

LEISURE IN PSYCHOLOGY AND ISLAM: COMPARATIVE STUDIES

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ABSTRACT

Islam is an exhaustive religion that talks about many facets of daily life, including recreational or leisure activities. Since leisure research has always been regarded primarily through the lens of western psychology theory, it has grown significantly in Europe and America. There has not been any more research done on the benefits of leisure activity participation from an Islamic perspective. This study tried to compare leisure from the viewpoints of psychology and Islam. Comparative research was conducted by reading and analysing carefully from a variety of pertinent sources, including those from Islam and psychology. The findings indicated that psychology and Islam encourage leisure activities that are beneficial for addressing psychological, educational, social, self-relaxation, and physiological demands. While Islam dictates that one's leisure time activities do not contradict with Islamic beliefs in order to create happy people in this world and the hereafter, psychology is more open in many areas.

Keywords: Leisure, Psychology, Islam

Submission	Review Process	Revised	Accepted	Published
October 19, 2022	October 20, 2022 – April 16, 2023	May 16, 2023	May 16, 2023	June 4, 2023

INTRODUCTION

One of the nations having the greatest populations of Muslims worldwide is Indonesia. The estimated number of Muslims in Indonesia is 207,176.162, or around 87.18% of the country's overall population (Windisukma & Widiyanto, 2015). People now face greater obstacles in life as a result of this population, forcing them to compete both inside and outside. Individuals' psychological health may be impacted by this.

According to Shin and You's (2013) study, pleasure in leisure activities affects psychological health. People who are content with their leisure time have pleasant sentiments and views as a result of participating in and making choices in their leisure time (Beard & Ragheb, 1980).

According to Beard and Ragheb (1980), the psychological aspect of leisure satisfaction focuses on leisure activities that

help people build their sense of accomplishment, self-confidence, and skills. Ross (1983) also makes the case that leisure activities offer chances to develop and enhance social skills through practical roles, increase chances to meet new people, boost self-confidence and acquire physical skills, and foster feelings of accomplishment, satisfaction, competence, and the chance to collaborate and become a member of the neighbourhood. As for the Islamic perspective, the matter of free time is always used for good and not to waste it. This is even mentioned in the hadith narrated by Imam Al-Bukhari (2016) regarding free time:

نِعْمَتَانِ مَعْبُودٌ فِيهِمَا كَثِيرٌ مِنَ النَّاسِ، الصِّحَّةُ وَالْفَرَاغُ

Meaning: "There are two favors that most humans lose in using them, namely

health and free time” (HR. Al-Bukhari).

In other hadith, Rasulullah SAW gave some emphasis about how we should spend our leisure time:

اَعْتَنِمْ خَمْسًا قَبْلَ خَمْسٍ: شَبَابَكَ قَبْلَ هَرَمِكَ،
وَصِحَّتَكَ قَبْلَ سَقَمِكَ، وَغِنَاكَ قَبْلَ فَقْرِكَ،
وَفَرَاغَكَ قَبْلَ شُغْلِكَ، وَحَيَاتَكَ قَبْلَ مَوْتِكَ

Meaning: “Take advantage of five things before five things come: youth before old age; healthy time before sick time; rich time before poor time; free time before busy time; and the time of life before death” (HR. Al-Hakim).

The above hadith makes it clear that “time” has important place in Islam. Islam encourages people to handle time with caution, as evidenced by Imam Syafi'i's proclamation that time is short and if you do not take note of it, you'll be put to shame (Mujahidin, dkk., 2022). Ritonga (2019) explains that time should be used wisely by completing worthwhile tasks in order to bring about positive change.

Conversely, if people are unable to use their time well when faced with constraints, they are considered to be a huge loss. Due to this, activities such as reading, studying, playing, ballroom dancing, and other activities that provide positive benefits can be done during downtime. In contrast, leisure research in western psychology places more emphasis on the leisure that more hedonic than eudamonic. In order for leisure to have a positive impact on human life in the world as well as in the home country of Islam, it is important to understand the similarities between these two things.

RESEARCH METHODS

This research used literature study, because the researchers collected library sources from Psychology and Islam, both from primary data, such as from the Qur'an, Al-Hadith and psychological sciences that discuss leisure, and secondary data that are relevant, both obtained from the explanations of the Qur'an and Al-Hadith such as books on Tafsir Al-Quran, Syarah-syarah Al-Hadith, as well as various books and journals that discuss leisure. Literature research is research that uses the concept of literature review and theory. Therefore, researchers read, study, and examine sources from psychology and Islam, then analyze by comparing psychology with Islamic science regarding leisure so that they will get new ideas or information (Pasmawati, 2021).

RESULTS AND DISCUSSION

Similarities of The Term “Leisure” from Psychology and Islamic Perspectives

In this section, we will discuss how both psychology and Islamic perspective agree about leisure activities. Leisure activities are defined by Beard and Ragheb (1980) as activities done in one's free time that are not related to one's job and in which one has the freedom to choose whether or not to engage. Leisure satisfaction, as described by Beard and Ragheb (1980), is a favourable perception or experience that develops, produces, or derives from partaking in leisure activities. Because people have different ways of appreciating their free time depending on their goals for their spare time, leisure satisfaction varies from person to person (Muzindutsi, 2015). The six dimensions of leisure enjoyment are psychological, educational, social, relaxing, physiological, and aesthetic, according to Beard and Ragheb (1980).

Beard and Ragheb's (1980) psychological dimension or psychological demands are the reason why people feel a sense of accomplishment and have the chance to express themselves through leisure activities. As a result, those who perform well on this dimension could feel a sense of success and want to express themselves in order to have new experiences (Beard & Ragheb, 1980). Islam forewarns people who solely conduct their actions in the manner of a race to get wealth and devote all of their time to these pursuits, thereby ignoring the primary goal of this life (Shihab, 2011). Islam instructs people to utilise their time wisely. Allah SWT declares

وَالْعَصْرِ ١ إِنَّ الْإِنْسَانَ لَفِي خُسْرٍ ٢ إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ
وَتَوَّاصَوْا بِالْحَقِّ ۖ وَتَوَّاصَوْا بِالصَّبْرِ ۚ

Meaning: For the sake of time, indeed, mankind is at a loss, except those who believe and do good deeds and advise one another for the truth and advise one another for patience. (Q.S. Al-'Asr: 1-3).

Based on the aforementioned surah Al-'Asr, Allah SWT issues a caution concerning the value of time and how it should be utilised. According to Shihab (2011) the verse above teaches us that time is the primary kind of human capital. It will just pass if it is not filled with constructive activity. Allah forbids squandering the time that has been allotted. Even the Prophet Muhammad SAW prescribes horseback riding, swimming, and archery in addition to the Qur'an and Islamic religious studies (Ruhardi, et al., 2021). This indicates that utilising free time for constructive purposes can aid people in meeting their psychological requirements, as well as give them the chance for self-expression or a sense of accomplishment through leisure activities. This is supported by Islam, which includes Prophet Muhammad as an example.

The second dimension is educational. The educational dimension is described by Beard and Ragheb (1980) as an opportunity to gain a wider experience, learn new things and stimulate intellectually and help individuals learn something about themselves and the environment through their free time activities. Islam views that everyone has the opportunity to learn and develop the potential given by Allah SWT (Darmiah, 2009). Allah SWT says in Surah Al-Ghasiyah verses 17-20:

أَفَلَا يَنْظُرُونَ إِلَى الْإِبِلِ كَيْفَ خُلِقَتْ ۚ ١٧ وَإِلَى السَّمَاءِ كَيْفَ رُفِعَتْ ۚ
١٨ وَإِلَى الْجِبَالِ كَيْفَ نُصِبَتْ ۚ ١٩ وَإِلَى الْأَرْضِ كَيْفَ سُطِحَتْ ۚ ٢٠

Meaning: "Then don't they pay attention to the camel, how it was created? and the sky, how it was lifted up? And how are the mountains erected? And how is the earth spread out?" (Q.S. Al-Ghasiyah: 17-20).

Based on the verse above, Hamka (2017) explains that Allah SWT commands humans to pay attention to the nature around them, such as the incident of the camel which is closest to the lives of the Arabs who can travel long distances, the incident of how the sky is lifted up and decorated so beautifully, the events of the mountains, as well as events on earth that has the roof of the sky, mountain pegs and camel riding. Everything happens on earth. The verse does not merely command to pay attention with the eyes, but to bring what is seen by the eye into the realm of thought and thought. Therefore, this is in accordance with what was stated by Beard and Ragheb (1980) that humans who have a complex nervous system will seek intellectual stimulation by studying themselves and the things around them. But the purpose of thinking in Islam is to witness the greatness of Allah SWT so that it increases faith in Allah SWT.

The third dimension is social or social needs. Beard and Ragheb (1980) explain that spontaneous relationships that are established

through leisure activities lead to social interaction and communication, opportunities to meet friends and enjoy good friendships. This dimension describes the need for belonging, group identification, and for attention and recognition that helps individuals to gain social respect and other rewards. The need for socializing is also in line with the teachings of Islam to maintain friendship with fellow human beings. Surah An-Nisa verse 36 explains the importance of friendship or doing good to both parents, to relatives, orphans, poor people, close neighbors, distant neighbors even though the neighbors are non-Muslims, colleagues, ibn sabil, namely people on the way, and slaves you have (Istiningrum, 2022). Allah SWT says:

وَاعْبُدُوا اللَّهَ وَلَا تُشْرِكُوا بِهِ شَيْئًا وَبِالْوَالِدَيْنِ إِحْسَانًا وَبِذِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسْكِينِ وَالْجَارِ ذِي الْقُرْبَىٰ وَالْجَارِ الْجُنُبِ وَالصَّاحِبِ بِالْجَنبِ وَابْنِ السَّبِيلِ وَمَا مَلَكَتْ أَيْمَانُكُمْ إِنَّ اللَّهَ لَا يُحِبُّ مَن كَانَ مُخْتَالًا فَخُورًا

Meaning: “And worship Allah and do not associate anything with Him. And do good to the parents, relatives, orphans, the poor, near neighbors and distant neighbors, peers, Ibnu Sabil and sahaya servants that you have. Indeed, Allah does not like people who are proud and proud of themselves.” (Q.S. An-Nisa: 36)

According to the above aforementioned verse, it is clear that Allah SWT is pleased with people who uphold connections of family, whether they be with parents, relatives, Muslim or non-Muslim neighbours, coworkers, and so on. One of the many advantages of friendship is the ability to satisfy social demands through leisure activities. This is consistent with Beard and Ragheb's (1980) discussion of the social dimension in leisure satisfaction, which states that interpersonal relationships formed through leisure activities such as social interaction and communication, chances to meet friends, and enjoyment of good friendships all contribute. Due to this, addressing this societal need is

both a very good thing to do and is in line with Allah SWT's command, which is to be friendly. Releasing tension is the fourth dimension.

According to Beard and Ragheb (1980), leisure time gives people a chance to unwind and decompress after a stressful day at work or in their personal lives. Islam emphasises that sleep is one technique to unwind, and remove tension from job (Fatihuddin, 2022). In a number of His verses, including Surah Al-Furqaan verse 47, Surah Ar-Ruum verse 23, and Surah An-Naba verse 9, Allah SWT explains this.

وَهُوَ الَّذِي جَعَلَ لَكُمُ اللَّيْلَ لِبَاسًا وَالنَّوْمَ سُبَاتًا وَجَعَلَ النَّهَارَ نُشُورًا

Meaning: And it is He who made the night for you (as) clothing, and sleep for rest, and He made the day to rise up trying (Q.S. Al-Furqaan: 47).

وَمِنْ آيَاتِهِ مَنَامُكُمْ بِاللَّيْلِ وَالنَّهَارِ وَابْتِغَاؤُكُمْ مِّنْ فَضْلِهِ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ يَسْمَعُونَ

Meaning: And among His (greatness) signs is your sleep at night and during the day and your seeking for some of His bounty. Indeed, in that there are indeed signs for a people who listen (Q.S. Ar-Ruum: 23)

وَجَعَلْنَا نَوْمَكُمْ سُبَاتًا

Meaning: And We made your sleep for rest. (Q.S. An-Naba': 9).

According to Shihab (2011), the aforementioned verses demonstrate that sleep is a gift from Allah SWT and that it stops all activity so that people might rest. Islam also explains that leisure activities to relieve stress can be done by means of dhikrullah, either reading the Qur'an, wirid, or praying (Hasanah, 2019). Allah SWT declares

الَّذِينَ آمَنُوا وَتَطْمَئِنُّ قُلُوبُهُمْ بِذِكْرِ اللَّهِ أَلَا بِذِكْرِ اللَّهِ تَطْمَئِنُّ الْقُلُوبُ

Meaning: “Those who believe and whose hearts find comfort in the

remembrance of Allah. Surely in the remembrance of Allah do hearts find comfort. (Q.S. Ar-Ra'd: 28).

Based on the explanation above, individuals who have a high relaxational dimension are individuals who take their time to rest or relax, either by sleeping, reading the Qur'an, wirid, and so on. This is appropriate from the perspective of Psychology as well as Islam.

The fifth dimension is physiological. Beard and Ragheb (1980) describe individuals who participate in leisure activities to develop physical fitness, maintain health, control weight, and also improve well-being. Islam strongly supports its people to strive for health and fitness through physiological needs or exercise. Prophet Muhammad SAW was the most healthy person. He was almost never sick in the history of his life. This is of course supported by the healthy lifestyle applied by the Prophet Muhammad, namely, he ate when he was hungry and stopped eating before he was full, he divided the stomach into three elements, one-third food, one-third water and one-third air; The Prophet SAW also paid attention to the quality of his sleep. And Rasulullah SAW routinely exercised, such as walking, climbing the mountain "Hira Cave and Tsur Cave" and other sports such as playing swords and spears (Ruhardi, et al., 2021).

The sixth dimension is aesthetic. Beard and Ragheb (1980) explain that aesthetics is an aesthetic appreciation of leisure activities which if individuals have high scores on this dimension, they will see leisure time as fun, interesting, beautiful, and generally well designed for example mountain climbing, diving, surfing, and others that give individuals a sense of pleasure, are interesting and well-designed. In the Islamic perspective, aesthetic awards obtained from leisure activities are positive things and are not prohibited by Allah SWT (Putrie & Hosiah, 2012). In fact, Allah

SWT invites His servants to look at the entire universe that He has created harmoniously and beautifully. This is stated in the Surah Qaf verse 6 as follows:

أَفَلَمْ يَنْظُرُوا إِلَى السَّمَاءِ فَوْقَهُمْ كَيْفَ بَنَيْنَاهَا وَزَيَّنَّاهَا وَمَا لَهَا مِنْ فُرُوجٍ وَالْأَرْضِ مَدَدْنَاهَا وَأَلْقَيْنَا فِيهَا رَوَاسِيَ وَأَنْبَتْنَا فِيهَا مِنْ كُلِّ زَوْجٍ بَهِيجٍ تَبْصِرَةً وَذِكْرَى لِكُلِّ عَبْدٍ مُنِيبٍ

Meaning: Have they not then looked at the sky above them: how We built it and adorned it 'with stars', leaving it flawless? As for the earth, we spread it out and placed upon it firm mountains, and produced in it every type of pleasant plant— 'all as' an insight and a reminder to every servant who turns 'to Allah' (Q.S. Qaf: 6-8).

According to Shihab (2011), the verse asks humans to stop their busy lives and release their souls to wander with the vastness of the universe, there will definitely be an urge to meet and unite with the most powerful unity outside this universe, namely Allah SWT.

Based on the explanation above, it can be concluded that leisure satisfaction from the psychological and Islamic perspectives have the following similarities:

1. In the psychological dimension, psychology and Islam support the use of free time with positive activities and can help individuals achieve psychological needs.
2. In the educational dimension, psychology and Islam view that everyone has the opportunity to learn, develop the given potential, and gain wider experience through leisure activities.
3. In the social dimension, psychology and Islam explain that social needs are very positive things to be fulfilled and in accordance with Allah's commands, namely friendship.
4. In the relaxational dimension, psychology and Islam agree that taking the time to rest or relax is something

important or even a gift from Allah SWT.

5. In the physiological dimension, psychology and Islam support individuals to seek health and fitness through physiological needs or exercise.
6. In the aesthetic dimension, psychology and Islam explain that aesthetic needs are positive things and are not prohibited by Allah SWT.

Differences of The Term “Leisure” from Psychology and Islamic Perspectives

The basic difference between psychology and Islam is anthropocentric and theocentric: western psychology assumes that humans are the central and most important entity in the universe, while Islam considers that God is the main entity (Mujib, 2005). This difference makes leisure satisfaction different in each of its dimensions.

The psychological dimensions described by psychology have similarities to Islamic science in general stages, but have differences in technical stages. Psychology provides an opportunity for individuals to use their free time in any way as long as it does not violate the rights of others, such as going to discotheques, drinking alcohol, and so on (Source from psychology). Meanwhile, Islam provides restrictions on using free time in a way that does not violate Islamic rules or even is recommended in accordance with the teachings of Allah and His Messenger, such as dhikr, contemplating on Allah's creations and going to pious people.

Meanwhile, Islam forbids using his free time by going to discotheques, because discotheques are places for adultery, places for unmarried men and women to meet and where individuals drink intoxicating drinks (Surya, 2018). Therefore, not everything that is allowed in the psychological dimension in psychology becomes permissible in Islamic teachings.

In the educational dimension, psychology and Islam provide opportunities for individuals to use their free time to learn about themselves or their environment, and learn new things. But the difference lies in the purpose of the two. This means that according to psychology, an individual who studies in his spare time will gain wider experience or insight, and he does not associate it with the divine element, or can even deny the existence of God. Meanwhile, studying at leisure according to Islam aims to gain knowledge that produces a fear of Allah SWT so that individuals will always get closer to God Almighty by carrying out all His commands and staying away from all His prohibitions. This is nothing but so that individuals get happiness in the world and the hereafter (Putra, 2016). This is the difference that in the future will direct that psychology is more ethically neutral. While Islamic science is more ethical requirements (Mujib, 2005).

On the social dimension, psychology liberates individual friendships, whether good or bad friends, male or female (Source from psychology). Meanwhile, Islam limits individual friendships by being selective in choosing friends, and avoiding bad friends. This is explained in the words of the Prophet Muhammad SAW as follows:

مَثَلُ الْجَلِيسِ الصَّالِحِ وَالسَّوِّءِ كَحَامِلِ الْمِسْكِ
وَنَافِخِ الْكِيرِ فَحَامِلُ الْمِسْكِ إِمَّا أَنْ يُخَذِّيكَ وَإِمَّا
أَنْ تَبْتَاعَ مِنْهُ وَإِمَّا أَنْ تَجِدَ مِنْهُ رِيحًا طَيِّبَةً وَنَافِخُ الْكِيرِ
إِمَّا أَنْ يُحْرِقَ ثِيَابَكَ وَإِمَّا أَنْ تَجِدَ رِيحًا خَبِيثَةً

Meaning: The example of a righteous friend and a bad friend is like that of a perfume seller and a blacksmith. The perfume seller, can give you as a gift or you buy from him, or you will get the smell of the perfume. Whereas the blacksmith will only burn your

clothes or you will get a bad smell.
(HR. Al-Bukhori dan Muslim).

The above hadith explains that individuals who hang out with good friends will affect individual behavior to be good. And vice versa, individuals who hang out with bad friends will plunge the individual into a negative direction. Islam also prohibits two-to-one between a woman and a man without the presence of a mahrom or a third person. According to Islam, this can arouse lust so that it leads to adultery (Zumaro, 2021). This means that the difference between psychology and Islam in the social dimension lies in the social boundaries of the free time.

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In the relaxational dimension, psychology and Islam agree to give individuals free time to relax, or relieve stress from work and life pressures. However, psychology and Islam differ in some limitations of its implementation, such as massage parlors, which are allowed in psychology for self-relaxation, but are prohibited in Islam (Pontoh, 2017). Likewise, reading the Qur'an or other dhikrs that are recommended in Islam and can relax themselves, but are not taught in western psychology. Even the Prophet Muhammad SAW made prayer as his relaxation as narrated by Abu Dawud:

قُمْ يَا بِلَالُ فَأَرْحَنَّا بِالصَّلَاةِ

Meaning: O Bilal, stand up. Relax us with prayer. (HR. Abu Dawud).

The hadith above explains that self-relaxation that is allowed in Islam is relaxation that does not conflict with Islamic values, and it is recommended that it is worth the reward when doing it, such as praying, dhikr, reading the Qur'an and so on. Whereas in psychology, self-relaxation is enough to allow individuals to relax themselves, without any limitations.

In the physiological dimension, Islam praises people who are strong (healthy) compared to weak people as in the words of the Prophet Muhammad SAW:

الْمُؤْمِنُ الْقَوِيُّ خَيْرٌ وَأَحَبُّ إِلَى اللَّهِ مِنَ الْمُؤْمِنِ الضَّعِيفِ، وَفِي كُلٍّ خَيْرٌ

Meaning: A strong believer is better and more loved by God than a weak believer. And each is good. (HR Muslim).

The above hadith explains that Islam supports health and physical fitness. However, the difference with psychology is that Islam restricts the genitals of men and women, while the third is filling their spare time by exercising, such as not showing the genitalia above the knees and below the navel for men, and not showing the shape of the body for women, as well as the limbs except the face. and palms (Chodir, 2017). In maintaining health, Islam also prohibits food and drinks that are forbidden to be consumed such as pork, khamr (intoxicating drinks), and so on (Surya, 2018). Therefore, psychology is more open in the physiological dimension than Islam, which requires its activities to be in accordance with Islamic sharia. Likewise, in the aesthetic dimension, Islam explains in the words of the Prophet SAW:

إِنَّ اللَّهَ جَمِيلٌ يُحِبُّ الْجَمَالَ

Meaning: Allah is beautiful and loves beauty (HR Muslim).

The above hadith supports individuals to create beauty or fun things in their spare time. However, Islam limits some things that are prohibited in terms of beauty, including:

1. Beauty by changing the shape of God's creation, such as tattooing yourself or others. This is stated in the hadith narrated by Al-Bukhori and Muslim:

لَعَنَ اللَّهُ الْوَائِمَاتِ وَالْمُوتَشِمَاتِ وَالْمُتَفَلِّجَاتِ لِلْحُسْنِ الْمُغَيَّرَاتِ خَلَقَ اللَّهُ
وَالْمُتَفَلِّجَاتِ لِلْحُسْنِ الْمُغَيَّرَاتِ خَلَقَ اللَّهُ

Meaning: Allah has cursed women who make tattoos, ask for tattoos, pluck their eyebrows and fix the arrangement of their teeth to beautify themselves, who have changed Allah's creation. (HR. Al-Bukhari dan Muslim).

2. Aesthetic appreciation of leisure activities formed by making a statue or something that resembles God's creation. This is as the words of the Prophet Muhammad SAW:

أَشَدُّ النَّاسِ عَذَابًا يَوْمَ الْقِيَامَةِ الَّذِينَ يُضَاهَوْنَ
بِحُلُقِ اللَّهِ

Meaning: Indeed, the people whose punishment is the most severe on the Day of Judgment are those who make something that compares to God's creation (HR. Al-Bukhari dan Muslim).

3. Beauty by showing private parts, both men and women which not allowed in Islam (aurat). The Prophet SAW said:

لَا يَنْظُرُ الرَّجُلُ إِلَى عَوْرَةِ الرَّجُلِ وَلَا الْمَرْأَةُ إِلَى عَوْرَةِ
الْمَرْأَةِ

Meaning: A man should not look at the nakedness of another man. Likewise, a woman should not look at the nakedness of another woman. (HR. Muslim).

Meanwhile, in psychology, there are no limit of leisure activities in the aesthetic dimension as long as the individual obtains beauty, pleasure, and planning, both related to God's creation, simulating it, or the private parts of men and women.

CONCLUSION

Based on the various explanations above, psychology and Islam warn individuals not to waste free time by doing useful activities to achieve psychological, educational, social, self-relaxation, physiological, and aesthetic needs. Even the Messenger of Allah said:

مِنْ حُسْنِ إِسْلَامِ الْمَرْءِ تَرْكُهُ مَا لَا يَغْنِيهِ

Meaning: One of the signs of someone's Islamic goodness is that he leaves things that are not beneficial to him. (HR. At-Tirmidzi).

However, psychology and Islam differ in the element of divinity as the goal of utilizing free time or denying it so that Islam recommends that leisure activities do not conflict with Islamic values, because every act done in this world will be accounted for to Allah SWT in the hereafter. On the contrary, psychology is more open in various dimensions because it does not link the divine element in each of its dimensions so that it frees activities carried out in free time without restrictions as long as it does not harm other individuals.

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