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THE CONCEPT OF MURU'AH ACCORDING TO IBN QAYYIM AL-JAUZIYAH TO INCREASE SELF ESTEEM

¹Hasbi Arijal

Universitas Darussalam Gontor
hasbiarijal@unida.gontor.ac.id

²Muhammad Raafi Zazuli Muflihu

Universitas Darussalam Gontor
mraafijazulimuflihu@mhs.unida.gontor.ac.id

Abstrak

According to modern Western psychological scientists, self-esteem can be egocentric, i.e., meaning it is unaware that others have feelings and thoughts that are different from its own. There is also an egocentric aspect, namely the imaginary audience which believe that others have a very large concern for them, as much as their do. This study is qualitative research, using a Sufism approach. The method used is deductive analysis method. The conclusions that the researcher makes start from general knowledge about the character's thinking and provide an evaluation on one particular thought. that Muru'ah can be damaged in a person due to the impaired intellect, lack of religion and shame. A good muru'ah reflects noble qualities such as chivalry, steadfastness, courage and self-honor. Then the influence of practicing muru'ah is that it allows us to have self-esteem that is well regarded by others, develop into a respected person, have good social relationships, obey religious teachings, and obtain great social and spiritual benefits.

Kata kunci

Muru'ah, Self-Esteem, Ibn Qayyim Al-Jauziyah

Pendahuluan

The culture of Muslims has been considered outdated and they are ashamed when they appear with the pride of a Muslim who upholds noble morals.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.¹

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 be stopped. But unfortunately, this progress is not balanced with the divine aspect so that their achievements override ethics and morals.²

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.³ 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.⁴

¹ M. Lutfi Khakim, 'Menjaga Kehormatan Sebagai Perlindungan Nasab Perspektif Maqashid Syari'ah', Jurnal NIZHAM, Vol. 8, No (2020), p.33

² M. Imam Pamungkas, 'Akhlak Muslim: Membangun Karakter Generasi Muda', Jurnal Pendidikan Universitas Garut, Vol. 08, N (2014), 39. p. 39

³ Hamid Fahmy Zarkasyi, *Misykat Relaksi on Westernization, Liberalization and Islam*, (Jakarta: INSISTS, MIUMI, 2018). p. 4

⁴ Jarman Arroisi & Syamsul Badi', "Konsep Harga Diri : Komparasi Perspektif Psikologi Modern dan Islam", Jurnal Psikologika, Vol. 27, No. 1 (2022) p .93

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*.⁵

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 egocentric aspect, namely *the imaginary audience* who thinks that others have a very large concern for them, as much as their own.⁶

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).

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 of Satan in order to maintain honor (*izzah*), self-esteem (*murū'ah*) and self-restraint (*iffah*).⁷

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.⁸

Ibn Qayyim Al-Jauziyyah said that *murū'ah* means human soul processes 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

⁵ 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

⁶ Desmita, *Psikologi Perkembangan Peserta Didik, Panduan Bagi Orang Tua Dan Guru Dalam Memahami Psikologi Anak Usia SD, SMP, Dan SMA*p.181

⁷ Dadan Nurulhaq, Miftahul Fikri, 'Urgensi Iffah Bagi Masyarakat Sekolah', *Jurnal Atthulab: Islamic Religion Teaching & Learning Journal*, Vol. 6, No (2021), p, 55.

⁸ Jarman Arroisi, 'Konsep Harga Diri: Studi Komparasi Perspektif Psikologi Modern Dan Islam', p.97

pride, hasad, or envy.⁹ The second is attracts him to be moral with animal nature. And the third is attracts him to have morals with angelic qualities, in the form of virtue, advice, obedience and good deeds.¹⁰

This research aims to find out the concept of murū'ah in the view of Ibn Qayyim Al-Jauziyyah and how it plays a role in increasing self-esteem.. He was also a great scholar who produced famous scholars such as Al Dzahaby (d. 748), Ibn Kathir (d. 774), Ibn Rajab (d. 795).¹¹ Ibn Qayyim Al-Jauziyyah also mastered various disciplines, as known to the wider community through his writings.

Method

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.¹² 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 Jauziyyah in the book *Madarijus Salikin*. And the secondary reference is the writings of scholars in the form of books or articles related to this discussion. 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

⁹ Ibn Qayyim Al-Jawziyyah, *Madarij Al-Salikin Fi Manazil Al-Sairin*, Jil. 3 (Beirut: Dār 'Atho'at Al-'Ilm, 2019). p. 104

¹⁰ 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 ilnashr Wa Al-Tawzi', 2006). p. 543

¹¹ Sudarto, 'Konsep Pendidikan Jiva Menurut Ibnu Al Qayyim Al Jauziyyah', *Jurnal Al-Lubab: Jurnal Penelitian Pendidikan Dan Keagamaan Islam*, Vol. 7, No (2021), p. 71

¹² Kaelan M.S, *Metode Penelitian Kualitatif Bidang Filsafat* (Yogyakarta: Penerbit Paradigma, 2005) p. 5

research.¹³ The first thing is to reduce data, then classify data, display data and the last is to interpret and draw conclusions.¹⁴

Discussion

Biography Of Ibn Qayyim Al-Jauziyah

Ibn Qayyim Al-Jauziyah full name is Muhammad bin Abi Bakr bin Ayyub bin Sa'ad bin hariz bin Makki, Zainuddin Az-Zur'i Ad -Dismaqi Al-Hambali. And his nickname is Abu Abdillah, or is Syamsuddin.¹⁵

He is famous by the name Ibn Qayyim Al-Jauziyah because his father, Shaykh Abu Bakr bin Ayyub Az-Zar'i, was a guard (*qayyim*) of a madrasa called Al-Jauziyah in Damascus. Al-Jauzi is a nisbat based on the name of a place in Basrah. And some say that this name is attributed to cocoons (tenacious silk) and its sales.

According to Bakr Abu Zaid, "The books of *Tarajum* (biography) agree to say that the birth of Ibn Qayyim was in the year 691 Hijri. His student As-Shafadi said that his birth was exactly on the 7th of the month of Shafar in the year 691 Hijriyah.¹⁶ The scholars in mentioning the biography of Ibn al-Qayyim and his father is that they were both Az-Zar'i nationals and later moved to Damascus.

Ibn Rajab Al-Hambali saw him as a clever man in matters of madhhab, a brilliant man, often giving fatwas, always accompanying Shaykh Taqiuddin bin Taymiyah, good at Islamic science, proficient in unparalleled interpretation, good at Ushuluddin, hadith, meaning and fiqh as well as the secrets of law-making.¹⁷

Ibn Qayyim was also proficient in the science of jurisprudence and his Ushul, good at Arabic, kalam, nahwu. He was also good at biographies, good at understanding the

¹³ Wan Mohd Wan Daud, *Filsafat Dan Praktik Pendidikan Islam Syed Naquib Al-Attas* (Bandung: Mizan, 2003), p.183

¹⁴ Kaelan M.S, *Metode Penelitian Kualitatif Bidang Filsafat*,... p. 70

¹⁵ Syaikh Ahmad Farid, *60 Biografi Ulama Salaf*, cet. 1 (Jakarta: Pustaka Al-kautsar, 2006). p. 822

¹⁶ Ibid. . . . p. 823

¹⁷ Sudarto, "Konsep Pendidikan Jiwa Menurut Ibn. Al-Qayyim Al-Jauziyyah," Al-Lubab : Jurnal Pendidikan Dan Keagamaan Islam (2021). p. 77

words of Sufi scholars, their gestures and secrets. All of these fields of knowledge, he masters them very well.

Ibn Katsir said, "He studied hadith, was interested in learning and was good at various fields of science, especially in the fields of tafsir, hadith and Ushul. And, when Shaykh Islam Ibn Taymiyah returned from Egypt at 712 Hijri, he was the one who always accompanied him until Shaykh died. From Ibn Taymiyah, Ibn Qayyim Al-Jauziyah absorbed knowledge, replaced the teacher so that he received an extraordinary amount of additional knowledge, so that more and more of his students came in and out of his house day and night.

Adz-Dzahabi argues that Ibn Qayyim was a man who was proficient in the field of hadith, matan and *rijal*, a man who was busy deepening the knowledge of fiqh and who studied it very intensely. He was a good man in the field of Nahwu and Ushul.

Ibn al-Qayyim died on the night of Thursday 13th Rajab when the call to prayer was pronounced in 751 Hijri. He died at the age of 60. His body was prayed the next day after the Dzuhur prayer at the Al-Umawi Mosque, then prayed at the Jarah Mosque and many worshippers accompanied his funeral.¹⁹ He was buried in Damascus at the Al-Bab Ash-Shaghbir cemetery next to the graves of his parents.

Definition of Murū'ah

In an effort to make it easier to understand the meaning of the word murū'ah (self-esteem), the researcher will convey the meaning of murū'ah from various perspectives. Murū'ah is taken from the word (المرأ) which means human, person. Which in the Al Ma'ani dictionary means self-respect, nobility, generosity, honor, chirarianship, authority. In the Indonesian Language dictionary, the word self-esteem can be interpreted as an awareness of how much value is given to oneself.

In the book *Taisiirun Al Kholaq fi Ilmi Al Akhlaq* by Shaykh Hafiz Hasan Al Mas'udi said:

¹⁸ Syaikh Ahmad Farid, *60 Biografi Ulama Salaf*. .p. 823

¹⁹ Sudarto, "Konsep Pendidikan Jawa Menurut Ibn. Al-Qayyim Al-Jauziyyah," .p. 78



"Murū'ah is a trait that encourages us to always adhere to good morals. The reasons for the reasons include high ideals and self-glory. So actually whoever has high ideals and has self-glory, at the end of his life he will get something that can maintain his nobility and find some virtues in himself and build a paradigm in society to become a noble person then always be generous and prevent the dangers that surround him."²⁰

Ibn Qayyim Al-Jauziyyah said that murū'ah means the human qualities that a person's soul possesses, with which he is different from cursed animals and demons.²¹ In the human soul there are three factors that attract each other, the first is the factor that attracts the invitation of Satan such as pride, hasad, or envy. The second factor attracts him to be moral with animal nature. And the third factor attracts him to have morals with angelic qualities, in the form of virtue, advice, obedience and good deeds.²²

The essence of *murū'ah* is that it does not find the first two factors, namely following the invitation of syetan.

While the loss of *murū'ah* or the small amount of *murū'ah* of a person when following the first two factors and only following his lust.²³

Some salaf said, "Allah created angels who have reason and do not have orgasm, created animals that have orgasm and have no reason, created humans who have reason and orgasm. And whoever can overcome his orgasm is included in the group of angels, and whoever is overcome by his orgasm is included in the group of animals."²⁴ Therefore, it is said within the limits of murū'ah, "Indeed, it is the victory of reason over orgasm.

And the jurists also said about their limitations, "*murū'ah* is to wear anything that makes it good, to beautify and beautify oneself and to abandon anything that makes oneself worse. There are also those who say that murū'ah is to apply every good moral and always

²⁰ Syaikh Hāfiẓ Hasan Al-Mas'ūd, *Taysir Al-Khalāq Fi 'Ilm Al-Akhlāq Fi Al-Ma'ābid Al-Dīniyah Al-'Ilmiyah Al-Islāmiyah*, 1991. p. 29

²¹ Ibn Qayyim Al-Jawziyyah, *Madārij Al-Salīkīn Fi Manāzil Al-Sairīn*, Jil. 3, p. 104

²² 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*, p. 543

²³ Ibid... p. 543

²⁴ Ibn Qayyim Al-Jawziyyah, *Madārij Al-Salīkīn Fi Manāzil Al-Sairīn*, Jil. 3, p. 105

stay away from every bad moral.²⁵ And the essence of murū'ah is "Abstaining from lowly and despicable things in words, morals and deeds.

Murū'ah in oral speech is good, sweet, gentle words so that it is easy to get the result of their words. Murū'ah in morality is his spaciousness and spaciousness to face those he loves or hates. Muuru'ah in wealth is to use it well in places that are commendable in terms of reason, customs, and sharia.²⁶

Muuru'ah in position is to use it for the needs and interests of those who need it. Not for his own benefit and to rule his people arbitrarily. Meanwhile, murū'ah for ordinary people can not always beg the ruler to maintain their pride.

Murū'ah in virtue is to simplify, to speed up, when giving something, not to see when it is done, and to forget it afterwards. This is what murū'ah looks like in giving.

As for murū'ah in renunciation, that is, to abandon disputes or hostilities, to avoid reproaches, arguments, to turn a blind eye to the disgrace of those who take the rights of others, not to pursue them with demands, to pretend that you do not know about the mistakes of others, to make others as if you do not know the faults of any of them, to respect the elderly, to maintain the honor of those of their peers, and to pay attention to the manners of the lesser ones.²⁷

Murū'ah Levels (*Marātibul Murū'ah*)

According to Ibn Qayyim Al-Jauziyah, murū'ah has 3 levels, which are as follows;

The first level : Murū'ah of a person to himself, that is, by forcing him to be with things that beautify him, not to do dirty things and defile him, so that those good qualities become a habit for him in real life.

The second level: The nobility of virtue towards creatures, namely by using the conditions of good manners, shame, and morals towards them. Don't do things that they

²⁵ Ibn Qayyim Al-Jawziyyah, *Madārīj Al-Salīkīn Fi Manāzil Al-Sairīn*, Jil. 3... p. 105

²⁶ 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*, p. 543

²⁷ 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*, p. 544

don't like when others see you doing it to them. He should make others a mirror to himself. Everything that he does not like from words, deeds, or morals, he should stay away from it. And whatever he likes of all ifu he should do it.²⁸

Third level : Murū'ah to Allah SWT. with a feeling of shame because He sees you. He knows whatever you do at every moment and every breath, to make amends for your shortcomings.²⁹ You must also try to improve your disgrace. Indeed, Allah has bought your soul from you, and you are trying to give up what you have bought and accept the price.

That way, these three levels can also be called orientation in doing. If our actions are divinely oriented, then the first and second levels will be easy to pass. Ibn Qayyim explained that self-esteem can be traced well to be improved.³⁰

Pillars of Murū'ah

Generally, there are various views on this *issue of murū'ah*. Scholars who are experts in hadith, fiqh, language, and literature have their own descriptions according to their respective points of view. However, they generally agree that the essence of *murū'ah* is noble morals. So, because of the breadth of the scope of this noble character, the scholars researched which pillars were the pillars of this murū'ah. Imam Nawawi wrote in his book *Al-Majmu' Syarah Al-Muhadzab* that Imam Shafi'I said "Murū'ah has four pillars: good morals, generosity, tawadhu' and worship.³¹

First, good morals according to Ibn Qayyim are based on four foundations, namely: first, *al-sbabru* (patience), namely self-control, restraint of anger, not disturbing others, gentle and not rash, and not in a hurry. Second, *Al-iffah* (self-honor) who can stay away from despicable and bad things, both in the form of words and deeds, has shame, prevents from feeling abominations, bakhil, lies, *ghibah*, and pitting sheep. Third, *al-syaja'ah* (courage) which is able to encourage the spaciousness of the soul, noble qualities,

²⁸ 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*, p. 545

²⁹ 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*, p. 546

³⁰ Jarman Arroisi, 'Konsep Harga Diri: Studi Komparasi Perspektif Psikologi Modern Dan Islam', p. 99

³¹ Imam Nawawi, *Al-Majmu' Syarah Al-Muhadzab* (Jakarta: Pustaka Azzam, 2009), p.46

willingness to sacrifice and give something loved. Fourth, *al-'adl* (fair) who is able to push people on the middle way, namely not underestimating and not exaggerating. These four joints are at once the main source of good morals.³²

Second, that is, generosity, which is actually a reflection of *itsar* (putting others first), *futuwwah* (generosity), not loving the world, helping each other in virtue and piety, bringing joy to others, etc. According to the Qur'an, people actually tend to be reluctant to give up their rights to others, stingy, and are more happy to be given. God said, "And man is by nature miserly." (QS. An-Nisa': 128).

Ibn Qayyim explained that *Itsar* is one of the places of rest of *iyaka na'budu wa iyyaka nasta'in*.³³ God spoke of this.

وَيُؤْتِرُونَ عَلَى أَنْفُسِهِمْ وَلَوْ كَانَ بِهِمْ خَصَاصَةٌ وَمَنْ يُوقِ شَحْ نَفْسِهِ فَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ

"And they put (the Muhajirin people) first, above themselves. Even if they need (what they give). And those who are kept from their miserliness, they are the fortunate." (QS. Al-Hasyr: 9)

And *Itsar* is the opposite of miserliness. Indeed, the person who puts others ahead of himself has abandoned what he also needs. Meanwhile, a miserly person will persistently seek what he does not have, and if he gets something in his hands, he will be miserly and stingy to get it out.³⁴ A stingy attitude is the fruit of miserliness, and it encourages stinginess. As the Prophet said,


إِيَّاكُمْ وَالشَّحَّ فَإِنَّ الشَّحَّ أَهْلَكَ مَنْ كَانَ قَبْلَكُمْ أَمَرَهُمْ بِالْبُخْلِ فَبَخِلُوا وَأَمَرَهُمْ بِالْفَطِيْعَةِ فَقَطَعُوا. (رواه أحمد وأبو

داود)

³² Makmudi Makmudi and others, 'Urgensi Pendidikan Akhlak Dalam Pandangan Imam Ibnu Qayyim Al-Jauziyyah', Ta'dibuna: Jurnal Pendidikan Islam, 8.1 (2019), p. 21 <https://doi.org/10.32832/tadibuna.v8i1.1349>.

³³ Ibn Qayyim Al-Jawziyyah, *Madarij al-Salikin Fi Manazil Al-Sairin*, Jil. 3, p. 3

³⁴ Manshur bin Muhammad Al Muqrin, *Al-Majmu' Al-Qayyim Min Kalam Ibn Al-Qayyim Fi Al-Da'wah Wa Al-Tarbiyyah Wa A'mal Al-Qulub*, p. 525

 *"Beware of you from miserliness, indeed it has destroyed those who came before you, he ordered them to be miserly and they were miserly, he also ordered them to break off the relationship and they cut it off."*

This Itsar can be done in three ways:

- a) Honoring rights. Whoever sees the magnitude of the right that must be fulfilled, of course he will carry it out, pay attention to the right and will not waste it. He will also know that if he does not fulfill that right as he should, it means that he has not reached the degree *of itsar*.
- b) Hate miserliness. Because if he hates miserliness, he can certainly prioritize the benefit of others.
- c) Loving noble morals. To the extent that he loves noble morals, then to that extent he prioritizes the benefit of others.

That is, it is Allah who makes you able to prioritize the pleasure of Allah. So, it is as if you have left this matter to Him. If it is someone other than you who you give priority, it means that he is the one who has more rights, and not you. If a servant claims to be able to give priority to others, it means that he claims to have power. In fact, the real power belongs to Allah and Allah is the ruler over everything. If a servant comes out of this confession, it means that he is right in his itsar.³⁵

Third, tawadhu (humility), the author of Manazilus-Sa'irin, the teacher Ibn Qayyim Al-Jauziyah said, "What tawadhu means is if the servant submits to the power of Allah." In other words, accepting God's power with full submission and obedience and entering into servitude to Him, makes God its ruler, like a king's position of power over his slaves. In this way, a servant can have the morals of tawadhu'. Therefore, the Prophet (peace and blessings of Allah be upon him) interpreted takabur as the opposite of tawadhu', saying, "Takabur is a rejection of the truth and an insult to man". According to him, tawadhu' has three degrees, namely:

³⁵ Endrika Widdia Putri, *Konsep Itsar: Telaah Atas Pemikiran Ibnu Qayyim Al-Jauziyah*.....p. 41

- 1) 'Tawadhu' to religion, that is, not to oppose it with thoughts and quotations, not to accuse religious postulates and not to think of denial.

'Tawadhu' to religion means to submit to what the Messenger of Allah (peace and blessings of Allah be upon him) brought and surrender to him. This can be done by:

- (a) Do not accuse any of the postulates of religion, by considering them as inappropriate, irrelevant, lacking or limited. If a person thinks this way, then he should doubt his own understanding.³⁶ And indeed this is what often happens, that one does not accuse a postulate but that the understanding is incorrect. If you see a postulate that is complicated to understand, then it shows its greatness and underneath it lies a storehouse of knowledge, the key of which may not be in you.
- (b) Not thinking to deny nash, either in his mind, either with his words or deeds.³⁷ If he feels that he wants to deny nash, then he should put himself like a person who denies adultery, stealing, drinking, and so on. This denial is a very big problem in the sight of Allah and can lead to hypocrisy.

No one can save from this except knowing that salvation exists only in bashirah and istiqamah, after there is a conviction, that the information about the truth is behind the argument.

- 2) Treating a Muslim as a fellow servant as Allah is pleased for him, does not reject the truth even if it comes from the enemy and accepts forgiveness from the one who apologizes. If Allah has pleased your fellow Muslims as a servant, then do you not please himself as your brother? If you do not approve of him as your brother, even though he has been approved by your Master as a servant like you, then it is takabur. Then what kind of takabur is worse than the takabur of a servant against a servant like himself, who does not want to be a brother or sister. Even though the master is already pleased with his existence as a servant?

The degree of tawadhu' is also not considered valid so that a servant is willing to accept the truth from the person he likes or from the person he hates. In fact, he had to be

³⁶ Ibn Qayyim Al-Jawziyyah, *Madarij al-Salikin Fi Manazil Al-Sairin*, Jil. 3..p. 79

³⁷ Ibid.....p. 79

willing to accept it from the enemy as he received it from his protector.³⁸ Then if someone does evil to you, who comes to you to apologize, then tawadhu' requires you to accept his forgiveness, regardless of whether his apology really comes from his heart or is just a pretense.

As for what is kept in his heart, it must be handed over to Allah, as the Messenger of Allah (peace and blessings of Allah be upon him) did to the hypocrites who fled the battlefield. When they met him again, they apologized. So they accepted the apology, while what was stored in their hearts was handed over to Allah.

- 3) Submit to Allah, renounce your opinions and habits in devotion, do not see your rights in mu'amalah.³⁹

The so-called tawadhu' is your devotion to Allah, to worship Him as He commands you and not according to your own opinion. What awakens you to worship is also not your habit, just like the habit that awakens a person who does not have bashirah. If the one who gets used to it is the opposite, of course that will be his habit.

- (a) Nor should a servant think that he has a right to Allah because of his deeds. What he had to do was worship, need Him and submit to Him. While he considers himself to have the right to Allah, his mu'amalah becomes corrupt and defective, which is feared to bring His wrath.⁴⁰ But this does not mean that it denies Allah's right to give rewards and rewards to those who worship Him. It is only Allah's right to glorify and do good to servants, not the right of servants who can be asked of Allah, and then they can make provisions against Allah because of their deeds. So you have to be able to discern this matter carefully. In this case, humans can be divided into three groups:
- (b) The group that says that the servant is too weak to have the right to Allah, so Allah has no obligation at all to fulfill the right of the servant and do good to him.

³⁸ Ibn Qayyim Al-Jawziyyah, *Madarij al-Salikin Fi Manazil Al-Sairin*, Jil. 3..p. 81

³⁹ Ibn Qayyim Al-Jawziyyah, *Madarij al-Salikin Fi Manazil Al-Sairin*, Jil. 3. p. 81

⁴⁰ Ibid... p. 82

(c) Those who see that Allah has obligations that he must fulfill towards the servant, so they think that the servant can determine the obligation to Allah with his amnal. These two groups are both deviant.

(d) The righteous one, who says that by his deeds and efforts the servant is not entitled to salvation and good fortune from Allah, his deeds do not guarantee that he will be able to enter Heaven and save him from hell, unless he has His bounty and mercy. However, Allah also strengthens His mercy and mercy given to servants with the bond of promise, and the promise of Allah means obligatory, even if it uses the word "Agar, hopefully, hopefully".⁴¹

The last pillar of Murū'ah is diligent worship. This passage implies two things at once. First, there is no intrinsic righteousness that is not accompanied by closeness to Allah, let alone one without faith. Even if a person has perfected the other 3 pillars of Murū'ah, if he is lazy to worship, then his virtues are prone to be polluted by wrong motives, so they are in vain. By worshipping, one's heart will be more awakened.⁴²

Ibn Qayyim Al Jauziyah has a view of worship that is the most important, the most beneficial, the most prioritized and specialized.⁴³ In this case they are four groups:

The first group: According to them, the most useful and most important worship is the most difficult and difficult for the soul. They say, "Because it is the furthest from lust, and that is the essence of worship."

These are people who worship but are arbitrary towards themselves. They said, "The straightness of the soul because of it, because the character is lazy and despicable, and comfortable with the earth. So he will not be straight except by bearing burdens and carrying difficulties."⁴⁴

⁴¹ Ibn Qayyim Al-Jawziyyah, *Madarij al-Salikin Fi Manazil Al-Sairin*, Jil. 3... p. 83

⁴² Alimin Mukhtar, "Muruah Dan Meneguhkan 4 Pilarnya," Hidayatullah. Com, 2023, <https://hidayatullah.or.id/muruah-dan-meneguhkan-4-pilarnya/>

⁴³ Manshur bin Muhammad Al Muqrin, *Al-Majmu' Al-Qayyim Min Kalam Ibn Al-Qayyim Fi Al-Da'wah Wa Al-Tarbiyyah Wa A'mal Al-Qulub*, p. 609

⁴⁴ Manshur bin Muhammad Al Muqrin, *Al-Majmu' Al-Qayyim Min Kalam Ibn Al-Qayyim Fi Al-Da'wah Wa Al-Tarbiyyah Wa A'mal Al-Qulub*, p. 610

The second group: People who consider the most important worship to be zuhud in the world, minimize their contribution to the world and do not care about the life of the world.⁴⁵

Third group: People who consider worship to be the most important are those whose benefits pervade widely. According to them, supporting the poor, meeting the needs of the crowd, helping them with energy and wealth are the most important forms of worship. They reasoned that the deeds of a worshipper are only for themselves, while the deeds of a person who can benefit others can be felt by the many, because the advantage of a knowledgeable person over a worshipper is like the excess of the moon over all the stars. They also argue with the hadiths about the reward given to the good deeds and he also gets the reward of those who follow the good deeds he does.⁴⁶

Fourth group: People who consider the most important worship to be deeds done to obtain the pleasure of Allah, according to their timing and the duties that must be performed. The most important worship during jihad is jihad, even if he has to abandon the night prayer and fasting, even if he has to abandon the obligatory prayer due to the conditions of war. The most important worship when there are guests who come is to fulfill the rights of the guests. The most important worship at suhoor is to pray, read the Qur'an, pray and dhikr. Likewise, every worship that is adjusted to the situation and conditions, then that is the most important worship.

This fourth group is a worshipper who knows no boundaries, while the other three groups are limited worshippers. If one of these three groups is out of the type of worship that is his mainstay, then he considers that there is something lacking in his worship or he has abandoned his worship altogether, because he worships Allah in one pattern. Meanwhile, people whose worship knows no boundaries, do not attach importance to one

⁴⁵ Ibn Qayyim Al-Jawziyyah, *Madarij Al-Salikin Fi Manazil Al-Sairin*, Jil. 1 (Beirut: Dār 'Atho'at al-'ILM, 2019), p. 132

⁴⁶ Ibn Qayyim Al-Jawziyyah, *Madarij Al-Salikin Fi Manazil Al-Sairin*, Jil. 1.p. 132

worship over another. The goal he achieves is the pleasure of Allah, wherever and whenever he is.

The Destruction of Murū'ah

A broken murū'ah can cause a person to lower his own self-esteem. By humbling himself in the presence of man or in the presence of his god, it is certain that he will not be appreciated by others.⁴⁸ So that he will feel cornered by others or his god even though he himself has not respected himself.

Murū'ah can be damaged in a person due to the breakdown of the intellect, lack of religion and shame.⁴⁹ Intellect is a privilege given to human beings whose essence is to think in distinguishing between right and wrong, good and bad, perfect human beings are those who are right in their way of thinking and acting.⁵⁰

The corruption of reason will only give rise to ignorance that manifests goodness in the form of evil, manifests evil in the form of good, manifests flaws in the form of perfection and manifests perfection in the form of flaws.⁵¹

Then, if you rely too much on reason, it will be easy to be incited by Satan to remove humans from science and religion. Satan will incite the opinion that the words of Allah and the words of the Messenger of Allah are only verbal texts that do not contain certainty. Furthermore, the satan whispered that the result of certain thinking and convincing postulates are only found in the method of philosophy and kalam experts.⁵²

Notice how subtle the deception and treason of Satan are, which then takes them out of the faith, just as a man pulls out a hair from the dough of wheat.

⁴⁷ Ibid....p. 133

⁴⁸ Rusydi Hamka, *Pribadi Dan Martabat Buya Prof.Dr.Hamka'* (Jakarta: NOURA, 1982),p. 115

⁴⁹ Abu Bakar, "Menjaga Muri'ah," *Media Dakwah Ma'bad Al-Furqon Al Islami*, accessed February 24, 2024, <https://artikel.alfurqongresik.com/menjaga-muruah/>.

⁵⁰ Muhamad Akip and Ahmad Taufik, 'Konsep Pendidikan Akhlak Perspektif Ibnu Qoyyim Al Jawziyyah Dan Bisri Mustofa', *El-Ghiroh*, 19.1 (2021), p. 30 <<https://doi.org/10.37092/el-ghiroh.v19i1.278>>.

⁵¹ Ibn Qayyim Al-Jawziyyah, *Madarij al-Salikin Fi Manazil Al-Sairin*, Jil. 1, p. 32

⁵² Ibnul Qayyim Al-Jauziyah, *Manajemen Qalbu Melumpuhkan Senjata Syetan*, Cet. VI (Jakarta: Darul Falah, 2006). p. 162

Then, the destruction of religion and shame is caused by low morals because all religious content is moral. Low morals come from four things, namely:

- 1) Ignorance, which manifests goodness in the form of evil, manifests evil in the form of goodness, manifests flaw in the form of perfection and manifests perfection in the appearance of flaw.
- 2) Orgasm, who encourages him to want something, miserly, unruly, greedy, despicable and not maintaining honor such as adultery. Among the impacts caused by adultery are that it can bring poverty, shorten life and make the perpetrator's face gloomy and cause hatred.⁵⁴
- 3) Righteousness, which makes him put something out of place, scolds things that should be pleased, disobeys things that should be scolded, and so on from disproportionate actions.
- 4) Anger, which drives him to be arrogant, envious and envious, to envy and to envy and to hold enmity and to think others are stupid.

From this set of things, reprehensible morals are composed. Meanwhile, the source of these four things is of two kinds, namely: First, the soul that is excessive when weak, which gives birth to ignorance, humiliation, dishonesty, miserliness, reproach, greed and dwarfism. Second, the soul that is excessive when strong gives birth to tyranny, anger, violence, abomination and arbitrariness.⁵⁵

All of the above things bring a person to an ugly murū'ah, keep him away from the side of Allah SWT, not be ashamed to commit disobedience that makes the heart damaged, making him a despicable person who has no morals. So that there is nothing more that can be used as his pride, because what is the use of self-esteem if we are seen as inferior by others and Allah because of our reprehensible morals.

⁵³ Ibn Qayyim Al-Jawziyyah, *Madarij al-Salikin Fi Manazil Al-Sairin*, Jil. 1, p. 30

⁵⁴ Ibn Qayyim Al-Jawziyyah, *Dar 'Ulul Al-Fawa' Id Walā Taqrabun al-Zina* (Riyadh: Dār al-Qāsim, 1999), p. 35

⁵⁵ Ibn Qayyim Al-Jawziyyah, *Madarij al-Salikin Fi Manazil Al-Sairin*, Jil. 1, p. 33

Efforts to Increase Self-Esteem with Murū'ah



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The term self-esteem itself is indeed popularized by Western psychologists, if you look at the definition that has been explained earlier by Western scientists, it can be concluded that self-esteem is the result of an individual's assessment of oneself which is manifested in positive and negative attitudes.⁵⁶

Self-esteem is considered a need that requires fulfillment and satisfaction to continue to a higher level of need. Maslow divides two types of needs in *self-esteem*, Self-assessment and appreciation from others.⁵⁷ The way to increase self-esteem itself by assessing oneself as an individual who has high self-esteem will create self-confidence, confidence in one's abilities.

But this assessment is too subjective because the judge is himself, it is possible that when he is in the process of fulfilling the need for self-esteem he does it in the wrong way but he considers it wrong, such as when he wants to be seen as a powerful person he uses his power arbitrarily, if he wants to be seen as a rich person he shows off his wealth by splurging. This is obviously not to be judged both by God and his creatures but only for his own satisfaction.

A true Muslim should apply the nature of murū'ah in their hearts, so that by applying it it is impossible to show behavior that can result in defects in themselves. This attitude makes them more careful when they want to do something so as to avoid taboo things that make them feel embarrassed.

A good murū'ah reflects noble qualities such as chivalry, steadfastness, courage and self-honor. Which if the morality has been embedded in his soul then it will be very beneficial for him and can deliver it to his destination immediately. With that morality, he will shape himself to be difficult to change, because the most difficult thing to change in human character is the morality that has shaped his soul.⁵⁸

⁵⁶ Yeni Triwahyuningsih, 'A Meta-Analysis Study of the Relationship Between Self Esteem and Psychological Well-being', *Psychological Bulletin*, 25.1 (2017), p. 27 <<https://doi.org/10.22146/buletinpsikologi.9382>>.

⁵⁷ Jarman Arroisi, 'Konsep Harga Diri: Studi Komparasi Perspektif Psikologi Modern Dan Islam', p. 94

⁵⁸ Ibn Qayyim Al-Jawziyyah, *Madarij al-Salikin Fi Manazil Al-Sairin*, Jil. 1, p. 31

Then how can a Muslim apply this murū'ah in increasing their self-esteem? This can be done by upholding what are the pillars of murū'ah, namely good morals, generosity, tawadhu' and diligent worship.⁵⁹

In Islam, maintaining honor (murū'ah) has several very important advantages in daily life, including:

- 1) Helps us cultivate strong and optimistic self-esteem. If we avoid bad behavior and maintain good morals, we will be more respected and appreciated by others.
- 2) It has a positive effect on our social relationships. We create a more harmonious and respectful environment by refraining from promiscuity and adultery.
- 3) Help us follow religious beliefs. Allah commands us to act good and avoid bad deeds in Islam. By maintaining honor, we demonstrate our devotion to His teachings.
- 4) Improves social relationships. We build better relationships in society by not abusing our position or wealth and helping those in need.
- 5) Brings spiritual benefits. To draw closer to Him, the shame of committing acts that violate religion encourages us to always obey His commands and abandon His prohibitions.

Therefore, maintaining honor (murū'ah) is the main principle of Islam that forms a noble character. In daily life, the perspective of murū'ah towards oneself, fellow humans, and Allah SWT. helps us behave well. Understanding this concept allows us to develop into respected people, have good social relationships, adhere to religious teachings, and gain great social and spiritual benefits.

⁵⁹ Nawawi, *Al-Majmu' Syarah Al-Muhadzab*.p. 46


Conclusion

Murū'ah refers to the noble human qualities distinct from the negative traits of animals and demons. It involves a balance between three influences on the soul: the temptations of Satan (like pride and envy), animalistic instincts, and angelic virtues (such as obedience and good deeds). True murū'ah is characterized by the rejection of the first two influences and a commitment to virtuous behavior. A decline in murū'ah can occur due to a weakened intellect, lack of religious commitment, and absence of shame.

A well-developed sense of murū'ah cultivates qualities like chivalry, courage, and self-honor. This moral foundation is difficult to alter and brings significant benefits, such as respect from others and adherence to religious values. Practicing murū'ah enhances one's dignity and social relationships, allowing for a respected status regardless of material wealth. It aligns individual behavior with Islamic principles, promoting a noble character and fostering good conduct towards oneself, others, and God.

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