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# PSYCHOLOGY ANALYSIS OF THE FRIENDSHIP “SHAHABA” IN THE QUR’AN

## THESIS

Submitted as a partial fulfillment of the requirements for getting the Bachelor of  
Religious (S.Ag) in Qur’an and Exegesis Sciences Department



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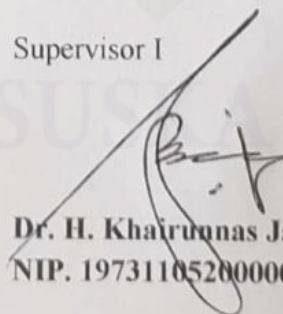
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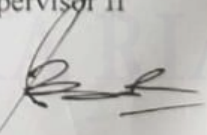
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**VALIDATION**

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**Day :** Wednesday  
**Tanggal :** 13 July 2022

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This thesis was written and intended to fulfill one of the requirements for getting an undergraduate degree (Bachelor) of Religious Studies at the Faculty of Ushuluddin, State Islamic University of Sultan Syarif Kasim Riau, majoring in Qur'an and Exegesis Sciences. Hopefully, this thesis can be understood and useful for readers. The writer realizes the success of writing this scientific research is achieved with the help of various parties; therefore, the writer would like to give thanks to:

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6. Drs. Saifullah, M.Us, As a Supervisor II, helped the writer complete this thesis.
7. Drs. H. Ali Akbar, MIS, had helped the writer complete this thesis as an Academic Advisor.

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Pekanbaru, July 7, 2022  
The writer,

Tina Lestari  
SIDN. 11830221128

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**BIBLIOGRAPHY**

**PERSONAL IDENTITY**

## A GUIDE TO ARABIC transliteration

The transliteration of Arabic-Indonesian letters in this text is based on the Joint Decree of the Minister of Religious Affairs and the Minister of Education and Culture of the Republic of Indonesia, dated January 22, 1988, No. 158/1987 and 0543.b/U/1987, as stated in the Arabic Transliteration Manual (A Guide to Arabic Literation), INIS Fellow 1992.

### A. Consonant

Consonant		
Arabic	=	Latin
ء	=	'
ب	=	B
ت	=	T
ث	=	Ts
ج	=	J
ح	=	h / h
خ	=	Kh
د	=	D
ذ	=	Dz
ر	=	R
ز	=	Z
س	=	S
ش	=	Sy
ص	=	s/s

Consonant		
Arabic	=	Latin
ض	=	d / d
ط	=	t / t
ظ	=	z / z
ع	=	'
غ	=	Gh
ف	=	F
ق	=	Q
ك	=	K
ل	=	L
م	=	M
ن	=	N
ه	=	H
و	=	W
ي	=	Y

<u>Vocal</u>
اَ = a <i>takātsur</i>
اِ = i
اُ = u <i>ta'lamūn</i>

<u>Long Vocal</u>
اَ = ā
اِ = ī
اُ = ū
اَو = aw
اَي = ay

<u>Eample</u>
تَكَاتُرْ =
يَهْيَجُ = <i>yahīj</i>
تَعْلَمُونَ =
سَوْفَ = <i>sawf</i>
عَيْنَ = 'ayn

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## B. Long Vocals and Diphthong

Each Arabic writing in the form of *fathah* vocal Latin writing is written with “a” *kasrah* with “I” *dlommah* with “u” while the long readings are each written in the following way:

Vocals (a) long =	Â	for example	قال	become qâla
Vocals (i) long =	î	for example	قيم	become qîla
Vocals (u) long =	Û	for example	دون	become dûna

Especially for the reading of *ya’ nisbat*, it should not be replaced with “i” but still written with “iy”: in order to describe *ya’ nisbat* at the end. Likewise, for the sound of the diphthong, *wawu*, and *ya’* after *fathah* is written with “aw” and “ay”.

Consider the following example:

Diphthong (aw) =	أَوْ	for example	قول	become qawlun
Diphthong (ay) =	أَيَّ	for example	خير	become khayru

## C. Ta’ marbûthah (ة)

*Ta’ marbûthah* is transliteration with "t" if it is in the middle of a sentence, and if *ta’ marbûthah* is at the end of the sentence, it is transliterated by using "h". Such as *الرسالة للمدرسة* to *al-risalat li al-mudarrisah*, or when in the middle of a sentence consisting of *mudlaf* and *mudlaf ilayh* arrangement, then transliterated by using t connected with the following sentence, for example, *في رحمة الله* become *fi rahmatillah*.

## D. Articles and Lafadh al-Jalâlah

The word “al” (ال) is written in lowercase unless it is located at the beginning of the sentence, while “al” in *Jalâlah* lafadz, which is in the middle of the sentence propped (*idlafah*) is then omitted. Consider the following examples:

- a. Al-Imâm al-Bukhâriy say...
- b. Al-Bukhâri, in the opening of the book, explained...


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## ABSTRAK

Skripsi ini berjudul “**Analisis Psikologi Pertemanan “Shahaba” dalam Al-Qur’an**”. Pertemanan merupakan salah satu lingkungan terpenting setelah lingkungan keluarga, salah satu karakteristik hubungan pertemanan adalah *intimacy*, dalam hubungan pertemanan seseorang mencari kedekatan psikologi, kepercayaan, dan rasa saling memahami satu sama lain. Pada zaman modern saat ini hubungan pertemanan berpengaruh besar bagi kehidupan, karena teman bisa membawa pengaruh negatif tanpa kita sadari, oleh sebab itu harus berhati-hati dalam memilih teman. Pertemanan dalam Al-Qur’an diungkapkan dengan berbagai lafaz seperti *shahaba*, *shadiqun*, *khullah*, *qarin*, *rafiqa*. Akan tetapi dalam penelitian ini penulis fokus meneliti pertemanan dengan lafaz *shahaba*. Penelitian ini mengkaji pertemanan sesama manusia di dalam Al-Qur’an, sehingga penelitian ini dikaitkan dengan psikologi. Adapun tujuan dari penulisan skripsi ini untuk mengetahui bagaimana relevansi ayat ayat pertemanan dalam Al-Qur’an dengan psikologi. Rumusan masalah yang di paparkan dalam skripsi ini adalah apa saja ayat-ayat Al-Qur’an yang berkaitan dengan pertemanan dan bagaimana relevansi ayat-ayat pertemanan dalam Al-Qur’an dengan psikologi. Penelitian ini menggunakan metode tematik konseptual dengan jenis penelitian berbentuk library research yaitu menganalisis data yang sudah ada baik data primer dan sekunder. Adapun hasil dari skripsi ini adalah *pertama* pertemanan memiliki peran penting dalam kehidupan, dan pengaruh yang dibawa teman sangat berdampak besar bagi jiwa, mental, dan kehidupan seseorang di masa depan. Menurut ulama tafsir pertemanan ialah hubungan yang didasari oleh kepercayaan, setia, tulus dan ikhlas yang memberikan pengaruh yang baik terhadap perilaku seseorang, dan makna pertemanan dalam Al-Qur’an merupakan definisi pertemanan dalam psikologi secara umum. *Kedua* terdapat empat konsep pertemanan yang dapat disimpulkan yaitu: *pertama* memilih dalam hubungan pertemanan, *kedua* saling peduli dan saling mengingatkan, *ketiga* pertemanan yang mengarah kepada hal-hal yang positif, *keempat* saling terbuka atau tidak ada rahasia.

**Keyword: Psikologi, Pertemanan, Shahaba..**

UIN SUSKA RIAU

## ABSTRACT

This thesis is entitled " **Psychology Analysis of The Friendship “Shahaba” in The Qur’an**". Friendship is one of the most important environments after the family environment, one of the characteristics of friendship relationships is intimacy, in friendship relationships one seeks psychological closeness, trust, and mutual understanding with each other. In modern times today friendship relationships have a big influence on life because friends can bring negative influences without us realizing it, therefore we must be careful in choosing friends. Friendship in the Qur’an is expressed in various lafaz such as *shahaba*, *shadiqun*, *hullah*, *qarin*, *rafiqa*. However, in this study the writer focuses researching friendship with lafaz *shahaba*. This study examines the friendship of fellow human beings in the Qur’an, so this research is associated with psychology. The purpose of writing this thesis is to find out how the relevance of the verses of friendship verses in the Qur’an to psychology. The formulation of the problem described in this thesis is what are the verses of the Qur’an related to friendship and how the relevance of the friendship verses in the Qur’an to psychology. This research uses a conceptual thematic method with a type of research in the form of library research, namely estimating existing data, both primary and secondary data. As for the result of this thesis, first, friendship has an important role in life, and the influence brought by friends has a great impact on the soul, mentality, and life of the same is possible in the future. According to scholars, the interpretation of friendship is a relationship based on trust, loyalty, sincerity, and sincerity that has a good influence on a person's behavior, and the meaning of friendship in the Qur’an is the definition of friendship in psychology in general. Secondly, the results that the writer got from the Psychology Analysis of Friendship there are four points that can be concluded, namely: firstly choosing in a friendly relationship, secondly caring for each other and reminding each other, thirdly friendships that lead to positive things, fourthly open to each other or there are no secrets.

**Keyword:** *Psychology, Friendship, Shahaba*

## الملخص

هذه الرسالة بعنوان " التحليل النفسي للصدقة " الصحب " في القرآن " . تعد الصداقة من أهم البيئات بعد البيئة الأسرية ، ومن سمات الصداقة العلاقة الحميمة ، ففي الصداقة يبحث الشخص عن التقارب النفسي والثقة والشعور بالفهم. في العصر الحديث ، الصداقة لها تأثير كبير على الحياة ، لأن الأصدقاء يمكن أن يكون لهم تأثير سلبى دون أن ندرك ذلك ، لذلك يجب أن نكون حذرين في اختيار الأصدقاء. تبحث هذه الدراسة في الصداقة بين البشر في القرآن ، لذا فإن هذا البحث مرتبط بعلم النفس. الغرض من كتابة هذه الأطروحة هو معرفة مدى صلة آيات الصداقة في القرآن بعلم النفس. إن صياغة المشكلة الموصوفة في هذه الأطروحة هي ما هي آيات القرآن المتعلقة بالصدقة وكيف ترتبط آيات الصداقة في القرآن بعلم النفس. تستخدم هذه الدراسة طريقة موضوعية مفاهيمية مع نوع البحث في شكل بحث مكتبة ، أي تحليل البيانات الموجودة ، سواء البيانات الأولية والثانوية. نتائج هذه الأطروحة هي أولاً ، أن للصدقة دور مهم في الحياة ، والتأثير الذي يجلبه الأصدقاء له تأثير كبير على روح وعقلية و حياة الشخص في المستقبل. ووفقاً لعلماء تفسير الصداقة ، فإن الصداقة هي علاقة تقوم على الثقة والولاء والإخلاص والإخلاص ، ولها تأثير جيد على سلوك الفرد ، ومعنى الصداقة في القرآن هو تعريف الصداقة في علم النفس. جنرال لواء. ثانياً ، هناك أربعة مفاهيم للصدقة يمكن استنتاجها ، وهي: الاختيار الأول في علاقة صداقة ، والثاني الاهتمام ببعضنا البعض وتذكيرهم ، والثالث الصداقة التي تؤدي إلى الأشياء الإيجابية ، والرابعة الانفتاح على بعضهم البعض أو عدم وجود أسرار.

الكلمة الرئيسية: علم النفس, الصداقة, الصحب

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## CHAPTER I INTRODUCTION

### A. Background of The Problem

As a universal and comprehensive system of life, Islam is present and trusted by its adherents as a teaching that regulates all forms of human activity.<sup>1</sup> Humans are social creatures who live in groups and need each other. As social beings and living in groups in daily life, of course, we cannot escape the name of interaction or communication. Communication is a process that takes place continuously in conveying and obtaining information and building social interactions.<sup>2</sup> Communication makes it easier for humans to interact so that the goals and objectives to be conveyed can be realized.<sup>3</sup> By interacting, humans begin to get to know other people starting from their personality, nature, to habits so that closer and a closer relationship occurs, namely friendship. Interaction is not only triggered by the encouragement of economic, biological, emotional, and so on that binds him, but also as nature in humans, the relationships that occur between humans and other humans, both individually and in groups.<sup>4</sup>

Friendship is one of the most important environments after the family environment. Peer groups are the first social environment where adolescents learn to live with other people who are not members of their families. Adolescent social relationships start from the formation of peer groups as a means of adjustment and moving to the surrounding social environment. Peer groups provide opportunities for adolescents to learn how to interact and

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<sup>1</sup>Ali Akbar, "Konsep Kepemilikan dalam Islam", *Jurnal Ushuluddin*, Vol. XVIII No. 2, 2012, p. 124.

<sup>2</sup>Bonaraja Purba, dkk. *Ilmu Komunikasi Sebuah Pengantar*, (Yayasan Kita Menulis, 2020), p. 2.

<sup>3</sup>Ety Nur Inah, "Peranan Komunikasi dalam Pendidikan (Dosen Jurusan Tarbiyah STAIN Sultan Qaimuddin Kendari)", *Jurnal Al-Ta'dib*, Vol. 06, No 01, 2013, p. 177.

<sup>4</sup>Asrul Muslim, "Interaksi Sosial daalm Masyarakat Multietnis", *Jurnal Diskursus Islam*, Vol. 01 No. 3, 2013, p. 484-485.

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adjust to their peers, control social behavior, and develop their skills and interests.<sup>5</sup>

Peers are one of the factors that influence a person's personality, it is in this peer relationship that a person begins to turn his attention to developing traits or behaviors that are suitable or admired by his friends, even though it may not be following the expectations of his parents. Through interpersonal relationships with peers, adolescents learn to value themselves and their position in the group. Children who lack love and religious or ethical guidance from their parents, cannot usually be selective in choosing friends and are easily influenced by the nature and behavior of the group. Based on observations in the field, it turns out that not a few children become heavy smokers, drink alcohol, or hang out freely, because of the influence of peer behavior.<sup>6</sup> Sullivan's research results show that friendship in adolescence has a higher impact on psychology and intimacy between close friends than in childhood.<sup>7</sup>

If we look at modern times, the circle of friends is one of the important environments among young people, because young people or teenagers have an important role to make changes for the better in the way of Allah SWT,<sup>8</sup> and it is appropriate to look for a friend who increases piety. to Allah SWT, as in the Word of Allah SWT QS. Al-Furqan (25) verses 27-28:

وَيَوْمَ يَعَضُ الظَّالِمُ عَلَى يَدَيْهِ يَقُولُ لِيَتَنبِي لِيَتَنبِي لَمْ أَتَّخِذْ فُلَانًا حَلِيلًا (28)

*And the day (when) the wrongdoer bite on his hands (in regret), he will say "Oh, I wish I had taken with the messenger a way" (27) Oh woe to me! I wish I had not taken that one as a friend (28)<sup>9</sup>*

<sup>5</sup>Putri Damayanti dan Haryanto, "Kecerdasan Emosional dan Kualitas Hubungan Persahabatan", *E-Jurnal Gama Jop*, Vol.3, No 2,2017, p. 87.

<sup>6</sup>Syamsu Yusuf, *Psikologi Perkembangan Anak & Remaja*, (Bandung: PT Remaja Rosdakarya, 2007), p. 129.

<sup>7</sup>Nessa. PD. Suyono Sumedi P Nugraha, "Perbedaan Kualitas Persahabatan Mahasiswa Ditinjau Dari Media Komunikasi", *Jurnal Fakultas Psjikologi dan Ilmu Sosial*, Vol.17, No.01, 2012, p.39

<sup>8</sup>*Ibid.*

<sup>9</sup> Saheeh International, *Translation of The Meaning of Qur'an*, (Jeddah: Al-Muntada Al-Islami, 2012), p.348.



This verse explains that the wrongdoers regret their actions in the world because when in the world they do not hold back their lusts and do not take the path with the apostle, but make so and so close friends. From this verse, it can be seen that one should choose a friend who is closer to Allah SWT.<sup>10</sup>

But not infrequently we see young people become perpetrators of crime, for various reasons, respectively, but not all friendships have a negative impact on a person. Young people are the next generation of the nation. The generation that is ready or not will take over the leadership responsibilities, from household leadership to the leadership of the nation and state.<sup>11</sup> Leadership is an important issue and needs to be understood by every Muslim, even though Indonesia is not an Islamic country.<sup>12</sup> Such a situation requires coaching efforts that are carried out continuously, programmed, and directed so that their potential can develop optimally into concrete strengths.<sup>13</sup>

Apart from the family environment, we can start the development efforts from the circle of friends, by paying attention to who he hangs out with because the influence of friendship on adolescence is a very important period in the development process. Friendship has to do with mutual understanding, sharing thoughts, feelings, and other secrets. Sharabany said that friendship is very important in life, especially friendship during adolescence because if teenagers do not have close friends, they will be more at risk of failing to adapt to the social environment and experiencing victimization. The importance of establishing friendships, especially among friends who have a positive impact, is that a person's character will be formed almost the same as his closest friends.<sup>14</sup>

<sup>10</sup> M. Quraish Shihab, *Tafsir al-Misbah; Pesan, Kesan dan Keserasian al-Qur'an*, Vol. 9, p.460.

<sup>11</sup> Muzakkir, "Generasi Muda dan Tantangan Abad Modern Serta Tanggung Jawab Pembinaannya", *Jurnal Al-Ta'dib*, Vol.06, No 01, 2013, p. 177.

<sup>12</sup> Khairunnas Jamal dan Kadarusman, "Terminologi Pemimpin Dalam Al-Qur'an (Studi Analisis Makna Ulil Amri dalam Kajian Tafsir Tematik)", *An-Nida Jurnal Pemikiran Islam*, Vol.39, No 1, 2014, p. 118.

<sup>13</sup> Muzakkir, "Generasi Muda dan Tantangan Abad Modern Serta Tanggung Jawab Pembinaannya", *Jurnal Al-Ta'dib*, Vol.06, No 01, 2013, p. 177

<sup>14</sup>Novia Riska, "Rasa Humor dan Kedekatan Pertemanan", *Jurnal Quantum*, Vol. XVI, No. 1, 2020, p. 30.

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In a friendship relationship, a problem will arise, such as the emergence of jealousy when someone who is considered a friend favors another person as a friend, when someone wants to make a decision but his friend does not support his decision, and there is also when the friendship group has been formed, bullying or there is pressure from one friend or several groups of friends. Not all friendships have a positive impact, but they can hurt someone.<sup>15</sup> As in the Word of Allah SWT QS.Al-Kahf (10) verse 34:

وَكَانَ لَهُ ثَمَرٌ فَقَالَ لِصَاحِبِهِ وَهُوَ يُحَاوِرُهُ أَنَا أَكْثَرُ مِنْكَ مَالًا وَأَعَزُّ نَفَرًا

*And he had fruit, so he said to his companion while he was conversing with him, "I am greater than you in wealth and mightier (numbers of) men".<sup>16</sup>*

One of the negative impacts that occur in friendship relationships is the emergence of anxiety because they have to adapt to the values and norms that exist in a new environment other than their families.<sup>17</sup> In the Diagnostic and Statistical Manual of Mental Disorders, 5th edition (DSM-5), there are various types of psychiatric disorders that are colored by nuances of anxiety (American Psychiatric Association, 2013). This shows that anxiety is one of the most common mental disorders. On the one hand, anxiety can keep a person away from potential dangers that may occur. However, on the other hand, anxiety can also be a mental disorder.<sup>18</sup> This case of panic or anxiety is found in social psychology, the object of social psychology is a person's thoughts, feelings, and social actions in a social context.<sup>19</sup>

During adolescence, peer relationships improve drastically. Whereas the family is one of the important social contexts for individual development. However, child development is also strongly influenced by what happens in

<sup>15</sup> Ibid.

<sup>16</sup> Saheeh International, *Translation of The Meaning of Qur'an*, p. 280.

<sup>17</sup> Putri Damayanti dan Haryanto, "Kecerdasan Emosional dan Kualitas Hubungan Persahabatan", p. 86.

<sup>18</sup> Tim Dosen Fakultas Psikologi Unika Atma Jaya Jakarta, "*Mempersiapkan Generasi Milenial Ala Psikologi: Kiat-Kiat Pendidikan Anak bagi Orang Tua dan Guru*", (Jakarta: PT Kompas Media Nusantara, 2018), p. 6-7.

<sup>19</sup> Suryanto, *Pengantar Psikologi Sosial*, (Surabaya: Pusat Penerbitan dan Percetakan Unair, 2012), p. 5.

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other social contexts such as peers. Related to this, it is true that Brendt and Perry's assumption as written by Veronica in a journal that one of the characteristics of adolescent friendship relationships is intimacy, adolescents seek psychological closeness, trust, and a sense of understanding other. The point is that intimacy and loyalty are the main things that individuals look for during adolescence.<sup>20</sup>

In the Qur'an friendship is often expressed with the lafaz *shahaba*. The word *sahaba* is mentioned in 11 forms of its derivation and are mentioned 26 times in the Qur'an, but related to friendship it is mentioned 3 times.<sup>21</sup> Furthermore, the Qur'an also reveals the meaning of friendship with lafaz *shadiqun*, *khullah*, *qarin*, *wali*, *bitahan*, *walijah*, *akhdanun*, *rafiqa*. *Sadiqun* is mentioned 1 time in the Qur'an, then *qarin* is mentioned in 13 forms of its derivation and is mentioned 56 times in the Qur'an, but relating to the meaning of friendship it is mentioned 4 times.<sup>22</sup> In this study, the writer focuses on the lafaz *shahaba* only.

In the Qur'an there are many types of friendship, there is a friendship between humans and jinn, a friendship between humans and animals, and a friendship between humans and humans, because this research uses a psychological approach, it takes verses of friendship between humans. Departing from the statements above that Islam has warned us not to be negligent of Allah's commands to follow the flow of friendship that blocks our way to get closer to Allah SWT. Therefore, the writer takes the title in this study is **“Psychology Analysis of The Friendship “Shahaba” in The Qur’an”**.

<sup>20</sup> Nurhikmah Itsnaini, “Pertemanan Perspektif Al-Qur’an”, *Tesis Magistir*, Makassar: UIN Alauddin Makassar, 2017, p. 6.

<sup>21</sup> Muhammad Fu’ad Abd al-Baqi, *Mu’jam al-mufahraz li al-fadz al-Qur’an*, (Kairo: Dar al-hadits, 2007), p. 401.

<sup>22</sup> *Ibid.*, p. 544.

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## B. Explanation of Terms

### 1. Psychology

Scientific study of mental processes and human behavior.<sup>23</sup>

Psychology does not study the soul or mental directly because it is abstract so it learns through the expression of the soul or mental in the form of behavior.<sup>24</sup>

### 2. Friendship

a form of a close relationship that involves enjoyment, trust, respect, mutual help, sharing of secrets, understanding, and spontaneity.<sup>25</sup>

### 3. *Shahaba*

The meaning of the lafaz *shahaba* is to accompany, the meaning of accompanying in this sentence is to give protection and attention.<sup>26</sup>

### 4. Al-Qur'an

Etymologically, the Qur'an is a mashdar form of the word qara'a which means what is read.<sup>27</sup> Terminologically, the Qur'an is the Word of Allah SWT which was revealed to the prophet Muhammad SAW which is read with mutawatir and has the value of worship in reading it.<sup>28</sup>

## C. Identification of The Problem

Based on the background above, the authors identify several problems that will be used as material for further research.

1. The influence of friendship on humans
2. Not infrequently we see from a group of friends to criminals

<sup>23</sup> Dwi Jatmoko, "Relevansi Kurikulum SMK Kompetensi Keahlian Teknik Kendaraan Ringan Terhadap Kebutuhan Dunia Industri Di Kabupaten Sleman", *Jurnal Pendidikan Vokasi*, Vol. 3, No. 1, 2013, p. 7.

<sup>24</sup> Nurussakinah Daulay, *Pengantar Psikologi dan Pandangan Al-Qur'an*, (Jakarta: Pranadamedia Group, 2014), p.10-11.

<sup>25</sup> Nailul Fauziah, "Empati, Persahabatan, dan Kecerdasan, Adversitas Pada Mahasiswa yang sedang Skripsi", *Jurnal Psikologi*, Vol. 13, No 1, April 2014, p. 84.

<sup>26</sup> Ar-Raghib Al-Ashfani, *Kamus Al-Qur'an* (Penjelasan Lengkap Makna Kosa Kata Asing (*Gharib*) dalam Al-Qur'an), (Jawa Barat: Pustaka Khazanah Fawa'id, 2017) p. 439

<sup>27</sup> Anhar Ansyori, *Pengantar Ulumul Qur'an*, (Yogyakarta: Lembaga Pengembangan Studi Islam Universitas Ahmad Dahlan Yogyakarta, 2012), p. 11.

<sup>28</sup> Yunahar Ilyas, *Kuliah Ulumul Qur'an*, (Yogyakarta: Itqan Publishing, 2014), p. 16

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3. There is a relationship between friendship and human psychology in this day and age.
4. One of the negative impacts that occur in friendship relationships is the emergence of anxiety that will affect a person's psyche.
5. Jealousy arises when someone is considered a friend who favors another person as his friend
6. How does the Quranic verse talk about friendship
7. The importance of choosing friends who can get closer to goodness
8. The emergence of anxiety that will affect a person's psyche

#### D. Limitation of The Problem

From the description of some of the problems above, the writer will focus and limit the discussion in this study so that it is more focused on the expected discussion. In the Qur'an there are many terms about friendship, the writer limits the verses that will be discussed, namely the verses of friendship between humans related to psychology, namely, QS At-Taubah (9): 40, QS Al-Kahf (10): 34, QS Al-Kahf (10): 37

The author also limits the reference books in this study, here the writer uses two classical exegesis; *Tafsir Ibnu Katsir* the work of Ibnu Katsir, *Tafsir Al-Maraghi* the work of Ahmad Musthafa al-Marghi, and two contemporary exegesis books; *Tafsir Al-Azhar* the work of Buya Hamka, *Tafsir Al-Misbah* the work of M. Quraish Shihab.

#### E. Formulation of The Problem

Based on the description described above, the problems to be discussed in this study can be formulated as follows:

1. How is the interpretation of verses related with friendship “*shahaba*” in the Qur'an?
2. How is the psychology analysis of friendship in the Qur'an?

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## **F. Objective and Significance of The Study**

### **1. Objective of The Study**

Based on the formulation of the problem above, the objectives to be achieved by the author are as follows:

- a. Explain how the interpretation of the verses related with friendship
- b. Explain how the psychology analysis of friendship in the Qur'an

### **2. Significance of The Study**

- a. Academically useful for learning and in the application of thematic study development, so that it can be used as a reference in the study of the Qur'an for academics
- b. Enriching the treasures of Islamic knowledge, especially regarding the nature of friendship and the impact of friendship in the Qur'an from the perspective of psychology
- c. To complete and fulfill the requirements in completing the Final Semester Examination in the Department of Al-Qur'an and Tafsir Science, Faculty of Ushuluddin, Sultan Syarif Kasim State Islamic University, Riau-Pekanbaru.

## **G. Systematics of Writing**

To get a comprehensive overview of the research, and to be able to obtain the relationship between one chapter and another, it is very necessary to explain it in systematic writing which is arranged as follows:

**CHAPTER I:** Introduction which includes the background of the research, explanation of terms, identification of problems, the scope of the problem, problem formulation, research objectives and benefits, and writing systematics.

**CHAPTER II:** Theoretical framework. Contains the theory of friendship which includes the characteristics of friendship, the factors of friendship, the function of friendship, and the risk of friendship. Then discusses an overview of

psychology which includes the theoretical framework, as well as a literature review (relevant research).

**CHAPTER III:** methodological research. Using the type of research library research, with the maudhu'i method research method, data sources, data collection techniques, and data analysis.

**CHAPTER IV:** Research Results. Describes verses related to friendship, describes the interpretation of verses about friendship by referring to four books of interpretation, namely the book of Tafsir Ibn Katsir, Tafsir Al-Maraghi, Tafsir Al-Azhar, Tafsir Al-Misbah. Then describes the author's analysis of the relevance of friendship in the Qur'an with Psychology.

**CHAPTER V:** Closing. Contains conclusions about this research, and ends with suggestions.

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## CHAPTER II

### THEORETICAL FRAMEWORK

#### A. Theoretical Basis

##### 1. Friendship

###### a. Definition of Friendship

Friends are defined as people who spend time together, participate in social activities and exhibit higher levels of cooperation.<sup>29</sup> According to DeVito friendship or best friend is an interpersonal relationship between two individuals who are productive and positive. Relationship that exist in friendship must build each other in a positive direction.<sup>30</sup>

According to Brendt and Perry, one of the characteristics of adolescent friendships is intimacy, adolescents seek psychological closeness, trust, and a sense of mutual understanding. The point is that intimacy and loyalty are the main things that individuals look for during adolescence.<sup>31</sup>

According to Widiyanto, friendship is an emotional relationship that is owned by two or more people, it can be the same or not. Such relationships are based on mutual understanding, mutual respect, and mutual trust between one another.<sup>32</sup> A friend is someone happy and comfortable doing an activity together, someone, who can complement each other, give each other support, and be open to each other about daily life, problems, worries, plans, and exchange ideas.<sup>33</sup>

<sup>29</sup> Caroline Theresia Sandjojo , “Hubungan Antara Kualitas Persahabatan dengan Kebahagiaan Pada Remaja Urban”, *Jurnal Ilmiah Mahasiswa Universitas Surabaya*, Vol.6, No 02,2017, p. 4.

<sup>30</sup> *Ibid.*

<sup>31</sup> Nurhikmah Itsnaini, “Pertemanan Perspektif Al-Qur’an”, *Tesis Magistir*, Makassar: UIN Alauddin Makassar, 2017, p. 6.

<sup>32</sup> *Ibid*

<sup>33</sup> Austen R. Anderson dan Blaine J.Fowers, “An Exploratory Study Of Friendship Characteristics and Their Relations With Hedonic and Eudaimonic Well-being ”, *Journal Of Social and Personal Relationships*, Vol.37, No.1, 2020, p. 264.



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According to Mussen, friendship is a personal relationship that involves the whole person based on deep trust by sharing something, receiving something, and an opportunity to expand oneself, the picture of friendship as defined above can be found in the relationship of the Prophet Muhammad with his companions, such as Abu Bakr ash-Siddiq, Umar bin Khattab, Uthman bin Affan, Ali bin Abi Talib, and so on.<sup>34</sup> Therefore Friends are one of the factors that determine a person's behavior.<sup>35</sup> Rasulullah on various occasions reminded that.

The Prophet also said through Abu Sa'id al-Khudri, as narrated by the two hadith experts above that

حَدَّثَنَا مُحَمَّدُ بْنُ الْعَلَاءِ حَدَّثَنَا أَبُو أُسَامَةَ عَنْ بُرَيْدٍ عَنْ أَبِي بُرْدَةَ عَنْ أَبِي مُوسَى رَضِيَ اللَّهُ عَنْهُ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَثَلُ الْجَلِيسِ الصَّالِحِ وَالسَّوِّءِ كَحَامِلِ الْمِسْكِ وَنَافِخِ الْكَبِيرِ فَحَامِلُ الْمِسْكِ إِمَّا أَنْ يُحْدِثَكَ وَإِمَّا أَنْ تَبْتَاعَ مِنْهُ وَإِمَّا أَنْ تَجِدَ مِنْهُ رِيحًا طَيِّبَةً وَنَافِخُ الْكَبِيرِ إِمَّا أَنْ يُحْرِقَ ثِيَابَكَ وَإِمَّا أَنْ تَجِدَ رِيحًا خَبِيثَةً

*The example of a good friend and a bad friend is like a perfume seller and a blacksmith. The perfume seller may give you perfume or you can buy perfume from him, and even if you don't you still get a good smell from him. As for the blacksmith, it could be (sparks) on your clothes and even if you don't, you still get the unpleasant smell of smoke. (HR. Bukhari dan Muslim through Abu Musa al-Asy'ari).<sup>36</sup>*

Friendship, according to Hafidl Hasan al-Mas'udi a historian, said that friendship is a bond experienced between two people based on affection, both of them help each other in the form of property and soul, understand each other's shortcomings, sincerely forgive each other, loyal and mutual. In friendship there is also an attitude that

<sup>34</sup> Fuad Nashori, *Psikologi Sosial Islami*, (Bandung: PT Refika Aditama, 2008), p. 62.

<sup>35</sup> M. Quraish Shihab, *Tafsir al-Misbah; Pesan, Kesan dan Keserasian al-Qur'an*, Vol. 9, p.462.

<sup>36</sup> Muslim Ibn Hajjaj Abu al-Hasan al-Qusyairi al-Naisaburi, al-Jami al-Shohi Muslim, juz 8, (Beirut: dar al-jil, tth), p. 37.

removes each other's burdens, says words that are blessed by religion, invites each other to goodness, and prevents evil things.<sup>37</sup>

According to Clark and Graham friendship is a form of relationship that cannot be separated from human life. Individuals who have few friends tend to have low levels of psychological well-being, psychological disorders, and a high risk of death rates which affect the level of academic achievement stated by Aiken. This indicates that friendly relationships provide emotional and material support, entertainment, and information, which can increase life satisfaction and affect a person's level of well-being.<sup>38</sup>

According to Cavanaugh and Blachard-fields, friendships that are formed by women are more characterized by discussing personal problems sharing feelings, and giving and receiving emotional support and advice from friends. The existence of these bonds of friendship will help women in dealing with problems such as loneliness, isolation, and emotional stress. Meanwhile, boys tend to prefer talking about solutions to problems they face and things related to the activities they do.<sup>39</sup>

Friendship relationships are also based on the similarities between individuals, affirming that friends who have similarities tend to feel higher enjoyment and appreciation. The similarities have to play a role in strengthening friendships and preventing relationships from long-term conflicts. Friendship function is difficult to achieve if more dissimilarities are found in the relationship.<sup>40</sup>

In friendship, an individual must not do things that can destroy himself or his friends. Trust is a very important element in

<sup>37</sup>Jaudatul Firdausiyah, “Kajian Tematik tentang Hadis-Hadis Pertemanan Perspektif Psikologi”, *Skripsi*, Surabaya: UIN Sunan Ampel, 2021, hlm. 37.

<sup>38</sup>Ditta Febrietta, “Relasi Persahabatan”, *Jurnal Kajian Ilmiah UBJ*, Vol.16, No 02, 2016, p. 151.

<sup>39</sup>*Ibid*, p. 152.

<sup>40</sup>Egi Prawita, Arka Nareswari, Asti Wulandari, Nurdiyanto, “Kenal Saja Tidak Cukup: Eksplorasi Motif dan Bentuk Pertemanan Urban”, *Jurnal Sains Psikologi*, Vol. 9, No. 2, November 2020, p. 82.

maintaining friendships. Forming trust takes a long time, but trust can make individuals feel comfortable in living friendships.<sup>41</sup>

#### b. Characteristics of Friendship

There are some characteristics of friendship according to social psychologists as found based on research conducted by Tedesch and Bukowski, namely:<sup>42</sup>

The first is authenticity. Friendship is a relationship that contains some main characteristics, such as sincerity, honesty, loyalty, trustworthiness, and personal warmth. Authenticity also contains unconditional acceptance, respect for individual differences can overcome discrepancies, and also includes caring which is marked by mutual attention, respect, respect, providing support and assistance, and so on.<sup>43</sup>

The second is self-disclosure. Self-disclosure in friendship implies how far the relationship is characterized by individual openness about each other's personal feelings and problems. This aspect pours out all feelings, tells the problem, and expresses the volatile emotions of the moment to his friend, which cannot be expressed to others. According to Morton, self-disclosure is an activity to share feelings and information intimately with others, both descriptive and especially evaluative. Descriptive self-disclosure is the disclosure of various facts about ourselves. Evaluative self-disclosure means expressing personal opinions or feelings. Of the two disclosures, the most important is evaluative self-disclosure. in religion,<sup>44</sup>

Third, similarity. Friendship also has the characteristics of the similarity between two persons. The similarity can be in the form of

<sup>41</sup>Safira Tiara Dewi dan Wenty Marina Minza, "Strategi Mempertahankan Hubungan Pertemanan Lawan Jenis pada Dewasa Muda," *E-Jurnal Gama JOP*, 3 (2016), p. 194.

<sup>42</sup> Fuad Nashori, *Psikologi Sosial Islami*, p. 62.

<sup>43</sup> *Ibid.*

<sup>44</sup> *Ibid.*

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certain characteristics such as background, ethnicity, religion, social class, education, age, values, outlook on life, attitude, and so on. Instinctively, every individual likes people who have something in common with him. The similarity of characteristics is the basis for the formation of friendships.<sup>45</sup>

Fourth, is togetherness. Togetherness is related to the frequency of togetherness that is experienced by both parties. In filling his spare time, a person tends to choose to enjoy and spend time choosing his close friends, the frequency together, the more likely it is to become closer. together. The higher togetherness is not only assessed from physical togetherness but also non-physical. Not always individuals who establish friendships have physical closeness so that togetherness can also be enjoyed together through telephone or cellphone relationships, letters or e-mails, and so on.<sup>46</sup>

According to Davis friendship can be determined from the following characteristics:<sup>47</sup>

- 1) Pleasure (enjoyment), someone enjoys time with his friends
- 2) Acceptance is mutual acceptance of each other, that is, someone does not try to change his friend into someone else.
- 3) Mutual assistance and friends can mean helping and supporting each other.
- 4) Trusting, sharing feelings and experiences.
- 5) Understanding, a person can understand why his friend behaves in a certain way and can pay attention to what his friend is feeling.
- 6) Trust, mutual trust in each other that friends act in our best interests.

<sup>45</sup> *Ibid.*, p. 63.

<sup>46</sup> *Ibid.*

<sup>47</sup> Nailul Fauziah, "Empati, Persahabatan, dan Kecerdasan Adversitas Pada Mahasiswa yang sedang Skripsi", *Jurnal Psikologi*, Vol. 13, No. 1, April 2014, p. 85.

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- 7) Respect, respect each other, and think our friends make good decisions.
- 8) Spontaneity, a person can express his feelings spontaneously without worrying that this expression can cause friendship difficulties.<sup>48</sup>

**c. Friendship Factors**

Four factors play a role and together form friendships, namely environmental, individual, situational, and dyadic factors. Further explanations, of the friendship factors, are as follows:<sup>49</sup>

1. Environmental factor

The first step in a friendship relationship is physical closeness, namely the places where a person spends his daily time, such as residence, school, and work. In addition, friendship can also occur through organization, socialization, intermediary friends or relatives<sup>50</sup>

2. Individual Factor

The characteristics possessed by a person will determine the individual's desire to establish or not establish a friendship with him. This includes:<sup>51</sup>

a. Physical attraction

Existing research shows that physical appearance appears to affect the formation of friendships. A person tends to see that physically attractive people are similar to him in attitude and personality, compared to unattractive people. In addition, interacting with people who are beautiful and handsome is seen as more enjoyable.<sup>52</sup>

<sup>48</sup> *Ibid.*

<sup>49</sup> Ade Susanti, "Gambaran Persahabatan dan Penyesuaian Diri Pada Mahasiswa UIN Jakarta yang Mengenakan Cadar", *Skripsi*, UIN Jakarta, Jakarta: 2008, p. 16.

<sup>50</sup> *Ibid.*

<sup>51</sup> *Ibid*, p. 17.

<sup>52</sup> *Ibid.*

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#### b. Social skills

A person is more likely to form friendships with people who have social skills. Social skills include the ability to respond and act appropriately to what people say or experience, as well as following conversations according to rules. According to Friedman, a person's social skills, especially nonverbal expressions, are related to feelings of liking from friends.<sup>53</sup>

#### c. Responsiveness

A person tends to be more attracted to people who are responsive to him. Berg and Archer mention that someone who behaves responsively, for example showing interest and attention, is more liked by friends.<sup>54</sup>

#### d. Feelings of shame or shame

A person seems more interested in making friends with people who are not shy. Shy people tend to have fewer conversations in the first meeting. In addition, in interacting with other people, they seem less alert in responding to comments made, less smiling, less willing to look at the other person, and generally less responsive.<sup>55</sup>

#### e. Similarity

A person tends to form friendships with people who are similar to him. The effect of similarity may lie in demographic characteristics such as age, physical health, education, family background, social status, and so on.<sup>56</sup>

### 3. Situational Factors

Situational factors include things like how often we meet someone, whether there is dependence on someone about

<sup>53</sup> *Ibid.*, p. 18.

<sup>54</sup> *Ibid.*

<sup>55</sup> *Ibid.*

<sup>56</sup> *Ibid.*

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something, and whether there is a place to form friendly relations with each party involved in the interaction.<sup>57</sup>

4. Dyadic factor

Someone seems more attracted to people who are willing to disclose personal information because it indicates a desire to form friendships. Initial meetings generally begin by opening up to superficial information. then proceed with more in-depth and varied topics. In the early stages of a relationship, mutual openness is essential<sup>58</sup>

**d. Friendship Function**

*First*, avoid alienation. One of the problems of modern man is alienation (feeling alienated from his social environment). They may be among many people. When working, individuals with partners. At night, they may spend time at a discotheque or cafe. However, they still feel alone, The people around them are not of the same heart. Friendship will prevent individuals from alienation. The impact of this alienation is the feeling of not getting support from the environment. As a social human being, every person needs life support. It can be from God, from his family, and no less important is from friends.<sup>59</sup>

*The second* is emotional support. The more friends and the closer the relationship between friends, the greater the life support we get from them. To our friends, we can open ourselves (self-disclosure). Our experiences, our feelings, our criticisms, and our anxieties, we can freely share with them. Friends are people with whom we can express subjective, emotional, maybe even silly feelings. Our friends are where we catharsis (remove emotions). With catharsis (releasing emotions) we release the burdens that crush our

<sup>57</sup>*Ibid.*

<sup>58</sup>*Ibid.*, p. 18.

<sup>59</sup>Fuad Nashori, *Psikologi Sosial Islami*, p. 63.

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lives. With many friends, more and more parties can help us withstand and reduce the burden of our lives.<sup>60</sup>

*The third* is personality development. Friends help someone to be more honest in seeing themselves. Friends can function as a mirror so that a person can assess himself objectively and then friends will give encouragement to try new ways accompanied by efforts to direct them.<sup>61</sup>

*Fourth*, develop social skills. Everyone needs to learn to adapt to their social environment. Friends can give hints, and information and even give examples. Through friends, one learns important social skills in life.<sup>62</sup>

**e. Friends Role**

A friend has a fairly important role in the development of the human personality, namely:<sup>63</sup>

1) Social Cognition

The ability to think about the thoughts, feelings, motives, and behavior of oneself and others. The ability to understand other people, allows adolescents to be better able to establish better social relationships with their peers. They have been able to see the person as a unique individual, with diverse feelings, values, interests, and personality traits. This ability has a strong influence on his interest in socializing or forming friendships with his peers.<sup>64</sup>

2) Conformity

The motive is to be the same, appropriate, and uniform, with the values, habits, hobbies (hobbies), or the culture of their peers. Based on a national survey of adolescents in America, it

<sup>60</sup>*Ibid.*

<sup>61</sup>*Ibid.*, p. 64.

<sup>62</sup>*Ibid*

<sup>63</sup>Syamsu Yusuf, *Psikologi Perkembangan Anak & Remaja*, (Bandung: PT Rosdakarya, 2007), p. 59.

<sup>64</sup>*Ibid*



was found that adolescents have a strong tendency to be popular and conform.<sup>65</sup>

As said by Widiyanto friendship is an emotional relationship that is owned by two or more people, it can be of the same type or not. Such relationships are based on mutual understanding, mutual respect, and mutual trust between one another.<sup>66</sup> Emotions are expressions of behavior created by the human soul or mentality that are often experienced by humans, especially in friendship relationships. Goleman suggests that there are eight types of emotions, namely:<sup>67</sup>

- a) Anger: tantrums, hatred, rage, irritation, irritated, annoyed, angry, offended, hostile, aggressive, acts of violence, and pathological hatred
- b) Sadness: painful, sad, gloomy, gloomy, lonely, rejected, hopeless, and bent (pathological) depression.
- c) Fear: anxiety, fear, nervousness, worry, anxiety, restless alert, horror, phobia, and panic (pathological).
- d) Pleasure: joy, delight, contentment, delight, amusement, pride, sensual pleasure, awe, fulfillment, ecstasy, and mania.
- e) Love: acceptance, friendship, trust, kindness, closeness, devotion, respect, infatuation, love.
- f) Surprised: surprised, gasped, amazed, stunned.
- g) Annoyance: contempt, disgust, disgust, nausea, hate, dislike, want to vomit.
- h) Shame: guilt, heartache, regret, disgrace, and a broken heart.<sup>68</sup>

<sup>65</sup> *Ibid*

<sup>66</sup> Jaudatul Firdausiyah, "Kajian Tematik tentang Hadis-Hadis Pertemanan Perspektif Psikologi", p. 37.

<sup>67</sup> M. Darwis Hude, *Emosi Penjelajahan Religio-Psikologi tentang Emosi Manusia di dalam Al-Qur'an*, (Erlangga, 2006), p. 136.

<sup>68</sup> *Ibid*.

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**f. Friendship Quality**

In a friendship, we may feel different feelings towards our friends. Be it in terms of attitude, the way they respond to us or a way of thinking that agrees will add to the intimacy. Things like that in friendship are called the quality of friendship. The quality of friendship according to experts are:<sup>69</sup>

1. Berndt, according to him, the meaning of friendship quality is a high level of behavior towards a sense of closeness or intimacy, a sense of help in friendship relationships and low conflict, avoiding the influence of negative behavior such as competition and so on, so that the quality of friendship can affect their success in interacting well with others. friends of the same age.<sup>70</sup>
2. According to Aboud and Mendelson, the notion of friendship quality is that when interacting, each individual feels a sense of satisfaction in accepting other individuals.<sup>71</sup>
3. According to Asher and Parker, the quality of friendship is based on trust, so good and bad relationships in friendships are judged by trust in friends.<sup>72</sup>

**g. Friendship Risk**

According to Papalia, Olds & Feldman friendship relationships are not like family relationships that have clear stability. Family relationships are more egalitarian (equal or equal, treated equally) and are based on commitment. As a teenager, individuals are more likely to match and match so that they are not isolated and then carried away by the behavior of their friends. If friends have negative influences, it can have bad consequences, such as being anti-social, unsupportive and withdrawn, and unstable. For example, if you have a friend who is

<sup>69</sup>Jaudatul Firdausiyah, “Kajian Tematik tentang Hadis-Hadis Pertemanan Perspektif Psikologi”, p. 87.

<sup>70</sup> *Ibid.*, p. 88.

<sup>71</sup> *Ibid.*

<sup>72</sup> *Ibid.*

arrogant, it will have an impact on a person's personality, especially his closest friends. This arrogant attitude is the hallmark of the disbeliever. This arrogant attitude is the hallmark of the disbeliever.<sup>73</sup>

In the Qur'an, human personality is classified into three, namely those who believe, those who disbelieve, and those who are hypocrites. Each of these classifications has a common main characteristic that distinguishes it from the others. *First*, believers are characterized by various kinds of characteristics, including faith in Allah SWT, in their social relationships in a rightful way with others, generous, wise, not arrogant, calling for good and forbidding what is evil, then family relationships always do good to parents, close relatives, the good relationship between husband and wife, maintain family honor, and in terms of moral traits who are patient, spacious and fair, carry out the mandate, keep promises to God and humans, are firm in the truth able to control lust,<sup>74</sup>

*Second*, disbelievers are characterized by various qualities which are the opposite of those of believers. Meanwhile, thirdly, hypocrites are characterized by various characteristics, including: in matters of aqidah, namely not being firm with the creed of monotheism in which they believe, in matters of worship, because they want *Riya* not because of Allah, in social relations, namely ordering evil and preventing good, causing chaos. in the ranks of Muslims with various issues, deceiving others with sweet lips, attracting attention, swearing a lot of perjury, and from a moral point of view, hypocrites like to break promises, liars, and miserly.<sup>75</sup>

If individuals do not have strong defenses then they will be easily carried away and locked in less mature friendships. If left unchecked, the individual will have a very bad social life, full of

<sup>73</sup>Zaenal Arifin, "Psikologi dan Kepribadian Manusia dalam Perpektif Al-Qur'an" *Hikmah*, Vol. XII, No 02, 2016, p. 350.

<sup>74</sup>*Ibid.*

<sup>75</sup>*Ibid*, p. 351.

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conflict, problems, and out of control. Therefore, if the selection of friends is not done properly it will pose a risk.<sup>76</sup>

## 2. Psychology

### a. Definition of Psychology

Psychology comes from the Greek word psychology which is a combination of the words psyche and logos. Psyche means soul and logos means knowledge. Therefore, it can be understood that psychology is the science of the soul. The word logos is also often interpreted as reason and logic. Many experts put forward their opinions about the notion of psychology itself, including:<sup>77</sup>

- 1) According to Singgih Dirgagunarsa, Psychology is the study of human behavior.<sup>78</sup>
- 2) According to Wilhelm Wundt, Psychology is a science that studies the experiences that arise in humans, such as the five senses, thoughts, feelings, and wills.<sup>79</sup>
- 3) Psychology is the study of behavior and mental processes<sup>80</sup>

### b. Psychological Aspects

Several components in humans influence and shape behavior in everyday life related to psychological dynamics, namely; cognitive aspects, emotional or feeling aspects, and volitional aspects or interpersonal relationships.<sup>81</sup>

Cognitive aspects are related to perception, memory, learning, thinking and problem-solving and affective aspects are related to emotions or feelings and motives. While the conative aspect is related to a person's behavior which includes interpersonal and intrapersonal

<sup>76</sup>*Ibid.*, p. 98.

<sup>77</sup> Nurussakinah Dauly, *Pengantar Psikologi dan Pandangan Al-Qur'an Tentang Psikologi* (Jakarta: Prenadamedia Group, 2014), p. 9

<sup>78</sup> *Ibid.*, p. 14

<sup>79</sup> *Ibid.*

<sup>80</sup> *Ibid.*

<sup>81</sup> Bimo Walgito, *Introduction to General Psychology*, (Yogyakarta: Andi Yogyakarta Publisher, 1978), p. 127.

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relationships.<sup>82</sup> It can be understood that the process of human life is always related to what is thought (cognitive), felt (emotional) and what is done (interpersonal relations). The three aspects above are the basis of the author's theory in the study.<sup>83</sup>

**c. History of Psychology**

A brief history of the founding of psychology is that before psychology became an independent science, the soul had been studied by philosophers and physiologists so psychology was considered part of the two sciences. Ancient philosophers, such as Plato, Socrates, Aristotle, and Hippocrates, have thought about the nature of the soul and its symptoms.<sup>84</sup>

These psychological problems were also discussed by Islamic scholars such as Imam Al Ghazali, Imam Fachruddin Ar Raazi. Al Junaid Baghdadi, Al Asyari. Discussion of psychological problems is part of the science of ushuluddin and mysticism. Furthermore, in the Middle Ages, psychology was still part of philosophy so the object was still the essence of the soul and the method was still using logical argumentation. Its figures include Rene Descartes is considered the "Father of Modern Philosophy", for he was the first person in modern times to establish a philosophy that stands on the self-assurance produced by rational knowledge. There is also John Locke with the tabula rasa theory which states that the soul of a newborn child is still clean and unwritten.<sup>85</sup>

The influence of natural science and physiology on psychology was the beginning of experimental psychology. Among the figures who are seen as people who carry out experiments that later greatly influenced the use of experiments in psychology. including Wilhelm

<sup>82</sup> *Ibid.*, p. 128

<sup>83</sup> *Ibid.*

<sup>84</sup> Nurussakinah Daulay, *Pengantar Psikologi dan Pandangan Al-Qur'an Tentang Psikologi*, p. 25.

<sup>85</sup> *Ibid.*

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Wundt. Psychology was confirmed as an independent science by Wilhelm Wundt with the establishment of the world's first Psychological Laboratory, in Leipzig, Germany in 1879.<sup>86</sup>

**d. Psychological Benefits**

As explained in the definition section, psychology is the study of mental processes and human behavior with their environment.<sup>87</sup> Psychology is important for those who in their lives are always in touch with other people. Psychology is needed or studied by those, who in their duties and positions will work with other people. Psychology affects so many aspects of our lives, it is also important that those who do not intend to deepen themselves in this discipline simply know the basic facts. Psychology lessons can provide a better understanding of the causes of why, for example, people think and act the way they do and provide insight into assessing their attitudes and reactions. That's what psychology is all about. Psychology has three functions as a science, namely.<sup>88</sup>

- 1) Explaining, namely being able to explain what, how, and why the behavior occurred. The result of the explanation is descriptive.
- 2) Predicting is being able to predict what, how, and why the behavior will occur. Prediction results in the form of a prognosis, prediction, or estimation.
- 3) Control, namely controlling behavior as expected. Its manifestation is in the form of preventive or preventive actions, intervention or treatment, and rehabilitation or treatment<sup>89</sup>

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<sup>86</sup> *Ibid.*

<sup>87</sup> *Ibid.*, p. 70.

<sup>88</sup> *Ibid.*, p. 75.

<sup>89</sup> *Ibid.*

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## B. Literature Review

After the author made observations directly or from the internet, scientific works that focus on researching the Concept of Friendship from the Perspective of the Qur'an and Psychology do not yet exist. While research that has a theme that is close to the theme that the writer discusses there are several studies including:

1. Thesis with the title "*Gambaran Persahabatan dan Penyesuaian Diri Pada Mahasiswi yang Menggunakan Cadar*", written by Ade Susanti. In this study, the authors focus on the friendship of veiled female students. This research is field research, the subjects of this research are three people with the following criteria, first, the subject is a student who wears a veil, the second subject is a student of at least the second semester, and the third subject has friends who have different backgrounds.<sup>90</sup> As in this study, the writer focusses on one term namely the lafaz *shahaba*, and is relevant with psychology.
2. Thesis with the title "*Pertemanan Perspektif Al-Qur'an (Suatu Tinjauan Metode Maudhu'i)*" written by Nurhikmah Itsnaini Jufri. In this study, the author discusses the verses of friendship in the Qur'an which focus on discussing the effect of friendship. The author begins his study by explaining the meaning of friendship in the Qur'an, then issuing the terms of friendship which are divided into several types, namely, the first term which directly shows the meaning of friendship while the number of terms found in this sub-chapter is three terms, the two terms indirectly indicate the meaning of friendship while the number of terms found in this sub-chapter is seven terms. Then the results that the authors get from this research are showing that the nature of friendship in the Qur'an interacts with one another.<sup>91</sup> As in this study, the writer

<sup>90</sup>Ade Susanti, "Gambaran Persahabatan dan Penyesuaian Diri Pada Mahasiswi UIN Jakarta yang Mengenakan Cadar", *Skripsi*, UIN Jakarta, Jakarta: 2008, p. 18.

<sup>91</sup>Nurhikmah Itsnaini, "Pertemanan Perspektif Al-Qur'an", *Tesis Magistir*, Makassar: UIN Alauddin Makassar, 2017, p. 6.

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does not only focus on linking with an Islamic figure and researchers focus on the psychology analysis of friendship in the Qur'an.

3. Thesis with the title "*Persahabatan Perspektif Al-Qur'an*" ( *Kajian Ayat-ayat Persahabatan Dalam Kitab Tafsir Jami' Al-Bayan Fi Tafsir Al-Qur'an; Karya Imam Ibnu Jarir Ath-Thabari*)" written by Farhatul Fathiyah. In this study, the author focuses on discussing friendship from the perspective of the Qur'an, in which the author focuses on the Book of Tafsir Jami' Al-Bayan Fi Tafsir Al-Qur'an; The work of Imam Ibn Jarir Ath-Tabari. The author finds eight verses related to friendship, then interprets these eight verses based on Ath-Tabari's interpretation, and then analyzes them.<sup>92</sup> As in this study, the writer does not only focus on linking with an Islamic figure and researchers focus on the psychology analysis of friendship in the Qur'an with psychology, in this study the writer only uses 4 verses.
4. Thesis with the title "*Konsep Pertemanan Dalam Islam Menurut Al-Shyaikh Al-Zarnūjī Dalam Kitab Ta'lim Al-Muta'allim*" written by Hani Ahmad Mukafi. In this study the authors focus on two things, namely, firstly understanding the criteria for choosing friends, etiquette, and the purpose of friendship in Islam according to Al-Shaikh Al-Zarnūjī in the book Ta'lim Al-Muta'allim. Second, understand the urgency of friendship in Islam according to Al-Shaikh Al-Zarnūjī in the book Talim Al-Muta'allim. This type of research is library research, using content analysis techniques.<sup>93</sup> In this study, the writer focuses on the verses of the Qur'an, while the hadits are only complementary.
5. Thesis with the title "*Kajian Tematik Tentang Hadis-Hadis Pertemanan Perspektif Psikologi*" written by Jaudatul Firdusiyah. In this study, the author focuses on understanding the hadits of friendship from a

<sup>92</sup>Farhatul Fathiyah, "Persahabatan Perspektif Al-Qur'an (Kajian Ayat-Ayat Persahabatan dalam Kitab Tafsir Jami' Al-Bayan Fi Tafsir Al-Qur'an Karya Imam Ibnu Jarir Ath-Thabari)", *Skripsi*, Jakarta: IIQ Jakarta, 2017.

<sup>93</sup>Hani Ahmad Mukafi "Konsep Pertemanan Dalam Islam Menurut Al-Shyaikh Al-Zarnūjī Dalam Kitab Ta'lim Al-Muta'allim", *Skripsi*, Ponorogo: IAIN Ponorogo, 2020.



psychological perspective. The author started this research by looking for the word friend in the hadith then collected on one theme. The hadiths of the Prophet SAW will then be studied in terms of quality, authenticity, meaning and implications. Then the writer relates friendship in hadith with psychology.<sup>94</sup> As in the research, the writer does not use field research, and the writer researching friendship in the verses of Qur'an.

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<sup>94</sup>Jaudatul Firdausiyah, “Kajian Tematik tentang Hadis-Hadis Pertemanan Perspektif Psikologi”, *Skripsi*, UIN Sunan Ampel, 2021.

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## CHAPTER III RESEARCH METHODOLOGY

### A. Method of The Research

The method used in this study is the *maudhu'i* (thematic) interpretation method, namely the method of interpreting the Qur'an by discussing the verses of the Qur'an following the theme or title that has been determined. All verses relating to topics, themes, or titles that have been collected, then discussed in-depth and thoroughly various related aspects, such as *asbab al-nuzul*, *munasabah*, *mufradat* meaning, and others.<sup>95</sup> This research uses a conceptual thematic method, namely a study of the thematic interpretation of certain concepts that are not mentioned in the Qur'an, but substantially the idea of that concept is in the Qur'an.<sup>96</sup>

This type of research is library research (library research) is a data collection technique by reviewing books, literature, notes, and various reports related to the problem to be solved.<sup>97</sup>

### B. Data Sources

In this study the data sources are divided into two categories, namely:

#### 1. Primary data

Primary data is the main source of data collection in this study. The primary data that the writer uses in this research is the Qur'an al-Karim and the books of interpretation as the primary data sources. The books of interpretation that the author uses are the Tafsir Ibn Katsir, Tafsir Al-Maraghi, Tafsir Al-Azhar, and Tafsir Al-Mishbah.

<sup>95</sup>Jani Arni, *Metode Penelitian Tafsir*, (Pekanbaru: Daulat Ria Anngota IKAPI, 2013), p. 80.

<sup>96</sup>Abdul Mustaqim, "*Metode Penelitian al-Qur'an dan Tafsir*", (Yogyakarta: Idea Press, 2015), p. 62.

<sup>97</sup>Mestika Zed, "*Metode Penelitian Kepustakaan*", (Jakarta: Yayasan Pustaka Obor Indonesia, 2004), p. 4.

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## 2. Secondary Data

The secondary data that the author uses in this research refers to references or other literature that are directly related to those discussed in this study. Secondary data is presented in the form of books that are indirectly related to all the themes discussed.

### The Technique of Collecting Data

*First*, the writer formulates the discussion steps with the maudhu'i method, where in the initial step of this research the author chooses to determine the topic in the Qur'an that will be raised as the topic of study in this study is the concept of friendship in the Qur'an and its relevance with psychology. Then collect verses related to friendship, and choose verses that are more focused on this research.

*Second*, examine and analyze secondary data regarding friendship in the Qur'an and its relevance to psychology. The author refers to references or literature that are directly related to the topic of this research.

*Third*, determine the primary data following the discussion in this study. Fourth, after collecting data, the writer needs the next process the editing and classification process, such as what data should be placed in chapter two, and what data should be placed in chapters three and four. Then the next process is analyzed and interpreted.

### D. The Technique of Analysis of The Data

The data that has been collected was analyzed using qualitative methods and in-depth analysis techniques, the procedures carried out are as follows:

1. Analyzing the meaning of each verse related to these themes by using a socio-historical context approach, namely by looking at the Asbabun Nuzul, if any, the *munasabah* with the verses before and after it, as well as the context of the situation and social conditions at the time of the Prophet when the verse was revealed.

2. Analyzing the views of commentators and fiqh scholars on legal issues regarding society and mentarjih among various opinions using the rules of interpretation and the rules of fiqh.
3. Conclude from each verse according to the commentators and conclude it in the form of cases of contemporary problems.

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## CHAPTER V CLOSING

### A. Conclusion

Based on the explanation that the author presented in the previous chapters, it can be concluded:

1. When viewed from the results of the interpretation that the author has described, friendship has an important role in life, and the influence of friends has a major impact on a person's soul, mentality, and life in the future. According to scholars of interpretation, friendship is a relationship based on trust, loyalty, sincerity, and sincerity that has a good influence on one's behavior, and the meaning of friendship in the Qur'an is the definition of friendship in psychology in general.
2. The Psychology Analysis of Friendship in the Qur'an:

*First*, choosing in friendship, after understanding the interpretation of the four verses above, choosing in friendship is very important. As stated by Buya Hamka, Islam teaches that in making friends and forming friendships it is recommended to be in congregation at all times, so that love and care will arise for each other, so that there is equality and togetherness. From a psychological point of view, choosing in friendship is also very important because friendship is formed because of similarities and togetherness, so it can be understood that this explanation has relevance

*Second*, namely caring for and reminding each other, such as the friendship between the Messenger of Allah and Abu Bakr and friendship between believers and unbelievers in, the friendship described in these two letters is one of them is care for and care for each other. Meanwhile, from a psychological point of view, caring for and reminding each other is a characteristic of friendship relationships. Caring for each other can be

expressed in the form of helping each other, helping each other, and giving support. While reminding each other can be expressed by understanding each other.

*Third*, namely, friendships that bring good influence, as stated by M. Quraish Shihab, friends are one of the factors that determine a person's behavior. Meanwhile, in terms of psychology, the influence of friends is very important in life because a person's character will be formed almost the same as his best friend.

*Fourth*, namely mutual openness or no secrets, such as the friendship between the Prophet and Abu Bakr and the friendship between Uqbah bin Abi Mu'aith and Ubay bin Khalaf, friendship that is open to each other, tell all the complaints that are felt. Meanwhile, from a psychological point of view, if in a friendship relationship there is individual openness about each other's feelings and personal problems, then the friendship is considered very close. Mutual openness can occur when there is already a sense of trust, and trust is one of the characteristics of friendship

## B. Suggestion

From the series of discussions that have been compiled from beginning to end, several suggestions are expected to evaluate this research. Among these suggestions are the following:

1. Based on research on the concept of friendship in the Qur'an and its relevance to psychology, it is better to understand the Qur'an, it should not be understood only textually, but it is necessary to explore the contents of the text more deeply so that it can add to the scientific treasures of all aspects of society. and expect constructive criticism and suggestions.
2. The author realizes that the descriptions above are still far from perfect and there are still many things that need to be studied more deeply. For this

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reason, the author hopes that this thesis will be an initial contribution to further studies and a complement to existing studies.

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