



Understanding Hadith Crying in Approach *Self Transcendence*

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ABSTRACT :

Crying is an activity that cannot be avoided in human life, even the Prophet, who is the closest servant to Allah SWT, has also cried. However, in this discussion, it is more directed at one's crying that can bring oneself closer to Allah SWT, namely the hadith narrated by Sunan Ibn Mājah Index Number 4197 which is related to the Self Transcendence approach. The method used in this research is qualitative, with the study of Ma'ānī al-Ḥadīth which is connected through the Self Transcendence approach with the main sources used in this research are the Book of Sunan Ibn Mājah, Tahdhību al-Kamal Fī Asmai al-Rijāl, al-Qur'an, Journals, and Books that have relevance in the discussion. The result of this study is the quality of the Hadith narrated by Sunan Ibn Mājah which is hasan li ghairih, and this Hadith is a maqbul ma'amul bihi Hadith or can be used as an evidence. In this Hadith, the Prophet ordered his people to cry out of fear of Allah, because someone who cries out of fear of Allah will be forbidden to enter hell, and this Hadith is closely related to the theory of self-transcendence, because the theory of self-transcendence itself is a spiritual need, which makes a person better, which will motivate a person to love the creator more, be more grateful for the blessings given and avoid the hardness of the heart.

Key words: *Crying, Hadith, Self Transcendence.*

INTRODUCTION

Crying is a daily phenomenon that we often do, even often we see in the reality of life. Crying and laughing are something that has a connection in human life, surely someone has cried as well as laughed, even at the beginning of his birth humans start their life journey by crying. Crying is the opening bell of human life and is a sign that humans are creatures that have souls. We can see that crying sometimes manifests itself as external symptoms, such as pooling of tears, crying or screaming from the mouth, a runny nose, or erratic movements of the arms, legs or head. The goal is sometimes that the expression of crying is hidden inside, only depression and facial lethargy are visible.¹

Crying is an activity that cannot be avoided by humans, even the Prophet who is the closest servant to Allah SWT, he also cried. Prophet Adam a.s cried for forty years when he was

¹Abdul Muiz, Thesis: Crying in Hadith Concepts (Jakarta: UIN Syarif Hidayatullah, 2007), 37.

expelled from heaven, while he was the father of human beings, the owner of guarded honor. Prophet Ya'qub a.s cried for his son, Prophet Yusuf a.s until his eyes seemed to turn white because of his deep sadness. Prophet Daud a.s wept for forty days as a result of regret for his mistakes, and did not dare to raise his head to the sky because he was ashamed..²

The majority of people have thought that crying is identified with weakness or stubbornness which can be said to be the lowest level in human view, but in the viewpoint of the Qur'an and hadith all of that is wrong. In the Qur'an there is something more interesting, as Allah SWT says that the Prophets and the people chosen by Allah and received guidance from him, all of them when listening to the verses of the Koran he immediately prostrated begging forgiveness to Allah SWT accompanied by shedding his tears. The Prophet Muhammad SAW is not only a figure from the Koran, but he also exemplifies in detail, how to be a Muslim who truly obeys Allah SWT, through his words he always teaches his people to multiply crying and bowing his face to Allah SWT, when he is wrong not with jokes and laughter.

Human crying can be caused by pain, sadness, loss, frustration, or fear. We need to know together that crying has a very good function for our body, namely crying can reduce stress levels, release negative energy, crying can help vision, crying can kill bacteria, can improve mood, and increase concentration, and crying can also remove toxins.³

Self Transcendence is a need for someone to move beyond needs, where self transcendence can be said to be a spiritual need. If a person or human reaches Self Transcendence, of course there are many factors that influence the greatness of one's love for the creator. Motivating someone to always remember Allah, increase piety and efforts to avoid the hardness of the heart. How can a person be proud of himself as a devout Muslim, but he personally never has the fear of Allah, until his tears dry, as if he feels safe from the sins and immorality he has committed. The main reason why a person finds it difficult to shed tears when afraid of Allah SWT is because he has a heart that is hard as a rock. No greater punishment comes to a person whose heart is hard as a rock, he even created hell, so that a person's heart melts.

Asy-syaikh said that the signs of a dead heart are that there is no sadness when the opportunity is lost, or regret for the wrong that he has done. Regarding the issue of a sick heart or a restless heart as well as Qaswat al-qalb (Hard heart). It can be interpreted that the sign of a hard heart is the heart of someone who does not want to accept advice from others and his heart is always closed from goodness. This is the greatest danger in human life to reach God.⁴ Therefore

²Feby Saputra, Thesis: Understanding the Hadiths on Crying (Jakarta: UIN Syarif Hidayatullah, 2019), 1.

³Azizah Hefni, Little Laughter Many Cries (Yogyakarta: Suka Buku, 2015), 15-17.

⁴Fachri Reza, Thesis: Qaswat Al-Qalb Perspective of Al-alusi in Tafsir Ruh Al-Ma'ani (Bandung: UIN Sunan Gunung Djati, 2019), 7.

it is proper for you to melt his hardened heart by remembering Allah, bowing his head to prostrate and cry, begging forgiveness and asking for guidance.

Research related to crying has certainly been discussed by many academics. Abdul Muiz in his thesis entitled "Crying in the Concept of Hadith" this research explains that crying throughout the history of the Prophet, and the Prophet ordered his people to multiply crying rather than laughing. Kamisatuddhuha also researched in his thesis with the title "Crying in the View of the Qur'an" in this thesis explaining the importance of crying in the Qur'an and practicing the commands contained in the Qur'an to cry more and laugh less. Chandra Wijaya examines in his thesis with the title "Crying in Hadith Perspective" in this study discusses the prohibition of crying and the rewards for crying and crying that comes from the devil.

The studies on crying hadith above are very diverse, but no one has discussed the self-transcendence approach. self-transcendence is a humanistic theory or theory of human needs. This theory was initiated by an American psychologist named Abraham Maslow. So this paper will take research on the crying hadith narrated by Sunan Ibn Majah index number 4197 associated with the self-transcendence approach.

Methods

This research model uses qualitative research, with the method used in this research is descriptive analysis, namely by describing an event or symptom that occurs which is then analyzed so as to obtain clear data. The type of research used is library research. The data sources used in this study are the Book of Sunan Ibn Mājah, Tahdhību al-Kamal Fī Asmai al-Rijāl, al-Qur'an, Journals, and Books that have relevance in the discussion. In this study, the technique used in data collection is to collect various existing data and sources, such as books, journals and other scientific works, which then Kitab Sunan Ibn Mājah index number 4197 is used by the author as the original data source. Then the author uses Takhrij al-Ḥadīth to apply data collection techniques. The technique used in analyzing the data, the researcher will describe the hadith about crying, followed by the interpretation of the hadith, which starts from examining the sanad and its validity as well as the meaning of the matan of the hadith relating to one's crying. This research is conducted so that the values contained therein can be used properly in everyday life. Finally, the relationship between crying and the Self Transcendence approach will be further elaborated.

Result

Definition of Crying

The Big Indonesian Dictionary (KBBI) states that "cry" or "crying" is defined as the expression of feelings of sadness (disappointment, regret, etc.) by shedding tears and making sounds (sobbing, screaming, and so on). Crying is a natural expression, especially for children. But if the child cries too often, even trivial things can cause him to cry, of course this deserves more attention from parents.⁵ In another expression crying (weep) is defined as shedding tears as an expression of emotion, or an expression of sadness and even suffering due to wailing or regret.⁶

From some of the definitions that have been presented, it can be understood that the expression of crying is sometimes manifested by outward symptoms, such as shedding tears, nasal discharge, sobbing or shrill sounds coming out of the mouth, teary eyes, and even irregular and aimless movements of the hands, feet or head.

Types of Crying

According to Imam Ibn al-Qayyim al-Jauzi, there are several kinds of crying, namely:

1. Cries of love and tenderness
2. Cries of fear
3. Cries of love and longing
4. Cries of happiness and joy
5. A cry of worry because something hurts and there is no ability to bear it.
6. Cries of sadness

The difference between the cry of sadness and the cry of fear is that this cry of sadness occurs because of events that have passed, either because of getting something that is not liked or the loss of a loved one. Whereas cries of fear occur because of something that will happen in the future. *Tangisan ketidakberdayaan dan kelemahan*

7. Cries of helplessness and weakness

The cry of hypocrisy, which is the shedding of tears while the heart remains helpful, so that the culprit appears to be so solemn while his heart is the hardest among humans.

8. The weeping of a borrower, an order, or a hirer is like the weeping of one who weeps for hire, as 'Umar said: "He sells his tears and weeps for the sorrow of others."
9. Companion crying is when one sees others suffering from something and cries with them, without knowing what they are crying about..⁷

⁵Ana Widyastuti, *77 Child Problems and How to Solve Them* (Jakarta: PT Elex Media Komputindo, 2020), 239.

⁶Sri Elsa Fatima Madaris, "Derivation of the Word Crying and Its Variety of Meanings in the Qur'an (Semantic Analysis)", *Uktub Journal* Vol 2, No 1, 2022, 42.

⁷Abdul Muiz, *Thesis: Crying in Hadith Concept* (Jakarta: UIN Syarif Hidayatullah, 2007), 52-53.

Hadith about Crying

حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ إِبْرَاهِيمَ الدَّمَشْقِيُّ، وَإِبْرَاهِيمُ بْنُ الْمُنْذِرِ، قَالَا: حَدَّثَنَا ابْنُ أَبِي فُدَيْكٍ قَالَ: حَدَّثَنِي حَمَّادُ بْنُ أَبِي حُمَيْدٍ الرَّزِّيُّ، عَنْ عَوْنِ بْنِ عَبْدِ اللَّهِ بْنِ عُتْبَةَ بْنِ مَسْعُودٍ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «مَا مِنْ عَبْدٍ مُؤْمِنٍ يَخْرُجُ مِنْ عَيْنَيْهِ دُمُوعٌ، وَإِنْ كَانَ مِثْلَ رَأْسِ الذُّبَابِ، مِنْ خَشْيَةِ اللَّهِ، ثُمَّ تُصِيبُ شَيْئًا مِنْ حُرِّ وَجْهِهِ، إِلَّا حَرَّمَ اللَّهُ عَلَى النَّارِ»⁸

Ibn AbīFudaik narrated to us, Ḥammād ibn AbīḤumaid al-Zuraqī narrated from 'Aun ibn 'Abdillah ibn 'Utbaḥ ibn Mas'ūd from his father from 'Abdullah ibn Mas'ūd who said: d from his father, 'Abdullāh ibn Mas'ūd, who said: "The Messenger of Allah (saw) said: "No believer sheds his tears, even if they are the size of the head of a fly, out of fear of Allah, and then they fall on his face, but Allah will forbid him from Hell."

Takhrij Hadis

a. Kitab Sunan an- Nasā'ī

أَخْبَرَنَا هَنَّادُ بْنُ السَّرِيِّ، عَنْ ابْنِ الْمُبَارَكِ، عَنْ الْمَسْعُودِيِّ، عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ عَيْسَى بْنِ طَلْحَةَ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «لَا يَلِجُ النَّارَ رَجُلٌ بَكَى مِنْ خَشْيَةِ اللَّهِ تَعَالَى حَتَّى يَعُودَ اللَّبَنُ فِي الضَّرْعِ، وَلَا يَجْتَمِعُ غُبَارٌ فِي سَبِيلِ اللَّهِ وَدُخَانُ نَارِ جَهَنَّمَ»⁹

Hannād b. al-Sariy, from Ibni al-Mubārak, from al-Mas'udiy, from Muhammad b. 'Abdi al-Raḥman, from 'Isā b. Ṭalḥah, from AbīHurairah, reported that the Prophet said: "There will not enter Hellfire a man who weeps out of fear of Allah until the milk returns to the nipple, and does not gather dust in the way of Allah and the smoke of Hellfire".

⁸Ibnu Mājah Abū 'Abdullāh Muhammad bin Yazīd al-Quzwīnī, *Sunan Ibnu Mājah* (Dār Iḥyā' al-Kitāb al-'arabiyah, 273 H), 1404.

⁹Abū 'Abdurrahman Aḥmad bin Shu'aib bin 'Alī al-Khurāsānī, *al-Sunan al-Ṣaḡhirī li Nasā'ī* (Maktab al-Maṭbū'āt al-Islāmiyah, 1406 H), 12.

b. Kitab al-Tirmidhī

حَدَّثَنَا هَنَّادٌ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَبْدِ اللَّهِ الْمَسْعُودِيِّ، عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ عِيسَى بْنِ طَلْحَةَ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «لَا يَلِجُ النَّارَ رَجُلٌ بَكَى مِنْ حَشْيَةِ اللَّهِ حَتَّى يَعُودَ اللَّبَنُ فِي الضَّرْعِ، وَلَا يَجْتَمِعُ عُبَارٌ فِي سَبِيلِ اللَّهِ وَدُحَانُ جَهَنَّمَ»¹⁰

Hannād said: 'Abd Allah ibn al-Mubārak, from Abdu al-Rahman ibn 'Abdillah al-Mas'udiy, from Muhammad ibn 'Abdi al-Rahman, from 'Isā ibn Ṭalḥah, from AbīHurairah said: The Messenger of Allah (SAW) said: "There will not enter into Hell a man who cries for fear of Allah until the milk returns to his sac. And will not gather into one dust in the way of Allah with the smoke of hellfire".

c. Kitab Musnad Aḥmad

حَدَّثَنَا يَزِيدُ، وَأَبُو عَبْدِ الرَّحْمَنِ، قَالَ: يَزِيدُ، أَخْبَرَنَا الْمَسْعُودِيُّ، عَنْ مُحَمَّدٍ، مَوْلَى آلِ طَلْحَةَ عَنْ عِيسَى بْنِ طَلْحَةَ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «لَا يَلِجُ النَّارَ أَحَدٌ بَكَى مِنْ حَشْيَةِ اللَّهِ، حَتَّى يَعُودَ اللَّبَنُ فِي الضَّرْعِ، وَلَا يَجْتَمِعُ عُبَارٌ فِي سَبِيلِ اللَّهِ، وَدُحَانُ جَهَنَّمَ فِي مَنْخَرِيْ أَمْرِيْ أَبَدًا» وَقَالَ: أَبُو عَبْدِ الرَّحْمَنِ الْمُفْرِيُّ: «فِي مَنْخَرِيْ مُسْلِمٍ أَبَدًا»¹¹

Narrated Yazīd, and AbūAbdur Rahman, Yazīd said, Narrated al-Mas'ūdiy from Muhammad former slave of the family of Ṭalḥah, from 'Isā bin Ṭalḥah from AbīHurairah. The Prophet said: "There will not enter Hell a person who cries out of fear of Allah so that milk returns to his sac. And forever will not the dust of the way of

¹⁰Muhammad ibn Isa ibn Surah ibn Musa ibn al-Dahhak al-Tirmidhī, *Sunan al-Tirmidhī* (Mesir: Maktabah Muṣṭāfa al-Bābi al-Ḥalabi, 1975), 555.

¹¹Abū Abdullāh Aḥmad bin Muhammad bin Ḥanbal bin Hilāl bin Asad al-Syaibānī, *Musnad al-Imām Ahmad bin Ḥanbal* (Turki: Mu'asisatu al-Risālah, 1421), 331.

Allah and the smoke of the Fire come together in the nostrils of a person". Abu 'Abdur-Rahman al-Muqriy says: "In the nostrils of a Muslim forever".

The focus of the hadith study in this research is the hadith narrated by Sunan Ibn Majah index number 4197. The first step applied before interpreting a hadith according to hadith science is sanad criticism and hadith matan criticism. In order to draw conclusions on the quality of the hadith.

No	Name	Order of narration	Birth/ Death	Thabaqat	Jarh wa Ta'dil
1.	'Abdullāh bin Mas'ūd ¹²	Narrator 1	-/32 H	Shahabat	Ibnu ḥajar: Shahabat
2.	'Abdullāh bin 'Utbah ¹³	Narrator 2	-/74 H	Older rabbis	Ibnu Hibban: Thiqah Al-Ajli: Thiqah
3.	'Aun bin Abdullāh ¹⁴	Narrator 3	-/119 H	Ordinary rabbis	Aḥmad bin hanbal: Thiqah Ibnu ḥajar: Thiqah
4.	Ḥammād bin abī ḥumaid al-Zuraqī ¹⁵	Narrator 4	-/-	Tabi'ut tabi'in among the elderly	An-Nasa'i: Laisa bi Thiqah Abu Zur'āh: dha'if al-ḥadith
5.	Ibnu Abī Fudaik ¹⁶	Narrator 5	-/200 H	Tabi'ut tabi'in of the middle circle	Yahya bin ma'in : Thiqah Adz-dzahabi: Shuduq
6.	Ibrāhīm bin al-Mundhir ¹⁷	Narrator 6	-/236 H	Tabi'ut atba' among the elderly	Adz-Dzahabi: Shuduq Yahya bin mu'in: Thiqah

¹²Jamaluddin Abī al-Ḥajjaj, *Tahdhību al-Kamal Fī Asmai al-Rijāl* (Suria: Muassasatu al-Risālah, 1996), Jilid 16, 121-127.

¹³Ibid., Jilid 15, 269-271.

¹⁴Ibid., Jilid 22, 453-460.

¹⁵Ibid., Jilid 25, 112-115.

¹⁶Ibid., Jilid 24, 485-488

¹⁷Ibid., Jilid 2, 207-210.

7.	'Abdurrahman bin ibrāhīm ¹⁸	Narrator 6	-/245 H	'Tabi'ut atba' among the elderly	Abu Hatim: Thiqah Al-Ajli: Thiqah
8.	Ibnu Majāh ¹⁹	Mukharrij	209 H/ 273 H	Mukharrij	aḏ-Ḍahabi: ḥafīz, ṣādūq

On the basis of the above qualifications, the hadith about crying contained in Sunan Ibn Mājah index number 4197 is not found to be problematic. In fact, there is a verse of the Qur'an that alludes to the crying of a person due to fear of Allah, found in Qs. Al-Isra' verse 109 which reads:

وَيَخِرُّونَ لِلْأَذْقَانِ يَبْكُونَ وَيَزِيدُهُمْ خُشُوعًا

"And they fall on their faces weeping and they grow more solemn".²⁰

Allah commands his people to weep, for reasons of dedicated love and earnest deeds, it is for this purpose that weeping earns the highest place in the eyes of Allah SWT.

Based on the sanad and matan research that has been carried out, it can be concluded that the hadith about crying in the narration of Sunan Ibn Mājah index number 4197, in terms of sanad, has met the requirements of the validity of the hadith, namely the continuity of the sanad, there is no shadz and illat, and it is narrated by fair and dhabit narrators. It's just that in the research on the fairness and dhabit of the narrators there is one narrator who is considered as a dhaif al-hadith, namely Muhammad bin Humaid. While in terms of the text of the hadith, it has also fulfilled several requirements determined by the scholars in determining the validity of the hadith text. Based on the analyzes that have been presented, the author concludes that the Hadith narrated by Sunan Ibn Mājah index number 4197 has the quality of a Dhaif Hadith. However, there are other lines of narration that serve as reinforcement or support that have a higher degree of sanad

¹⁸Ibid., Jilid 19, 249-251

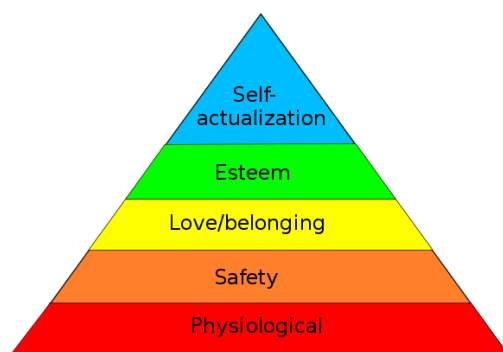
¹⁹Kāmil Muḥammad Muḥammad Uwaiḏah, *Ibnu Mājah* (Beirut: Dār al-Kitab al-'Alamiyah, 1416 H), 31-32.

²⁰al-Qur'ān, 17: 293.

validity. So that the Hadith narrated by Sunan Ibn Mājah index number 4197 rises to Hasan li ghairihi. The Hadith about crying reported by Sunan Ibn Mājah as index number 4197 is Hasan li ghairihi. Thus, this Hadith is a maqbul or accepted Hadith and can also be used as an evidence and practiced in life (Ma'amul bihi).

Self Transcendence

Psychology comes from the word psyche which means soul and the word logos which means science or knowledge. Therefore, it is often called the science of the soul or mental science.²¹ Abraham Maslow is a pioneer of the hierarchy of human needs theory. In 1943 Maslow revealed that the needs and satisfaction of each individual have many components which include biological and psychological needs in the form of material and non-material. According to Maslow, if an individual's basic needs have been realized, the next need will dominate.²² There are five kinds of basic needs, which are always experienced by an individual. This level of need is expressed in a pyramid arrangement which is then known as Maslow's Pyramid



The five basic needs are: Physiological Needs, Safety Needs, Social Needs/ Belonging, Self Esteem Needs, and Self Actualization Needs.

Abraham Maslow initially considered self-actualization to be the pinnacle of human development and the highest human need, the full realization of one's potential. However, over time researchers looked deeper into human development, spirituality, and positive behavioral traits. According to Maslow, self-transcendence brings individuals to "peak experiences" where they transcend their personal concerns to see from a higher perspective. These experiences often bring strong positive emotions such as joy, peace, and well-developed awareness. It is possible for them to be driven to consistently maintain or enter a higher state, calmness and perspective.²³

²¹Abdullah dan Onik Zakiyyah, *Psychology of personality* (Surabaya: JDS, 2022), 1.

²²Nidaul Fajrin dan Syahrul fauzi, "Self-Transcendence in Building the Spirit of Teaching (Field Study di MI PUI Banjarsari, Ciamis)", *Journal of Science and Technology Research*, Vol. 8, No. 1 (2023), 13-14.

²³Ahmad Saalik Hudan Alfariz, "Social Workers' Self Transcendence", *Social Work Journal*, Vol. 10, No. 1, 104.

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Implementation of Hadith on Crying through Self Transcendence Approach

In the Hadith narrated by Sunan Ibn Mājah about crying, this is an invitation to all mankind. Which explains about a person when afraid of the punishment or torment given by Allah to his servant, he throws his face down and cries. However, it can be seen that the times are progressing and developing, the event that makes a person less grateful is the nature of a person following the latest trends, such as being more concerned with fashion and not looking at financial finances. As a result of the influence of the environment, it shapes a person's self more, therefore, the environment of the family, school, or surrounding community is very influential in a person's growth and development. With this existing development, a person is quite selective in choosing his lifestyle. Someone who has a lifestyle to be fashionable, will continue to follow the development of modern fashion and always follow existing trends. The more someone is interested in the world of fashion, it will make someone wasteful, and reduce gratitude for the blessings given by Allah. Whereas in the hadith it is very clear that the Prophet ordered his people to always be grateful, and bowed his face and cried to always ask forgiveness from Allah.

In Abraham Maslow's theory, Self Transcendence is a movement beyond what has been achieved, a movement from less good to good, and from good to better. This transcendence can be said to be a spiritual need. As discussed in Hadith Sunan Ibn Majah index number 1947 which explains about a person's crying caused by fear of Allah, always remembering all the sins that have been committed and always being grateful for all the gifts that Allah SWT gives him. The condition where a servant complains to Allah while crying, then he has experienced a peak experience,

²⁴Sulaiman, *Divine Transcendence of Tasawuf Perspective in Finding God and True Happiness* (Semarang: SeAP, 2021), 32-34.

²⁵Mukhtar Ghozali, "Basic Concepts of Transpersonal Psychology", *Syifa al-Qulub Journal*, Vol. 2, No. 1 (2017), 38.

namely an experience where a servant feels one with nature. And the emergence of the nature of amar ma'ruf nahi munkar, where a Muslim is ordered to invite other Muslims to do good and avoid evil or bad, and the attitude of wanting to get closer to Allah, the event has experienced Plateau Experience.

This incident makes life motivation for a person to always be grateful and remember Allah in any situation, not just in a downturn. If someone has achieved Self Transcendence, of course there are many factors that influence the greatness of one's love for the creator. Motivating someone to always remember Allah, not as an important role for society alone, but to motivate oneself to increase piety and efforts to avoid the harshness of the day. How can a person be proud of himself as a devout Muslim, but he never has the fear of Allah, until his tears dry, as if he feels safe from the sins and disobedience he has committed.

here are several causes of the hardness of the heart so that it is difficult to cry, including: Talking a lot,²⁶ Breaking Allah's promise by sinning or leaving obligations,²⁷ Laughing a lot,²⁸ Eating a lot,²⁹ Many Sins or a lot of sinning,³⁰ and Bad friends.³¹ In this explanation, it is very clear that in order to avoid the hardness of the heart, the Prophet ordered his people to cry in order to increase love for Allah, make someone more obedient, and always be grateful for all the blessings given. As for further action the way to get to Allah. Among them:

1. Repentance, returning from a state of distance from Allah to closeness to him, accompanied by confession of his sins, regret, and determination not to repeat them.
2. Wara', abandoning everything that is subhat and abandoning things that are more than necessary.
3. Zuhud, a human effort to turn his attention away from the life of the world in favor of the needs of the hereafter.
4. Always be patient in the face of trials given by Allah to His servants.
5. Qana'ah, accepting the favors given by Allah, and the attitude to always try.
6. Ridha, believing firmly that what befalls us both joy and sorrow is the best according to Allah.
7. Ikhlas, an attitude that is done only for the sake of Allah alone, without expecting rewards and praise from others.

²⁶Hakis, "Adab Bicara Dalam Prespektif Komunikasi Islam", *Jurnal Mercusuar*, Vol. 1, No. 1 (2020), 67.

²⁷Yuni Harlina and Hellen Lastfitriani, "Review of Islamic Law on Default in Consumers Who Do Not Receive Certificates of Ownership of House Purchases", *Journal of Islamic Law*, Vol. XVII, No. 1 (2017), 3.

²⁸Zulhuzay Ibnu Nedih, Thesis: A Thematic Study of Hadiths on Laughter with a Psychological Approach (Jakarta: UIN Syarif Hidayatullah, 2018), 43.

²⁹Eka Sakti Habibullah, "Consumption Ethics in Islam", *Ad-Deenar Journal*, Vol. 1, No. 1 (2017), 94.

³⁰Muhammad bin Siregar, "Hadiths on the Faith of People Who Commit Immoral Acts", *Journal of Islamic Kewahyuan*, Vol. 2, No. 1 (2019), 12.

³¹Haura Alfiyah Nida, "The Concept of Choosing Good Friends According to Hadith", *Journal of Religious Research*, Vol. 1, No. 2 (2021), 348.

8. Tawakkal, leaving matters to the discretion of Allah, which aims to gain benefit and eliminate harm..

Conclusion

The Hadith narrated by Sunan Ibn Mājah index number 4197 about crying can be concluded that it has the quality of a Dha'if Hadith. However, there are other lines of narration that serve as reinforcement or support that have a higher degree of sanad validity, so that the Hadith narrated by Sunan Ibn Mājah index number 4197 rises to become a hasan li ghairihi Hadith. Thus, this Hadith is a maqbul or accepted Hadith and can also be used as an evidence and practiced in the life of "Ma'amul bihi". In this hadith about crying, if it is implied by the self-transcendence approach, the two are related. Because in self-transcendence itself is a spiritual need, while in this hadith it discusses someone who cries due to fear of Allah SWT. So in a condition where a servant complains to Allah while crying, he has experienced a peak experience, namely an experience where a servant feels one with nature. While the emergence of the nature of amar ma'ruf nahi munkar and the attitude of wanting to get closer to Allah, the event has experienced Plateau Experience. In this self-transcendence theory, it is a theory of the need to reach the highest peak or become even better. Events like this motivate a person to always remember Allah, affect the greatness of one's love for the creator, and make a person to always be grateful, ask for forgiveness for everything that is done, and avoid the hardness of the heart. Which makes someone closer to Allah, namely by repenting, having the nature of wara', zuhud, a heart that is always patient, qana'ah, ridha, sincere in doing all actions and always tawakkal.

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