

THE *PROPHETIC SUNNAH* PATIENCE APPROACH IN THE NEIGHBOURHOOD COMMUNITY: A LITERATURE REVIEW

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Abstract

Patience is a trait that is praised by religion that shows the greatness of prophetic. However, the environment of the community smashes the social order in order to control the temper until it scratches the harmony in the neighborhood community. Many cases due to anger involving various levels of community are very troubling and even the symptoms are very worrying. Therefore, the Prophet PBUH has been an excellent model of patience that is emulated by people and reflects the moral ethics of Muslim society. This study uses literature through primary and secondary sources. This study also uses content analysis according to descriptive and thematic methods. The findings of the study found that human moral development can balance spiritual and physical development. The component of patience needs to be practiced in daily affairs. Therefore, character development in the community is emphasized in daily practice and keep the element of the prophetic touch that can help a certain harmony among neighboring communities in continuing the legacy of challenging life.

Keywords: Patience, prophetic sunnah, neighbourhood community, literature review

INTRODUCTION

According to Islam, patience is one of the good trait that need to be cultivated in every person of the Prophet Muhammad PBUH. Patience also shows the basic behavior in shaping the best moral characteristic of a Muslim (Mohd Yusuf Ismail and Syed Najihuddin, 2011). Patience is one of the keys to the harmony of human life when a person is in a situation in addition to going through something difficult and full of obstacles (Rusydi, 2013). Therefore, the greatest practice is to cultivate patience when doing obedience to Allah SWT. In that sequence, the nature of patience is also able to avoid all immoral acts that He forbids (Muhammad Nubli., 2007). The fact that patience is a practical curriculum capable of solving problems involving environmental leakage (Sukino, 2018).

However, a fight that occurred between two neighbors ended in tragedy when one of them died believed to be hacked in the yard of a house on Jalan Sitiawan-Beruas, Beruas, in the Manjung district. The incident that happened at 5.00pm involved a victim in his 40's who was hacked with a machete on the head and legs by his neighbor, an elderly man. Harian Metro

(Noor Hidayah, 2021) commented on the incident which is believed to have started with a fight between the two men who were neighbours. The string, crop issues and parking problems caused a group of neighbors to fight in an incident at a housing estate in Section 24 in Shah Alam. The events that took place were found to trigger incidents of arguments and fights as quoted in Kosmo (Mohamad Naufal, 2021) dated 12 June 2021. Therefore, patience is also associated with people who are afflicted with mehnah and suspicion. Everyone does not have the same blessings, tests and challenges in living an inconsistent and non-static life. In fact, the interpretation of patience in needy acts is the strength of the human soul in dealing with the human environment. (Muaziroh & Sholiha, 2018)

Omar(2021) tells the story of a man who got double grief when he who returned from Kuala Lumpur to visit his deceased father died. The victim, Ahmad Nadzir Sabtu, 50, was stabbed in the stomach while trying to break up a fight between his neighbors in an incident that happened at 1.15pm at his father's residence in Permas Jaya. When the fight happened, he was cleaning the house and heard the neighbor 'fighting verbally' while cooking in the back of the house so he forced himself to break up the neighbor's fight. Next is an incident recorded in Utusan Malaysia (Iskandar Shah, 2022) regarding a case of a fight that almost went viral between two individuals who are also neighbors around Bandar Sultan Suleiman. The event was resolved amicably. The incident involved the neighbors of two local men who had a disagreement due to a ball falling on the roof of one of their houses. Thus, they agreed to resolve the disagreement amicably until the case was classified as No Further Action (NFA). Furthermore, humans are social beings that are interconnected with each other. In the context of socializing, people are often bombarded with unpleasant and offensive things, showing displeasure and hurt with facial expressions either verbally or body shaming(Zulhammi, 2016).

Ku Zaimah and Mardzelah (2019), on the other hand, revealed that people who always apply and cultivate the practice of two-way discussion without embroidering negative emotions in conversation can bring a peaceful environment. In addition, patience is the peak of a servant in realizing obedience to his God. Patience is also the greatest quality that is easy to express but hard to practice. This coincides with the statement commented by Abu al-'Abbas Ahmed (Al-Mazyad, 2012) about the nature of patience being a strong bastion of confidence in facing a life environment full of mines. In summary, patience is a concept that is categorized in Islamic practice as appreciation (*gratitude*) and forgiveness (Subandi, 2011).

THE IMPLICATION OF NOT CULTIVATING PATIENCE IN BEHAVIOR

Anger is an attitude of bad emotions and the urge to be angry that arises in humans is called human aggressiveness (Abd Jalil, 2007). Therefore, angry attitude usually appears when something unexpected happens without realizing it. Anger is possessed by emotions in the human being which is survival in nature and arises when there is a disturbance or even an environmental attack that touches on matters related to oneself and others (Supyan, 2018). The urge to be angry can be triggered by two factors. First, the internal factor, which is the feeling that is disturbed when in the hustle of daily affairs, thus awakening the nature of anger. Meanwhile, the second is an external factor, which is a threat or provocation from the outside. Both of these factors can be seen in individuals who are not capable to manage themselves, which can cause the surrounding with not expected ending (Nur Yani, 2020).

The expression of angry depends on the individual anger management. Expressing the nature of anger by cursing, hitting, or damaging someone's belongings makes a person's emotions negative (Fuad, 2002). A study from the Harvard School of Public Health stated that anger management is the most important part in young people. Findings show that youth groups who face problems with angry attitudes will be affected in interpersonal relationships (al-Munajjid, 2014). According to Yusuf et al (2018) regarding the health instability of those who are at risk of easily facing problems if the tendency to be angry becomes prevalent in oneself and even produces a negative personality. Therefore, a person who expresses anger silently will not reveal the feelings which can be the cause of the blood vessels in the brain burst thus becoming one of the factors that a person can be affected by a stroke apart of nutrition (WHO 2003). Islam emphasizes self-care both internally and externally. Furthermore, this anger actually comes from Satan. Ibn Qayyim al-Jauziyah (2019) once revealed a statement meaning:

3 doors of actions that allow the devil to enter the human body. First, negligence. Second, lust. Third, angry.

Therefore, as a civilized Muslim, cultivating the value of patience in oneself and trying to stay away from anger is very much demanded by religion. Abu Hurairah RA recorded a hadith based on the order of the Prophet SAW:

Do not be angry. Then, he asked the same thing several times. Then, he said: Don't be angry.

Moreover, al-Baji al-Andalusi (1913), this hadith mentioned because anger can damage the religion that leads to acts of hurt and being hurt. Thus, when a person is angry, usually he will make move and speech with sin even involve other people in sin. Nevertheless, the anger that is prevented in this hadith is not the feeling of anger itself because the feeling of anger is something that is external in every human being and getting rid of it is an impossible thing. The anger mentioned in this hadith is the restraint and command of the Prophet PBUH to avoid from anything that can cause anger because it is under human control. This is also supported by al-Khattabi (1988) in his lecture on Sahih al-Bukhari.

According to Ibn Hajar al-Asqalani (2001), patiently accepting something that has been destined brings peace of mind and reward. Damayanti Wardyaningrum (2013) which is patience yields rewards as explained in religion. This is also emphasized by al-Qaradawi (2013) regarding the nature of patience is often told in the Qur'an, even the narration injects the spirit of the people to take lessons from the events that happened to the people and previous prophets through the touch of revelation. The string, the nature of patience indeed manifests the harmony and stability of bilateral relations in addition to implementing the elements of kindness in oneself (Miskahuddin, 2020). The nature of patience also shows one's identity to hold back emotions rather than encourage one to make mistakes and even avoid evil that is despised by Islam. (Mutaqin, MZ, 2022)

REVEAL THE VALUES OF NEIGHBORS' NARRATIVES IN THE TEXTUAL HADITH

The civilization of a society starts from the aspect of balanced external and internal human development (Al-Qaradawi, 1998). This development has indeed become a pillar in various aspects that need to be emphasized as explained by Ibn Khaldun and Ibn Sina regarding the development of the soul with spiritual elements need to be parallel with metarealistic development (Subandi, 2011). Therefore, among the spiritual development that can help the development of an institution is the application of patience in community morals (Wan Suhaimi, 2013). Patience is often crossed out in the statements of the Quran and the hadiths of the Prophet PBUH. There is a hadith narrated by Suhaib bin Sinan al-Rumi RA in Sahih Muslim in the debate topic al-Zuhd wa al-Raqa'iq, no hadith 2999. The Prophet PBUH said which means: "The affairs of a believer are amazing because every his affairs are good and that will not happen to anyone except a believer (whose faith is perfect). If he gets something that makes him happy, he is grateful, then that is good for him. If he is afflicted with hardship he is patient, then that is good for him.

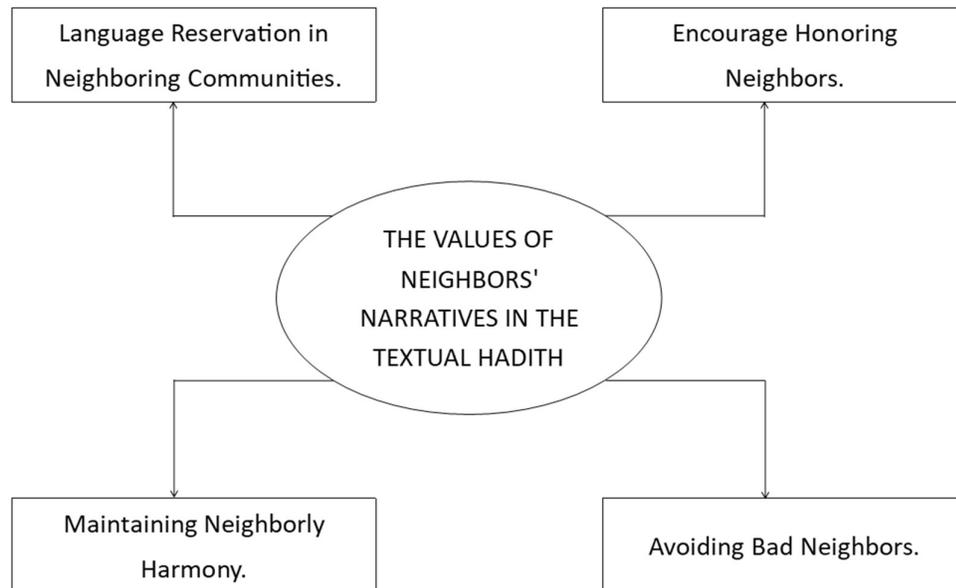


Figure 1. The Values of Narrating Neighbors in Textual Hadith

According to Miskahuddin (2020), patience means refraining from using bad words and from doing things that are hated by Allah SWT. Among the bad practices in Islam such as yelling, throwing abusive words, causing quarrels among people is something that is prohibited. Mohd Nazeli (2009) further reinforces the opinion that tolerance, prudence and discussion using a polite language approach including thinking before acting are mustahab matters from the side of Sharia. Among the snippets of patient events involving neighboring communities in the hadith statement of the Prophet PBUH are:

Language Reservation in Neighboring Communities

From Abi Hurayrah RA said: The Messenger of Allah PBUH said which mean:

O Messenger of Allah SAW, indeed this woman is famous for her many prayers, fasting and giving alms, but she always hurts her neighbors with her tongue. So the Prophet PBUH said: He will enter hell. The man said again: O Messenger of God, indeed this woman is famous for the smallness of her fasting, her alms, her prayers and she only gives alms with a piece of cheese, but she does not hurt her neighbor with her tongue. So the Prophet PBUH said: He will enter heaven.

[Ahmad bin Hanbal. 2009. Musnad al-Imam Ahmad bin Hanbal, Musnad Abi Hurairah Radhi Allah 'anh, no hadith 9675. Hadith law: Hasan]

According to Mulla Ali al-Qari (2001) this hadith mentions a woman who is associated with her word. This is stated because most things are hurt by words and it is words that hurt people the most. Furthermore, he explained that the one who is mentioned in hadith was doing things that can be left behind and then she was doing things that were clearly prohibited by the Shariah.

Encourage Honoring Neighbors

A narration from Umar RA said that the Prophet PBUH said which means:

Jibril always bequeathed me (to do good) to my neighbors, until I thought that they would inherit property.

[Al-Bukhari. 2004. Sahih al-Bukhari, Kitab al-Adab, Bab al-Wasah bil Jar, no hadith 6015]

According to Ibn Hajar al-Asqalani (2001) Jibril delivered an order from Allah SWT to make a neighbor an heir which can be defined with two definitions either making a neighbor a person who receives property like other relatives. Second, be polite to neighbors and maintain the relation. Ibn Abi Jamrah (Ibn Hajar al-Asqalani, 2001) explained that 'mirath macnawi' means fulfilling the rights of neighbors from a scientific point of view. Al-Qadi Iyyad (1998) also opined on the hadith discussed that whoever is committed to the Islamic law, should be good and honor his neighbor.

Maintaining Neighborly Harmony

The Prophet PBUH emphasized the peace of neighbors, as the words of the Prophet PBUH from the narration of Abi Shuraih RA means:

For God's sake, don't believe, for God's sake, don't believe, for God's sake, don't believe. It was said: Who is O Messenger of Allah? His Majesty said: The person who makes his neighbor feel insecure from his disturbance.

[Al-Bukhari. 2004. Sahih al-Bukhari, Kitab al-Adab, Chapter ithm man la ya'man Jaruh Bawa'iqah, no hadith 6016]

According to Ibn Hajar al-Asqalani (2001), 'bawaiqah' means damage, harm and destruction. Disagreement is a normal thing that happens in a community, even more beautiful without

being embroiled in emotion. This has been explained as the attitude of patience and tolerance shown by Imam al-Syafi'e who once had a difference of opinion with his student, Yunus al-Sadafi, in which the imam expressed a word that revealed the greatness of his heart when he disagreed point of view, he said to his student which means How wonderful it would be if we remain brothers even if we are not together on this issue (Al-Qaradawi, 1998). This pearl of wisdom expressed by al-Syafi'e cannot be said without having a high level of patience.

Avoiding Bad Neighbors

From Abi Hurayrah RA said, His Majesty the Prophet PBUH said meaning:

Ask for God's protection from bad neighbors in the place of residence, because the Badwi neighbors moved away from you (to another area).

[Al-Nasa'i. 1999. Sunan al-Nasaie, Kitab al-Isti'adhah, Bab al-Isti'adhah min Jar al-Sau, no hadith 5502. Hadith law: Hasan Sahih]

Moral unity can revive the harmony of the community to blend in community with various institutions. Manifesting mahmudah qualities such as calmness, gratitude, guarding the tongue and patience can form a dynamic society in going through a challenging community (Abu Dzar, 2019).

THE PATIENCE APPROACH IN THE NEIGHBORHOOD COMMUNITY

Islam places great emphasis on the family aspect and even recognizes the institution of the family as the main pillar and starting point in the formation of local society and communities (Nooh, 2013). This is clear because a person begins to form his personality and his character starts from family and community (Jalaluddin, 1996). Therefore, neighborhood institutions can also be compared to larger building blocks which are the foundations of civil society. If the rock is intact, surely the construction that is to be created will be strong and not easily fragile and vice versa. Cultivating a person's patience in particular requires the application of individual identity guided by morals and pure values in Islam that are revealed (Abd Aziz, 2012). Thus, the community's institutional environment plays a role in shaping a person's character so that they can influence the behavior of the people around them (Hybels & Weaver, 1992).

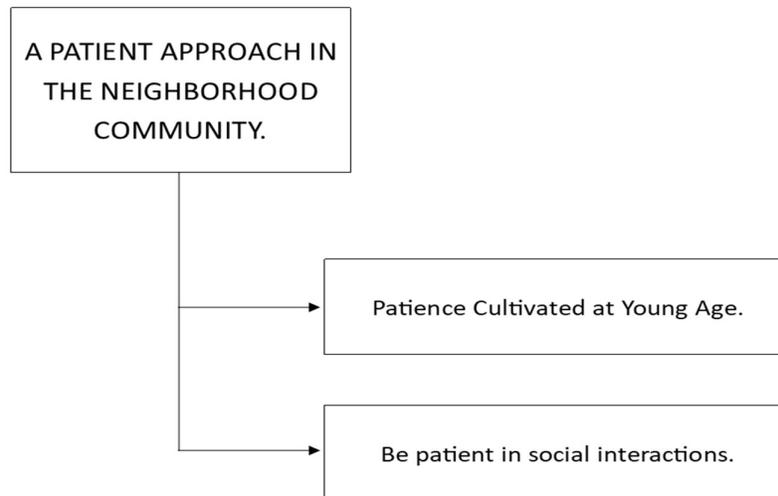


Figure 2.A Patience Approach in Neighborhood Community
Patience Cultivated at Young Age

From Anas bin Malik RA said: His Majesty the Prophet PBUH passed in front of a woman who was crying in the grave. So, His Majesty the Prophet PBUH said which means:

Fear God and be patient.

Then, the woman said: Go away from me, indeed you are not afflicted with trials as I was afflicted with calamity while you did not know. So, the woman went to the door of the Prophet's house and she did not find the doorkeepers. Then, the woman said: Indeed I do not recognize you. His Majesty the Prophet PBUH said meaning:

Indeed, patience is in the first surprise.

[Al-Bukhari. 2004. Sahih al-Bukhari, Kitab al-Janaiz, Chapter Ziyarah al-Qubur, no hadith 1283]

According to Ibn Hajar al-Asqalani (2001) when the determination of the heart succeeds in replacing things of grief that shock and break the soul, then that is perfect patience, and deserves a special reward from Allah SWT. This has also been proven in several studies in the field of psychology and one of the most famous is an experiment that was carried out by Albert Bandura in 1961 which was called the 'Bobo Statue Experiment' (Lester & Alice, 1965). This experiment was conducted to study the relationship between violence and its effects on children's behavior and character. Albert Bandura believes that learning is achieved through observation and interaction with each other. Besides, humans learn by watching and imitating an act (Adam, 1976).

The results achieved from this experiment have justified Albert Bandura's theory in which this experiment shows that children who are exposed to aggressive models tend to imitate the model's style even in the absence of the model (Brommel & Galvin, 1986). In

relation to that, we can conclude that the environment and surrounding conditions play a big role in shaping the character and personality of an individual including behavior and actions (Faizatul Najihah & Faudzinaim, 2014).

Be Patience in Social Interactions

Conflict that occurs in the neighborhood environment cannot be denied because it is normal to live at various levels in the community (Sukino, 2018). Phenomena involving neighborhood institutions should cultivate mahmudah qualities such as be patience, calming down and saying good things in cultivating it in the neighborhood social, whether behavior or speech (Sulaiman, 2000). Therefore, patience needs to be in oneself to sow harmony in the daily affairs of work to be achieved. In fact, patience is refraining from the nature of a person's emotional turmoil. In fact, refraining from complaining and restraining one's actions so that emotions are guided calmly (Raihanah, 2016). A patience approach in disagreements needs to be implemented when something like arguments cannot be avoided (Syed Omar & Salina, 1994).

However, the moral value and attitude demanded by religion in dealing with the community, especially in matters involving the community, become a experience in community life (Wan Suhaimi, 2013). As the matter is told by Allah SWT in the Quran in Surah al-Hujurat, verses 4 and 5 which mean:

"Indeed those who call you (Muhammad) from outside (your) room, most of them do not understand. And, if they were patient until you came out to meet them, it would certainly be better for them. And, God is Forgiving and Merciful ."

According to Ibn Kathir (1997), Allah SWT condemns the actions of people who call the Prophet PBUH from outside the Hujurat, which is the house inhabited by the wives of His Majesty the Prophet PBUH, as is the practice of Arabs. If the previous verse emphasizes the goodness achieved by those who lower their voices in front of the Prophet PBUH because of the nature of respect for him. Therefore, the verse above condemns those who raise their voices in front of the Prophet PBUH. In line with al-Tabari's view that Allah SWT commanded them to respect and glorify the Prophet PBUH. Through the verse above it does not mean that only the Prophet PBUH people are commanded to respect and appreciate him, whereas every human being should respect and respect each other especially when it comes to neighborliness. Therefore, environmental relations involving neighboring communities need to practice good behavior in addition to maintaining order in the community (Al-Mazyad, 2012). There is a true narration from Abi Hurairah RA, the Prophet SAW said meaning:

Whoever believes in Allah and the Hereafter, then speak with good words or better be silent, and whoever believes in Allah and the Hereafter, then honor his neighbor, and whoever believes in Allah and the Hereafter, then honor his guests

[Al-Bukhari, Sahih al-Bukhari, Kitab al-Adab, Bab man kan yu'min billah wa al-youm al-Akhir fala yu'dhi jarah, no hadith 6018]

According to al-Munawi (1972), the matter mentioned by the Prophet PBUH is encourage in religious matters. His Majesty the Prophet PBUH team up word neighbors and guests to show the position and rights are linked to believe in Allah SWT and the Hereafter. Therefore, the patient approach in understand the community should be highlighted and even relevant for everyone to practice. This is because a patient attitude can develop an optimal mentality in facing various conditions of life so that it can give strength to individuals and society to face them. (Ernadewita & Rosdialena, 2019)

CONCLUSION

Patience is the virtue of morality that is translated into human beings. Patience is also a practical challenge to the soul and environmental pressure, especially involving the neighborhood community. People who have patience are individuals who are always calm, peaceful and harmonious in everything they do. Apart from holding back against disasters and trials, patience is also able to instill complete perseverance in the soul of the community. A person who has patience in speech and behavior can actually give positive implications in the decisions taken. Practicing patience in behavior and conversation brings benefits to oneself and the neighboring community. In conclusion, what can be concluded about the character of patience is the result of the implementation of the character when nurtured, applied and practiced in any situation, it will show piety in a person apart from the simple qualities as they are. Patience is hard work, because patience is a beautiful practice, patience reflects worship, because patience is rewarded with paradise.

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