

Design Thinking Ethics of Neighboring Life Inspiration of Prophet's Hadith

Lutfiana Nisarohmah

Department of Religious Studies, Faculty of Ushuluddin
UIN Sunan Gunung Djati Bandung, Indonesia
nisarohmahlutfiana@gmail.com

Abstract

The purpose of this study is to discuss the ethical value of being a neighbor. This research method employs a qualitative kind through library studies and field studies with a design thinking hadith approach. The results and discussions of this study include the ethic of neighboring life, the Prophet's exemplary inspiration of a neighboring life, and the ethical development innovation in a neighboring life. This study concludes that the hadith has an inspiring message to foster the ethic of living next door through simple things to create harmony for human life.

Keywords: Design thinking; Ethics; Hadith.

Introduction

Humans are said to be social creatures because they come from the Latin word "socius" meaning social. In a smaller sense, it means putting first the interests of commons or community (Hantono & Pramitasari, 2018). From that meaning, it can be known that in this life, humans will always need help from others. As social creatures, humans must be able to develop the potential to interact within their environment and be able to play their roles and function within their surroundings (Khasinah, 2013). In society, humans must have ethics, because ethics give humans an understanding of how to live their lives through appropriate actions in everyday life. (Ferdinand et al., 2019). Thus, ethics has become one of the essential ingredients in social life.

Islam governs human life from all dimensions, one of which is the issue of neighboring life (Arifin J., 2011). In Islam, which is a neighbor with their rights must be guarded, there are 40 homes (Maidin, 2017). The Prophet Saw. exemplary in neighborly in life, by displaying a good attitude and throwing away a bad attitude (Lismayana, 2019). The Prophet's behavior with his neighbor serves as a lesson for each of the people in living community, thus hadiths' about the ethics of neighboring life was collected. Therefore, the Prophet's hadith can be the inspiration to create harmony for human life.

Based on the explanation above, the writer tries to compile a research formula, namely the formulation of the problem, research questions, and research objectives (Darmalaksana, 2020a). The formulation of the problem of this research is that there is an inspiration to the hadith of the Prophet in creating harmony for human life. The research question is, how is the inspiration of the Prophet's hadith in creating harmony for human life. The purpose of this research is to discuss the inspiration of the Prophet's hadith in creating harmony for human life. This research focuses on the ethics of neighboring life.

Research Methods

This research method is qualitative with library studies and field studies (Darmalaksana, 2020c). While the analysis in this research used a design thinking approach (Darmalaksana, 2019). The design thinking approach procedure (Darmalaksana, 2020d) is as shown at figure 1.

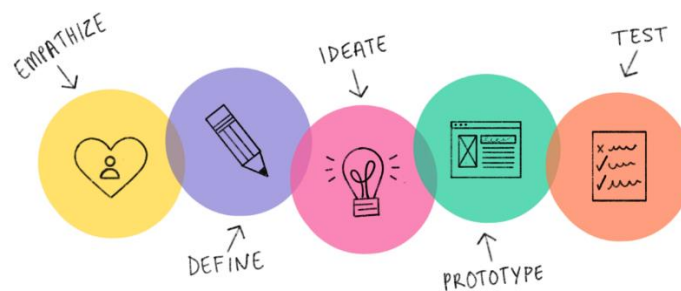


Figure 1 Procedure of Design Thinking

Procedure of design thinking in Picture 1 includes the empathize, define, ideate, prototype, and test phase (Henriksen et al., 2017).

1. The empathize phase is used to understand the problem. Empathy is carried out through the process of observing, engagement through conversation, and in-depth interview. The purpose of this phase is to understand the problem thoroughly (Darmalaksana, 2020d; Steinke et al., 2018).
2. Phase defines the problem is used for clarity of the problem. Researcher apply the power of thinking to understand problem. Once of the problem is clearly understood, the reasearch can move to the next stage to generate ideas for solving the problem. The definition phase ends by clearly defining the scope of the problem (Darmalaksana, 2020d; Steinke et al., 2018).
3. Ideate phase for the solution of predefined problems. Researcher make it possible to use logic critically, creatively, anf innovatively. The ideation phase includes a concept map, frame of mind, and prototype design. In

particular, a prototype with a new view as a solution (Darmalaksana, 2020d; Steinke et al., 2018).

4. Prototype phase from innovation ideas to materialized products. The more realistic the prototype idea, the better it will be realized. Researcher can identify deficiencies in prototype for more innovative design, so that they can repeat the manufacture of better products (Darmalaksana, 2020d; Steinke et al., 2018).
5. The test phase is feedback to the previously designed prototype. Testing allows repeating the empathy process more desirably. Feedback from this phase will help improve the prototype until it is ensured that problems are handled appropriately (Darmalaksana, 2020d; Steinke et al., 2018).

Results and Discussions

Results and discussions through the design thinking approach below.

1. The Ethic of Neighboring Life

Ethics can be defined as a value or moral norms and becomes a person's guidelines in setting behavior (Sya'roni, 2014). And so the study of ethics always relates to human behavior (Hadi, 2015). Thus, the ethics of neighboring life is the rules of human conduct in interaction with one another in one environment to distinguish between right and wrong (Ferdinand et al., 2019).

As time goes on, many values in a growing dim society. Among other things, a diminishing sense of responsibility from individuals and communities that involves not heeding moral or ethical values, living in an egoistical atmosphere, as well a diminishing of empathy for a needy society (Fikri, 2019).

The design thinking approach offers empathy, position problems clearly, and look for creative ideas as a problem-solving solution (Steinke et al., 2018). It is therefore, this approach expected to restore social and religious values in society and thus can create harmony for human life.

2. Prophet's Exemplary Inspiration of a Neighboring Life

Hadith is something that was relied on by the Prophet, in the form of words (*qaul*), deeds (*af'al*), statements (*taqrir*), and others (Soetari, 1994). The hadith of the Prophet is agreed to be the second source of Islam after the Qur'an (Darmalaksana et al., 2017). The Prophet himself was a Messenger with the character of the Qur'an (Darmalaksana, 2020b).

A muslim is commanded by Allah and the Prophet to always do good to neighbor, because doing good to others is a sign of faith to Allah and the Prophet. It can be seen in the hadith narrated by Bukhari as follows:

عَنْ أَبِي شُرَيْحٍ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: وَاللَّهِ لَا يُؤْمِنُ، وَاللَّهِ لَا يُؤْمِنُ، وَاللَّهِ لَا يُؤْمِنُ.
قِيلَ: وَمَنْ يَا رَسُولَ اللَّهِ؟ قَالَ: الَّذِي لَا يَأْمَنُ جَارُهُ بَوَائِقِهِ.

From Abu Syuraih ra. that the Prophet Muhammad Saw. said, "In the name of God he was faithless, in the name of God he was faithless, in the name of God he was faithless." Friends ask, "Who is it, Rasulullah?" He answered, "A neighbor's are not safe from his distractions" (H.R. Bukhari).

Based on the hadiths above, it is clear that a muslim is forbidden to disturb his neighbor, whether it interferes in both deed and words. Even the Prophet had to swear three times to the people who disturbed the neighbor. In other words, a person who disturbs the neighbor does not have a perfect degree of faith (Afifah, 2017). Thus, the Prophet encouraged the people to always do good things and to keep their speech when speaking (Habibah, 2015).

Encouragement to do good for neighbors is also found in QS an-Nisa' verse 36. In that verse, the Prophet commands the people to do good one of them for the neighbor. Neither near nor distant neighbors. Because neighbors have a great influence on the family environment (Maidin, 2017).

3. The Ethical Development Innovation in a Neighboring life

Society is a group of people who decide to live in the same place. The prevailing values and norms also depend on agreements imposed in that society (Sauri, 2002). The domain of the community begins with the neighbors. In that environment, will be found togetherness in cooperatin, mutual respect, mutual need, glorifying one another, and helping one another (Afifah, 2017).

The pattern of human behavior in an environment is the result of the process of human interaction with its environment that involves individual and social emotions (Hantono & Pramitasari, 2018). So that it can cause a difference in judgment in one's eyes. However, assessments of an act are relative, this is because of the difference in the benchmarks used in that assessment. These include differences in religion, beliefs, thinking, ideologies, environment and so forth (Ipandang, 2017).

Qur'an emphasizes that humans were created by Allah to know one another (*ta'aruf*). Whether know by personal or habits. Then, helping one another in goodness (*ta'awun*). And give each other advice (*tanashuh*) (Fikri, 2019). Thus creating a tolerance (*tasamuh*) that leads humans to openness and willingness to acknowledge the differences (Jamarudin, 2016).

The social ethics education taught by the Prophet includes glorifying the guest, maintaining good relations with the neighbor and building the *Ukhuwah Islamiyah*. In addition, the Prophet also informed that there are five obligations to fellow muslims that should be met, that of greeting, visiting the sick people, delivering the dead, meeting the invitations, and praying

for the sneezing (Rohmansyah, 2017). Therefore, the relationship with a neighbor must be constantly corrected, because the strength of the social joints of a society is largely determined by the harmony of its members (Maidin, 2017).

Conclusions

Hadith of the Prophet is an inspiration for the various societal activities according to design thinking through the empathize, define, ideate, prototype, and test phases. The Prophet was a great personage in society. By the example of the Prophet, the ethics of neighboring life can create harmony for human life. The design thinking approach encourages creative, innovative, and solution ideas. With design thinking, the ethics of neighboring life can be the foundation of humans in society. This research is hoped to benefit human life. This study was limited to the ethics of neighboring life, so further research with a design thinking analysis of other social sectors was needed. This study recommends continuous testing in finding a more precise prototype.

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