or (whole)[19]. In English it is defined as totality, entirety (whole, all). Al-Jalalain (2002) interprets *kaffah* "enter into Islam with all external and internal conditions"[20]. This is also in line with al-Wajiz's interpretation[21]: "enter into Islam as a whole, not in part and practice all its laws, and do not be a hypocrite". Al-Maraghi explains

that the verse means the command to take Islam as a whole, understand its meanings and practice it and do not take it to debate with each other which will result in division of the ummah but instead must be united in good morals, Rasulullah s.a.w [22]. said "Indeed I was sent to perfect noble morals". Similarly, *al-Din al-nasihah* to achieve akhlaq *mahmudah* is the main goal of this *al-Nasihah* process [23].

Islam is defined as good morals (*husnulkhuluq*)[24]. This means they have a duty to understand, appreciate and spread good morals among families and communities. This is because only good morals can guarantee their well-being and success in living a life full of trial.

Therefore, Islam aims to form human being (*Insan*) towards perfection and be able to live with society with a simple and balance life (*al-Wasatiyah*). So *Al-nasih* plays a very important role in helping individuals knowing and understanding themselves in order to adapt life in an appropriate environment, so that they feel more open to their experiences and can accept others. In fact, he or she should strive to work in the context of Islamic culture that there is no other way which can help and defend human beings, except the only way which is the Islamic path.

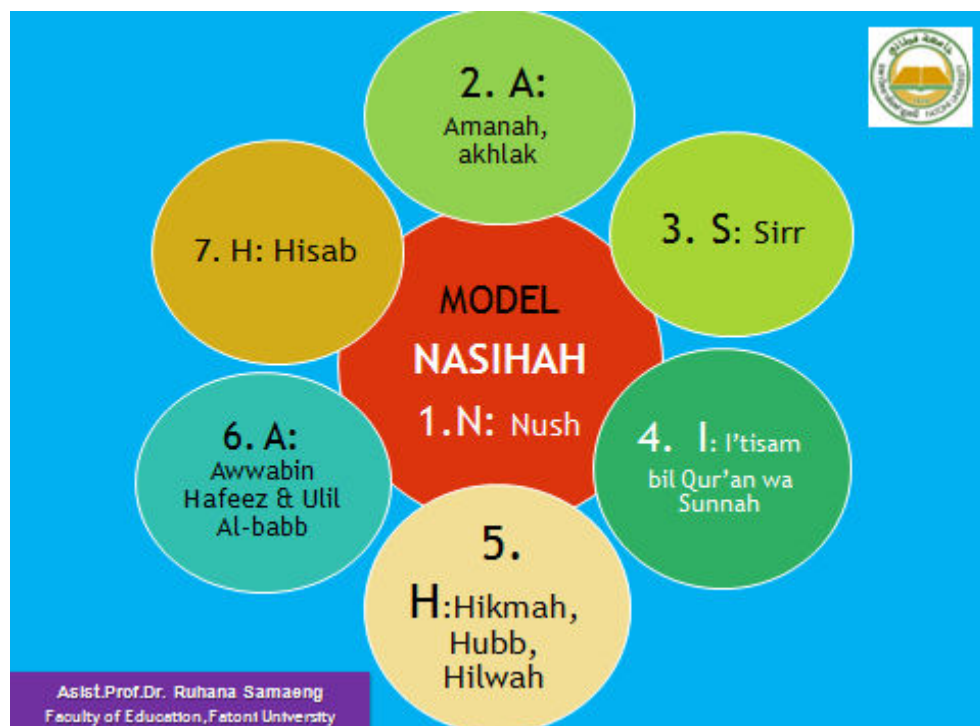


Figure 1. Al-Nasihah Model

4 Conclusion

Al-Nasihah is the psychology of Rasulullah in building the personality of an individual who is *awwabun hafeez* (Repentant), because the words of advice must be from a pure heart. Indeed, *Al-Nasihah* which is not sincere is a nonsense, curse, accusation, revenge and so on. *al-Din al-nasihah* [3]. It also does not make speeches as an act of worship. It is this insincerity, become the reason why *Al-Nasihah*, reprimands or views expressed do not get attention and do not work. , envy, jealousy, and anger. The whole of human life can not escape from advice. Indeed, *al-nasihah* (advise) can give birth and build excellent personality and morals *mahmudah* according to the requirements of Islam.

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