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

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 مَغْبُونٌ 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:

“اغتنِم خََْسًا قبلَ خََْسٍ: شَباَبَكَ قبلَ هِرَمٍكَ،
وصِحَّوف َرَاغَكَ قبلَ شُغْلِكَ، وحَياتَكَ قبلَ مَوْتِكَ,
وغِناكَ قبلَ فَقْرِكَ، وسَقَمِكَ قبلَ صَالِحِكَ.”

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:

\[
\text{وَالْعَصْر} \text{ۙ}
\]
\[
\text{ِۙ}
\]
\[
\text{اَنَّ الْْنْسَانَ لَفْ يْ خُسْر ِۙ}
\]
\[
\text{ۙ}
\]
\[
\text{ا لَّْ الَّذ يْنَ اٰمَنُوْا وَعَم لُوا الصّٰل حٰت}
\]
\[
\text{وَتَوَاصَوْا ب الْحَق   ەِۙ وَتَوَاصَوْا ب الصَّبْر  ‎}
\]

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:

\[
\text{١٧ وَلِلْأَرْضِ كَيْفَ سُطِحَتْ}
\]
\[
\text{١٨ وَلِلْجِبَالِ كَيْفَ نُصِبَتْ}
\]
\[
\text{١٩ وَلِلْسَّمَاۤءِ كَيْفَ رُفِعَتْ}
\]
\[
\text{٢٠ وَاسْلَأُوا الَّذِينَ أَمَّنَا وَعَم لُوُا الْجَانَّ}
\]

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, 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 اللَّّٰلَّٰ وَلَْ تُشْر كُوْا ب هٖ شَيْـًٔا وَّب الْوَل دَيْن  ا حْسَانًا وَّب ذ ى الْقُرْبٰى وَالْيَتٰمٰى وَالْمَسٰك يْن  وَالْجَار  ذ ى الْقُرْبٰى وَا لْجَار  الْجُنُب  وَالصَّاح ب  ب الْجَنْْۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢ

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:

اَفَلَمْ يَنْظُرُوْْٓا اِلَى السَّمَاۤءِ فَوْقَهُمْ كَيْفَ بَنَيْنٰهَا وَزَيَّنّٰهَا وَمَا لَهَا مِنْ فُرُوْجٍ وَالَْْرْضَ مَدَدْنٰهَا وَاَلْقَيْ
وَاسِيَ وَاَنْْۢبَتْنَا فِيْهَا مِنْ كُلِِّ زَوْجٍْۢ بَهِيْجٍ تَبْصِرَةً وَّذِكْرٰى لِكُلِِّ عَبْدٍ مُّنِيْبٍ

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 الَْْلِيسِ الصَّالِحِ وَالسَّوْءِ كَحَامِلِ الْمِسْكِ وَنََفِخِ الْكِيرِ فَحَامِلُ الْمِسْكِ إِمَّا أَنْ يُُْذِيَكَ وَإِمَّا أَنْ تََبَْتَاعَ مِنْهُ وَإِمَّا أَنْ تََِدَ مِنْهُ رِيًُا طَيِِّبَةً وَنََفِخُ الْكِيرِ إِمَّا أَنْ يُُْرِقَ ثِيَ ابَكَ وَإِمَّا أَنْ تََِدَ رِيًُا 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.

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 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 جََِيْلٌ يُُِبُّ الَْْمَالَ


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.

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 يََ بِلََلُ فَأَرِحْنَا بِِلصَّلََةِ

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 جََِيْلٌ يُُِبُّ الَْْمَالَ
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:

\[
لَعَنَ اللَّهُ الْوَاشَِِاتِ وَالْمُوتَشِمَاتِ وَالْمُتِنَمِّصَاتِ \\
وَالْمُتَفَّلََاتِ لِلْحُسْنِ الْمُغَيرَِِّاتِ خَلْقَ اللَّهَ
\]

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:

\[
أَشَدُّ النَّاسِ عَذَابًِ يَوْمَ الْقِيَامَةِ الَّذِينَ يُضَاهُونَ
بِِلْقِ اللَّهِ
\]

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:

\[
لَا يَنْتَظِرُ النَّسَبُ إِلَى عَوْرَةِ النَّساَبِ وَلَا النَّساَبُ إِلَى عَوْرَةِ
الْمُرَائِةِ
\]

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:

\[
مَنْ حَسْنَ إِسْلََامُ الْمُرَائِةِ تُرْكَهُ مَا لاَ يَعْنِيْهِ
\]

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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