

**THE STUDY OF HADITH IN *UYUBUN NAFSI'S* BOOK TO UNDERSTAND SELF-CENTERED THINKING ERRORS AND HISTRIONIC PERSONALITY TENDENCIES IN YOUTH MUSLIMS USING SOCIAL MEDIA**

Atika Ulfia Adlina (Corresponding author)

Sufism and Psychotherapy Department, Ushuluddin Faculty, IAIN Kudus, Indonesia  
Tel: +62 81329-025-744 E-mail: [adlinautsman@iainkudus.ac.id](mailto:adlinautsman@iainkudus.ac.id)

Mukhamad Agus Zuhurul Fuqohak

Ilmu Al-Quran dan Tafsir Department, Ushuluddin Faculty, IAIN Kudus, Indonesia  
E-Mail: [fuqohak@iainkudus.ac.id](mailto:fuqohak@iainkudus.ac.id)

Erina Rahmajati

Sufism and Psychotherapy Department, Ushuluddin Faculty, IAIN Kudus, Indonesia  
E-mail: [erina.rahmajati@iainkudus.ac.id](mailto:erina.rahmajati@iainkudus.ac.id)

Dianing Prafitri

Sufism and Psychotherapy Department, Ushuluddin Faculty, IAIN Kudus, Indonesia  
E-mail: [prafitridianing@iainkudus.ac.id](mailto:prafitridianing@iainkudus.ac.id)

Hurul Aini Fatimah

Sufism and Psychotherapy Department, Ushuluddin Faculty, IAIN Kudus, Indonesia  
E-mail: [hurulainif@gmail.com](mailto:hurulainif@gmail.com)

**ABSTRACT**

The majority of social media users in Indonesia are youth. Various posts on social media are produced by youth. Unfortunately, the postings produced by young people including young Muslims are dominated by negative content such as hoaxes, propaganda, dramatizations, hate comments, and fake accounts. That negative content leads their behavior to histrionic personality tendencies. These histrionic personality tendencies are caused by the wrong mindset of youth in understanding the concept of self-centeredness. The concept of being self-centered on histrionic tendencies is more understood as a desire to be recognized and cared for unequally. As a result, young people are not aware of the negative content they have created. In fact, young age is a very productive age and has the potential to be directed to more useful things. To strengthen the alleged error in thinking about the self-centered concept in youth, this researcher refers to the hadiths contained in the book of *Uyubun Nafsi*. The *Uyubun Nafsi* Book specifically explains the causes of psychological disorders as well as explains the healing efforts. The results of this study indicate that the fallacy of thinking on the concept of self-centered has implications for the way a person perceives, treats, and uses social media. Certain satisfactions and benefits derived from using social media disproportionately will continue to encourage someone to always fulfill personal desires.

**Keywords:** Self-Centered Thinking Error, Histrionic, Young Muslim Indonesia, social media, *Uyubun Nafsi* Book

## Introduction

So far, the impact of the misuse of social media has never been clearly resolved. This is because studies on the causes of the long-term impact of social media abuse have never been studied in depth. As a result, the right treatment to overcome the misuse of social media is also difficult to pursue. In fact, the trend of viral content cases containing negative content continues to increase. There are certain scenarios that are compiled by users in each uploaded content produced on social media such as YouTube, Instagram, Facebook, Tik Tok and other applications. The scenario which later became known as "content" was made in such a way as to attract the attention of other social media users. Unfortunately, content produced to get a viral label tends to be dominated by uploaded content that is far from positive. In addition, social media users, who are mostly young people, are also perpetrators of social media uploads containing negative content. As did three health workers who created tik tok content with patients in operating room <sup>1</sup>, a number of teenagers who had to die as a result of creating content blocking trucks that were passing on the highway <sup>2</sup>. the content of women wearing hijabs who deliberately indulged in the beauty of their curves and facial features. ayu on social media is also content that never gets little likes from social media users <sup>3</sup>. Scenario preparation in creating content requires not only high creative ideas but also motivation and courage in realizing the content. However, the mindset used by these negative content creators tends to be wrong because it stems from incorrect knowledge.

Virality is considered a "culture" in communicating for social media users. Virality which is one of the characteristics of the internet is the ability to raise a product (upload content) to be known by many people in a short time. Permana and Yumawati <sup>4</sup> said that the viral content of social media is associated with the desire of users to be able to self-actualize. This desire to be recognized and cared for tends to encourage young people to do everything they can to get that attention. On the other hand, Muslim youth who are actually part of the population who are also actively using social media, also tend to do the same thing. The behavioral tendency of Muslim youth to attract excessive attention, even to conduct behavior that is against religious and social norms and tends to dramatize, is a behavior that leads to Histrionic tendencies. Virality is also associated with the creation of one's creative ideas where creativity in creating content can be seen from the first, encouraging the curiosity of social media users to continue viewing content, second, courage in taking risks, third, trying and fourth, having sensitivity to the surrounding environment.<sup>5</sup>. However, the creation of creative ideas in creating content cannot directly control the content of the content produced so that it is always in a positive space. At the very least, the positive term in question is that it does not contain false news, does not violate religious norms and the community does not violate the law. However, self-control is needed in using social media to stay in a positive space<sup>6</sup>. Someone who is mentally healthy has good self-control so that he can avoid desires that are momentary gratification and can avoid things that have a detrimental impact <sup>7</sup>. The cognitive dimension has a significant role in self-control. The cognitive dimension includes the individual's awareness of using his mind and knowledge to achieve the process and choose the right ways. The teachings of Sufism state that in the working system of the individual's cognition/thinking power, there is a complex work relationship with the heart <sup>9</sup>. That when a person experiences a wrong mindset can often be related to how strong a person is able to realize God's truths through the indicators of self-disgrace (heart disease) that exist within a person

The purpose of this paper is to strengthen the notion that the misuse of social media through the production of content that is far from positive is caused by a person's mistaken thinking in perceiving the concept of self-centeredness. Through the identification of the hadith

in the book *Uyubun Nafsi* by Hadrotus Sheikh As-Sulami it is explained that a person's thinking error is not only due to lack of knowledge but also heart disease or disgrace that is in a person causing a person's way of thinking to be misguided. There are at least three basic questions that are answered in this paper, namely first, how does the explanation of the hadith in the *Uyubun Nafsi* book explain the relationship between a person's mindset and self-disgrace. second, what factors are behind the production of negative content to go viral. Third, how is the explanation of the hadith in the *Uyubun Nafsi* book related to the Histrionic behavior of young people who upload viral negative content.

This paper is based on an argument that a person's natural system of thought needs to be linked to another internal element within a person, namely the heart dimension. Al-Ghazali explained that a person's decision to create a person's behavior is influenced by things or conditions of the heart. If the findings in this study can strengthen the researcher's assumptions into a truth, then behavioral management patterns such as *tazkiyatun nafs*, *mujahadah* and *riyadhoh* can be used as treatments in tackling social media abuse by young people. More than that, the pattern of *tazkiyatun nafs*, *mujahadah* and *riyadhoh* which is then called Sufistic psychotherapy can increase a person's personality level so that individuals become healthier individuals both emotionally and spiritually.

## Literature Review

### **Error Thinking in Self Centered (kata lain yang lebih dikenal dalam psikologi Egocentric Bias, sedangkan Self Centered biasa digunakan di Sosiologi)**

Self Centeredness merupakan salah satu tipe dari 4 tipe distorsi kognitif self serving. Self Serving sendiri merupakan dimana dalam kondisi ini individu memiliki pandangan bahwa segala bentuk perilakunya selalu harus dikorelasikan dengan kondisi eksternal. dan 4 tipe yang masuk kedalam distorsi kognitif ini adalah 'Self-centeredness', 'Minimizing/mislabeled', 'Blaming others' and 'assuming the worst'. Namun khusus individu dengan Self Centeredness refers to the belief that one's own views, needs, rights and desires are so important that those of others are not taken fully into account or are even completely ignored

[https://www.ncbi.nlm.nih.gov/pmc/articles/PMC3490066/pdf/10608\\_2011\\_Article\\_9407.pdf](https://www.ncbi.nlm.nih.gov/pmc/articles/PMC3490066/pdf/10608_2011_Article_9407.pdf)

. The individual will use a personal point of view in assessing the surrounding conditions and in carrying out his actions. someone who has a self-centered mindset, will tend to be anti-social, but this does not just describe behavior that is reluctant to socialize, but even tends to think that his views are the most correct.

Someone who has a self-centered tendency will always consider whether his behavior will benefit him or not. (<https://citeseerx.ist.psu.edu/viewdoc/download?doi=10.1.1.993.2814&rep=rep1&type=pdf>).

Yan Zhang & Nicholas Epley's research states, someone who has a self-centered tendency will find it difficult to develop prosocial behavior, so it will be quite difficult for them to offer help to others as well. This condition tends to make the individual develop antisocial or even egocentric behavior

<https://citeseerx.ist.psu.edu/viewdoc/download?doi=10.1.1.154.948&rep=rep1&type=pdf>.

Negative binomial regression analyses showed that proactive aggression was predicted by self-centered and disagreeable tendencies, whereas reactive aggression was predicted by the misattribution of blame to others and the self-regulatory aspects of agreeableness and conscientiousness.

### **Histrionic Personality**

Histrionic personality disorder is a psychiatric condition listed in the current edition of the Diagnostic and Statistical Manual for Mental Disorders (DSM-5; American Psychiatric Association 2013 <https://doi.org/10.1136/bmj.f3591>). Individuals with this disorder are characterized by frequent engagement in dramatic, seductive, or attention-seeking behavior, exaggerated emotional displays that carry a theatrical quality, an impressionistic or reactionary approach to understanding their environment, and heightened suggestibility and openness to influence by others.

To find out whether a person leads to histrionic personality, there are several indicators that can be used for a diagnosis of histrionic personality disorder, patients must present a persistent pattern of excessive emotionality and attention-seeking, characterized by at least five of the following clinical signs.

- a) Distress when they are not the center of attention.
- b) Interaction with others that is inappropriately sexually seductive or provocative.
- c) Changeable instability and often shallow expression of emotions.
- d) Constant use of physical appearance to draw attention to themselves.
- e) Language that is extremely impressionistic and vague.
- f) Dramatization of the self, theatricality, and extravagant expression of emotions.
- g) Suggestibility (they are easily influenced by others or situations).
- h) Interpretation of relationships as more intimate than they are.

In addition, symptoms must begin in early adulthood.

While it is unknown what explicitly causes histrionic personality disorder, it is likely a disorder that is multifactorial in its origin. Histrionic personality disorder probably develops as a conglomeration of both learned and inherited factors.[6] One hypothesis is that histrionic personality disorder may develop as a result of trauma experienced during childhood. Children may endure their trauma by coping with their environment in ways that may ultimately lead to a personality disorder.[2] Personality disorders in childhood may originate as an adaptation to cope with a traumatic situation or traumatic environment.[7]

Parenting styles may also influence the likelihood of developing a histrionic personality disorder. Parenting which lacks boundaries is over-indulgent or inconsistent may predispose children to develop histrionic personality disorder.[8] Moreover, parents who role model dramatic, erratic, volatile, or inappropriate sexual behavior put their children at high risk for developing this personality disorder.[9] Because histrionic personality disorder tends to run in families, there is some consideration that there is a genetic susceptibility for this disorder.[8] As with many psychiatric disorders, having a family history of personality disorders, psychiatric illness, or substance use disorders is a risk factor for histrionic personality disorder.[6]

### **Method**

The object of this research is content produced by young Muslim social media users who create “negative” content to make it viral. Negative in the sense of not being useful, tends to deviate from social norms, the Shari'a and the rule of law and gain temporary benefits or satisfaction. There is a trend of increasing the number of negative contents. Researchers suspect that this phenomenon is related to the error of thinking that is faced with the concept of self-centeredness. Where self-centeredness is not interpreted as a self-motivation so that someone

always does good and truth but tends to be used to just fulfill his lustful desires. Sufistic studies see that self-centeredness should be able to encourage someone to always do good and truth.

To get an idea of the motives and patterns of uploading negative content, the search for negative content is carried out through the social media application youtube, tik tok and twitter. By using the keywords “viral content”, “fake and viral content”, “for the sake of content”, a number of uploads can be easily found. The search was carried out on the youtube application. This is because Youtube Channels also tend to resume a number of viral content and then discuss it for content production purposes. The information provided by certain Youtube Channels led researchers to find accounts on Tik Tok or Twitter. The data collected through searching the Youtube Channel is in the form of text and images. Text and images are materials that represent posting content. In addition to conducting searches on the Youtube Channel as a support, searches are also carried out on other search engines such as online news and websites.

To strengthen the researcher's suspicion of the Histrionic personality tendency and error thinking in Self-centered on the perpetrators of uploading the viral negative content, a search was carried out on the traditions contained in the book of Uyubun Nafsi by Sheikh as-Sulami. The traditions that have been collected from various chapters in the Uyubun Nafsi book are then interpreted and associated with heart disease or self-disgrace and contextualized with the activity of uploading negative content that is viral both in terms of motivation and upload patterns. The selection of the unit of analysis for the hadith contained in the Uyubun Nafsi book considers the aspects of the topic raised in the Uyubun Nafsi book. The Uyubun Nafsi book is a book of Sufism that discusses heart disease or self-disgrace which includes patterns of thought, patterns of taste and patterns of a person's behavioral tendencies. Using the Uyubun Nafsi book is considered very appropriate to see the internal side of humans comprehensively and is expected to be able to explain the phenomenon of the negative viral content in its entirety.

### **Gambaran Motif dan Pola Unggahan Konten Negatif**

The findings regarding viral uploads with negative content have been categorized by researchers referring to indicators of a person's tendency to have histrionic behavior. These indicators include, a person has a tendency to be distressed when they are not the center of attention; Interactions with others that are sexually seductive or provocative; Changeable instability and often superficial expression of emotions; Constant use of physical appearance to draw attention to themselves; Very impressionistic and obscure language; Self dramatization, skits, and over-expression of emotions; suggestibility (easily influenced by other people or situations); Interpret relationships as being more intimate than they are. In addition to these indicators, symptoms also begin in early adulthood.

#### ***Fake Content on a Social Media Post***

Content containing false information or not in accordance with reality can be found in a number of contents collected by the Youtube Channel Popular List10 which consists of news of Dwi Hartanto in 2017 who claimed to have received various aerospace technology awards. However, the award turned out to be a lie. The case of Ratna Sarumpaet which occurred in 2018. Through social media, Ratna admitted to being beaten by showing bruises on her face, but in fact the bruises were not the result of beatings but wounds after undergoing plastic surgery. In 2019, there was a hashtag justice for Audrey (#JusticeForAudrey) which had caught a lot of people's attentions. At the beginning of the news, it was reported that Audrey was a victim of persecution and beating 12 students from various high schools in Pontianak City. However, after an examination by a doctor, no injuries were found.

Content creation with fabricated content is also found in cases of “prank” or joking content. Quoted from the submission of Ricky Dwiasep Official's Youtube Channel which reviews

prank videos, Ricky said that Youtuber Ferdian Paleka did "pranks" or joked excessively against a number of people. The youtube content contains scenes of Ferdian and his friends giving instant noodle boxes to people and small children. However, the parcels in the instant noodle boxes that were given to a number of people turned out to contain useful things.

Content that has nuances that do not match the reality tends to be exaggerated and is also found in the case of "Nanda the Playing Victim". As explained in the Youtube Channel Mamang2 Biasa<sup>11</sup>, that a woman who was later referred to as Nanda admitted that she was a victim of sexual harassment by a male friend she had just met. The thread he made on twitter by displaying various screenshots of evidence of Nanda's conversation with his male friend was finally denied by his male friend by also displaying screenshots of the results of his conversation with Nanda which said that there was no sexual harassment.

The exploitation of friends' sadness on social media has recently also experienced an increasing trend. Exploitation of friends' sadness into content that is expected to get a lot of attention from social media users. The stories also vary, from someone holding back tears when attending the wedding of his ex-lover or even turning the post-disaster area into content for social media. It also includes showing one's grief through social media.<sup>12,13</sup>.

#### *Content Production To Get Recognition*

Social media users who intentionally create certain content with the aim of getting recognition, praise or certain reactions from other social media users usually display certain attractions or performances. For example, the content on tik tok as explained on Youtube Channel Ikanmania 818<sup>14</sup>, which is someone who shows himself eating pork while he is a Muslim. While eating while he wrote and read the caption "Which verse describes eating pork going to hell?". The controversial side shown by the uploader of the pork-eating content is to get recognition or at least the attention of other social media users. With almost the same story, a content uploader deliberately takes advantage of controversial things so that his social media gets the attention of other users<sup>15</sup>. Another attraction that social media users do for the sake of content and to get a lot of followers is what is done by Rizka Aulia Marpaung<sup>16</sup>.

In general, the purpose of someone uploading content is to get the kind of recognition they want. For example, you want to be called brave on content that shows the action of "Handling the Truck Challenge" for the sake of viral content. The action of blocking the challenge truck was carried out by many teenagers as explained in the Official iNews Youtube Channel ([https://youtu.be/n\\_tZjxTZiQs](https://youtu.be/n_tZjxTZiQs)).

#### *Content Production as a Lifestyle*

Content production on social media must pay attention to the beauty aspect. But often, the beauty aspect that is strived for in content creation, leads to things that put too much emphasis on pseudo-beauty. For example, female content with super smooth faces. People don't care how smooth it is because they are assisted by filters or not, other social media users still make their "smooth" face a reference for beauty as well as the content on itsdaraaceh instagram. Content that is used as a lifestyle can also be found in content that talks about shopping activities, sightseeing, tasting a certain food as can be seen on Richa Anggreni's Youtube Channel (<https://youtu.be/Q3boOilpxHM>). Content showing belongings such as the contents of houses, cars, other collections can also be easily found in uploads on social media such as Indra Kenz's Tik Tok Account (<https://youtube.com/shorts/jyqQ7J24S0c?feature=share>).

#### *Content Production as a New Socio-Cultural Construction*

A viral video circulating on social media, netizens were busy talking about a nursing student who vented about inserting a catheter. His actions led to a reprimand and apology, and he was expelled from his practice. A nursing student at Aisyiyah University (Unisa) Yogyakarta had uploaded a video on her personal TikTok account @moditabok, which included her story about

having a catheter inserted. “When I had to put a urinary catheter/DC for a male patient. Which is already beautiful, the same age again, "he wrote. Then, at the bottom of the Tiktok account owner writes "But you still have to be professional". The post immediately received comments from netizens, who considered the act inappropriate and the student was not seen as having professionalism in treating patients. These comments were made by many netizens considering that there is a written prohibition regarding the rules not to take photos or videos of hospital patients carelessly, let alone to be disseminated. Taking photos and videos can only be done if they have obtained permission from the patient and the hospital or clinic concerned, even if only for doctor analysis activities or until they are disseminated to the public, especially on social media. This article has been published on Kompas.com with the title "Viral Video of a Student Confiding in a Catheter Ending a Reprimand, can be seen on the page:

<https://www.kompas.com/sains/read/2022/06/03/110200523/video-viral-mahasiswa-curhat-pair-kater-berujung-teguran-simak-tips>.

### *Content Products Using Sensitive and Controversial Issues*

There is intentional content creation using sensitive and controversial issues. This can be shown from, for example, the video uploaded by the Instagram account @viralyes about two young men doing the prayer movement. In the video it is shown, the young man performs the prayer movement while smoking and is shirtless. The video went viral because it was considered successful in attracting people's attention to see the video. <https://www.voice.com/news/2021/12/27/164426/viral-pemuda-laku-gerak-salat-sambil-merokok-dan-telang-dada-aksi-tuai-kecaman?page=2>

**Tabel 1. Kategorisasi Konten Berdasarkan Riffe, Lacy dan Fico (1998)**

	<b>Unit Sampel</b>	<b>Unit pencatatan (kata, kalimat, tema)</b>	<b>Unit Konteks</b>
Distress ketika tidak menjadi pusat perhatian	Perilaku melawan orang tua X	Ibu tidak peduli	
	Konten Fake	Kasus Ratna Sarumpaet	Terkait kepentingan politik
	Konten dengan Menggunakan Isu-isu Sensitif dan Kontroversial	Kasus konten makan daging babi	konten berisi kegiatan makan sesuatu yang diakuinya “daging babi” padahal sebenarnya tidak. Sementara pemain dalam konten tersebut adalah Muslimah di mana makan daging babi adalah haram bagi umat Islam
Ketidakstabilan dan ekspresi emosi yang dangkal	Konten Fake	Konten prank atau becanda Youtube Channel Ricky Dwiasep	terkait memberikan bingkisan ke orang miskin padahal isi bingkisan tersebut hanya sampah. Orang yang mendapat bingkisan terlanjur senang dan berakhir dengan kecewa dan marah.
Penggunaan Penampilan Fisik	Konten sebagai Gaya Hidup dan Konstruksi Sosial Budaya Baru	Konten menggunakan filter cantik	meskipun sudah banyak orang yang tertipu akibat postingan filter cantik, namun orang masih senang melihat konten cantik meski dengan filter.
Bahasa yang impresionistik			

Dramatisasi, sandiwara dan ekspresi yang berlebihan	Konten sebagai Gaya Hidup dan Konstruksi Sosial Budaya Baru	Curhat di media sosial	curhat memposisikan diri sebagai korban padahal sebenarnya tidak.
Sugestibilitas	Konten sebagai Gaya Hidup dan Konstruksi Sosial Budaya Baru	Konten Challenge Hadang Truk	Konten memancing orang lain untuk melakukan sesuatu padahal itu berbahaya
Interpretasi hubungan sebagai lebih intim daripada mereka	Konten Fake	Eksplorasi kesedihan teman	menjadikan hubungan pertemanan menjadi konsumsi publik.

## Discussion

### *Histrionic Personality Tendency in Viral Negative Content Uploaders*

From the results of researchers on a number of viral content on social media, it was found that viral content can be categorized with the Distress indicator when they are not the center of attention, Interaction with other people who are sexually tempting or provocative (DOI:10.1007/s10508-019-01538-4), Changeable instability and frequent superficial expression of emotions, Constant use of physical appearances to draw attention to themselves, Highly impressionistic and unclear language, Self dramatization, skits, and over-expression of emotions, Suggestibility (easily influenced by other people or situations), Interpret relationships as being more intimate than they are. Content with indicators that tend towards histrionic behavior is found in content that contains fake or fake news, Content Using Sensitive and Controversial Issues, Content as a Lifestyle and New Socio-Cultural Construction.

Fake content or fake news is content that is almost often used in creating content. Social media provides an opportunity for users to provide any information according to the user's wishes without limits.<sup>4</sup>. Someone who has a personality that leads to a histrionic personality, will try to get attention in any way. Various content was created to get this.

When this attention is not obtained, then someone who has a histrionic tendency will experience distress. A person's form of distress will be expressed in various ways. For social media users, this can appear in the form of dramatic expressions of action when they are in a state of urgency and receive rejection from the content they receive. Dramatization or impulsivity may appear to someone who is pressed because of a disagreement, but to someone who has a histrionic tendency this will appear when their existence experiences rejection (DOI:10.2196/35159).

The content that attracts internet users the most is content that uses physical exploitation, especially for Muslim girls. Even though they have used the hijab as a form of Muslim identity that protects their aurat, this does not rule out the possibility of them exploiting other body parts that might attract attention. Someone with histrionic tendencies often uses this Interaction with others that is inappropriately sexually seductive or provocative as their form of expression (DOI:10.1007/s10508-019-01538-4).

Some of the content uploaded by young Muslims leads to histrionic behavior between, content where a content creator tends to fake the image he has. This forgery, among others, revolves around things that will attract the attention of others, such as creating a positive image where it seems as if he has achievements or as if he is a victim of an act of bullying. This behavior tends to lead to someone who dramatizes his condition or creates a hyperbolic image

so that he will be the center of attention. based on DSM IV indicators, this is in accordance with the identification of histrionic personality, namely Dramatization of the self, theatricality, and extravagant expression of emotions (DOI:10.1521/pedi.1996.10.3.203).

While another histrionic indicator that appears on content on social media is content that leads to suggestibility. The content that appears leads to provoke others to do something even though it is dangerous. The aggressiveness of a teenager is often used to attract the attention of others to his existence (DOI:10.1016/j.comppsy.2022.152316). For a teenager or young adult, existence is one thing that is actually commonplace.

At a young age, one learns to be part of a global society, and to be part of that society, they need recognition. Social media is one of the platforms that currently can be said to be the most dominating media in people's lives. The absence of roles that bind a person in expression often does not appear to have actualized social control. For example, several studies have shown that extended social media use increases depression, symptoms of bipolar mania, narcissism, and histrionic personality disorder in adults 18–35 and decreases self-esteem among adolescents (The Evolution of social media and the Impact on Modern Therapeutic Relationships. Méndez-Díaz, Nina; Ginneh, Akabr; Parker-Barnes, Lucy. Family Journal; Alexandria Vol. 30, Iss. 1, (Jan 2022): 59-66. DOI:10.1177/10664807211052495).

### ***Error Thinking in Self-Centered on Perpetrators of Uploading Viral Negative Content from Hadith Perspectives in the Uyubun Nafsi Book***

Fake content on social media, as described in the book of Uyubun Nafsi, can be found in the chapter min uyubin nafsi al ghadab wa al kاذib or self-blame in being angry and telling lies.

أَنَّ رَجُلًا قَالَ لِلنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: أَوْصِنِي، قَالَ: «لَا تَعْضَبْ» فَرَدَّدَ مَرَارًا، قَالَ: لَا تَعْضَبْ

“Sesungguhnya ada seseorang lelaki berkata kepada Nabi saw, “Berilah wasiat kepadaku.” Nabi saw menjawab, “Jangan marah...” Lalu dia mengulang-ulang (permintaannya itu) dan Nabi saw tetap bersabda, “Jangan marah...” (HR. Bukhari dari Abu Hurairah ra).<sup>17</sup>

The prohibition of anger is the most important part of Islamic law. Even the Koran also commands to harbor anger. Like QS. Âli Imran: 133-134. Another hadith that alludes to anger is as follows:

لَيْسَ الشَّدِيدُ بِالصُّرْعَةِ، وَلَكِنَّ الشَّدِيدَ الَّذِي يَمْلِكُ نَفْسَهُ عِنْدَ الْعَضْبِ

“Orang yang kuat itu bukanlah karena jago gulat, tetapi orang kuat ialah orang yang dapat menahan dirinya di kala sedang marah...” (HR Bukhari<sup>17</sup> dan Muslim<sup>18</sup> dari Abu Hurairah ra).

There are four mistakes in thinking angry people. First, he does not see the religious injunctions, the Koran and the hadiths that tell him to stay away from anger. So, just as a person is obliged to pray based on the evidences of the Qur'an and hadith, so he is obliged to leave anger and emotions that are of no use for the sake of arguments and religious teachings as well.<sup>19</sup>

Second, the angry person does not see the negative effects of anger. The intended negative effects are regret, mistakes in making decisions and eliminating brotherly relations between human beings. Another negative effect is that anger takes away one's intellectual intelligence. Because he can no longer think clearly with a kind heart.<sup>20</sup> Third, the angry person does not train his emotions and passions. Even though there are lots of guidance in Islam so that

someone tries to control his lustful emotions. For example, in QS. An-Nazi'at: 40, QS. Yûsuf: 53, and QS. Al-Fajr: 27.<sup>20</sup>

Fourth, the angry person is farthest from the qualities of being easy (commendable). He loses patience, he does not have qana'ah (calm), he lacks mujâhadah (restraint), he cannot be pleased with bi al-qadar (to give up his destiny), he is not sincere and several other commendable qualities. It was as if his anger took away all the goodness he had.<sup>20</sup>

If someone wants to think about these four mistakes, surely, he will be wiser in managing anger and not easy to vent his emotions to anyone else. Therefore, Islam really commands Muslims in particular and all mankind in general to be able to manage anger. Anger does not have to be completely eliminated. But anger must be managed properly. Because the nature of anger becomes a trigger for someone to fight in the war in the way of Allah.<sup>21</sup>

وَالْكَذِبَ يَهْدِي إِلَى الْفُجُورِ، وَالْفُجُورَ يَهْدِي إِلَى النَّارِ، وَاعْتَبِرُوا ذَلِكَ بِقَوْلِ أَحَدِكُمْ لِصَاحِبِهِ: كَذَبَ وَفَجَرَ

“Dusta itu menyebabkan kepada kejahatan, kejahatan menyebabkan masuk ke neraka, dan ambillah pelajaran hal itu dengan ucapan salah satu kalian kepada temannya, “Orang itu berdusta dan berbuat kesalahan...” (HR. Ahmad dari Abdullah bin Mas’ud ra).<sup>22</sup>

The mistake of thinking people who like to lie is that they don't see the âfât (danger) of lying. First, the lie is the attitude of the hypocrites who are reproached by the Qur'an and hadith. The reason that lying attitude characterizes the address of hypocrites is because those who lie do not have a strong stand in providing information. He is easily swayed by his own self-interest. This disinterested attitude is the nature of the hypocrite.<sup>23</sup>

Second, the above hadith gives reasons for the wrong thinking of people who lie. The fault is that the liar does not realize that his lying attitude will lead him to another lie. The lies that filled him would lead to big mistakes that he realized or would not commit.

While the content of dramatization, wanting recognition and so on is explained by As-Sulamiy by referring to a hadith, namely:

من تتبّع عورة أخيه المسلم تتبّع الله عورته، ومن تتبّع الله عورته يفضحه ولو في جوف بيته

“Barang siapa meneliti kesalahan sudaria muslimnya, maka Allah akan meneliti kesalahannya. Dan barang siapa diteliti kesalahannya oleh Allah, niscaya Allah akan membuatnya malu meskipun di dalam rumahnya...” (HR. Tirmidzi dari Ibnu Umar ra)<sup>24</sup>

This hadith gives an understanding that anyone who is wrong in his mindset and mindset with mental disorders interferes with others, Allah swt will repay him. The error of thinking in the above hadith is related to a penchant for finding fault with others. In other hadith languages it is called tajassus. Tajassus is finding fault with others as a material for talking and psychological satisfaction of the perpetrator. Such a person has a mental fault. Unlike the case with looking for the good of others, then it is called tahassus and it is very good as in the QS. Yusuf: 87.<sup>25</sup>

Ibn Qayyim al-Jauzi mentions there are three sides of thinking errors for people who like to find fault with others. First, the feeling of al-faroh (happy and happy) with the act. That is, the person gets satisfaction with the suffering of others. Psychopathic soul can be pinned for this kind of person. Second, a sense of surr (love) about other people's mistakes. Third, the person does not want to deny his own mistakes. He felt that what he did was right and innocent.<sup>26</sup>

The content of showing off is also explained in a hadith, namely:

مَنْ طَلَبَ الْعِلْمَ لِيُبَاهِيَ بِهِ الْعُلَمَاءَ، أَوْ لِيُمَارِيَ بِهِ السُّفَهَاءَ، أَوْ يُرِيدُ أَنْ يُقْبَلَ بِوُجُوهِ النَّاسِ إِلَيْهِ، أَدْخَلَهُ  
اللَّهُ جَهَنَّمَ

“Barang siapa mencari ilmu untuk mengalahkan ulama, atau pamer di depan orang-orang bodoh, atau ingin orang-orang lain menghormatinya, maka Allah swt akan memasukkannya ke neraka Jahanam...” (HR. Ad-Darimi dari Makhul ra)<sup>27</sup>

This hadith provides a lesson about the importance of sincerity in all righteous deeds. Among them is when seeking knowledge (tholabu al-'ilmi). On the other hand, people who like to show off (riyâ ') while seeking knowledge, surely he will be angry with Allah swt. Showing off in seeking knowledge is evident in the intention and purpose in learning. For example, someone who studies with the intention of being proud and boasting of other scholars. This is a very clear act of arrogance. Or for example, is to show off intelligence, experience and intelligence of religious knowledge in front of stupid people so that he will get a standing ovation. Such people are threatened with being put into the Jahanam Hell.<sup>28</sup>

The pattern of thinking errors for people who study science with the intention of showing off appears that knowledge is very great and does not deserve to be matched by bad intentions as mentioned in the above hadith. Knowledge which is the nature of Allah swt is not worthy of comparison and is expected to benefit from worldly materials that are pseudo and easily lost. Position, money, world, honor, praise and flattery as well as other worldly materials are profane objects that do not deserve to be juxtaposed as an intention when studying. Therefore, people who seek knowledge should do it sincerely.<sup>29</sup>

Doing something with the aim of gaining recognition can be associated with actual self-actualization. However, it turns out that the fulfillment of human needs regarding self-actualization when associated with a hadith quoted in the book of Uyubun Nafsi becomes a mistake in thinking.

إِذَا رَأَيْتُمُ الْمَدَّاحِينَ فَاحْثُوا فِي وُجُوهِهِمُ التُّرَابَ

“Jika kalian melihat orang-orang yang banyak memuji, maka lemparkanlah debu di wajah-wajah mereka...” (HR. Ibnu Hibban dari Ibnu Umar ra).<sup>23</sup>

The meaning of the word al-maddâh in the above hadith is people who make a living by flattering other people so as to make the flattered become happy and give him money. This act will give birth to people who are praised and cause misguidance to think either the worshiper or the people who are praised.

The error of thinking is meant to damage the mind and heart of the person being praised. He will no longer see the faults and bad potentials in him. And when it is developed again, it will inevitably form arrogant behavior by insulting others and the biggest danger is that he feels the most deserving of praise and praise from others. This egocentric attitude if left without further treatment will undoubtedly make the owner of the soul of Pharaoh and Namrudz who dare to claim to be a god just because he is often praised by his subordinates. Therefore, the Messenger of Allah likened that praise is the same as a sword that can stab the victim horribly.<sup>30</sup>

Content that justifies any means to attract the attention of others can also be approached with the hadith prohibiting greed, as the words of the Prophet Muhammad SAW, namely,

قال لنا رسول الله صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: اسْتَعِيدُوا بِاللَّهِ مِنْ طَمَعٍ يَهْدِي إِلَى طَمَعٍ، وَمِنْ طَمَعٍ يَهْدِي إِلَى غَيْرِ  
مَطْمَعٍ، وَمِنْ طَمَعٍ حَيْثُ لَا طَمَعٍ.

“Rasulullah saw bersabda kepada kami, “Berlindunglah kalian dengan Allah swt dari tamak yang menunjukkan kepada watak jelek, dan dari tamak yang menunjukkan tidak semestinya, dan dari tamak yang tidak pada tempatnya...” (HR. As-Suyûthi dari Mu’adz bin Jabal ra)<sup>31</sup>

The meaning of covetousness causes bad character is that greed (greed) leads its possessor close to multiplicity of vices and evils. People who hope for other people's property will easily cheat, cheat, steal, or incite them to give the money without rights.

The greedy person has many errors of thinking. The above hadith shows the error of thinking the greedy person. First, his fault appears in his ignorance of the effects caused by greed itself. Negative effects in the form of crime, inciting, stealing, denying Allah and the Messenger of Allah and several other evil effects.<sup>32</sup>

Second, greed causes a person to lose his religion. The logic is that according to the teachings of Islam all the sustenance of mankind has been borne by Allah swt. This is alluded to in several verses, such as QS. Hûd: 6 and QS. At-Thalaq: 2-3. People who are greedy and expect sustenance from other than Allah are tantamount to opposing religious teachings and the holy book of the Qur'an.<sup>33</sup> In the book Uyubun Nafsi, it can be found in the article *min uyubin nafsi al ghadab wa al kاذzib* or self-error in anger.

Third, greed causes loss of murû-ah (self-esteem). A greedy person is very close to begging. The beggar has humbled himself, lost the murû-ah that is the pride of man. This can happen to people who are greedy and do not control it well. It is different if someone sees the wealth of his friend and then he wants to get the same thing by working hard, saving, living frugally and according to the rules of the Shari'a then it is not called greed but is called *ghibthoh* (enthusiasm).<sup>33</sup>

**Tabel 2. Unit Analisis Kategorisasi Konten Berdasarkan Hadis dalam Kitab Uyubun Nafsi**

	Unit Sampel	Unit pencatatan (kata, kalimat, tema)	Unit Konteks	Unit Analisis
Distress ketika tidak menjadi pusat perhatian	Perilaku melawan orang tua X	Ibu tidak peduli		Distress ketika tidak mendapat pujian, dalam kitab Uyubun Nafsi, ditemukan dalam fasal <i>min uyubin nafsi al ghadab wa al kاذzib</i> atau kesalahan diri dalam hal marah
	Konten Fake	Kasus Ratna Sarumpaet	Terkait kepentingan politik	Konten fake dalam media sosial sebagaimana dijelaskan dalam kitab Uyubun Nafsi, dapat ditemukan dalam fasal <i>min uyubin nafsi al kاذzib</i> atau kesalahan diri dalam hal berkata dusta.
	Konten dengan Menggunakan Isu-isu Sensitif dan Kontroversial	Kasus makan daging babi	konten daging makan sesuatu yang diakuinya “daging babi” padahal sebenarnya tidak. Sementara pemain dalam konten tersebut adalah Muslimah di mana makan daging babi adalah haram bagi umat Islam	Sikap dusta adalah ciri munafik, orang yang berdusta tidak memiliki pendirian yang kuat dalam memberikan informasi, dan mudah terombang-ambing oleh kepentingan dirinya sendiri.
Ketidakstabilan dan ekspresi	Konten Fake	Konten prank atau becanda	terkait memberikan bingkisan ke orang miskin	Berdasarkan kitab uyubun nafsi, efek negatif yang

emosi yang dangkal		Youtube Channel Ricky Dwiasep	padahal isi bingkisan tersebut hanya sampah. Orang yang mendapat bingkisan terlanjur senang dan berakhir dengan kecewa dan marah.	berupa kejahatan, menghasut, mencuri, mendustakan Allah dan Rasulullah saw serta beberapa efek jahat lainnya.
Penggunaan Penampilan Fisik	Konten sebagai Gaya Hidup dan Konstruksi Sosial Budaya Baru	Konten menggunakan filter cantik	meskipun sudah banyak orang yang tertipu akibat postingan filter cantik, namun orang masih senang melihat konten cantik meski dengan filter.	Melakukan perbuatan agar dipuji orang lain, bila dikaitkan dengan sebuah hadis yang dikutip dalam kitab Uyubun Nafsi menjadi sebuah kekeliruan seseorang dalam berfikir.
Bahasa yang impresionistik				
Dramatisasi, sandiwara dan ekspresi yang berlebihan	Konten sebagai Gaya Hidup dan Konstruksi Sosial Budaya Baru	Curhat di media sosial	curhat memposisikan diri sebagai korban padahal sebenarnya tidak.	Dalam bahasa hadis lain dinamakan sebagai tajassus. Tajassus adalah mencari-cari kesalahan orang lain sebagai bahan bicara dan kepuasan psikis si pelaku. Orang seperti ini memiliki kesalahan dalam mentalnya.
Sugestibilitas	Konten sebagai Gaya Hidup dan Konstruksi Sosial Budaya Baru	Konten Challenge Hadang Truk	Konten memancing orang lain untuk melakukan sesuatu padahal itu berbahaya	seseorang yang salah dalam mindset dan pola pikirnya dengan kelainan jiwa mengganggu orang lain maka Allah swt akan membalasnya.
Interpretasi hubungan sebagai lebih intim daripada mereka	Konten Fake	Eksplotasi kesedihan teman	menjadikan hubungan pertemanan menjadi konsumsi publik.	Sikap eksploitasi menuntun si pemiliknya dekat dengan keburukan-keburukan dan kejahatan yang berlapis.

## Conclusion

This paper is based on an argument that a person's natural system of thought needs to be linked to another internal element within a person, namely the heart dimension. Al-Ghazali explained that a person's decision to create a person's behavior is influenced by things or conditions of the heart. If the findings in this study can strengthen the researcher's assumptions into a truth, then behavioral management patterns such as tazkiyatun nafs, mujahadah and riyadhoh can be used as treatments in tackling social media abuse by young people. More than that, the pattern of tazkiyatun nafs, mujahadah and riyadhoh which is then called Sufistic psychotherapy can increase a person's personality level so that individuals become healthier individuals both emotionally and spiritually.

There are four mistakes in thinking angry people. First, he does not see the religious injunctions, the Koran and the hadiths that tell him to stay away from anger. So, just as a person is obliged to pray based on the evidences of the Qur'an and hadith, so he is obliged to leave anger and emotions that are of no use for the sake of arguments and religious teachings as well. The mistake of thinking people who like to lie is that they don't see the âfât (danger) of lying. First, the lie is the attitude of the hypocrites who are reproached by the Qur'an and hadith. Second, the above hadith gives reasons for the wrong thinking of people who lie.

## Reference

1. Garjito, D. & Opita, E. Viral Oknum Nakes diduga Bikin Konten Tik Tok dekat Pasien Jelang Operasi. *suara.com* (2022).
2. Redaksi. Video Voldukasi: Viral Konten Mengundang Maut Para Remaja. *voi.id* (2022).
3. Garjito, D. & Lamase, S. A. Viral Wanita Berhijab Bikin Konten Joget Pamer Dada Terbuka. *beritahits.id* (2022).
4. Permana, R. & Yusmawati, Y. Komodifikasi Pesan Dan Viralitas Informasi Dengan Metode “Like, Share, Comment, and Subscribe” Pada Youtube. *Media Bahasa, Sastra, dan Budaya Wahana* **25**, 1–6 (2019).
5. Cecariyani, S. A. & Sukendro, G. G. Analisis Strategi Kreatif dan Tujuan Konten Youtube (Studi Kasus Konten prank Yudist Ardhana). *Prologia* **2**, 495 (2019).
6. Rischita, R. Hubungan Kontrol Diri dengan Perilaku Narsistik di Aplikasi Tik Tok pada Siswa SMAN 1 Ngoro Mojokerto. (Universitas Islam Negeri Maulana Malik Ibrahim Malang, 2021).
7. Daradjat, Z. *Psikoterapi Islam*. (Bulan Bintang, 2004).
8. Dwi Marsela, R. & Supriatna, M. Kontrol Diri: Definisi dan Faktor. *J. Innov. Couns. Theory, Pract. Res.* **3**, 65–69 (2019).
9. Sodikin, A. Akal dalam Perspektif Filsuf dan Sufi. *Miyah J. Stud. Islam* **16**, 1–9 (2020).
10. Data. <https://www.youtube.com/watch?v=IchEWIniErI>.
11. Data. [https://youtu.be/4Z3F\\_VZjDHU](https://youtu.be/4Z3F_VZjDHU).
12. Data. [https://www.tiktok.com/@lenyyy.nh/video/7086392883632262427?is\\_from\\_webapp=v1&item\\_id=7086392883632262427](https://www.tiktok.com/@lenyyy.nh/video/7086392883632262427?is_from_webapp=v1&item_id=7086392883632262427).
13. Data. [https://www.tiktok.com/@almira\\_gint/video/7101491526064196891?is\\_from\\_webapp=v1&item\\_id=7101491526064196891](https://www.tiktok.com/@almira_gint/video/7101491526064196891?is_from_webapp=v1&item_id=7101491526064196891).
14. ikanmania818. <https://youtu.be/z0nha05hGiM>.
15. Data. <https://youtu.be/oGdxZF14izs>.
16. Data. <https://youtu.be/GFaXUIcLIfw>.
17. Al-Bukhari, M. ibn B. *Al-Jami' Al-Shahih*. (Dar al-Hadits, 1992).
18. Muslim, A.-N. *Al-Jami' al-Shahih*. (Dar al-Fikr, 2001).
19. Al-Ghazali, A. H. *Minhajul Abidin*. (Al-Haramain, 2010).
20. Al-Ghazali, M. bin M. *Ihya Ulum Ad-Din*. (Dar al Kutub al Ilmiyah, 2010).
21. Al-Qasimi. *Mau'idzotul Mukminin*. (Darul Kutub, 2011).

22. Hambal, A. bin. *Musnad Ahmad*. (Darul Kutub, 2010).
23. Hibban, I. *Al-Shahih*. (Dar al-Fikr, 2008).
24. Al-Tirmizi, A. I. M. ibn I. *As Sunan*. (Dar al-Fikr, 1999).
25. Ar-Razi, F. al-D. *Mafatih Al-Ghaib*. (Dar al-Kutub al-Ilmiyah, 2015).
26. Al-Jauzi, I. Q. *Talbisu Iblis*. (Darul Fikri, 2001).
27. Ad-Darimi, A. bin A. *Musnad Ad-Darimi*. (Darul Mughni, 2000).
28. As-Sibti, I. bin M. *Masyariq Al-Anwar Al-Wahhajah Wa Matholi' Al-Asror*. (Maktabah Atiqah, 2001).
29. Ar-Rajihi, A. A. *Syarah Sunan Ibnu Majah*. (Maktabah Atiqah, 2005).
30. Nawawi, I. *Syarah Sahih Muslim*. (Darul Kutub, 2005).
31. As-Suyuthi, J. *Al-Jami' Ash-Shaghir*. (Darul Kutub, 2007).
32. Ash-Shan'ani, M. bin I. *At-Tanwir Syarah al-Jami' Ash-Shaghir*. (Darussalam, 2011).
33. Al-Azizi, A. N. *As-Siraj al-Munir Syarah al-Jami' Ash-Shaghir*. (Darul Kutub, 2010).