

## **Introvert Self Disclosure and Al-Haya in Islamic Perspective: Study of Takhrij and Syarah Hadith**

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### **Abstract**

This study aims to discuss the hadith about shame. This study uses a qualitative approach by applying a descriptive-analytical method. The formal object of this research is the science of hadith, while the material object is the hadith about shame in Bukhari No. 8. The results and discussion of this study indicate that the status of authentic quality hadith fulfills the qualifications of *maqbul ma'mul bih* for Islamic practice. This study concludes that the hadith narrated by Bukhari No. 8 is relevant to be used as motivation and a good role model in maintaining shame.

**Keywords:** Embarrassed; Hadith; Self; Takhrij

### **Introduction**

According to Jurard, humans always depend on others in feelings, information, understanding, support, and other communications that can shape their self-image and help understand the expectations and feelings of other people and processes. This is called *self-disclosure* (Adnan, 2018). So *self-disclosure* is able to help someone in communicating so that communication is better and closer. The Islamic religion orders its adherents to be ashamed because it can increase one's morals to be high. People who don't have shame have low morals and are unable to control their passions (Zahriyanti & Yuhafliza, 2021). From the explanation above, it can be seen that the culture of shame greatly influences the factors of life and welfare in society, because shame becomes a natural control so that humans can avoid lowly deeds and create a prosperous life (Wahyuddin, 2017).

The results of previous research have been presented by a number of researchers regarding *introverted self-disclosure* and *al-Haya'*. Among others are Farmawati and Cintami (2021), "Al-Haya' in the Perspective of Islamic

Psychology: Conceptual and Empirical Studies," *Journal of Studia Insania*. This study aims to see how the concept of *al-Haya'* in the perspective of Islamic psychology through conceptual and empirical studies. This research method is qualitative with a *grounded theory*. The results and discussion of this study include the definition of *al-Haya'* and empirical analysis. This research concludes that *al-Haya'* which is interpreted by research subjects is almost the same as what is contained in Islamic studies. This study recommends that an in-depth study be carried out again to continue this research by applying education with the concept of *al-Haya'* (Farmawati, 2021). Furthermore, namely Adnan's research (2018), "*Self Disclosure in View of Personality and Self Esteem in Adolescent Social Media Users at SMK Krian 1 Sidoarjo*," Central Library Of Maulana Maliki Malang. This study aims to explain the existence of a significant influence between personality types in adolescents. This study uses a quantitative approach with three scales, namely: *eyeball personality inventory*, *coppersmith self-esteem*, and *self-disclosure scale*. This research concludes that people who are good at socializing are more likely to do *self-disclosure* (Adnan, 2018).

The current research and the results of previous studies have something in common, namely discussing *introverted self-disclosure* and *al-Haya'*. However, there are differences between the current research and previous research. Previous research discussed the comparison of *self-disclosure* and *self-esteem* in adolescents and *al-Haya'* in the perspective of Islamic psychology, while the current research discusses *introverted self-disclosure* and *al-Haya'* in an Islamic perspective.

A framework of thinking needs to be developed to answer the question of how the hadith regarding *introverted self-disclosure* and *al-Haya'*. *Self disclosure* is disclosing information to others. Things that are disclosed relate to personal information, feelings, attitudes, and opinions both hidden and not hidden, individuals who are familiar with other people tend to share information and their quality with others (Adnan, 2018). In the Qur'an, the word shame is called *الحياء* (*al-Haya'*). This word is repeated several times in the Qur'an (Kosanke, 2019). Based on research in the digital Koran, the word *al-Haya'* is expressed with three additional letters, namely: *alif*, *sin* and *ta'*, which are combined to become *istahya* (Suryadinata & Baiquni, 2020). Meanwhile, in the Big Indonesian Dictionary, the word shame means feeling bad because you have done something that is not good or is defective (Ministry of Education, Culture, Research, 2016). There are many meanings of *al-Haya'*, among them being reluctant to do something because there is respect, a bit afraid, and so on. The concept of *al-Haya'* in Islam can be understood based on hadith. Hadith is anything that originates from the Prophet Muhammad, whether

it is spread in hadith books or actualized in society, which is known as *sunnah* (Suryani, 2019). The Prophet often mentions shame in his hadith (Zahriyanti & Yuhafliza, 2021). Among other hadith narrated by Bukhari No. 8, Prophet SAW. Says, "Faith has more than sixty branches, among which shame is a branch of faith" (Saltanera, 2015). The study of *al-Haya'* has been extensively researched so that it becomes important how *al-Haya'* is from an Islamic perspective (Suryadinata & Baiquni, 2020).

A theoretical basis is needed for a theoretical foundation in conducting discussions. This study applies the theory of hadith science. In hadith science there is the science of *dirayah* hadith (Soetari, 2005), namely knowledge whose material objects are *rawi*, *sanad*, and *matan* hadis. *Rawi* is narrators of hadith, *sanad* is the chain of hadith narrators, *matan* namely the text of hadith (Darmalaksana, 2018). The science of hadith determines the validity requirements (authenticity) of a hadith, namely: *narrator* must '*adl* (have commendable personality qualities) and *dhabit* (have scientific capacity qualified) and *tsiqah* (having undoubted integrity), namely the combination of '*adl* and *dhabit*; *Sanad* must be connected (*mutashil*) in the sense that it cannot be interrupted (*munfashil*); and *Matan* cannot be awkward (*syadz*) and cannot have defects (*'illat*) (Darmalaksana, 2020). If all the requirements for authenticity are met, the status of the hadith is called *authentic*, whereas if one of these conditions is not met, the quality of the hadith is called *dhaif* (Darmalaksana, 2020). According to the science of hadith, *authentic* is ) (accepted), while *daif* hadith ( rejected is *mardud* (Soetari, 2005). However, a *daif* hadith can be promoted to *hasan li ghairihi* if there are *martyrs* and *mutabi* (Soetari, 2015). *Syahid* is another hadith, while *mutabi* is *hadith* (Darmalaksana, 2020). Even so, not every *maqbul* can be practiced (*ma'mul bih*), in the sense that there is a category of hadith (Soetari, 2015) *accepted* but cannot be practiced (*ghair ma'mul bih*) (Soetari, 2005), this depends on the context in the sense situation and condition.

The main problem of this research is that there is *introverted self-disclosure* and *al-Haya'* in the Islamic perspective. The formulation of the research problem is how *introvert self-disclosure* and *Al-haya'* in the Islamic view. This study aims to discuss *introverted self-disclosure* and *Al-haya'* in the Islamic view. Theoretically, this research is expected to have benefits and usability implications as the development of Islamic treasures. Practically, this research is expected to have implications for the benefits and uses as a measure of shame in Islam.

## Research Methods

This research uses a qualitative approach by applying a descriptive-analytical method (UIN Sunan Gunung Djati Bandung, 2020). This type of research data is qualitative data that is not a number. Sources of research data include primary sources and secondary sources. The primary data

source is the Encyclopedia of Hadith Book of 9 Imams (Saltanera, 2015). While secondary data sources are literature related to the topic of this research which comes from journal articles, books, and others. Data collection techniques were carried out through library research. Data analysis techniques are taken through the stages of inventory, classification, and interpretation (Darmalaksana, 2022). Specifically, the descriptive-analytical method in this study was taken from the field of hadith science, especially the takhrij hadith method and the hadith syarah method. Takhrij hadith is the process of taking hadith from books of hadith to examine its authenticity (Darmalaksana, 2020). While syarah hadith is an explanation of matan (text) to obtain an understanding. Finally, the interpretation at the analysis stage will use logic, both deductive logic and inductive logic (Sari, 2017), until a conclusion is drawn.

## Results and Discussion

### 1. Results

Stages of takhrij hadith require issuing hadiths from hadith books which are then examined for their validity. After tracing the hadith with the keyword "shame" in the Encyclopedia of Hadith Book 9 of Imams, the hadith of Imam Bukhari No. 8. The editorial text of the hadith below:

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ الْجُعْفِيُّ قَالَ حَدَّثَنَا أَبُو عَامِرٍ الْعَقَدِيُّ قَالَ حَدَّثَنَا سُلَيْمَانُ بْنُ بِلَالٍ عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ عَنْ أَبِي صَالِحٍ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

Has told us Abdullah bin Muhammad al-Ju'fi, he said: Has told us Abu 'Amir al-'Aqadi, he said: Has told us Sulaiman bin Bilal, from Abdullah bin Dinar, from Abu Salih, from Abu Hurairah, from the Prophet ﷺ, he said: "Faith has more than sixty branches, among which shame is a branch of faith" (Saltanera, 2015).

The next stage is the assessment of the narrators and the continuity of the sanad as shown in the table below:

**Table 1. List of Rawi and Sanad**

No.	Rawi-Sanad	Birth/Death		Country	Kunyah	Scholar's comments		Circles
		B	D			-	+	
1	Abdurrahman Bin Shakhari	603 M	57 H/ 681 M	Medina	Abu Hurairah	Ibn Hajar al-Atsqalani:		Sahabat

al-Azdi		Companions				
2	Dzakwan	101 H	Medina	Abu Salih	Muhammad Bin Sa'd: Tsiqah	Tabi'in Middle Ages
3	Abdullah Bin Dinar	127 H/ 744 M	Medina	Abu 'Abdur Rahman	Ahmad Bin Hambal: Tsiqah	Tabi'in of the Ordinary
4	Sulaiman Bin Bilal	172 H	Medina	Abu Muhammad	Yahya Bin Ma'in: Tsiqah	Tabi'ut Tabi'in Middle Circle
5	'Abdul Malik Bin Amru	204 H/ 821 M	Basra	Abu Amir	Ibn Hajar al-Atsqalani: Tsiqah	Tabi'ut Tabi'in Ordinary
6	Abdullah Bin Muhammad Bin Abdullah Bin Ja'far al-Yamani	229 H	Andalusia	Abu Ja'far		Tabi'ul 'Atba' Old People
7	Muhammad bin Ismail al-Bukhari	194 H	256 H	Bukhara Imam Bukhari	Amirul Mukminin fil al-hadith	<i>Mukharrij</i>

Table 1 shows that the hadith of Bukhari No. 8 narrated by seven narrators. All narrators are only known to have died, except for Abdurrahman Bin Shakhar al-Azdi (603-681 AD). The scholars gave positive comments to all narrators. Ibn Hajar al-Atsqalani said that Abdurrahman Bin Shakhar was a Friend, Muhammad Bin Sa'd mentioned that he was a thiqah narrator, Abdullah Bin Dinar was a thiqah narrator according to Ahmad bin Hambal. Sulaiman Bin Bilal, Abdul Malik bin 'Amru, is said to be a narrator who is *tsiqah*.

According to the theory of hadith science, the first narrator means the last sanad and the first sanad means the last narrator (Soetari, 2015). The hadith above includes *mutashil* (to be continued) seen from the continuation of the sanad. The condition for the continuation of the sanad is *liqa* (meeting) between the teacher and students (Soetari, 2015). *Liqa* can be seen from their contemporary existence and are in the same area. Judging from the country, they are in adjacent territory. Teachers and students can be said to be contemporaries even though most of them don't know their birth year. According to the theory of hadith science, it can be assumed that the narrators of hadith are around 90 years old (Darmalaksana, 2020). So it is predicted that the narrators in the chain of transmission are likely to meet between teachers and students. The above

hadith is not odd or flawed. Not awkward in the sense that it does not conflict with the Qur'an, hadith which is stronger and common sense, while not defective in the sense that there are no insertions, reductions and changes (Soetari, 2015). Although not in the same lafadz form, the hadith narrated by Bukhari No. 8 has support from the contents of another hadith, namely Ahmad No. 3489, Muslim No. 54, Ahmad No. 19109 and others (Saltanera, 2015). In other words, this hadith has martyrdom and mutabi (Darmalaksana, 2020) The

hadith narrated by Bukhari No. 8 is an authentic hadith because it fulfills the valid requirements. Because all *narrators* are considered positive according to the comments of scholars.

## 2. Discussion

### Introvert Self Disclosure

The most important element in communicating is self (*self*). *self* is an important psychological component that influences self-awareness or perhaps self-reflection and has an influence on the awareness that underlies all kinds of perceptions, feelings and self-confidence that allows a person to regulate his own behavior (Gamayanti et al., 2018). Based on Jourard's narrative what is meant by *self* is talking about yourself to others, so that other people understand and know what someone thinks, wants and feels (Gainanu, 2012). *Self* can also be interpreted as self-disclosure which is a type of communication such as correspondence in which a person conveys personally identifiable information that is usually done and is rarely known by others. Self-disclosure can take many forms, including issues such as ideas, attitudes, feelings, desires, motivations, and thoughts that are appropriate and internal to the person concerned.

Meanwhile *self-disclosure* is a component of self-reference that is communicated verbally by someone in a small group. Self-disclosure, according to Person, is the act of sharing personal information voluntarily and unpleasantly with others for the purpose of disclosing factual facts about oneself (Gainanu, 2012). So *self-disclosure* can be interpreted as communication that lets others know information about our true selves.

There are several reasons that require a person to do *self-disclosure* including: *First*, as a form of expression. In this life, people sometimes face disappointments or problems, well, it has to do with work or whatever. This form of self-disclosure gives people the ability to express their emotions. *Second*, self-clarification. It aims for a person to gain knowledge of other people's difficulties and an explanation for themselves by sharing their feelings and feelings to make their minds clearer and enable them to clearly understand the problem at hand. *The third* is, Social Validation. After a discussion of the matter, the listeners will learn something useful in being informed of the accuracy and truth of his views. *Fourth*, Social

*Control*. It is possible for each individual to press on the topic of beliefs or ideas that form good impressions and messages about him. After the discussion of the matter, the listeners will learn something useful in being informed of the accuracy and truth of his views. Fifth, *Relationship Development* which is an effort to increase intimacy in friendships by sharing feelings and mutual trust (Gamayanti et al., 2018).

Each individual has a different personality from one another, some are introverted and some are extroverted. A person's personality can be seen when communicating with other people. How to think, how to feel, how to respond when in various conditions (Umaroh, 2015). Someone with an introvert personality is someone whose attention is always focused on himself. Because of this, it is typical for people of this kind to have no relationship with their immediate environment because their behavior is influenced by what is going on inside them (Ningsih & Awalludin, 2021). People who are less able to develop their social skills with others, they become socially disturbed, doubtful, worried, and withdrawn. This affects everyone's mental health (Gamayanti et al., 2018). Introverts are acutely aware of their own inner world, complete with prejudices, fantasies, dreams, and unique views. These individuals perceive the outside world with great care and their own perspective. This is the opposite of extroverts. They can be characterized as quiet, passive, cautious, secretive, caring, pessimistic, calm and responsible. People with introverted personalities do less *self-disclosure* because people with this personality tend to be introverted, but some things can make them do *self-disclosure*, such as pressure from people or circumstances that threaten their comfort. *self-disclosure* to just anyone, because those with introverted personalities hide their feelings more. They try to bury their anger in the past and allow themselves to be frustrated and pretend that nothing ever happened (Umaroh, 2015).

### ***Al-Haya***

*Al-Haya* literally means shame, this word comes from Arabic, namely *الحياة* (life). Rain is also called *hayy* (with alif *maqsurah*) because it is the source of life for the earth, plants and animals hereafter and the existence of this world are also called *al-Hayah*. Therefore, he will be miserable in the hereafter if he does not have *haya*' like a corpse in this world. In this sense, it can also be interpreted that 's life is affected by the life and death of one's heart. Similar to how one's heart and soul had died, the loss of one's life was affected. As a result, every time the heart beats, the sensation of *haya* becomes much more beautiful (Basalamah, 2017). The Jahiliyah era saw a lack of shame among the population, during the transition to Islam there were also many characters that had to be changed to conform to Islamic law, one of which was the character of shame. So that everyone

does not feel inferior and can be arrogant. Every living being must have an emotional personality; the wrong one is shy. Shame is the result of feeling depressed, sad, contemplative, and other negative emotions. Shame, according to Shara, is a moral principle that motivates a person not to do harmful behavior and to respect the rights of others. In other words, being shy makes someone more careful when they act, which helps them avoid doing bad things (Farmawati, 2021). Talking about *al-Haya'* (shame), Islam is a religion that puts a lot of pressure on its adherents to the teaching of shame. This can be seen from the many examples of the word shame (*al-Haya'*) in the Qur'an and *Hadith*. In Islam, shame is highly valued, and some people even believe that God has shame. The Prophet admonished Muslims to cover themselves with shame. In Islam, there are many different reasons why someone might feel ashamed, including breaking the rules, not taking their worship seriously, being embarrassed in front of others, being embarrassed out of respect, feeling like a family, feeling small and humiliated, being ashamed of love, being embarrassed in context worship, shame for honor and self-esteem, and shame for oneself (Al-Mishri, 2007).

Based on this explanation, it can be seen that *introverts* and shyness are almost similar in nature, but basically these two traits are different traits. *Introvert* is a person's personality with the characteristic of being aloof, quiet and unwilling to get involved with the objective world. From some of these characteristics, we can see that this personality is very individual. History says that Rasulullah SAW. also has a personality that is almost the same as these traits. Rasulullah SAW. has two personalities, namely *introvert* and *extrovert*. He is friendly to anyone, likes to make friends and easily adapts.

However, if we look at it from an introverted side, he likes to cultivate nature as a child while tending goats, trading with his uncle, serving buyers and not joining other traders. The Prophet Muhammad shallallahu Alaihi Wasallam prefers to be alone. He once khalwat in the cave of Hira until the revelation was sent down by the angel Gabriel. Therefore *introverted* is not a problem and is not prohibited in Islam as long as it does not cause hostility and disobedience (Mubarok, 2022).

Hadith narrated by Bukhari No. 8 is *maqbul* in the sense that it is accepted as a proposition. The results of previous research conducted by Farmawati and Cintami (2021) stated that *al-Haya'* which was interpreted by the research subjects was almost the same as what was contained in Islamic studies (Farmawati, 2021). This is confirmed again in the Muslim hadith No. 54, Hadith History of Ahmad No. 19109 and No. 3489 which is a recommendation that has a shameful nature, as well as the example of the Prophet Muhammad. in embarrassment of success (Saltanera, 2015).



Based on the explanation above, the hadith of Bukhari No. 8 is not only *maqbul*, but *ma'mul bih*.is needed by Muslims, especially women. shynessshame on that person.

### Conclusion

The results of the study show that the status of the authenticity of the hadith narrated by Bukhari No. 8 regarding introverts and shyness are considered as authentic hadiths. Based on the analysis it is also known that introvert and shy are two different traits, but both have several indications that are almost the same. This is in line with the Islamic view that someone who can take care of himself with the shame of Allah increases his rank and faith. The discussion of this study explains that the hadith narrated by Bukhari No. 8 is *maqbul ma'mul bih* to be used as motivation, creativity, innovation and a good role model in shame. This research is expected to be useful as an enrichment of knowledge about shame according to hadith. This research has limitations in conducting hadith syarah without including a review of the causes of wurud and in-depth analysis, so this is an opportunity for further research by applying a more comprehensive analysis. This research recommends to the whole community, especially women. In order to be able to increase shame so that it can become a better person.

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