

JUSTICE TOWARDS CHILDREN: AN ANALYSIS OF THE HADITH ADVOCATING JUST BEHAVIOR AS NARRATED BY ABU DAWUD FROM THE PERSPECTIVE OF ABRAHAM MASLOW

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ABSTRACT

Parenting in the household has an important role in shaping children's lives at a later stage. Parenting is a way of how parents educate, care for and love children. Parenting has several criteria that are distinguished from the child's own behavior. This study aims to relate the Hadith about fair parenting with a humanistic approach, especially in the context of Abu Dawud's narration index number 3544. The formulation of the problem involves an evaluation of the quality and quantity of the hadith on the recommendation of fair behavior, an in-depth study of the recommendation of fair behavior in the hadith, and an analysis of Abu Dawud's hadith number 3544 within the framework of the humanistic theory initiated by Abraham Maslow. The research method used is a qualitative method by applying the study of ma'anil hadith which is linked to Abraham Maslow's humanistic theory. The main sources of the research include the book of Sunan Abu Dawud, commentaries, the Qur'an, and related journals. The results show that firstly, Abu Dawud's hadith has a saheeh degree. Second, the interpretation of the hadith highlights the Prophet's recommendation for parents to be fair in parenting, especially between boys and girls. Third, the analysis of the hadith recommendation for fair behavior with Abraham Maslow's humanistic theory highlights the five hierarchies of human needs that support life from birth. The implementation of fair parenting between children is expected to prevent the emergence of social jealousy among them.

Keywords: *Hadith, Humanistic, parenting, Abu Dawud*

ABSTRAK

Pola asuh dalam rumah tangga memiliki peran penting dalam membentuk kehidupan anak pada tahapan berikutnya. Pola asuh adalah cara bagaimana orang tua mendidik, merawat dan menyayangi anak. Pola asuh terdapat beberapa kriteria yang dibedakan dari tingkah laku anak sendiri. Penelitian ini bertujuan untuk mengaitkan hadis tentang pola asuh anjuran adil dengan pendekatan humanistik, khususnya dalam konteks riwayat Abu Dawud nomor indeks 3544. Rumusan masalah melibatkan evaluasi terhadap kualitas dan kuantitas hadis anjuran perilaku adil, studi mendalam mengenai anjuran perilaku adil dalam hadis, serta analisis hadis Abu Dawud nomor indeks 3544 dalam kerangka teori humanistik yang dicetuskan oleh Abraham Maslow. Metode penelitian yang digunakan adalah metode kualitatif dengan menerapkan kajian ma'anil hadis yang dihubungkan dengan teori humanistik Abraham Maslow. Sumber utama penelitian mencakup kitab Sunan Abu Dawud, syarah, Al-Qur'an, dan jurnal terkait. Hasil penelitian menunjukkan bahwa pertama, hadis Abu Dawud memiliki derajat shahih. Kedua, pemaknaan hadis tersebut menyoroti anjuran Rasulullah agar orang tua bersikap adil dalam pola asuh anak, khususnya antara laki-laki dan perempuan. Ketiga, analisis hadis anjuran perilaku adil dengan teori humanistik Abraham Maslow menyoroti lima hirarki kebutuhan manusia yang

mendukung kehidupan sejak lahir. Implementasi pola asuh yang adil antar anak diharapkan dapat mencegah munculnya kecemburuan sosial di antara mereka.

Kata kunci: *Hadis, Humanistik, pola asuh, Abu Dawud*

A. Introduction

Parenting or commonly referred to as parenting refers to parents by caring for and educating, providing protection and supervision to children.¹ For this term, it suggested to the parents and the prospective parents, who will get married soon, to learn about parenting style so that they get a provision knowledge before getting married. This knowledge is possessed by parents in order to support the children's growth and get better at taking care of the children. However, in fact, nowadays many parents have the parenting knowledge but it is not used in their life to take care of the children.² Actually, there are several different criterias of parenting, based on the children's activeness. Besides, parenting sometimes depends on the previous parenting style that is received by the parents. The parents' parenting style towards children dominantly influences the children's lives in the future. Thus, the parenting style concerns everything related to the children's daily life, whether in direct contact or not, perceived by the children or seen by them, with the aim that whatever the children do and see can be imitated by them and have a positive impact on the children. The parenting style done by the parents influences several aspects in children's life, such as culture, parents' childhood experiences, and the environment.³

With the various problems that affect parenting, there are three types of parenting, namely : authoritarian, authoritative, and permissive.⁴ Even though there are many types of parenting styles which exist, there is no right or wrong parenting, but, what differentiate is the influence or impacts from the parents itself which determine the different individuals. Children's growth has the potential to be greatly influenced by parenting style. However, every parenting style that is used by every parent to their children is certainly different and does not provide the same impact to the children's personality.⁵

Based on the types of parenting styles mentioned above, there are the characters that are a little bit biased and have negative impacts for the children's growth. It has fatal

¹ Nisha Pramawaty and Elis Hartati, 'Hubungan Pola Asuh Orang Tua Dengan Konsep Diri Anak Usia Sekolah (10-12 Tahun)', *Jurnal Nursing Studies*, 1.1 (2012), 88 <<http://ejournal-s1.undip.ac.id/index.php/jnursing>>.

² Mutiara Suci Erlanti, Nandang Mulyana, and Hery Wibowo, 'Teknik Parenting Dan Pengasuhan Anak Studi Deskriptif Penerapan Teknik Parenting Di Rumah Parenting Yayasan Cahaya Insan Pratama Bandung', *Prosiding Penelitian Dan Pengabdian Kepada Masyarakat*, 3.2 (2016), 237 <<https://doi.org/10.24198/jppm.v3i2.13686>>.

³ KURNIASIH, 'METODE PARENTING ORANG TUA YANG MEMILIKI ANAK DISABILITAS (Studi Kasus Di Desa Sukamana Kecamatan, STL Ulu Terawas Kabupaten, Musi Rawas.)', 2020, 94-100 <http://repository.radenintan.ac.id/11375/1/PERPUS_PUSAT.pdf%0Ahttp://business-law.binus.ac.id/2015/10/08/pariwisata-syariah/%0Ahttps://www.ptonline.com/articles/how-to-get-better-mfi-results%0Ahttps://journal.uir.ac.id/index.php/kiat/article/view/8839>.

⁴ Qurrotu Ayun, 'Pola Asuh Orang Tua Dan Metode Pengasuhan Dalam Membentuk Kepribadian Anak', *ThufuLA: Jurnal Inovasi Pendidikan Guru Raudhatul Athfal*, 5.1 (2017), 106 <<https://doi.org/10.21043/thufula.v5i1.2421>>.

⁵ Sintia Yapapalin, Rosita Wondal, and Bujuna Alhadad, 'Kajian Tentang Pola Asuh Orangtua Terhadap Perilaku Anak Usia Dini', *Jurnal Ilmiah Cahaya Paud*, 3.1 (2021), 3-5 <<https://doi.org/10.33387/ep.v3i1.2111>>.

consequences for the children's bad mindset to the parents. One of them is the favoritism parenting style. This kind of parenting style impacts the children's mental health and education, such as children's mindset, children's daily attitude, there is a gap between the parents and children, and still many more negative impacts happen. This kind of parenting style causes feelings of jealousy and hostility within the family, especially children. A family like this is not one of the causes of inharmonious families.

There is a hadith of the Prophet related to just behavior found in the book of Sunan Abu Dawud, index number 3544. The content of this hadith advises that the gifts given by parents to their children should be fair, whether between daughters or sons. This study uses the theory of the quality and authority of hadith. The theory of hadith quality determines whether this hadith can be considered *sahih* (authentic), *hasan* (good), or *dhaif* (weak). The theory of hadith authority determines whether this hadith is worthy as a proof in daily life and whether it can be accounted for as *maqbul* (accepted) or *mardud* (rejected)

This research connects with the humanistic approach, where this theory is included as one of the theories in psychology pioneered by Abraham Maslow. This theory emphasizes humanizing humans.⁶ This theory explains that there are five hierarchies of human needs in life. Humanism said that humans are a unique species with the potential and desire to develop their own life processes. Therefore, their individual attitude, namely, freedom in developing and actualizing themselves.⁷

There are some previous studies related to justice in children. But, the researchers found the differences between the previous studies and the present study: A thesis titled "The Concept of Fairness Towards The Family from Islamic Education Perspectives (Study of Tarbawi Verses and Hadiths)" written by Ayyu Nida, a student of Islamic Religion Education Study program in Tarbiyah and Teacher Training faculty UIN Raden Intan Lampung 2022.⁸ This thesis discusses basically many people who are negligent in justice towards their families. The basis of fairness is to provide appropriate obligations and rights to the target without showing any bias or inequality. It is explained in the Al-Qur'an Hadith which discusses the importance of being fair. Fairness to the family from an educational perspective is linked to the meaning of fairness in the hadith science. Meanwhile, the present study differs from the previous one in the analysis of the concept of justice and in this study the analysis of hadith. A journal article titled "Parenting Style in Islamic Education Perspective" written by Padjrin, published in *Journal Intelektualita Raden Fatah*.⁹ This article discussed parenting styles of various ages of children who are very vulnerable in need of good parenting patterns and have a big impact on their child's growth. Parenting patterns for children aged 0-7 years, how to educate children aged 7-14

⁶ Fikri Armedyatama, 'Teori Belajar Humanistik Dan Implikasinya Dalam Mata Pelajaran Pendidikan Agama Islam', *An-Nuha : Jurnal Pendidikan Agama Islam*, 1.1 (2021), 13 <<https://doi.org/10.24036/annuha.v1i1.12>>.

⁷ Budi Agus Sumantri and Nurul Ahmad, 'Teori Belajar Humanistik Dan Implikasinya Terhadap Pembelajaran Pendidikan Agama Islam', *Fondatia : Jurnal Pendidikan Dasar STITPN*, 3.2 (2019), 7 <<https://doi.org/10.36088/fondatia.v3i2.216>>.

⁸ Ayyu Nida, 'KONSEP ADIL TERHADAP KELUARGA PERSPEKTIF PENDIDIKAN ISLAM (Kajian Ayat Dan Hadist Tarbawi)', 8.5.2017, 2022, 2-3.

⁹ Padjrin Padjrin, 'Pola Asuh Anak Dalam Perspektif Pendidikan Islam', *Intelektualita : Raden Fatah*, 5.1 (2016), 2-12 <<https://doi.org/10.19109/intelektualita.v5i1.720>>.

years, and how to exchange ideas with teenagers aged 14-21 years. Meanwhile, the present study is different in the hadith which is used as the main point.

In addition to the previous research mentioned above, there has not been any specific study focusing on Sunan Abu Dawud, index number 3544, as the object of analysis. This aspect will distinguish this research from prior studies. To provide an overview of this research, the author conducts the following: first, analyzing the quality and authority of the hadith. Second, conducting a study on the *ma'anil hadith* to obtain a direct interpretation based on the Prophet's teachings. Third, analyzing the hadith using Abraham Maslow's humanistic theory. From the above research, the expected results can be obtained.

B. Result and Discussion

1. Hadith Encouraging Fairness

a. Main Hadith about Recommendations for Fair Behavior

There was one hadith used by the researcher to relate justice in the book Sunan Abu Dawud index number 3544.

حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ، حَدَّثَنَا حَمَّادٌ، عَنْ حَاجِبِ بْنِ الْمُفَضَّلِ بْنِ الْمُهَلَّبِ، عَنْ أَبِيهِ، قَالَ: سَمِعْتُ النُّعْمَانَ بْنَ بَشِيرٍ، يَقُولُ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «اعْدِلُوا بَيْنَ أَوْلَادِكُمْ أَوْ لَادِكُمْ اِعْدِلُوا بَيْنَ أَبْنَائِكُمْ»¹⁰

Sulaiman bin Harb told us, Hammad told us from Hajib bin al-Mufadal bin al-Muhallab from his father who said, "I heard an-Nukman bin Bashir say, "The Messenger of Rasulullah ﷺ said, "Be fair to your children, be fair to your children,"" (H.R Abu Dawud:3544)

b. Takhrij hadith

Several takhrij hadith that presented include:

- 1) Hadith narrated by Sunan an-Nasa'i index number 3687

أَخْبَرَنَا يَعْقُوبُ بْنُ سُفْيَانَ، قَالَ: حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ، قَالَ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ حَاجِبِ بْنِ الْمُفَضَّلِ بْنِ الْمُهَلَّبِ، عَنْ أَبِيهِ، قَالَ: سَمِعْتُ النُّعْمَانَ بْنَ بَشِيرٍ، يَخُطُبُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «اعْدِلُوا بَيْنَ أَبْنَائِكُمْ، اِعْدِلُوا بَيْنَ أَبْنَائِكُمْ»¹¹

Ya'qub bin Sufyan reported, Sulaiman bin Harb reported, Hammad bin Zaid reported from Hajib bin al-Mufadal bin al-Muhallab reported from his father reported, "I heard an-Nu'man bin Bashir preaching and he said, "The messenger of Rasulullah ﷺ said, "Be fair among your children." (H.R an-Nasa'i : 3687)

- 2) Hadith narrated by Musnad Ahmad index number 18422

حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ، حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ حَاجِبِ بْنِ الْمُفَضَّلِ بْنِ الْمُهَلَّبِ، عَنْ أَبِيهِ، قَالَ: سَمِعْتُ النُّعْمَانَ بْنَ بَشِيرٍ، يَخُطُبُ، قَالَ: قَالَ رَسُولُ اللَّهِ

¹⁰ Abu Dawud Sulaiman, 'Sunan Abu Dawud' (Bairut: al-Maktabah al-Ashriyah), p. 293.

¹¹ Abu Abdurrahman Ahmad ibn Su'aib ibn Ali al-Khurasany, 'Sunan An-Nasa'i' (Halab: Maktab al-Matbu'at al-Islamiyah), p. 262.

صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «اعْدِلُوا بَيْنَ أبنَائِكُمْ، اعدِلُوا بَيْنَ أبنَائِكُمْ»¹²

Sulaiman bin Harb told us, Hammad bin Zaid told us from Hajib bin al-Mufadal bin al-Muhallab from his father who said, I heard an-Nu'man bin Bashir preaching, "The Messenger of Rasulallah ﷺ said, "Be fair among your children. Be fair among your children." (H.R Musnad Ahmad: 18422)

3) Hadith narrated by Ibn Majah index number 2376

حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ قَالَ: حَدَّثَنَا سُفْيَانُ، عَنِ الزُّهْرِيِّ، عَنْ حُمَيْدِ بْنِ عَبْدِ الرَّحْمَنِ، وَمُحَمَّدِ بْنِ النُّعْمَانِ بْنِ بَشِيرٍ، أَحْبَرَاهُ، عَنِ النُّعْمَانِ بْنِ بَشِيرٍ، أَنَّ أَبَاهُ نَحَلَهُ غُلَامًا، وَأَنَّهُ جَاءَ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُشْهَدُهُ، فَقَالَ: «أَكَلَ وَلَدِكَ نَحْلَتَهُ؟» قَالَ: لَا، قَالَ: «فَارْزُدْهُ»¹³

Hisham bin 'Ammar reported that Sufyan dari az-Zuhri reported from Humaid bin 'Abdurrahman and Muhammad bin an-Nu'man bin Bashir, both of whom reported to him from an-Nu'man bin Bashir that his father gave him a slave, so he took him to the prophet ﷺ as witness. He then said, "Did you give him all your children?" He replied, "No." He said, "Give the slave back." (H.R Ibnu Majah : 2376)

4) Hadith history of Sahih Bukhari index number 2587

حَدَّثَنَا حَامِدُ بْنُ عُمَرَ، حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ حُصَيْنٍ، عَنْ عَامِرٍ، قَالَ: سَمِعْتُ النُّعْمَانَ بْنَ بَشِيرٍ رَضِيَ اللَّهُ عَنْهُمَا، وَهُوَ عَلَى الْمِنْبَرِ يَقُولُ: أَعْطَانِي أَبِي عَطِيَّةً، فَقَالَتْ عَمْرَةَ بِنْتُ رَوَاحَةَ: لَا أَرْضَى حَتَّى تُشْهَدَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَأَتَى رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَقَالَ: إِنِّي أَعْطَيْتُ ابْنِي مِنْ عَمْرَةَ بِنْتُ رَوَاحَةَ عَطِيَّةً، فَأَمَرْتَنِي أَنْ أُشْهَدَكَ يَا رَسُولَ اللَّهِ، قَالَ: «أَعْطَيْتَ سَائِرَ وَلَدِكَ مِثْلَ هَذَا؟» ، قَالَ: لَا، قَالَ: «فَاتَّقُوا اللَّهَ وَاعْدِلُوا بَيْنَ أَوْلَادِكُمْ» ، قَالَ: فَرَجَعَ فَرَدَّ عَطِيَّةً¹⁴

Hamid bin 'Umar told us, Abu 'Awanah told us from Husain from 'Amir said, I heard an-Nu'man bin Bashir radhiyallahu'anhuma preaching on the pulpit, saying, "My father gave me a gift (a gift without reward). So 'Amrah binti Rawahah said, "I am not willing until you witness it to the messenger of Rasulallah ﷺ." So my father went tho the messenger of Rasulallah ﷺ and said, "I gave my son a gift from 'Amrah binti Rawahah, but he ordered me to testify to you, Rasulallah." He asked, "Do you give all your children gifts like this?" She replied, "No." He said, "Fear Allah and act justly among your children." An-Nu'man said, "So he returned and he refused my father's gift ". (H.R Bukhari: 2587)

¹² Abu Abdullah Ahmad bin Muhammad bin Hanbal, 'Musnad Ahmad' (T.t: Muas-sasah ar-Risalah), p. 373.

¹³ Ibnu Majah Abu Abdullah Muhammad bin Yazid, 'Sunan Ibnu Majah' (T.t: Dar Ihya' al-Kitab al-Arabiyyah), p. 795.

¹⁴ Muhammad bin Isma'il Abu Abdullah al-Bukhary al-Jakfy, 'Shahih Bukhary' (Damaskus: Dar Tuq an-Najah), p. 158.

c. I'tibar

The next step is *I'tibar*. *Al-I'tibar* comes from the word "*i'tibara*", which means pay attention to or examine something to find out. *Al-I'tibar* in hadith science means including several different *sanads* in a particular hadith, even though there is only one transmitter in the *sanad* section, with the aim of finding out whether there are other transmitters of the *sanad*. The aim of having *al-I'tibar* in a research is to find out the overall condition of the hadith *sanad* being reviewed, regardless of whether or not there are supporters in the form of narrators who have the status of *Mutabi'* or *Shahid*, according to Mahmud.¹⁵

Based on the researcher's study, from the main hadith and several *takhrij* hadith that collected in one of the prophet's hadiths regarding the recommendation to be fair to children, it is known to have several transmission routes. From several hadith found, it is known that the five lines of narration in the hadith do not have *Shahid* because they were only narrated by one friend, namely an-Nukman bin Basyir. And for *Mutabi'* from the hadith above, *Mutabi' Qasr* from the history of Imam Ahmad, Abu Dawud, and an-Nasai is in the second *sanad*, namely Mufadal bin Muhallab. The next *Mutabi' Qasr* is in the history of Ibn Majah, namely the second *sanad*, Muhammad bin an-Nukman bin Bashir and Humaid bin Abdurrahman. And the next *Mutabi' Qasr* is a history of Imam Bukhari on the second *sanad*, namely Amir.

d. Jarh wa Ta'dil

Table 1: Table of narrators

Full Name	Laqab / Kunya	Tabaqah	Year of birth/ year of death	Teacher	Student	Jarh Wa Ta'dil
Nukman bin Bashir bin Sa'ad bin Sha'labah	- / Abu Abdullah	1	2 H / 65 H	Rasulullah, Basyir bin Sa'ad al-Ansary, Hadiqah bin al-Yaman al-Aisy, Abu Bakr al-Siddiq	Abu Salih al-As'Ary, Azhar bin Sa'id al-Harazi, Anas bin Malik, Isra'il bin Yunus, Isma'il bin Abi Khalid	Abu Hatim ar-Razi : <i>Lahu Sahabah</i>
Mufadal bin al-Muhallab bin Dalim bin Sariq	Ibn Abi Safrah / Abu Ghassan, Abu Hasan	4	- / 104 H	Nukman bin Basyir	Hajib bin al-Mufadal	Abu Hatim : <i>Thiqah</i>

¹⁵ Cut Fauziah, 'I'Tibār Sanad Dalam Hadis', *Al-Bukhari : Jurnal Ilmu Hadis*, 1.1 (2018), 125–29 <<https://doi.org/10.32505/al-bukhari.v1i1.446>>.

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Hajib bin Mufadal bin Muhallab bin Dalim bin Sariq	- / -	6	- / -	Mufadal bin Muhallab	Hammad bin Zaid al-Azdy	Yahya bin Ma'in : <i>Thiqah</i>
Hammad bin Zaid bin Durham	al-Azraq / Abu Ismail	8	98 H / 179 H	Ahmad bin Yusuf, Ayyub bin Musa, Hajib bin Mufadal, al-Hajaj bin Abi Utman	Ahmad bin Ibrahim, Ibrahim bin al-Hajaj, al-Husain bin Musa, Sulaiman bin Harb	Ahmad bin Shuaib an-Nasai : <i>Thiqah</i>
Sulaiman bin Harb	- / Abu Ayub	9	140 H / 224 H	Shu'bah, Muhammad bin Talhah, Hammad bin Zaid, Said bin Zaid, Muslim bin Ibrahim, Muhammad bin Fadl	Ahmad bin Abi Bakr, Abu Dawud, al-Bukhary, Hajaj bin Utman, Abu Dawud as-Sijistani	Abdurahman : <i>Thiqah</i>
Sulaiman bin al-ash'ash bin Ishaq bin Bashir bin Shadad	- / al-Sijistani	Mukharrij	202 H / 275 H	Abi Salamah at-Tabudaky, Abi al-Walid at-Tayalisy, Muhammad bin Kashir al-Abdy	Abu Aly Muhammad, Abu Tayyib Ahmad bin Ibrahim, Abu Amru Ahmad bin Aly, at-Tirmidhi, Harb bin Isma'il	Ibnu Hajar dan Maslamah bin Qasim : <i>Thiqah</i>

Resorce : Tahdibut al-Tahdib, 1425 H

2. Analysis and Interpretation of Hadith on the Admonition to be Fair in Sunan Abu Dawud Index Number 3544

The main purpose of this hadith research is to find out the quality and thrutness. To achieve this goal, research was carried out with two research objects, namely *sanad* and matan research. The quality and truth of the hadith on fair advice is as follows:

a. Analysis the Quality of *Sanad*

There are 5 rules as a support for *Sahih* Hadith, namely connected *sanad*, fair and

dhabit narrators, and avoiding *syazd* and *illat*. This research is used as the object of study, namely the path of Abu Dawud's narration in the book Sunan Abu Dawud Index Number 3544.

1) The connection of *sanad*

Sanad hadith is considered connected when the narrator receives the hadith directly by looking at whether some of the narrators lived at the same time. It can also be seen from the relationship between teacher and student and the symbols of narration in narrating a hadith.¹⁶ The following is an analysis of the connection between the hadith *sanads* of Abu Dawud's history with index number 3544.

a) Abu Dawud with Sulaiman bin Harb

In this line of narration, Abu Dawud as *Mukharrij*, in the hadith recommends fair behavior. Abu Dawud was one of several students of Sulaiman bin Harb. Despite that, Abu Dawud was born in 202 H and died in 275 H. Sulaiman bin Harb was born in 140 H and died in 224 H. In this way, it shows that they were at the same time. The narration symbol used by Abu Dawud in narrating this hadith using *Haddathana*. According to the opinion of the ulama' regarding the *Tahammu wa al-Ada al-Hadith* method, *Haddathana* is included in the *al-Sima'* narration method category and is among the highest in rank. From the presentation of this analysis, it can be concluded that Abu Dawud and Sulaiman bin Harb have a *sanad* connection.

b) Sulaiman bin Harb with Hammad bin Zaid

Sulaiman bin Harb in the narration of this hadith is in fifth place with *tabaqah* ninth. Sulaiman bin Harb was born in 140 AH and died in 224 AH. He was recorded as one of Hammad bin Zaid's students. Hammad bin Zaid's birth year was recorded as 98 AH and his death in 179 AH. So, they are still contemporaries. It is known that the *sighat* used is *Haddathana*, and is included in the highest degree *al-Sima'* category. This is the basis that Sulaiman bin Harb and Hammad bin Zaid have a *sanad* connection.

c) Hammad bin Zaid with Hajib bin Mufadal bin Muhallab

Hammad bin Zaid is in the eighth place in the narration of IV *tan tabaqah*. Hammad bin Zaid's birth year was recorded at 98 H and death at 179 H. However, Hajib bin Mufadal bin Muhallab's birth and death years were not detected. Hammad bin Zaid was recorded as a student of Hajib bin Mufadal bin Muhallab. The *sighat* used is An. As for the *sighat* used here, according to the majority of scholars, it is acceptable but on condition that the narration is not *mudallis* (flawed) and it is possible that there is still a relationship between teacher and student. This does not rule out the possibility that there are hadith critics who state that Hammad bin Zaid, according to Ahmad bin Shu'aib an-Nasa'i is *Thiqah*.

d) Hajib bin Mufadal bin Muhallab with Mufadal bin Muhallab

Hajib bin Mufadal bin Muhallab's birth and death years are not detected. He ranks third in narration and sixth in *tabaqah*. He was a student of Mufadal bin Muhallab (*Abihi*). Meanwhile, the year of birth of Mufadal bin Muhallab was not detected, only the year of

¹⁶ Puput Dwi Lestari, 'Kriteria Ittisal Al-Sanad Menurut Bukhari Dan Muslim Serta Transformasinya Di Kitab-Kitab Mu'Tabarrah', *Jurnal Tahdis*, 14.01 (2023), 69 <<https://journal.uin-alauddin.ac.id/index.php/tahdis/article/view/11844>>.

death that was detected was 102 AH. The *Sighat* used was An. As for the *sighat* used here, according to the majority of ulama', it is acceptable as long as it fulfills several conditions, namely that it does not have any *mudallis* (defects) in the narration and there is still a relationship between the student and the teacher. This does not rule out the possibility that there are some hadith critics who state that Hajib bin Mufadal bin Muhallab according to critics Yahya bin Mu'ain and Ibn Hiban is a *Thiqah* narrator. From the statement above, it can be concluded that there is a connection between *sanad*. Apart from that, there is a relationship between students and teachers.

e) Mufadal bin Muhallab with Nukman bin Bashir

Mufadal bin Muhallab is listed as the second narrator and *tabaqah* is fourth. However, the year of birth was not recorded, it was only recorded as the year of death, namely 102 AH. Meanwhile, Nukman bin Bashir was born in 2 AH and died in 65 AH. Based on the recorded year of their deaths, it is still thought that they were still contemporaries. Apart from that, the relationship between them is teacher and student. It is recorded that Mufadal bin Muhallab was one of Nukman bin Bashir's students. The *sighat* used in the narration is *Sami'tu* which is included in the *Sighat* category of *al-Sima'* which occupies the highest level in the narration method. It can be concluded that they have a *sanad* connection.

2) The Fairness and *Dhabit* of Narrator

In a linguistic perspective, *Al-Dhabit* means bond. For the terms, it is the ability of a narrator to convey the hadith he received perfectly, even just in terms of its meaning. Perfection here means there are no significant mistakes or errors in the narration. Narrators who meet these requirements must have *dhabit* or a strong reputation as authentic hadith transmitters.¹⁷

The next step in research to determine the quality of the *sanad* is to examine the fairness and *dhabit* of the narrators. The following is an analysis of the fairness and *dhabit* of the narrators in the hadith recommending justice.

- a) Nukman bin Bashir, Nukman bin Bashir is classified as a friend. It can be sure that he is a fair person, because friends have the privilege of being fair without any doubt.¹⁸
- b) Mufadall bin al-Muhallab, there are several critics who give their assessment according to Abu Hatim bin Hiban and adh-dhahaby *Thiqah*.¹⁹
- c) Hajib bin Mufadal bin al-Muhallab, several critics gave an assessment according to Abu Hatim bin Hiban, Ibn Hajar al-asqalany, and Yahya bin Mu'ain stated *Thiqah*.²⁰
- d) Hammad, assessed by Ahmad bin Shuaib an-Nasai and Ahmad bin Abdullah declared *Thiqah*.²¹

¹⁷ A. Irwan Al-Nadawi, Zulhilmi Nor, and Shumsudin Yabi, 'AL-SAMAHAH DALAM ILMU HADIS DIRAYAH', *SWAN*, 1996, 6.

¹⁸ Al-Hafid Abi al-Fadl Ahmad bin Ali bin Hajar, 'Tahdibut Al-Tahdib' (Bairut: Dar al-Kutub al-Alamiyyah), p. 557.

¹⁹ Hajar. Index 8090

²⁰ Hajar. Indeks 1187

²¹ Hajar. Indeks 1771

- e) Sulaiman bin Harb, assessed by Abdurrahman bin Yusuf, Ahmad bin Shuaib declared *Thiqah*.²²
- f) Abu Dawud, considered Muslim bin Qasim *Thiqah*, according to al-Hakim, stated that Abu Dawud was the hadith imam of his time and there was no one like him, according to Abu Hatim ibn Hibban stated that Abu Dawud was the world's imam in the fields of science, jurisprudence, worship and memorization.²³

Based on the assessment of the data above, it can be known that most of the narrators of the hadith recommend fair behavior as assessed by several *Thiqah* critics. In this hadith, the recommendation for fair behavior through Abu Dawud's path fulfills the requirements of the narrator's fairness and *dhabit*.

3) Avoided from *Syazd*

It means there are irregularities in the hadith narrated by the *Thiqah* narrator. The reason is that it conflicts with other hadiths which share a theme narrated by many narrators who are more *Thiqah*. According to Imam al-Syafi'i, a hadith is said to be *syuzuz* if it has more than one *sanad*. The 'ulama' admit that research on this can only be carried out by researchers who have in-depth knowledge in the field of hadith, and this research is considered more difficult than research on *'illat Hadith*.²⁴

In the previous discussion, in the *takhrij* hadith section, the results of the research found that there were several other lines of transmission in the hadith recommending fair behavior. The transmission path is from an-Nasai, Imam Ahmad, Ibn Majah and al-Bukhary. From the overall path, it can be stated that Abu Dawud's path is not isolated nor is there any conflict with other narrators who are more *Thiqah*. In this way, it can be concluded that the hadith recommending fair behavior in the history of Abu Dawud Index Number 3544 does not contain *syazd*.

4) Avoided from *'Illat*

According to terms in hadith science, *illat* as stated by Ibn al- Salah and al-Nawawiy, is a hidden cause that can damage the quality of the hadith. Its existence can affect the quality of authentic hadith or make it inauthentic. Defects in general can result in weakness in the *sanad* of a hadith. The existence of a narrator who is known to be flawed gives an indication of the possibility of a discontinuity in the hadith history.²⁵

Research has been carried out on the hadith regarding the recommendation for fair behavior narrated by Abu Dawud and the results showed that no *'illat* was detected. This is based on several studies, with analysis of the *sanad* of Abu Dawud's path which is correct, namely *Muttasil-Marfu'* (continued to Rasulullah SAW). Starting from the path of Abu Dawud, Sulaiman bin Harb, Hammad, Hajib bin Mufadal bin al-Muhallab, Mufadal bin al-Muhallab, Nukman bin Bashir, up to Rasulullah SAW, there is no confusion in the sanad caused by mixing with other hadiths, and also no there is an error in pronouncing the names of narrators who have similar names.

²² Hajar. Indeks 2984

²³ Jamaluddin abi al-Hajjaj Yusuf al-Mizzi, 'Tahdhib Al-Kamal', pp. 365-366.

²⁴ 'Studi Hadis' (Surabaya: UIN Sunan Ampel Press, 2020), pp. 199-200.

²⁵ M.Syuhudi Ismail, 'Kaidah Kesahihan Sanad Hadis (Telaah Kritis Dan Tinjauan Dengan Pendekatan Ilmu Sejarah)' (Jakarta: PT BULAN BINTANG), p. 152.

b. Analysis of the Quality of *Matan*

In discussing the analysis of the quality of the *matan*, the hadith is declared *shahih* if the *sanad* and the *matan* are researched and the final results are safe. In the validity of this *matan*, Khatib al-Baghdadi said that a hadith must not conflict with the following things, such as, with the text of the Qur'an, common sense, *qat'i* propositions, *mutawatir* hadiths, or stronger *ahad* hadiths.²⁶ The following are several quality criteria for *matan*, namely:

1) *Matan* Hadith does not contradict with Al-Qur'an

The hadith regarding recommendations for fair behavior narrated by Abu Dawud index number 3544 has a harmony of meaning and content in several verses of the Qur'an including:

a) Surah An-Nahl Verse 90

إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيتَاءِ ذِي الْقُرْبَىٰ وَيَنْهَىٰ عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ
وَالْبَغْيِ يَعِظُكُمْ لَعَلَّكُمْ تَذَكَّرُونَ

Verily, Allah enjoins (you) to be just and to do good, and to give to your relatives, and Allah forbids evil deeds, wrong doing and enmity. He teaches you so that you may learn. (an-Nahl: 90)

b) Surah Al-Maidah Verse 8

يَا أَيُّهَا الَّذِينَ ءَامَنُوا كُونُوا قَوَّامِينَ لِلَّهِ شُهَدَاءَ بِالْقِسْطِ وَلَا يَجْرِمَنَّكُمْ شَنَاٰنُ قَوْمٍ عَلَىٰ
أَلَّا تَعْدِلُوا أَعْدِلُوا هُوَ أَقْرَبُ لِلتَّقْوَىٰ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ خَبِيرٌ بِمَا تَعْمَلُونَ

You who believe, be those who always establish (the truth) for the sake of Allah, Bearing witness with justice. And let not your hatred of any people lead you to be unjust. Be just, for justice is nearer to piety. And fear Allah, surely Allah knows best what you do. (al-Maidah :8)

In the content of Surah an-Nahl verse 90, there is Allah's command to his servants to act fairly and to be objective about their rights. And in Surah al-Maidah verse 8, it is explained that having a fair attitude is one of the keys to the expected success, acting fairly in all things to achieve peace and acting fairly as a form of the closest way to achieving the goal of being devoted to Allah SWT.

2) *Matan* Hadith does not violate other Hadith, which *Sanad* is more superior

a) Sunan an-Nasa'i index number 3687

أَخْبَرَنَا يَعْقُوبُ بْنُ سُفْيَانَ، قَالَ: حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ، قَالَ: حَدَّثَنَا حَمَّادُ بْنُ
رَيْدٍ، عَنْ حَاجِبِ بْنِ الْمُفَضَّلِ بْنِ الْمُهَلَّبِ، عَنْ أَبِيهِ، قَالَ: سَمِعْتُ الثُّعْمَانَ بْنَ
بَشِيرٍ، يَخْطُبُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «اعْدِلُوا بَيْنَ أُمَّمَاتِكُمْ،
اعْدِلُوا بَيْنَ أُمَّمَاتِكُمْ»²⁷

²⁶ Umma Farida, 'Pemaknaan Kriteria Kesahihahan Hadis Muhammad Nâsir Al-Dîn Al-Albânî Dan Implementasinya Dalam Penilaian Hadis', *Mutawatir*, 6.1 (2017), 59
<<https://doi.org/10.15642/mutawatir.2016.6.1.52-84>>.

²⁷ al-Khurasany.

Ya'qub bin Sufyan reported, Sulaiman bin Harb reported, Hammad bin Zaid reported from Hajib bin al-Mufadal bin al-Muhallab reported from his father reported, "I heard an-Nu'man bin Bashir preaching and he said, "The messenger of Rasulullah ﷺ said, "Be fair among your children." (H.R an-Nasa'i : 3687)

b) Musnad Ahmad index number 18422

حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ، حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ حَاجِبِ بْنِ الْمُفَضَّلِ بْنِ الْمُهَلَّبِ، عَنْ أَبِيهِ، قَالَ: سَمِعْتُ النُّعْمَانَ بْنَ بَشِيرٍ، يَخْطُبُ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «اعْدِلُوا بَيْنَ آبَائِكُمْ، اَعْدِلُوا بَيْنَ أَبْنَائِكُمْ»²⁸

Sulaiman bin Harb told us, Hammad bin Zaid told us from Hajib bin al-Mufadal bin al-Muhallab from his father who said, I heard an-Nu'man bin Bashir preaching, "The Messenger of Rasulullah ﷺ said, "Be fair among your children. Be fair among your children." (H.R Ahmad: 18422)

c) Ibnu Majah index number 2376

حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ قَالَ: حَدَّثَنَا سُفْيَانُ، عَنِ الرَّهْرِيِّ، عَنْ حُمَيْدِ بْنِ عَبْدِ الرَّحْمَنِ، وَمُحَمَّدِ بْنِ النُّعْمَانَ بْنِ بَشِيرٍ، أَخْبَرَاهُ، عَنِ النُّعْمَانَ بْنِ بَشِيرٍ، أَنَّ أَبَاهُ نَحَلَهُ غُلَامًا، وَأَنَّهُ جَاءَ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُشْهَدُهُ، فَقَالَ: «أَكُلْ وَلَدِكَ نَحْلَتُهُ؟» قَالَ: لَا، قَالَ: «فَارْزُدْهُ»²⁹

Hisham bin 'Ammar reported that Sufyan dari az-Zuhri reported from Humaid bin 'Abdurrahman and Muhammad bin an-Nu'man bin Bashir, both of whom reported to him from an-Nu'man bin Bashir that his father gave him a slave, so he took him to the prophet ﷺ as witness. He then said, "Did you give him all your children? "He replied, "No." He said, "Give the slave back." (H.R Ibnu Majah:2376)

d) Shahih Bukhari index number 2587

حَدَّثَنَا حَامِدُ بْنُ عُمَرَ، حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ حُصَيْنٍ، عَنْ عَامِرٍ، قَالَ: سَمِعْتُ النُّعْمَانَ بْنَ بَشِيرٍ رَضِيَ اللَّهُ عَنْهُمَا، وَهُوَ عَلَى الْمِنْبَرِ يَقُولُ: أَعْطَانِي أَبِي عَطِيَّةً، فَقَالَتْ عَمْرَةُ بِنْتُ رَوَاحَةَ: لَا أَرْضَى حَتَّى تُشْهَدَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَأَتَى رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَقَالَ: إِنِّي أُعْطِيتُ ابْنِي مِنْ عَمْرَةَ بِنْتُ رَوَاحَةَ عَطِيَّةً، فَأَمَرْتَنِي أَنْ أُشْهَدَكَ يَا رَسُولَ اللَّهِ، قَالَ: «أَعْطِيتَ سَائِرَ وَلَدِكَ مِثْلَ هَذَا؟» ، قَالَ: لَا، قَالَ: «فَاتَّقُوا اللَّهَ وَاعْدِلُوا بَيْنَ أَوْلَادِكُمْ» ، قَالَ: فَرَجَعَ فَرَدَّ عَطِيَّتَهُ³⁰

Hamid bin 'Umar told us, Abu 'Awanah told us from Husain from 'Amir said, I heard an-Nu'man bin Bashir radhiallahu'anhuma preaching on the pulpit, saying, "My father gave me a gift (a gift without reward). So 'Amrah binti Rawahah said, "I am not willing until you witness it to the messenger of Rasulullah ﷺ." So my father went tho the messenger of Rasulullah ﷺ and said, "I gave my son a gift from 'Amrah binti Rawahah, but he ordered me to testify

²⁸ Hanbal.

²⁹ Yazid.

³⁰ al-Jakfy.

to you, Rasulullah." He asked, "Do you give all your children gifts like this?" She replied, "No." He said, "Fear Allah and act justly among your children." An-Nu'man said, "So he returned and he refused my father's gift". (H.R Bukhari: 2587)

3) *Matan* Hadith has a language structure that shows the Prophetic word

The Prophet Muhammad SAW is a figure who is an example for Muslims and he was sent to improve human morals, in this case being fair is a very important attitude to apply in everyday life. In connection with the *matan* hadith narrated by Imam Abu Dawud index number 3554 regarding the recommendation to behave fairly, it does not contain provocative words in it, the essence of the *matan* is in accordance with the Qur'an. From this analysis, it can be concluded that this hadith regarding recommendations for fair behavior, narrated by Imam Abu Dawud, has a language structure that shows the characteristics of a prophetic saying.

4) *Matan* Hadith does not contradict with the logic

Even though the hadith was conveyed by the Prophet Muhammad SAW, in ancient times its meaning is still relevant today. *Matan* hadith regarding the recommendation to behave fairly, narrated by Abu Dawud 3554, is considered not to conflict with common sense or logic because there are many hadiths of the prophet, the propositions of the Koran as well as facts regarding the necessity to behave fairly. With the existence of a clear hadith, it will certainly be in accordance with common sense or logic, so that there will be no problems or contradictions in it.

After conducting research on the hadith narrated by Imam Abu Dawud index number 3554, the *sanad* stated that there was a connection between the *sanad* and Rasulullah SAW, and the narrator also met the criteria, namely fairness and habit, so the narrator was declared a *Thiqah* narrator, there is no *syazd* and *illat* in it. And also in this hadith narrated by Abu Dawud there is also a hadith with the same theme. There is also no *syazd* and *illat* found in the *matan*, there is also a hadith whose editorial is the same as the *matan* hadith of Sunan Abu Dawud no index 3554. The *matan* hadith also does not contradict the propositions of the Qur'an surah an-Nahl verse 90 and al- Maidah verse 8. The *matan* hadith also supports and clarifies the text of the Qur'anic proposition. This hadith also does not conflict with other hadiths and also does not conflict with common sense or human logic, so this hadith can be applied in everyday life.

Based on the researchers' analysis, it can be concluded regarding the quality of the hadith narrated by Abu Dawud index number 3554 after research on *sanad* and *matan*, this hadith has authentic quality.

c. Analysis of the authenticity of hadith

After conducting research on the quality of hadith, the next step is research on the authenticity of hadith. This stage is carried out to find out and determine whether this argument can be used as evidence. In the explanation above, the hadith regarding recommendations for fair behavior in the history of Abu Dawud index number 3544 has authentic status. In this way, it can be ascertained that this hadith is *Maqbul* or accepted because it meets the criteria for authentic hadith such as connected *sanad*, fair and *dhabit* narrator, avoiding *illat* and *syazd*. Finally, it is used as proof and can be practiced in

everyday life (*ma'mul bih*).

d. Analysis of the meaning of Hadith regarding Fair Advice from Abu Dawud's History 3544

Based on the previous discussion that has been explained, the hadith recommending fair behavior is an authentic hadith, both in terms of *sanad* and *matan*. Apart from that, narrators are people who narrate hadith in the opinion of critics and belong to the *tsiqah* group. In this way, it can be seen that the recommendations for fair Even though in some hadiths there are differences in pronunciation in the *matan* editorials, this does not reduce the quality of their authenticity provided they have the same meaning content (*muttawatir ma'na*). This makes this hadith beyond doubt a proof and can be put into practice. With various incentives to determine this hadith as authentic with the result that it does not conflict with the Al-Qur'an.

There is an explanation in Abu Dawud's *syarah* in the book *Aunul Ma'bud* explaining that Imam Nawawi's opinion in the Sunnah is that to make equality between descendants in grants or gifts, one should not privilege some men or women, according to some of the Shafi'i school of thought it is better to follow the quota. inheritance where the man gets 2 parts from the woman, and an authentic opinion is the first to see the truth of a hadith. So the opinion of Imam Syafi'i, Imam Malik and Imam Abu Hanifah is that it is considered *makruh*, not haram. However, the grant agreement was declared valid. Imam Ahmad, Imam Tsauri, Imam Ishaq, etc. said that the law is haram because based on the hadith "be fair to your children" then Imam Syafi'i, Imam Malik and Abu Hanifah argued in another history according to Sheikh Syariful Haq, the author of the book *Aunil ma' Bud* in his *syarah* says it is haram because gifts are only given to some children, which is a tendency that is far from equality and justice. When things are not equal, it is said to be *جور* (unfair) whether the law is haram or *makruh*.

According to the explanation which leads to linguistics, namely in another hadith it is stated that using the word *بن* which means descending child, and the *lafad اولاد* is not a problem according to Abu Dawud in the Zuhri hadith because the *lafad ولد* means it covers boys and girls while the *lafad بني* refers to men. man. And the textual meaning of this hadith is aimed for son and daughters.³¹

It is also explained in the Al-Bukhari *Syarah* that this hadith has been used as a proof by those who advocate equalizing giving to children. Imam Bukhari firmly expressed this opinion. This is the opinion held by Thawus, Ats-Tsauri, Ahmad and Ishaq, and is the view of some Maliki madzhab scholars. Then the ulama considered that the law of unfair giving was vanity. "The law of giving like this is valid, but it must be taken back," said Imam Ahmad. He also said that he may give more to some children for certain reasons, such as if one child is more needy than others because he is in poor condition or has debts.

The command to equalize gifts is considered *mustahab* (very sunnah) by most scholars. Although it is *makruh*, giving children preference over others is legal. If this happens, you should immediately equalize or take it back. They understand that the

³¹ Muhammad Asyrof bin Amir bin Ali Syariful Haq al-Shidiqi a- Adzhim, 'Aunul Al-Ma'bud Syarah Sunan Abu Dawud,.....', p. 332.

commands in the hadith above indicate recommendations, and prohibitions indicate *tanzih*. The argument for those who oblige it is that this problem is a prerequisite for something that must be done. Because severing the relationship between the womb and disobedience to one's parents is a haram act, everything that produces it is also haram. Meanwhile, giving too much to some children can lead to this problem.³²

e. Analisis of Hadith on the Recommendation for Fair Behavior with a Humanistic Approach

Humanistic theory was coined by several prominent psychology figures, namely Abraham H. Maslow, Carl Ransom Rogers and Arthur Combs. But in this theory, Abraham Maslow is famous for several Hierarchies of needs proposed by him.³³

Abraham Maslow was an American theorist and psychologist who was a pioneer of the humanistic psychology school. He is the oldest of his seven siblings. He was born on April 1, 1908 in New York and died on June 8, 1970 in California, America at the age of 62 years.³⁴ Abraham Maslow was the only Jewish man in a gentile neighborhood in suburban Brooklyn when he was a child. As Maslow's youth became more mature, he began to admire the writings of philosophers such as Whitehead, Alfred North, Henri Bergson, Thomas Jefferson, Abraham Lincoln, Plato, and Spinoza.³⁵

He married at a young age and after marriage went to Wisconsin to attend college. When I met J.B. Watson, he then fell in love with behaviorism. However, his love of behaviorism waned as he learned more about Gestalt and Freudian psychology. Maslow has written many books, with the titles *Motivation and Personality*, *Toward a Psychology of Being...*, and so on.

However, Maslow often considered the predecessor of humanistic psychology. His contributions to geography and demography can help calculate the population. His name became popular thanks to his theory of the hierarchy of needs. The idea of spiritual health, known as needs theory, is centered on fulfilling the natural human need for self-actualization. Maslow, an intelligent man, but had a poor relationship with his strict mother and often did unusual things. He talked about his childhood as being shy but having the advantage of liking reading books. However, Maslow was uncomfortable with himself personally for a while. He realized its potential and became the father of popular humanistic psychology who encouraged positive social change.³⁶

Abraham Maslow, a psychologist, argued that everyone has the right to self-actualization because they are good creatures. He showed that human behavior is based on the tendency to achieve goals. The goal is to meet human needs and live a happier and

³² Syaikh Abdul Aziz Abdullah Baz, 'Fathul Bari Terjemahan Kitab Shahih Al-Bukhari', pp. 370–86.

³³ Hironimus Bao Wolo, *Teori Belajar Dan Aliran Aliran Pendidikan*, Sada Kurnia Pustaka (Banten: PT Sada Kurnia Pustaka, 2022).

³⁴ Ahmad Zainal Mustofa, 'Hierarchy of Human Needs: A Humanistic Psychology Approach of Abraham Maslow', *Kawanua International Journal of Multicultural Studies*, 3.2 (2022), 31 <<https://doi.org/10.30984/kijms.v3i2.282>>.

³⁵ Fitri Rachmiati Sunarya, 'Urgensi Teori Hirarki Kebutuhan Dari Abraham Maslow Dalam Sebuah Organisasi', *SALAM: Jurnal Sosial Dan Budaya Syar-I*, 9.2 (2022), 648 <<https://doi.org/10.15408/sjsbs.v9i3.25916>>.

³⁶ Sumantri and Ahmad.

more prosperous life. There are many conflicting conditions in society in today's life, which often hinder people in their efforts for self-actualization and cause mental problems. Thus, a person's personality will be influenced by whether or not human needs are achieved. Abraham Maslow created a theory of humanistic psychology. The theory created is aimed at human survival and emphasizes the hierarchy of human life needs and the human desire for self-actualization. Maslow divided several human needs sequentially into five levels from the lowest level, namely physiological, love, security, and a sense of belonging, self-esteem, self-actualization.³⁷

Viewed from the perspective of Abraham Maslow's humanistic approach, the hadith regarding recommendations for fair behavior fulfills the hierarchy of life according to human needs for survival according to Abraham Maslow. The hierarchy of needs includes:

1. Physiological needs

As the basis of the pyramid of human needs, every living creature must fulfill its physiological needs, which is the basis of the pyramid of human needs, and fulfilling physiological needs is the most important. Physiological needs include getting enough food, drink, clothing, and rest. If children's physiological needs are met properly, their development will be optimal. Physiological needs that are met enable children to develop well mentally, cognitively, spiritually and physically. Physiological needs that are met well have a good correlation with school achievement. Referring to research by Schunk (2012), children's achievements are supported by the fulfillment of nutrition in the family environment and supported by education at school. Apart from that, adequate rest also plays a role in supporting children's achievements. Fulfilling children's nutrition in a simple way is getting used to eating breakfast. This ensures that children's nutritional needs are met and they can concentrate while studying and have a positive impact on children's achievement. Physiological fulfillment between children and other children in the same family is carried out fairly so that there is no jealousy between children.

2. The Need for security

The need for security is the second need after physiological needs in the pyramid of human needs. In a psychological context, a sense of security influences several aspects including the child's psychological development of personality, mentality and emotions. The feeling of security itself comes from the desire to be free, protected, and have a comfortable and peaceful place. Basically, every child really wants a sense of security. Basically, peace and security are something that children really desire. Like a child when he is sick, all the child wants is to be with his mother all night. The need for a sense of security is not only carried out in the family, it also applies to the school environment and those closest to them, such as protecting teachers from students by not teaching with violence. On the other hand, parents' parenting style is carried out in a protective manner. This makes children dependent. Dependence here has a negative impact on children in their self-development.

³⁷ Zulfikar Mujib and Suyadi, 'Teori Humanistik Dan Implikasi Dalam Pembelajaran PAI Di SMA Sains Alquran Yogyakarta', *Jurnal Pendidikan Islam*, 4.1 (2020), 13 <<https://journal.unipdu.ac.id/index.php/jpi/article/view/2116>>.

3. The need for love and affection

In Abraham Maslow's levels of needs in the pyramid of human needs, the third level includes the need for love and affection. Humans who think they are not in a safe condition need balance and good rules and try to stay away from things that are unknown and undesirable. The needs for love and affection are different from the needs at the previous level because they are needs that fall within the domain of self-development. According to research conducted by Munawaroh, it was found that nutrition is not the only factor that influences child development; Psychological factors such as affection and love also influence children's self-development. The provision of breast milk provided by the mother is a clear example. The child's growth and development process will be affected if the child's love and affection needs are not met properly.³⁸ The process of child development that is not accompanied by love and affection is shown by the character of children who are not confident, unmotivated, and tend to become unstable people.

4. Self-esteem

Self-esteem is a level achieved through a process. Therefore, fulfilling children's needs for self-esteem, which is an early stage of human development, influences children's development later in life. In general, there are two dimensions to self-esteem: internal and external dimensions. Things in the internal dimension include appreciation and social support, while the external dimension includes things like acceptance of physical condition and intelligence. By considering external aspects, it can be understood that social support is positively correlated with fulfilling children's needs for self-esteem. If in the future the factor of self-esteem is not met, it will have negative consequences leading to juvenile delinquency.

5. Self-actualization needs

In Abraham Maslow's humanistic conception, self-actualization is the core of the hierarchy of needs. Once the previous level needs are met, self-actualization occurs. According to Abraham Maslow's concept, the process of fulfilling needs is actualization, not the final goal. According to Maslow, self-actualization is a person's ability to express themselves according to their potential, a strong desire to continue developing, and the ability to recognize their potential. It is depicted with artists painting and musicians playing beautiful music.³⁹

Self-actualization can be achieved by several age groups, including children. This achievement must be monitored with parental attention in fulfilling basic needs. Self-actualization can be realized by developing potential in children. Even though the potential of each child varies from child to child, parents must be able to understand the potential of each child. Parents as children's mentors should encourage by educating and facilitating to support children's actualization needs. In this way, it is easier for children to fulfill their child's development both mentally and physically.⁴⁰

³⁸ Sumantri and Ahmad.

³⁹ Yusuf Effendi, 'Pogram Studi Ilmu Kesejahteraan Sosial Fakultas Dakwah Dan Komunikasi UIN Sunan Kalijaga Yogyakarta', *Welfare : Jurnal Ilmu Kesejahteraan Sosial*, 9.1 (2020), 170 – 180.

⁴⁰ Yusuf Effendi, 'Pola Asuh Dan Aktualisasi Diri: Suatu Upaya Internalisasi Konsep Humanistik Dalam Pola Pengasuhan Anak', *SOSIOHUMANIORA: Jurnal Ilmiah Ilmu Sosial Dan Humaniora*, 6.2 (2020), 16–20 <<https://doi.org/10.30738/sosio.v6i2.6781>>.

The several levels of human needs put forward in humanistic theory by Abraham Maslow can be applied to parents' parenting styles. To fulfill these needs, parents should act fairly so that there is no social jealousy or envy between children in accordance with the *dalil* of the hadith narrated by Abu Dawud 3544. If there is social jealousy between children, it will have a negative impact on the relationship between parents and children, and between child with other children. But the concept of fairness here is still subjective. Sometimes the parents think it is fair but the child still feels the parents are unfair to him. To address this, parents still try to be fair in their parenting style. Parents who show favoritism or take sides with one child also have an impact on the child's psychology and mental health. When a child feels that his parents have treated them unfairly, it is best for the parents to explain to the child what causes their parenting to be more biased towards one of their children, with the aim of the child being able to understand why the parents did what they did.

C. Conclusion

Based on the analysis that has been carried out on the hadith *sanad* recommending fair behavior narrated by Abu Dawud index number 3544, it can be concluded that this hadith has *Shahih* quality, because there is not a single narrator who is criticized by *Dhaif* but criticized by *Thiqah*. Hence, this hadith can be used as evidence and practiced in everyday life (*ma'mul bih*).

Based on the analysis that has been carried out, it can be concluded that this hadith explains how parents treat children fairly. However, in another history it is explained that it is permissible to give more if there is more need and the right to take. But a stronger opinion is to enforce justice. Even so, the concept of fairness is still subjective.

In understanding the hadith, recommendations for fair behavior can be applied to humanistic thinking by Abraham Maslow. He stated that there are five levels of the hierarchy of human needs. This need is addressed to all groups from an early age. The five hierarchies of needs are physiological needs, security needs, love and affection needs, self-esteem needs and self-actualization needs. In these five hierarchies, if they are related to parents' parenting patterns towards children, they must be carried out fairly. With the aim of there being no social jealousy between children. Not only that, it can also break the relationship between parents and children.

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