

THE CONTRIBUTION OF HABLUMMINANNAS ON THE DEVELOPMENT OF PSYCHOLOGICAL WELL-BEING

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ABSTRACT

Social interaction in Islam is also referred to as "hablumminannas". Social interaction is an integral part of fulfilling the commandments of Allah SWT. The interpersonal dimension plays a crucial role in this principle. This study aimed to explore the contribution of hablumminannas to psychological well-being by analyzing the recent literature. The research employed a literature review as the research method. The author found that the positive relationship aspect within hablumminannas has a significant impact on the development of individuals' psychological well-being. Hablumminannas contributes in a way that affects psychological well-being. By fostering good relationships with others, prioritizing concern for others, and practicing effective communication and conflict resolution, the practice of hablumminannas can have a positive impact on individual psychological well-being.

Keywords: Hablumminannas, Positive Relations, Interpersonal, Social Interaction, Psychological Well-Being

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INTRODUCTION

Hablumminallah (connection with Allah SWT) and *hablumminannas* (relationships with others) are two interrelated concepts that have an important role in fulfilling a person's human qualities. Humans are social creatures who must maintain a relationship with God (*hablumminallah*) and also maintain good relations with fellow humans (*hablumminannas*) (Wahyudin & Maryanti, 2021). Having a harmonious relationship with fellow humans creates a relationship with the Creator (*hablumminallah*), as well as a relationship with humans (*hablumminannas*). When these two concepts work, the embodiment of insan kamil, or the perfect human being is created (Purwanto, 2014).

The Qur'an states; "Worship Allah and do not associate anything with Him. Do good to your parents, close relatives, orphans, poor people, near and far neighbors, colleagues,

relatives, and servants that you have. Indeed, Allah does not like people who are arrogant or very proud of themselves" (QS An-Nisa: 36). This verse explains that Muslims are obliged to do good starting from the most minor structure in society, namely the family, then society, friends, strangers, and also slaves. In implementing *hablumminannas*, muslims apply it as worship related to the implementation of *hablumminallah*, such as friendship, zakat, sacrifice, etc. Human beings are required to carry out all the calls of Allah SWT and stay away from His prohibitions in order to be safe in this world and the hereafter. A happy individual is a human being who has good mental well-being (Rahman, 2015).

The interpersonal dimension plays an important role in realizing *hablumminannas* and establishing a spiritual relationship with God (Wardani et al., 2021). Muslims carry out *hablumminannas* as a form of birth practice which involves *muamalat* (world affairs),

munakahat (marriage), *tarbiyah* (education), and others. This makes the social interaction of *hablumminannas* involve understanding and applying religious principles and Islamic law in relationships between people (Artha & Nurjayanti 2023).

Through experience and daily practice of religious values, Islam provides protection against symptoms of mental illness and cures mental illness for people who feel anxious or restless (Yulianti, 2019). In Islam, people are commanded by Allah SWT to maintain *ukhuwah* (brotherhood), which includes fulfilling their needs and being sensible of the suffering and happiness of others. This is done with the aim of minimizing the emergence of mental disorders (Lubis, 2016). It is also important to interact well with humans and Allah SWT. One of the main teachings is *husnudzon*, namely good prejudice with the aim of building harmonious and peaceful relationships (Uyun & Siddik, 2018).

Individual Internal and external problems have a significant and positive relationship with negative aspects of psychological well-being such as feelings of loneliness and other negative feelings. There is also a negative relationship with positive aspects of psychological well-being such as belonging, support, life satisfaction, and self-efficacy (Arslan, 2023). In other words, the lower a person's level of psychological well-being, the more likely they are to experience mental health problems.

The prevalence of elderly people experiencing loneliness in Indonesia is very high (64%) compared to Western countries. Elderly people with poor health status and chronic illnesses experience loneliness more often. Elderly women experience loneliness more often because they have a longer life expectancy and this allows them to become widows and have to face a decline in the quality of their health and physical function (Susanty et al., 2022).

The objective condition of being alone (living alone, without friends, and without family members) and the subjective feeling of being alone (loneliness) are closely related to suicide-related outcomes. This means that both the factual situation of being alone and the personal feeling of being alone have a strong relationship with the risk and impact associated with suicidal behavior (Calati et al., 2019). Not only suicide, but the level of intensity of loneliness also varies according to the severity of psychopathological symptoms such as negative feelings, depressive symptoms, withdrawal, paranoid beliefs, and hallucinations (Reinhard et al., 2022).

Antisocial behavior is prohibited in Islamic teachings. Humans are instructed to build positive relationships through good communication skills and polite attitudes to create a harmonious, peaceful, and conducive society. (Putriana & Mz, 2021). As has been explained, humans' failure to carry out social relationships can cause various mental problems.

Mental well-being is often related to establishing healthy social relationships (Dewi, 2012). So, concepts such as psychological well-being are very important to understand as indicators of psychological well-being. Psychological well-being is a concept developed by Ryff (1989) which compiles several indicators of an individual's psychological well-being. This concept consists of 6 dimensions, namely self-acceptance, positive relations with others, autonomy, environmental mastery, purpose in life, and personal growth. Psychological well-being is considered an important determining factor in quality of life. The importance of well-being is related not only to medical factors but also to social and economic factors (Park et al., 2018).

Research conducted by Reinhard et al., (2022) found that the level of religiosity does not have a significant role in the level of

psychological well-being in women who are single parents. This finding is associated with the psychological well-being model developed by Ryff (1989) which found that factors such as social level (education, income, and employment) influence psychological well-being. Increasing the level of education is proportionally related to increasing psychological well-being. In this study, the majority of respondents had a high school education and worked as traders.

The research above revealed the need for a concept of social relations that is not focused on materialistic aspects such as level of education, employment, or income. *Hablumminannas* is a concept of positive relationships that is not influenced by education, employment, or income. Muslims carry out *hablumminannas* basically as a guideline for socializing to gain pleasure and mercy from Allah SWT.

This research aims to explore the influence of *hablumminannas* practices on psychological well-being through a literature review and provide a deeper understanding of the contribution of *hablumminannas* to psychological well-being.

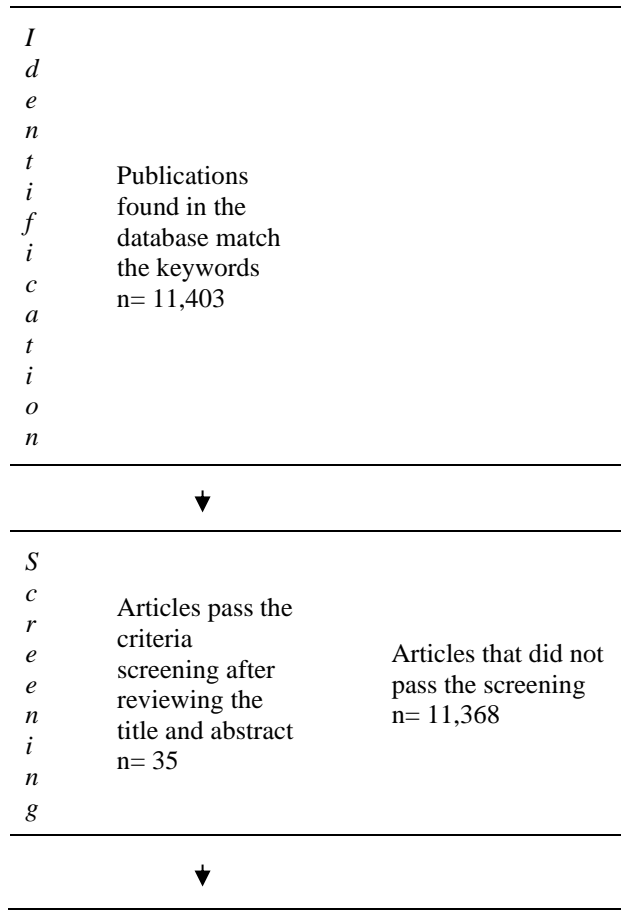
RESEARCH METHODS

This research used the Systematic Literature Review (SLR) method, which is a scientific review process method, and applies empirical research concepts to make the review process more transparent, and replicable, reduce the possibility of bias, and produce conclusions based on available evidence which exists in the literature and previous research (Lame, 2019).

The literature review analysis technique carried out in this research used the PRISMA (Preferred Reporting Items for Systematic Reviews and Meta-Analyses) review guide, which is a guide for conducting systematic reviews that reflects the development of methods in identifying,

selecting, assessing, and synthesizing studies (Page et al., 2021). PRISMA was chosen as the analysis technique in this research because PRISMA emphasizes the need to clearly define inclusion and exclusion criteria for the literature review. The use of PRISMA analysis technique can support the objectives of this research which require deeper explanation and review of various literature that discuss *hablumminannas* or relevant topics.

Literature references were selected based on relevant and intersect keywords that are relevant and intersect such as *hablumminannas*, positive relationships, social interaction, interpersonal, and psychological well-being. Reference search sources included Google Scholar, Scopus, and DOAJ, from 2015-2023.



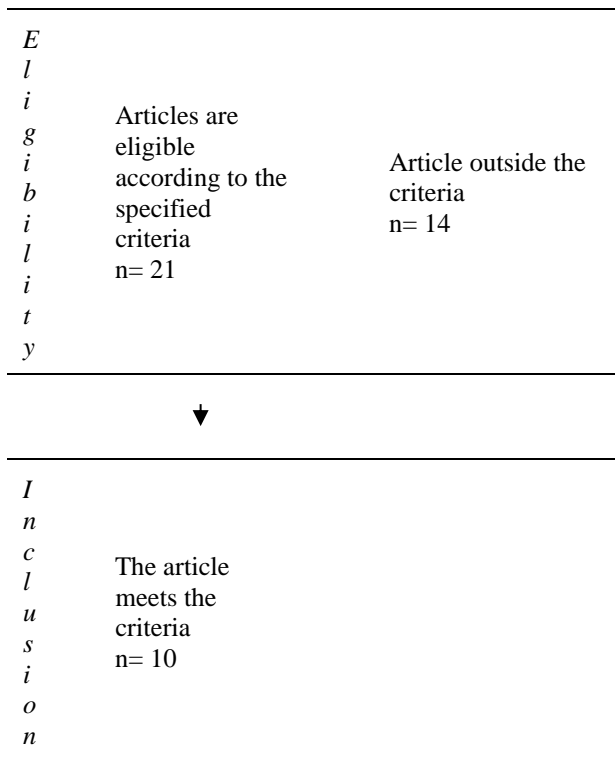


Figure 1. Literature Search Flow

Based on reference searches through database sources, 11,403 publications contained the phrase in the title, abstract, and content. The publications came from various scientific disciplines and various types of publications such as articles, books, reports, and other types of publications.

In this research, there are two criteria used to select articles as the main reference. Inclusion criteria are as follows: articles published between 2015 and 2023, in Indonesian or English, and containing original research with full text that aims to investigate the relationship between *hablumminannas*, positive relationships, interpersonal and social interactions and psychological well-being. Exclusion criteria are the articles that did not have relevant keywords with *hablumminannas*, positive relationships, interpersonal, social interaction, and psychological well-being.

The author made a selection based on the title and abstract to meet the assessment criteria. The results of this selection were then used in narrative synthesis analysis (Popay et

al, 2006) to combine the concluded findings in the form of systematic research results.

RESULTS AND DISCUSSION

After reviewing the literature, a categorization of screening results was formulated. A systematic review of the literature focused on the results and discussion of this screening stage. The results of the literature screening can be seen in Table 1 below.

Table 1.
Literature Search Results

| Researcher | Variable | Participants | Results |
|--|--|---|---|
| Wicaksono, MLH, & Susilawati, LKPA (2016). | Gratitude, Prosocial Behavior, Psychological Well-Being | 60 Islamic Medical activist teenage subjects. | The variables of gratitude and prosocial behavior can significantly predict psychological well-being. |
| Kurniawan, R. (2015). | <i>Psychological Well-Being</i> | 193 Islamic Psychology students with an average age of 19 years. | The majority of Islamic Psychology students are able to deal with situations involving the six dimensions of psychological well-being easily. |
| Mardhika, MK, & Hidayati, BMR (2019). | <i>Psychological Well-Being, Ngrowot</i> | Islamic boarding school students. | The students at PPHY have good psychological well-being and even though they are sometimes isolated from their social environment, they still prioritize the principles of positive relationships. |
| Mujahid, A. (2020). | <i>Psychological Well-Being, Visual Impairment Disabilities.</i> | 2 individuals aged 22-25 years who are gradually attending school and have a visual impairment. | The two subjects have a good friendly relationship. The psychological well-being aspect is not fully fulfilled due to the lack of non-physical accessibility and platforms to express interests and talents to stimulate future life goals. |
| Al Isra, AB (2017). | <i>Hablumminan nas, Islamic Values, Social Interaction</i> | 17 members of the Makassar Pena Circle Forum with various genders. | There are differences in the application of the hablumminannas concept, but FLP Makassar prioritizes unity and harmony among its members. |
| Aulia. (2022) | Love, Hablumminan nas | - | Hadith narrated by Bukhari No. 6828 concerning compassion, is considered a Hadith Hasan Li Ghairihi and can be used as a reference in implementing hablumminannas. |

| | | | |
|--|---|---|---|
| Xiao, Y., Becerik- Gerber, B., Lucas, G., & Roll, S. C. (2021). | <i>Work From Home (WFH), Mental well-being, Physical well-being</i> | 998 respondents who have switched to working from home (WFH) during the pandemic. | Respondents reported an increase in physical and mental health problems during the pandemic. |
| Von Mohr, M., Kirsch, L. P., & Fotopoulou, A. (2021) | <i>Psychological well-being, craving for interpersonal touch</i> | 1490 respondents (949 women and 539 men) | A lack of intimate touch during COVID-19 is linked to poorer psychological well-being, namely feelings of loneliness and anxiety. |
| Supriatna, E., Septian, MR, & Alawiyah, T. (2021) | <i>Psychological Well-being, Islamic Psychology</i> | 576 Muslim students in the cities of Bandung and Cimahi | Factors such as building positive relationships with other people, having a purpose in life, and self-acceptance have the greatest influence on psychological well-being. |
| 0 Urzúa, A., Leiva, J., & Caqueo-Urizar, A. (2020). | <i>Social Interaction, Psychological Well-being</i> | 684 Colombians and Peruvians, over 18 years old, live in Chile. | A strong and positive relationship is seen between positive social interactions and all aspects of psychological well-being, except for autonomy. |

A total of 10 articles were selected based on the assessment requirements. In the first literature by Wicaksono & Susilawati (2016), this research was conducted at the Faculty of Medicine (FK) Udayana University. In this research, the variables of gratitude and prosocial behavior have the ability to predict psychological well-being. Researchers concluded that gratitude and prosocial behavior have an important relationship to the psychological well-being of research respondents.

The results of this study supported the hypothesis that gratitude and prosocial behavior have a positive relationship with psychological well-being. Participants in this study showed high levels of prosocial behavior, especially in the female group. This illustrates how important prosocial behavior is in building positive and harmonious relationships.

The second research is quantitative research conducted by Kurniawan (2015). The participants were 193 students majoring in Islamic Psychology. The findings in this study were that participants found it easy to tell their friends, but found it difficult to believe their friends. This needs to be researched further on how Islamic Psychology students build relationships with their friends or *hablumminannas*. Researchers concluded that some students have the ability to deal with the six dimensions of psychological well-being.

The third research is qualitative research using an interview conducted by Mardhika & Hidayati (2019) at the Haji Ya'qub Lirboyo Kediri Islamic Boarding School (PPHY). Participants were PPHY students who practice *ngrowot*, the practice of abandoning something they like and accepting themselves as they are.

This research found that there is a social structure that causes *Santri* (Islamic Boarding School Student) to become the minority and experience stigma from the

majority. The research results showed rejection of the notion that social stigma has a significant influence on their psychological well-being. This is due to the demand for *ngrowot* students to have positive relationships in a heterogeneous environment.

Further research was conducted by Mujahid (2020). This study used descriptive qualitative research methods where data collection was carried out by conducting interviews and observations and was supported by literature studies. Participants in this research were 2 students aged 22-25 years who had visual disabilities. These two participants ultimately had a good friendship so the motivation tend to be stable and higher. The positive relationships with other people became the factor that influenced lack of psychological well-being. This included lack of non-physical accessibility and a place to express their talent and interest to achieve their future goals.

Next is research conducted by Al Isra (2017). This research presents different background of participants. Each group of participant had different understanding about the application of Islamic values regarding human relation, especially the interaction between men (*ikhwan*) and women (*akhwat*). The Lingkar Pena Forum, as one group of participants, prioritized solidarity and harmony among its group members. This group had a good understanding of *hablumminannas* and had carried out good positive relationships by being able to interpret conflict as a tool to strengthen relationships between each other.

The next research was conducted by Aulia (2022) using descriptive analytical research methods. This research found that compassion is a form of implementing *hablumminannas*. Hadith from Bukhari No. 6828 is an authentic hadith that calls on Muslims to love fellow human beings, which calls on human beings to be able to cherish and

love each other among living creatures as one of the implementations of *hablumminannas*.

Next is research conducted by Supriatna et al., (2021). This research concluded that there are several factors that have a significant impact on psychological well-being. Crucial factors for increasing psychological well-being are having positive relationships with other people, having a purpose in life, and accepting yourself. During pandemic, positive relationships with other people are a very important factor for students in dealing with academic stress. This includes their ability to build and maintain social relationships and obtain social support. This research also showed that social relationships had a significant predictive role in psychological well-being. This happens because humans have a psychological need to interact socially and feel connected to other people, so they have a deep need to feel safe and connected in relationships.

The next research was conducted by Urzúa et al., (2020). This research found that positive social interactions had a significant and positive relationship with the psychological well-being of immigrants. This research involved immigrant participants from Colombia and Peru living in Chile. The results showed that positive social interaction have a positive and significant relationship with all dimensions of psychological well-being, except autonomy. This shows that social support and positive interactions with the surrounding environment can have a positive impact on the psychological well-being of individuals who are adapting to a new country.

Then, research was conducted by Xiao et al., (2021) and Von Mohr et al., (2021) during COVID-19 pandemic. It was the time when people experienced social distancing and isolation which reduce the level of socialization and changes the way people socialize. People not only experienced pressure about their physical health due to the

COVID-19 virus, they also experienced mass psychological problems which resulted in various declines of their psychological well-being.

The increase in physical and mental health problems during the pandemic is related to factors such as lack of physical activity, poor diet, caring for toddlers at home, distracting work from home, social isolation with colleagues, high workload, increased working hours, and schedule adjustments work (Xiao et al., 2021). In fact, lack of communication with co-workers due to the implementation of Work from Home during the pandemic has been one of the factors causing the low psychological well-being of workers. This reveals that during the Pandemic, positive communication relationships are very necessary in order to build psychological well-being.

A lack of intimate touch during the COVID-19 pandemic has also been linked to poorer psychological well-being, such as feelings of loneliness and anxiety. Restrictions on physical contact and social isolation can lead to a lack of intimate relationships and interpersonal interactions which can have a negative impact on an individual's mental well-being (Von Mohr et al., 2021). Physical contact such as a hug or other physical contact has the power to soothe, improve mood, and increase feelings of connection with others. However, with the restrictions implemented during the pandemic, losing access to intimate touch has resulted in negative consequences on mental well-being.

Based on the results of the review above, the next discussion presents three relevant subchapters to explain important aspects of psychological well-being. The first subchapter explores positive relationships as a dominant factor in influencing a person's psychological well-being. The second subtopic discusses failure factors that can hinder the process of forming good psychological well-being. Then the final sub-topic reveals the

relationship between *hablumminannas*, religiosity, and psychological well-being, as well as how these practices can make a positive contribution to achieving good psychological well-being. By dividing the discussion into three subchapters, the author can systematically explore information and have a deeper understanding of the various aspects that play a role in psychological well-being.

Positive Relationships as a Dominant Aspect

Based on research findings, the author found that positive relationships have a positive impact on the psychological well-being of research respondents (Mardhika & Hidayati, 2019; Mujahid, 2020; Al Isra, 2017; Supriatna et al., 2021; Urzúa et al., 2020). Positive social relationships are a dominant aspect of good psychological well-being because through positive social relationships, individuals can feel emotional support, connectedness and satisfaction in interactions with other people. Factors such as social support, feeling accepted and appreciated, effective communication, and mutual support in social relationships, contribute to psychological well-being. All aspects of psychological well-being are influenced by social interaction, except autonomy. This shows that social interactions can largely influence psychological well-being.

Positive social relationships can give individuals the feeling that they are not alone and are supported by others. The emotional support provided by positive social relationships can help individuals overcome stress, anxiety, and depression. In addition, the importance of positive interactions with other people is not only limited to increasing a sense of connectedness and a sense of belonging but also has a significant impact on a person's life satisfaction and happiness. When we have good and supportive relationships with the people around us, individuals will feel more connected to the world and feel that we have a place in it. This makes it possible to feel

emotional satisfaction, feel accepted, and get social support. Therefore, it is important to value and maintain positive relationships with others to increase life satisfaction and achieve greater happiness.

Failure Factors in Psychological Well-Being

The author found that there is a factor of individual failure in building good psychological well-being. It was found that lack of communication and lack of physical contact can reduce the quality of psychological well-being (Xiao et al., 2021; Von Mohr et al., 2021). Lack of communication can lead to social isolation, lack of social support, and feelings of loneliness, while lack of physical contact can lead to deficiencies in touch, emotional connection, and physical support. Internal and external influences are factors that trigger a lack of communication and lack of physical contact. An individual's internal influences can include a lack of motivation, confidence, or desire to interact, while external influences can take the form of disasters that force individuals into social isolation.

Based on these findings, it is important to build balanced social relationships, maintain good communication, and maintain adequate physical contact with other people. By understanding and dealing with these failure factors, individuals can improve psychological well-being through healthy relationships. Continuous efforts to build positive relationships can create a supportive social environment and improve the quality of life.

The Relationship of *Habluminannas*, *Psychological Well-Being* and Other Psychological Variables

From the various studies that have been discussed, it can be seen that factors such as gratitude, prosocial behavior, positive relationships with other people, life goals, self-acceptance, religiosity, and physical contact have a positive contribution to an individual's psychological well-being. Several interaction factors such as prosocial, positive relationships, and physical contact are behaviors from the practice of

hablumminannas. Individuals who understand and carry out *hablumminannas* have good psychological well-being. Research conducted by Wicaksono & Susilawati (2016); Kurniawan (2015); Mardhika, & Hidayati (2019); Mujahid (2020); Al Isra (2017); and Supriatna et al., (2021) showed that the level of psychological well-being is better than that found in the research of Xiao et al., (2021) and Von Mohr et al., (2021) which did not implement the values contained in *hablumminannas*.

The majority of respondents in the research discussed are Muslim or are in Islamic-based institutions. These respondents practice *hablumminannas* in the form of friendship. *Silaturahmi* is a concept that emphasizes the formation of family and brotherly relationships. It is also a worship activity that is highly valued, both in this world and in the afterlife. This concept has a very important meaning in individual life and in the life of Muslims as a whole. Building and maintaining good relationships is important to obtain convenience and prosperity (Istianah, 2018). The gathering is not just a form of worship carried out to visit or give certain gifts at certain moments, but rather a relationship punctuated by attitudes of affection, attention, and good behavior towards fellow human beings (Marwiyanti, 2023). Gathering is one form of implementation of *hablumminannas* which must be carried out by all Muslims.

In addition, individuals who have a high level of religiosity tend to implement *hablumminannas* principles in their social interactions. Applying the principles of *hablumminannas* can be a manifestation of the religious values held by individuals, for example, individuals who value the values of compassion, justice, and caring in their religion tend to establish positive social relationships with fellow humans. This is confirmed by research by Fitriani (2016) and Azalia et al., (2018), researchers found that

there is a significant and strong correlation between a person's level of religiosity and positive psychological well-being.

These findings indicated that high levels of religiosity are positively related to the quality of social relationships and psychological well-being. This suggests that strong religious beliefs and practices tend to contribute positively to emotional satisfaction, social support, and deep meaning in life. This has a positive impact on their overall psychological well-being, the relationship between religiosity, *hablumminannas*, and psychological well-being are interrelated and have a positive impact on each other.

CONCLUSION

It was concluded that *hablumminannas* had an impact on psychological well-being. By establishing good relationships with fellow humans, prioritizing concern for others, and practicing effective communication and good conflict resolution, the practice of *hablumminannas* is able to have a positive influence on an individual's psychological well-being. Thus, the role of *hablumminannas* in improving psychological well-being cannot be ignored and is recognized as an important element in promoting psychological well-being. Religiosity is linked between *hablumminannas* and psychological well-being because individuals who have a level of religiosity tend to implement the principles of *hablumminannas* which are the values of their religion.

To achieve psychological well-being, it is recommended for readers to apply *hablumminannas* which involves building healthy social relationships, caring for others, reducing social conflict, and building strong social networks. Institutions such as the Ministry of Religion and universities, especially those based on the Islamic religion, are advised to have programs that focus on implementing *hablumminannas* which aims to

improve the psychological well-being of the community and students. Further research needs to be carried out to deepen understanding of the influence of *hablumminannas* on psychological well-being in various variables and other research focuses, both through field research and developing psychological interventions based on the *hablumminannas* concept to develop the potential of individuals and society.

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