

Joke of Prophet Muhammad in the *Ḥadīth*

(Psychological Perspective)

THESIS

**Submitted to Ushuluddin Faculty in Partial Fulfillment of the Requirements for
the Degree of S-1 of Islamic Theology**

On Tafsir and Hadith Department



By:

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SEMARANG

2015

DECLARATION

I declare that this thesis is definitely my own work. I am completely responsible for content of this thesis. Other writer's opinions or findings included in the thesis are quoted or cited in accordance with ethical standards.

Semarang, 20 April 2015

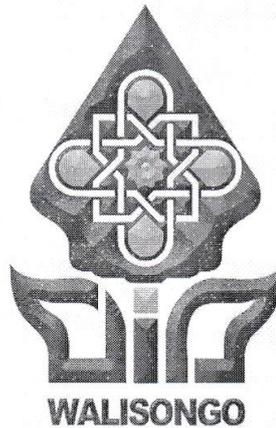
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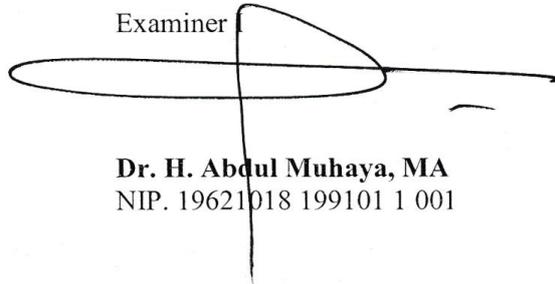


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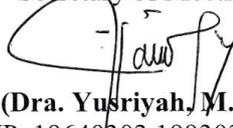
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MOTTO

لَا تَحْزَنُ إِنَّ اللَّهَ مَعَنَا # وَأَنَّهُ هُوَ أَضْحَكَ وَأَبْكَى

*“Don’t be sad surely Allah is with us. And that it is He Who makes laugh, and makes sadness.”**

* QS. at-Taubah 9:40, an-Najm 53:43

TRANSLITERATION¹

(International Version)

Consonants:

Arabic	Roman	Arabic	Roman	Arabic	Roman	Arabic	Roman
ب	b	ذ	dh	ط	ṭ	ل	l
ت	t	ر	r	ظ	ẓ	م	m
ث	th	ز	z	ع	‘	ن	n
ج	j	س	s	غ	gh	و	w
ح	ḥ	ش	sh	ف	f	ه	h
خ	kh	ص	ṣ	ق	q	ء	‘
د	d	ض	ḍ	ك	k	ي	y

Vowels:

Long		Doubled		Diphthongs		Short	
Arabic	Roman	Arabic	Roman	Arabic	Roman	Arabic	Roman
ا	ā	ي	īyy	أو	au or aw	أ	A
و	ū	و	uww	أي	ai or ay	إ	I
ي	ī					أ	U

¹ A. Hasan Asy’ari Ulama’I (Ed.), *Pedoman Penulisan Skripsi Fakultas Ushuluddin (revised edition)*, Fakultas Uşūluddīn IAIN Walisongo, Semarang, 2013, p. 140-141.

DEDICATION

I dedicate this study to my parents who always pray for me, work for me, supporting me. Your prayers are always with me, your hard work always help me, and your support always raise my spirits. I will always be proud to be your son.

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ABSTRACT

Author : Mustakim
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Humor is an important aspect in human life. Its presence is needed in many aspects of human life, especially in social life. A good Muslim would always rely everything on the rules of Islamic religion taught to him. And Muhammad is the figure that should be emulated in all aspects of the behavior and words. Therefore the researcher trying to solve the underlying problems that exist in this study how the typical of joke of Prophet Muhammad is related to personality of psychology and what are the principle values in Prophet Muhammad's humor?

Researcher chose psychology of personality as an analytical tool because this approach can answer questions about humor prophet Muhammad. Psychology personality approach will be known some points of humor prophet Muhammad. The first is the personality of the prophet Muhammad related to his humor, the second is the principle values of humor in Islam.

Finally the researcher can conclude there are three typical of joke of Prophet Muhammad and those are: joke of Prophet Muhammad similar to everyone humor as far that humor can make people feel amuse and happy, joke of Prophet Muhammad is similar to some of people related to certain condition, social, listener, language and the culture. And the joke of Prophet Muhammad is unique and there is no one that same as him. The principle values of humor are not contain lies in humor, not hurt other people not mocking people behind their backs and not excessive not scaring people.

CHAPTER I

INTRODUCTION

A. Background

Today, realized or not the humor has become one of the most important part of human life. Its existence becomes very important because it is needed in many fields and aspects of human life especially in the social field. As known that human beings are social creatures. It is the situation someone in need of another person to fulfill various needs of life. Whether their family, friends, teachers and everyone around of him, people always need another person in their life. Moreover, in the development of human life, the human need is no longer only on the needs of food, clothing and a place to stay, but also social needs. And one among the most important human needs in the social field is self-actualization. As quote by Steven, Abraham Maslow states that

“There are five basics need if we want to survive and achieve happy life and really can be enjoyed. First human need air to breath, water to drink, meal to eat and acceptable air temperature to live. Second, human need save feeling until we not feel danger. Third is love, the willing to be owned, wanted interest by friend, and paid attention by family. Fourth is admiration, the willing of proud about our ability, prostration and successfulness that have achieved. Finally is self-actualization that defined by Maslow as bellow: people must do what he can do”.¹

¹ Steven J.Stein, Ph.D, Howard. Book, M.D, *Iedakan EQ*, Penerbit Kaifa, Bandung, 2003, p.126

Everyone will try to keep recognized by the people around him. And to fulfill the basic needs of the Man in the form of actualization, humor holds an important role to realize it.² Humor is a general term that (in its usual sense) refers either to something intended to cause amusement or to whatever quality makes something amusing. The (intended) presence of humorous content explains what makes a literary or theatrical presentation a comedy; humor is the quality that is the common element in farces, satires, absurdities, jokes, witticisms, and anything else that may be found to be amusing. Humor and laughter is universal to human cultures.³

Humor can create a more relaxed atmosphere, so it will be more encouraged communication on sensitive issues, a source of insight into a conflict, solve social patterns stiff and formal, and ease the use of feelings with safe and non-threatening manner. Some experts say that humor is not only containing followed silly jokes to laugh or laughing. More over humor is a way of seeing, react, and interact with the world. Expertise pack humor of the main attributes for a successful individual, creative, and healthy. People who humorous easier to overcome pressures due to busyness and easy to move on from sadness.⁴

While in communication, humor is considered as a tool or a very effective medium for transferring information to be easily accepted by the informant or the party receiving the information because humor is the main attraction for people. This can be proved by the rise of television advertising or other media that contain elements of humor in it. In relation to psychology, humor itself requires a high degree of intelligence because humor itself contains several elements such as personality, creativity and the potential of the individual person. From some of these elements combined

² *Ibid.*,

³ Dr. Adrian Bardon, *The Philosophy of Humor, in Comedy: A Geographic and Historical Guide*, ed. by Maurice Charney, Connecticut: Greenwood Press, 2005, p. 1

⁴ Hartanti, *Peran Sense of Humor dan Dukungan Sosial Pada Tingkat Depresi Penderita Dewasa Pascastroke*. *Anima : Indonesia Psychological Jurnal* 2002, p. 110

until someone has an individual ability who are called as a people that has a sense of humor. According to some experts sense of humor is a human quality that is very valuable to assist in understanding the incompatibility.⁵

According to Hurlock, through a sense of humor that is owned by a person, a person can gain a better perspective on himself. Individuals who have a sense of humor can develop an understanding of self and sees him realistically.⁶ Despite not liking what he saw, with a sense of humor that an individual can do development, self-acceptance and add psychological maturity. Good sense of humor can be said to be owned only by people who are mature personality.⁷ This is caused by a mature personality people who understand when it is appropriate to assume something is funny or not funny, to laugh or not to laugh.

According to Martin and Lefcourt, sense of humor is the ability to change quickly in cognitive perceptual framework. Sense of humor can change a person's point of view; change something that is perceived as a negative become more positive.⁸

Prophet Muhammad is a wise figure and has a high personality. He is also recorded as one of who has a sense of humor. But remembering that he is a Prophet, so his humor that he had not just humor that only creates laughter but also has a principle values, lesson and right example of behavior in it. Moreover sense of humor of Prophet Muhammad also contained rules and moral messages in order to mercy of creatures.

It was recorded in the Qur'an that:

⁵ Komaryatun & Hanna Djumhara B, Gifted Review. *Jurnal Keberbakatan dan Kreativitas. Hubungan Antara Rasa Humor dengan Kreativitas Verbal Pada Mahasiswa Fakultas Psikologi UI* period 2003. Jakarta, 2008, p. 47

⁶ Hurlock, Elizabeth E.. *Psikologi Perkembangan Jilid 2 edisi keenam*, Erlangga, Jakarta, 1993 p. 22

⁷ Kartono, Kartini. *Teori Kepribadian*. Penerbit Alumni, Bandung: 1979, p. 134

⁸ Martin, R. A. & Lefcourt, H. M.. *Sense of Humor as a Moderator of Relation Between Stressors and Moods*. *Journal of Personality and Social Psychology*, 1983. Vol 45, No 6, 1313-1324.

وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ (107)

Translation:

107. We sent Thee not, but As a Mercy for all creatures.⁹

There are some Ḥadīth associated with the humor of Prophet that can be found in the books of Ḥadīth, one of them is as follows:

حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ قَالَ : حَدَّثَنَا مُصْعَبُ بْنُ الْمِقْدَامِ قَالَ : حَدَّثَنَا الْمُبَارِكُ بْنُ فَضَالَةَ ، عَنِ الْحَسَنِ قَالَ : أَتَيْتُ عَجُوزًا إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، فَقَالَتْ : يَا رَسُولَ اللَّهِ ، ادْعُ اللَّهَ أَنْ يُدْخِلَنِي الْجَنَّةَ ، فَقَالَ : يَا أُمَّ فُلَانٍ ، إِنَّ الْجَنَّةَ لَا تَدْخُلُهَا عَجُوزٌ قَالَ : فَوَلَّتْ تَبْكِي فَقَالَ : أَخْبِرُوهَا أَنَّهَا لَا تَدْخُلُهَا وَهِيَ عَجُوزٌ إِنَّ اللَّهَ تَعَالَى يَقُولُ : { إِنَّآ أَنشَأْنَاهُنَّ إِنثَاءً فَجَعَلْنَاهُنَّ أَبْكَارًا عُرْبًا أَثْرَابًا } [الواقعة :] .

Translation:

An elderly woman asked the Messenger:

"O Messenger of Allah, whether old woman like me deserve to go to heaven?"

The Prophet replied:

"Ya Ummu fulan, actually in heaven there is no old woman."

She was crying considering her destiny.

Then Prophet quotes one of God's word in letter

“Surely We have made them to grow into a (new) growth, Then We have made them virgins, Loving, equals in age”¹⁰

Based on the Ḥadīth above, and another Ḥadīth that also talking about the joke of Prophet Muhammad, researcher can conclude that there are several points that can be taken. And they are below:

Those Ḥadīth indicate the criteria and character of Muhammad as an ordinary person and as a Prophet. In some cases, Prophet Muhammad is an ordinary person. He ate, drunk and slept like another person, but in another case he is a Prophet and a Messenger of Allah. He is a person who has high social intelligence. And if we want to examine more deeply actually

⁹ Q.S. Al-Anbiya [21]:107

¹⁰ Al-Tirmidzi, Abi Isa Muhammad Isa Bin Surah, *as-shamail li tirmidzi*, Dar al kutub al Alamiah, Bairut, Lebanon, 2008 hadith number: 240

between those Ḥadīth will find a value that can be taken by the reader. That value is a mission that was brought by the Prophet Muhammad as a man sent by Allah to humans to enhance human morality.

It certainly unlike the previous Prophets who their duty is to build belief to God but prophet Muhammad not only come to continue the task of the previous Prophets to build a foundation of faith but also carry out other tasks such as bringing good news to the believers, giving threats to the infidels and also repair and improve its human character in the time of ignorance (*jahiliyah*)

There are some limitations that are allowed in the humor. Considering the humor itself is a communication tool. So in Islam was especially communicate, speak and act has been regulated in the al-Qur'an and also Ḥadīth. And through the Ḥadīth that talking about the joke of Prophet Muhammad, he want to give the example and the rules about joke (humor).

Humor is an individual skill and is not owned everyone. So the humor itself is the advantages possessed by certain people then it can be said humor is one of the characteristic and unique characteristics that can make it as status and also something stuck in people. Personality is that pattern of characteristic thoughts, feelings, and behaviors that distinguishes one person from another and that persists over time and situations.¹¹

¹¹ Phares, E.J.; Chaplin, W.F. *Introduction to Personality* (Fourth ed.), Longman, New York 1997, p. 8

B. Research Question

This research is qualitative, it is necessary to formulate the problem in this study. The formulations of the problem are:

1. What is typical joke of Prophet Muhammad is related to personality of psychology?
2. What are the principle values in Prophet Muhammad's humor?

C. Aim and Significance of Research

1. Aims

- a) To know how Prophet Muhammad makes some humors with people around of him.
- b) To know the typical of joke of Prophet Muhammad related to psychology personality.
- c) To know how is humor in Islam based on the Qur'an and the Hadith.

2. Significance of research

The significance of research is the benefits which can be taken as solving problem in the research.¹²

And the things that wants to be achieved by the researcher trough this research is below:

- a) Gives awareness to the reader that even though humor was considered as a not important thing. But in reality humor had been given benefit and contribution to the human life.
- b) Gives knowledge to the reader about the characteristic of Prophet Muhammad especially in his social life related to his humor with his companions.

¹² Jujun S. Suriasumantri, *Filsafat Ilmu: Sebuah Pengantar Populer*, Pustaka Sinar Harapan, Jakarta, 2001, P. 313

D. Prior Research

Literature has an important position in qualitative research.¹³ Before finally deciding to choose and take this research, the researcher has examined some related researches that have similar topics, but different focus

1. *Hubungan Sense Of Humor Dengan Kecenderungan Depresi Pada Narapidana Di Lembaga Pemasyarakatan Klas II A Sidoarjo* by Zunestri. A student of IAIN Sunan Ampel. This research is a quantitative study aimed to determine whether there is a relationship between senses of humor with a tendency to depression in prisoners. The variables involved in this study are: Independent variables such as sense of humor, the dependent variable in the form of depressive tendencies in prisoners. This research was conducted in class IIA Sidoarjo Penitentiary. Retrieval can be done is by using techniques Probability Sample is a sample in such a way pull, whereby an individual element of the population is not based on personal considerations, but depending on the application possibilities.

From the analysis results obtained coefficient value of 0, 062 which showed that there was no significant correlation between senses of humor with a tendency to depression in prisoners. From this study it can be concluded that there is no significant negative relationship between the senses of humor with a tendency to depression is the negative relation. it means that the higher the sense of humor the lower the tendency of depression, as well as conversely the lower the sense of humor, the higher the tendency of depression. Need to discuss the factors that have an impact on depressive tendencies both individual factors, and environmental factors and the impact of humor in situations incompatible.

¹³ Septiawan Santana K, *Menulis Ilmiah (Metodologi Penelitian Kualitatif)*, Yayasan Pustaka Obor Indonesia, Jakarta, 2010, p.10

2. A research “*Terpaan Iklan Humor dan Respons Mahasiswa*” written by Indrawan Aptadila - NIM. 06730030, (2011). Thesis, UIN Sunan Kalijaga Yogyakarta. He said use of humor as an emotional appeal is very interesting because it can raises interesting and attractiveness, so it is interesting to be studied deeply about relation advertising humor and audience response. And the aim of this research is to know is there any relation humor advertising exposure on the response of the students?

The results showed that Advertisement Exposure Humor *Mie Sedaap* Version quot; Working-Consecrated strongly correlated to the Student Response Communication Studies UIN Sunan Kalijaga period 2008-2009, Yogyakarta has a value of 0.742 Product Moment Correlation. This means that the higher advertising exposure the better student’s response.

3. The problems studied in this thesis is how a sense of humor in the work environment at the Social Fund, Al-Falah Surabaya and how a sense of humor in the work environment have an impact on the performance of employees in the Social Fund, Al-Falah Surabaya. The purpose of this study was to determine the sense of humor in the work environment at the Social Fund, Al-Falah Surabaya and also to determine the impact of sense of humor in the work environment on employee performance Social Fund, Al-Falah Surabaya. To answer the above problems thoroughly and deeply, the researchers used qualitative methods approach with qualitative descriptive research type.

From the research, it is obtained a conclusion that a sense of humor in the work environment at the foundation of social funds al-Falah Surabaya, there is humor as the first: there is humor because boredom felt by employees, when doing work at the office. No office humor presents itself not planned from the beginning which has now become a culture at the office; all of it is done solely in order to create a work environment that is comfortable and enjoyable so that employees

avoid stress. Second: the office usually expressed humor through verbal, humor only serve as a refreshing material to create a comfortable working atmosphere of environmental, humor office humor included in the association. Positive impact on the performance of the employees of the existence of humor in the work environment that is: not tense , adding morale, stress is rare, can be made more creative, more intimate feeling among employees, the work atmosphere becomes festive, feel comfortable while working hours, can break the ice, communication be more open, to build morale . While the negative impact that is: sometimes humor delivered at the time the task has not been completed, to focus on the work rather difficult.

From the prior research above, the researcher could not find study on humor that makes the Prophet Muhammad as the figure of the research. Therefore the study on the joke of Prophet Muhammad is very needed. This research tries to conduct research on this subject based on the hadis. The perspective of the writer is personality psychology.

E. Theoretical Framework

There are two variables that writer use in this study. The first is ḥadīth associated with the Prophet Muhammad's humor. Those ḥadīṡ were obtained from several books of ḥadīṡ. The second variable is the general theory of personality that used by the writer as a perspective in the analyzing of the data.

The definition of humor can be divided into three types, first, humor as a stimulus. Humor as a stimulus can be interpreted that humor is the object (words/behavior in the form of audio and visual), either in the form of concrete and imagination (abstract), which could potentially cause behavioral smiling or laughing. Secondly, humor as a response (sense of humor). In response to humor is the tendency of individuals to be positive

on the environment or other people, by displaying the behavior of a smile or a laugh. In other words this means that the tendency of individuals to look cheerful. Thirdly, humor as a term. Humor as a term used to define the behavior of smiling/laughing that occurs because of a positive thing. Behavior that occurs because of a negative thing, for example teasing, demeaning others, or tempting, is not humor.¹⁴ One of the reasons why the writer used the personality theory as his perspective is because there is a figure or person that studied in this study. He is Prophet Muhammad.

More over definition personality states that personality is that pattern of characteristic thoughts, feelings, and behaviors that distinguishes one person from another and that persists over time and situations.¹⁵ There are three focus theory of personality. Kluckhohn and Murray observe if every human being: (1) similar to any other human being; (2) similar to some other man; and (3) do not similar to any other human being.¹⁶

The steps that conducted by the writer to analyze and to answer the question of this research are as bellow:

1. Collecting as much as possible, ḥadīth that tell of humor prophet Muhammad from various books of ḥadīth.
2. Define, explore the theory and explanation of the term humor and personality.
3. Pull a correlation between humor and personality psychology.
4. Conclude the results of the correlation between those two terms.

¹⁴ Rahmawaty Parman, *Penyesuaian diri laki-laki dan perempuan dengan Mengendalikan variabel sense of humor*, Jurnal online Psikologi Fakultas Psikologi Universitas Muhammadiyah Malang, Malang, vol. 01 no. 02, 2013, p. 467

¹⁵ Phares, E.J.; Chaplin, W.F. *Introduction to personality* (Fourth ed.): Longman, New York 1997, p. 8

¹⁶ Matthew h. Olson, *Pengantar teoriteori kepribadian*, pustaa pelajar, Yogyakarta, 2013, p 2

F. Methodology

1. Type of research

The type of research in this research is library research. It means that the data is taken from literature in the library.¹⁷ The researcher explores various books and data that have relevance to the themes to be discussed for further investigation. And the researcher here is focusing on the Ḥadīth that talking about the joke of Prophet Muhammad and its related to the psychological aspect.

2. Data Source

In collecting the data required, the researcher perform the literature search, by reviewing and discussing various books and writings of scholars and experts that have relevance to this study. This is done in order to obtain the data required. The data source is divided into two categories, namely primary data sources and secondary data sources.

- a) The primary data source is the original source¹⁸, the primary data resources are the acknowledge books of Ḥadīth which consist of Ḥadīth that talking about the joke of Prophet Muhammad. Considering that the amount of Ḥadīth that talking about the joke of Prophet Muhammad is not many, while it is needed as much as possible of data from the book of Ḥadīth, researcher does not limit the kind of the book of Ḥadīth such as *Ṣaḥīḥ Bukhary*, *Ṣaḥīḥ Muslim*, *Musnad Aḥmad* or another certain book. But the researcher will use the book of Ḥadīth generally.
- b) Secondary data sources, which include works related to the subject.

¹⁷ Abdurrahman Fathoni, *Metode Penelitian dan Teknik Penyusunan Skripsi*, Rineka Cipta, Jakarta, 2006, p. 95.

¹⁸ Syarifuddin Azwar, *Metodologi Penelitian*, Pustaka Pelajar, Yogyakarta, 1997, p. 9.

3. Collecting data

The technique of collecting data is by documentary study which is according to Suharsimi Arikunto is to find data about the things or variables in the form of notes, transcripts, books, newspapers, magazines, inscriptions, minutes of meetings, agenda, and so forth.¹⁹

4. Technique of Analyzing Data

Data analysis is the process of ordering the data in the form of patterns, categories and the basic outline of the unit in order to obtain a substantial theme. The process of preparation, organization, processing the data to be used to justify or condemn the hypothesis is called processing and data analysis.

The data analysis in this research is using descriptive analysis with a thematic approach is an attempt to understand and explain the content of the Ḥadīth by collecting Ḥadīth of the Prophet Muhammad the that talking about joke of prophet Muhammad from the book of Ḥadīth, then analyzed to be one unified.²⁰

To know the meaning and deepen understanding of the humor in the Ḥadīth prophet researcher used *asbab al wurud*²¹ (if available) In addition, it also uses language approach to determine the meaning of any terms that may describe the function of each of these terms. Analysis *asbab al-wurud* and the language are used as a foundation or base to clarify the meaning contained in the text of the Ḥadīth of the joke of Prophet Muhammad.

¹⁹ Suharsimi Arikunto, *Prosedur Penelitian Suatu Pendekatan dan Praktek*, PT. Rineka Cipta, Jakarta, 2002, p. 206.

²⁰ Quraish Shihab, *Membumikan al Quran*, Mizan. Bandung 1996, p. 86-87

²¹ Asbab al wurud defined as situations happenings was the cause of the arrival of the hadith of the Prophet.

G. Systematical order

In order to obtain this study to be maximum results, the discussion are carried out or organized into three main sections: introduction, contents and conclusion.²² To obtain a complete and systematic discussion and easy to understand, then the discussion in this research will be divided into five chapters, and each chapter consists of sub-section as the following description:

Chapter one, is an introduction that is the blueprint of this study containing the short description about the study and will bring us to the discussion in the next page. This chapter consists of several sub-chapters, covering the background as the glance description about the problem *Joke of Prophet Muhammad in the Ḥadīth (Psychological Perspective)*, formulation of problem as the map of study, the aim and significance of research, literature review or prior research as the references which strengthens the study and differs from previous study, research methods as the formula of writing method that is used in this thesis, theoretical framework as the basic theory of study and gives a view sides of the analysis, and structure of writing as the guidance of every chapter in this thesis.

Chapter two researcher will explain the meaning of humor in psychology, the meaning of sense of humor, humor imagination in psychology, humor and personality, humor and science of communication, and finally humor and social intelligence. And also will be explain about several kinds of humor. And also researcher will explain more especially about the humor in psychology and some of the branches of psychology like: personality, social intelligence, communication skills.

Chapter three researcher will collect all Ḥadīth from the acknowledge Ḥadīth books (Shahīh Bukhāri, Shahīh Muslim, al Nasā'i, Abu Daud, at

²² Setiawan Santana K, *Menulis Ilmiah Metodologi Penelitian Kualitatif*, Yayasan Pustaka Obor Indonesia, Jakarta, 2010, p.xii.

Tirmizi dan Ibnu Mājah) which talking about joke of Prophet Muhammad And after that researcher also will give explanation about the commentary from book of *syarah* Ḥadīth so, we will be got the right understanding about the Ḥadīth which collected before. And then the researcher will appear the *asbab al wurud al* Ḥadīth or the thing that be reason why that Ḥadīth rise.

Chapter four analyze, researcher will try to explain the point of view of scholar about those Ḥadīth related with the real meaning or a figure of speech with the hope that will be a reference in the using of Ḥadīth as an argument.

Chapter five is closing. This chapter is a final process of writing based on the result of the research from previous chapters. Here will be written a result of the research as the answer of problem formulation in short discussion so the readers are able to know the result of research generally. Then, giving suggestion for the readers and the next study what is possible to do after this research. And finally, is closing statement from the researcher.

CHAPTER II

THE ESENCE OF HUMOR

A. The Meaning of Humor

Human's instinct to seek joy, pleasure, and entertainment have been existed since childhood. Since they were born, his mother immediately trained to like pleasure. Almost every time, the mother tried diligently until the child can laugh in delight. She often do things unreasonable and always stimulate their children to laugh. When the children have grown up, the need for the joy it has become embedded in him. Human life with a strong instinct to search for the joy and entertainment.¹

Jokes or humor is applicable to the normal humans, to entertain because entertainment is an absolute necessity for humans to resistance in the defense of his life.² Thus, the existence of humor as a means of entertainment is very important. Humor can perform steady as a refreshing mind and at the same time as the inner conditioning, and conveys the idea.³ Humor can also give an insight wise while performing entertaining. Humor can also be used to convey an indirect criticism of laughter shades. Humor can also be as a medium of persuasion to facilitate the entry of information or message to be conveyed as a serious and formal thing.⁴

With understand and realize these things, it can be concluded that humor has an important potential. Humor can be used as a material to be

¹ Hendarto, Priyo.. *Filsafat Humor*. Karya Megah, Jakarta: 1990, p.15

² Widjaja, A.W. *Komunikasi dan Hubungan Masyarakat*. Bumi Aksara, Jakarta: 1983, p.20

³ Pramono. *Karikatur-karikatur*, Sinar Harapan. Jakarta: 1983, p.32

⁴ Gauter, Dick., *The Humor of Cartoon*. New York: A Pegrige Book. 1988, p. 6

studied as a kind of science. Increasingly critical of a society, the higher requests in the humor.⁵

Many meanings of humor based on different source. According to Oxford Dictionary, *Humor is the quality in something that makes it funny or amusing, the ability to laugh at things that are amusing. The state of your feelings or mind at a particular time.*

As has been cited by Rahmawati, Suyasa mention that the definition of humor can be divided into three types, first, humor as a stimulus. Humor as a stimulus can be interpreted that humor is the object (words / behavior in the form of audio and visual), either in the form of concrete and imagination (abstract), which could potentially cause behavioral smiling or laughing. Secondly, humor as a response (sense of humor). In response to humor is the tendency of individuals to be positive on the environment or other people, by displaying the behavior of a smile or a laugh. In other words this means that the tendency of individuals to look cheerful. Thirdly, humor as a term. Humor as a term used to define the behavior of smiling / laughing that occurs because of a positive thing. Behavior that occurs because of a negative thing, for example teasing, demeaning others, or tempting, is not humor.⁶

As quoted by Darmansyah, Sheinowizt stated: *"humor is a quality that is funny from someone who amusing and entertaining"*. Humor can also be interpreted as ability to accept, enjoy and show something funny, odd strange that are entertaining.⁷

Sheinowitz outlines the meaning of humor in some understanding as follows:

⁵ Hassan, Fuad. *Humor dan Kepribadian*. Jakarta: Harian Kompas, 1981, 20 April, p.6

⁶ Rahmawaty Parman, *Penyesuaian diri laki-laki dan perempuan dengan Mengendalikan variabel sense of humor*, Jurnal online Psikologi Fakultas Psikologi Universitas Muhammadiyah Malang, Malang, vol. 01 no. 02, 2013, p. 467

⁷ Darmansyah, *Strategi Pembelajaran Menyenangkan Dengan Humor*, Bumi Aksara, Jakarta, 2010, p. 66

1. The ability to understand, enjoy, or express something funny, weird, or unreasonable.
2. One of the four body fluids, blood, phlegm, choler, and black bile, which parts are relatively considered in ancient Greece to regulate physiological condition of the individual and the general health.
3. In view of the physiology of body fluids, such as blood, lymph or bile.
4. Characteristics of a person's character or temperament.
5. Something that comes in sudden, unexpected will. Inconsistence Behavior or weird.⁸

1. Types and Kinds of Humor

a. Appearance

Based on the appearance, humor can be divided into verbal humor, writing humor, body movement humor. Those three differences type is based on delivery media. All of that can appear together or separately according to the needs of the manufacturer.⁹

b. Humor based on its goal

Humor critique, Critique is a report of something such as a political situation or system, or a person's work or ideas that examines it and provides a judgment, especially a negative one: and also related to refuse any idea and argument. And the humor is one of the way to convey the critique without any negative perspective to the other side. And in this case humor

⁸ Darmasyah, *Strategi Pembelajaran Menyenangkan Dengan Humor*, Bumi Aksara, Jakarta, 2010, p. 66

⁹ Eliza Ripa, "*Hubungan Antara Sense of Humor dengan Kreativitas pada Siswa Kelas VIII SMP Negeri 13 Malang*", skripsi, Fakultas Psikologi, Universitas Islam Negeri (UIN) Maulana Malik Ibrahim Malang, 2010, p.42

take an important role to convey any critique.¹⁰ Humor alleviate negative feelings. People who are in grief, depression and some other negative feelings certainly need something fun to restore passion and excitement, and humor became one part of it to treat negative feelings they experienced. Humor solely for entertainment. Humans are tend to seek pleasure. So people often make jokes without any reason but just for fun.¹¹

c. Expression

Based on its expression, humor is divided into personal humor, and it is a tendency to laugh at ourselves when we see something that tickles or stimulate us to laugh, humor association that humor arises in conversation, joking, speech and humor in the art or the art of humor¹²

d. Type of humor based on good and bad.

According to ibn Hayyan¹³, there are two types of joking.

The first is preferred and defined as, "That which Allah has permitted, which commits no sin and does not lead to separation between people. The second is the negative harmful kind, which is defined as, Causes hostilities and sadness, and creates disrespect amongst people." Outlining some of the benefits and harms of joking is beneficial in that it entertains, lifts the spirit and lightens the burdens of life, bringing people closer together. In describing this kind of joking, a man wrote,

¹⁰ Nazifah, Siti. 2008. *Hubungan Sense of Humor Dengan Tingkat Depresi Pada Penderita HIV / AIDS*. Skripsi (Tidak diterbitkan). Fakultas Psikologi Universitas Airangga Surabaya, p.32

¹¹ *Ibid.*, p. 33

¹² Eliza Ripa, *loc.cit.*

¹³ Abu Marwán Hayyán Ibn Khalaf Ibn Hayyan al-Qurtubi (987–1075), usually known as Ibn Hayyan, was a Muslim historian from Al-Andalus. Born at Córdoba, he was an important official at the court of the Andalusian ruler al-Mansur and published several works on history which have only survived in part. His books constitute one of the most important sources for the study of the Andalusian history, especially the history of Córdoba and the kings of the taifas.

"Such humor does not hurt or criticize anyone. It leads a person from sadness to happiness, ceases the frown and allows people to relax and be themselves." Joking defeats its purpose when it separates people, causes hostilities and envy between them.¹⁴

2. Functions of humor

As has been cited by Rahmawati, Hughes states that humor has some of psycho-social functions and that are: Raises positive emotions, Positive emotions in this case serves to broaden the scope of the focus of attention of individuals, allowing for more creative in problem solving and various enhancements behavioral responses, building physical resources, intellectual, social and available for individuals to face the challenges of life. Other psychological benefits of humor that can induce positive emotions in a society that tends to individualized and build effective social relationships.

Build Interpersonal Communication, Another function of the humor that is associated with an important role in interpersonal communication and the establishment, maintenance, and regulation of social relations. Experience laughing together can increase feelings of attraction between people and enhance the interpersonal bonding and cohesion of the group. Moreover, humor is often used to communicate messages that might be difficult to be delivered using a more serious mode of communication. What is important is the message expressed in a funny way may be withdrawn if it is not well received, so that both the speaker and the listener can understand each other.

Cope with Stress and Difficulties, The next function of the humor is its role in dealing with stress and adversity. The ability to find humor, even in the most difficult life situations are often seen as

¹⁴ <http://en.islamway.net/article/8257/humour-in-islam>, retrieved on 21, march 2015

a coping mechanism. Because it involves inherent incongruity and multiple interpretations, humor provides a way for individuals to shift the perspective on stressful situations, reassess from a new point. In addition, the positive emotions of excitement that accompanies humor replace feelings of anxiety, depression, or anger that should happen.

B. Theory of Humor

There are many theories of humor which attempt to explain what humor is, what social functions it serves, and what would be considered humorous. Among the prevailing types of theories that attempt to account for the existence of humor, there are psychological theories, the vast majority of which consider humor to be very healthy behavior; there are spiritual theories, which may—for instance—consider humor to be a gift from "God"; and there are also theories that consider humor to be an inexplicable mystery, very much like a mystical experience.¹⁵

1. Superiority theory

The Superiority Theory is the theory that the humor we find in comedy and in life is based on ridicule, wherein we regard the object of amusement as inferior and or ourselves as superior. Someone can feel pleasure and laugh when presented by such fools in comedy, but to feel pleasure at others' misfortunes is to feel malice, which he considers a "pain of the soul." The laughter and pleasure, then that we experience when enjoying comedy is mixed with malice and pain.¹⁶

¹⁵ http://en.wikipedia.org/wiki/Theories_of_humor (retrieved on April 26, 2015: 12.55 PM)

¹⁶ Dr. Adrian Bardon, *The Philosophy of Humor, in Comedy: A Geographic and Historical Guide*, ed. by Maurice Charney, Connecticut: Greenwood Press, 2005, p. 1 downloaded on April 09, 2015 from http://faculty.swosu.edu/frederic.murray/Philosophy%20of%20Humor_1.pdf

2. Incongruity theory

The incongruity theory states that humor is perceived at the moment of realization of incongruity between a concept involved in a certain situation and the real objects thought to be in some relation to the concept.¹⁷

A number of theorists, however, have noted a serious weakness of the Superiority Theory: there seem to be many experiences that might make us feel superior but are not amusing. According to this theory, humor is found primarily in an intellectual recognition of an absurd incongruity between conflicting ideas or experiences. The Incongruity Theory has been embraced in different forms by Hutcheson, Immanuel Kant, Arthur Schopenhauer, Søren Kierkegaard, and Luigi Pirandello.¹⁸

3. Relief theory

This theory the last of the three major historical theories of humor—was thus developed in response to the Incongruity Theory. The Relief Theory is the view that humorous laughter is a manifestation of the release of nervous excitement or emotional tension. In making his case, Spencer focuses on an account of the physiological basis for the phenomenon of laughter. a wide variety of ways in which the body stores excess nervous energy, and releases it through physical activity. When we feel intense pain, an affected limb may move involuntarily, as the face contorts and we may vocalize our anguish. Joy and fear also are manifested physically. He argues that, in a similar way, laughter is a physical manifestation of the release of nervous energy.¹⁹

¹⁷ M.P. Mulder, A. Nijholt "Humour Research: State of the Art" (2002)

¹⁸ Dr. Adrian Bardon, *op.cit.*, p. 5 downloaded on April 09, 2015 from http://faculty.swosu.edu/frederic.murray/Philosophy%20of%20Humor_1.pdf

¹⁹ *Ibid.*, p. 9

Although various classical theories of humor and laughter may be found, in contemporary academic literature, three theories of humor appear repeatedly: relief theory, superiority theory, and incongruity theory.²⁰ Among current humor researchers, there is no consensus about which of these three theories of humor is most viable. Proponents of each one originally claimed their theory to be capable of explaining all cases of humor, however, they now acknowledge that although each theory generally covers its own area of focus, many instances of humor can be explained by more than one theory.²¹ Incongruity and superiority theories, for instance, seem to describe complementary mechanisms which together create humor.²²

C. Humor and Psychology Personality

1. Personality

The term personality comes from the Latin word "persona" which means mask. Anyone who then defines a personality like a mask, see personality as a person who appeared in public. In other words, this aspect of selfhood which we choose to display to the world. Definition of personality like this, implies that the more important aspects of one's personality remains hidden for a number of reasons.²³

²⁰ Buijzen, M., Valkenburg, P. M. "Developing a Typology of Humor in Audiovisual Media". *Media Psychology*, 6, , 2004 p.147–167

²¹ Meyer, J. C. "Humour as a double-edged sword: Four functions of humour in communication." *Communication Theory*, 2000, p.310–331.

²² Vandaele, J. "*Humor Mechanisms in Film Comedy: Incongruity and Superiority*". *Poetics Today*, 23, 221–249, 2002

²³ Matthew h. Olson, *Pengantar Teoriteori Kepribadian*, Pustaka Pelajar, Yogyakarta, 2013, p. 1

Another definition states that “Personality is that pattern of characteristic thoughts, feelings, and behaviors that distinguishes one person from another and that persists over time and situations.”²⁴

There are three focus theory of personality. Kluckhohn and Murray observe if every human being: (1) similar to any other human being; (2) similar to some other man; and (3) do not similar to any other human being.²⁵

- All of human are similar to all other human beings as far as the existence of a human nature that describes our 'humanity'. One of the tasks of personality theorists is to describe what possessed by all human in general, that is what ensured the this birth we can explain our human nature. That is all the things given to us at birth and that could explain our essence of humanity.
- Next, human beings similar to some others as far as we share a common culture with them. For example, it may be part essence of humanity to adore body, to try to understand the universe through common sense and our place in it, to find a mate and produce a new generation, to care for and nurture offspring to be independent, and to live cooperatively with fellow human beings. However, the culture in which we were raised that are then determine how to meet these needs.
- Finally, we have no similarities with anyone in this world, that is to say, every human being has a certain uniqueness, which is caused by the formation of native genes, and the formation of his personal experiences during this time.

²⁴ Phares, E.J.; Chaplin, W.F. *Introduction to personality* (Fourth ed.): Longman, New York 1997, p. 8

²⁵ Matthew h. Olson, *Pengantar teoriteori kepribadian*, pustaa pelajar, Yogyakarta, 2013, p 2

Basically, personality psychology asking questions about what the meaning of a "man"? In other words, how we can have its own uniqueness as individuals? What is the nature of "self" personality psychologists answer these questions through systematic observation of how and why people behave as individuals behave? Psychology of personality tend to avoid discussing abstract thing like philosophical or religious, and more focused on thoughts, feelings, and behavior of real humans. Personality is generally not studied in non-psychologist concepts, such as profit and loss, soul and spirit, or molecules and electromagnets. Personality is a branch of psychology.²⁶

For more details, we can say that the personality has eight key aspect, which overall helps us to understand the essence of the individual complexity:²⁷

- First, Individuals affected by the unconscious aspects, motivations that does not always appear in consciousness. For example, we may say or do things the same as said or done our parents to our selves, without realizing that we are driven by a desire to similar to our parents.
- Second, Individuals affected ego strength that gives a sense of identity or "self". For example, we often try to keep consistency in behavior.
- Third, an individual is a genetically creature, with the nature of genetic, physical, physiological, and temperamental unique. The human species has grown over millions of years, but each of us is a unique biological system.
- Fourth, everyone is conditioned and shaped by experience and the environment around them respectively. That is, the environment

²⁶ Howard s. Friedman & Mariam W. Scustack *Kepribadian, teori klasik dan riset modern*. penerbit Airlangga, Jakarta, 2008, p. 2

²⁷ *Ibid.*,

sometimes trains us to respond in a certain way, and we live in a different culture. Culture is a key aspect of our identity.

- Fifth, every person has a cognitive dimension of thinking about the world around them and are actively trying to interpret it. Different people will interpret the events around them in different ways.
- Sixth, the individual is a collection of traits, abilities, and specific trends. There is no denying that each of us has the ability and willingness of its own.
- Seventh, humans have a spiritual dimension in their lives, which enable and encourage them to question the meaning of their existence. People are more than just a robot that programmed by computer. They are looking for happiness and self-fulfillment.
- Eighth, and finally, the essence of the individual is constantly interacting with the environment. Taken together, the eighth aspect helps us to define and understand the personality.²⁸

Personality theories

1. Trait theory

In psychology, trait theory (also called dispositional theory) is an approach to the study of human personality. Trait theorists are primarily interested in the measurement of traits, which can be defined as habitual patterns of behavior, thought, and emotion. According to this perspective, traits are relatively stable over time, differ across individuals (e.g. some people are outgoing whereas others are shy), and influence behavior. Traits are in contrast to states which are more transitory dispositions.²⁹

In some theories and systems, traits are something a person either has or does not have, but in many others traits are dimensions

²⁸ *Ibid.*,, p. 2-3

²⁹ http://en.wikipedia.org/wiki/Trait_theory, retrieved on: April 04, 2015, 08.04 PM

such as *extraversion vs. introversion*,³⁰ with each person rating somewhere along this spectrum.

2. Personality type

Personality type refers to the psychological classification of different types of individuals. Personality types are sometimes distinguished from personality traits, with the latter embodying a smaller grouping of behavioral tendencies. Types are sometimes said to involve *qualitative* differences between people, whereas traits might be construed as *quantitative* differences. According to type theories, for example, introverts and extraverts are two fundamentally different categories of people.³¹

3. Psychoanalytic theories

Psychoanalytic theories explain human behavior in terms of the interaction of various components of personality. Sigmund Freud was the founder of this school of thought. Freud drew on the physics of his day (thermodynamics) to coin the term psychodynamics. Based on the idea of converting heat into mechanical energy, he proposed psychic energy could be converted into behavior. Freud's theory places central importance on dynamic, unconscious psychological conflicts.³²

4. Behaviorists theory

³⁰ The terms introversion and extraversion were popularized by Carl Jung, although both the popular understanding and psychological usage differ from his original intent. Extraversion tends to be manifested in outgoing, talkative, energetic behavior, whereas introversion is manifested in more reserved and solitary behavior.

³¹ http://en.wikipedia.org/wiki/Personality_type, retrieved on: April 04, 2015, 08.04 PM

³² Kahn, Michael. *Basic Freud : psychoanalytic thought for the twenty first century* (1. paperback ed. ed.). New York: Basic Books. 2002, retrieved on: April 04, 2015, 08.24 PM from http://en.wikipedia.org/wiki/Personality_psychology, retrieved on: April 04, 2015, 08.24 PM

Behaviorists explain personality in terms of the effects external stimuli have on behavior. The approaches used to analyze the behavioral aspect of personality are known as behavioral theories or learning-conditioning theories. This school of thought was developed by B. F. Skinner who put forth a model which emphasized the mutual interaction of the person or "the organism" with its environment. Skinner believed children do bad things because the behavior obtains attention that serves as a reinforcer. For example: a child cries because the child's crying in the past has led to attention. These are the response, and consequences. The response is the child crying, and the attention that child gets is the reinforcing consequence. According to this theory, people's behavior is formed by processes such as operant conditioning. Skinner put forward a "three term contingency model" which helped promote analysis of behavior based on the "Stimulus - Response - Consequence Model" in which the critical question is: "Under which circumstances or antecedent 'stimuli' does the organism engage in a particular behavior or 'response', which in turn produces a particular 'consequence'?"³³

5. Social Cognitive theories

Social cognitive theories are theories of personality that emphasize cognitive processes, such as thinking and judging.³⁴

6. Humanistic

Humanistic is psychology emphasizes that people have free will and that this plays an active role in determining how they behave. Accordingly, humanistic psychology focuses on subjective

³³ Cheney, W. David Pierce, Carl D.. *Behavior analysis and learning* (4th ed. ed.). New York, NY: Psychology Press. 2008 retrieved on: April 04, 2015, 08.04 PM from http://en.wikipedia.org/wiki/Personality_type, retrieved on: April 04, 2015, 08.04 PM

³⁴ http://en.wikipedia.org/wiki/Personality_type, retrieved on: April 04, 2015, 08.04 PM

experiences of persons as opposed to forced, definitive factors that determine behavior.³⁵

Humanistic psychology is a psychological perspective which rose to prominence in the mid-20th century in response to the limitations of Sigmund Freud's psychoanalytic theory and B.F. Skinner's behaviorism.³⁶ With its roots running from Socrates through the Renaissance, this approach emphasizes individuals inherent drive towards self-actualization and creativity.

7. Bio-psychological theories

The study of the biological level in personality psychology focuses primarily on identifying the role of genetic determinants and how they mold individual personalities.

8. Evolutionary theory

Charles Darwin is the founder of the theory of the evolution of the species. The evolutionary approach to personality psychology is based on this theory. This theory examines how individual personality differences are based on natural selection. Through natural selection organisms change over time through adaptation and selection. Traits are developed and certain genes come into expression based on an organism's environment and how these traits aid in an organism's survival and reproduction.³⁷

³⁵ Combs, Arthur W., and Snygg, Donald. : *A New Frame of Reference for Psychology*. New York, Harper and Brothers. retrieved on: April 04, 2015, 08.04 PM from http://en.wikipedia.org/wiki/Personality_type,

³⁶ Benjafield, John G. *A History of Psychology: Third Edition*. Don Mills, ON: Oxford University Press. 2010, p. 357

³⁷ D.M. *Evolutionary personality psychology*. Annual Review of Psychology, 42, 1991. P. 459-491.

2. Sense of Humor and personality

Discussing about the “personality” and “humor” then we will find the meeting point between the two of those objects. That is formed by the word of "humorist". Humorist is “a person who is famous for writing or telling amusing stories”³⁸ or a person who is skillful in the use of humor, as in writing, talking, or acting. A person with an active sense of humor.³⁹

In today's personality stakes, nothing is more highly valued than a sense of humor. We seek it out in others and are proud to claim it in ourselves, perhaps even more than good looks or intelligence. If someone has a great sense of humor, we reason, it means that they are happy, socially confident and have a healthy perspective on life.⁴⁰

Consider the way that you describe a person to someone who has never met them: you will likely begin with remarks about their physical appearance, then speak a bit about their personality - and most likely their sense of humor (or lack thereof) would be mentioned. Statements such as "he makes me laugh" or "she sees the funny side of things" are not uncommon, indicating that a person's set of humor is a personality trait (actually a set of traits) that distinguish them as an individual.⁴¹

Personality itself is defined as "an individual's habitual way of thinking, feeling, perceiving, and reacting to the world" that allow others to make predictions about how they will behave in various

³⁸ Oxford dictionary

³⁹ <http://dictionary.reference.com/browse/humorist>, retrieved on: April 04, 2015, 08.04 PM

⁴⁰ Louise Dobson, 2006, *What's Your Humor Style?*, retrieved on: April 26, 2015 from <https://www.psychologytoday.com/articles/200606/whats-your-humor-style>

⁴¹ Road A. Martin, *The Philosophy of Humor an integrative approach*, Elsevier, London, 2007, p. 191

situations. The ability to predict a person's actions engenders a feeling of security in being around them, and enables us to trust in them. While the behavior that arises from personality is often inconsequential, having a consistent personality is nonetheless important to social connectivity.⁴²

Humor figures significantly into personality, as it impacts the way people think, feel, and react to the environment and other individuals. It seems somewhat ironic that humor is often banished from the laboratory, and participants in a study are counseled to take matters seriously and chided for joking around - when being non-serious and joking reflect their natural behaviors. The results of such studies, in attempting to suppress humor, are quite likely flawed as a result of their attempt to be serious.

3. Humor and emotional intelligent.

Emotional intelligence can be defined as the ability to recognize self-emotion and other people's emotions, to discriminate between different emotions and label them appropriately and to use emotional information to guide thinking and behavior.⁴³

According to Agus Efendi emotional intelligence is the kind of intelligence that focus to understand, recognize, feel, manage, and lead the emotions of self and others and apply it in personal and social life.⁴⁴

Meanwhile, according to Daniel Goleman emotional intelligence is the ability to recognize self-emotions and others, the

⁴² Phares, E.J.; Chaplin, W.F. *Introduction to personality* (Fourth ed.). Longman, New York 1997, p. 8

⁴³ Taken from Coleman, Andrew. *A Dictionary of Psychology* (3 ed.). Oxford University Press. 2008

⁴⁴ Agus effendi, *Revolusi Kecerdasan Abad 21*, Percetakan Jakarta, p. 172

ability to motivate ourselves, and the ability to manage emotions well in ourselves and in relationships with others.⁴⁵

Some understanding of the above those can be concluded that emotional intelligence is the ability to recognize self-emotions and the emotions of others, motivating ourselves, and the ability to manage emotions well in ourselves and in relation to others.

Solvey explained that the basic of emotional intelligence inception while extending this capability into five main areas.⁴⁶

1. Self-awareness. The ability to recognize and understand personal moods and emotions and drives, as well as their effect on others. Hallmarks of self-awareness include self-confidence, realistic self-assessment, and a self-deprecating sense of humor. Self-awareness depend on one's ability to monitor one's own emotion state and to correctly identify and name one's emotions.
2. Self-regulation. The ability to control or redirect disruptive impulses and moods, and the propensity to suspend judgment and to think before acting. Hallmarks include trustworthiness and integrity; comfort with ambiguity; and openness to change.
3. Internal motivation. A passion to work for internal reasons that go beyond money and status -which are external rewards, - such as an inner vision of what is important in life, a joy in doing something, curiosity in learning, a flow that comes with being immersed in an activity. A propensity to pursue goals with energy and persistence. Hallmarks include a strong drive to

⁴⁵ Daniel Ggoleman, *kecerdasan emosional*, Gramedia pustaka utama, Jakarta, 2000, p. 513

⁴⁶ *Ibid.*, p. 57

achieve, optimism even in the face of failure, and organizational commitment.

4. Empathy. The ability to understand the emotional makeup of other people. A skill in treating people according to their emotional reactions. Hallmarks include expertise in building and retaining talent, cross-cultural sensitivity, and service to clients and customers. (In an educational context, empathy is often thought to include, or lead to, sympathy, which implies concern, or care or a wish to soften negative emotions or experiences in others.). It is important to note that empathy does not necessarily imply compassion. Empathy can be 'used' for compassionate or cruel behavior. Serial killers who marry and kill many partners in a row tend to have great empathic skills.
5. Social skills. Proficiency in managing relationships and building networks, and an ability to find common ground and build rapport. Hallmarks of social skills include effectiveness in leading change, persuasiveness, and expertise building and leading teams.

Actually, between humor and emotional intelligence has a very strong relationship. In simple terms it can be stated that a person who does not have the emotional intelligence, it is difficult for him to apply the humor in life.⁴⁷

Laughter is the language of human emotions that are shared. Everyone laughs in the same language. Laughter can create bridges across age, gender cross, cross-cultural. Human need happiness and pleasure atmosphere since birth in the world. The cry of a baby is a phenomenon of human instincts, which the birth need to be

⁴⁷ Miftahul ulmi, skripsi, *humor sebagai teknik dakwah*, Universitas Negeri Islam Sunan Ampel Surabaya, Surabaya, 2013, p 25

entertained and pleased. Imagine a baby in bed, with a lot of toys that hung over his bed and lying next to the baby. Confirms since childhood has need for entertainment. Until an adult would need a refresher mind getting bigger. Along with the density of routine and daily activities exhausting, one of them with humor. For that one of the functions of humor made to refresh the nervous system.⁴⁸

All of these capabilities have actually been around since the ancient times we are all mutually affect mood. Affect the emotional state of others for the better or worse is a natural thing; we never stop doing, each "transmit" emotions to others is not much different from the social transmit the virus. This exchange is almost the same as inter-personal economic system that does not appear, which is a part of every human interaction, but so delicate that it is usually be missed.

However, transmission of the atmosphere of the Heart has great effect. When three people who do not know each other, sitting facing each other the most expressive person can transmit the mood to others during the two minutes. In each of their meetings, mood emitted by the most expressive also detected in two others. Whether it's happy, bored, anxious or angry.⁴⁹

Emotions are contagious is a correct statement to address how the relationship between humor and emotional intelligence. Because someone who is creating humor, indirectly, he has shared his sense of humor to the environment. So that it allows those who are in that places feel the same way and finally they are laughing at the same time.

⁴⁸ Darmasyah, *Strategi Pembelajaran Menyenangkan Dengan Humor*, Bumi Aksara, Jakarta, 2010, p. 97

⁴⁹ Daniel golman, *Kecerdasan emosi untuk mencapai puncak prestasi (original book working with emotional intelligence)*, Gramedia, Jakarta, 2000, p. 264-265

4. Humor and Science of Communication

Communication has a very important role in human life. Communication is an important medium for the formation or personal development for social contact. Through communication a person grow and learn, find personal self and others, people socialize, make friends, enemies, love others, hate others and so on.

In simple terms, the communication can be defined as the process of transferring the contents of the message in the form of symbol of the communicator to the communicant. When someone speaks and his friend did not listen to him, then here there is no sharing and no communication. Basically the only form of communication not only inform and listen. Communication must contain a distribution of ideas, thoughts, facts or opinions.

In an effort to achieve a reciprocal response in human beings communicate, it cannot be separated from the qualities possessed by the man himself. As understanding of the elements of communication and basic principles of the ongoing process of communication in which these elements are related to each other to achieve the expectations of the communication itself.

Communication is from Latin *commūnicāre*, meaning "to share"⁵⁰ is the phenomenon of conveying information and meaning through non-verbal, verbal, or written media.

Definition of communication according to the Encyclopedia, is the implementation of activities in relationship management convey

⁵⁰ Nurani Soyomukti, *Pengantar Ilmu Komunikasi*,: AR-RUZZ MEDIA, Jogjakarta, 2010, p. 55

the message, from one party to another party in an organization agency.⁵¹

The elements of the communication are as follows:

From the Definition of communication that has been presented, it is clear that human communication can only occur, if there is someone who convey the message to others with a specific purpose, meaning communication can only occur if supported by the source, message, media, receiver and effect. These elements can also be called a component or element of communication.

Arestoteles, Ancient Greek philosopher in his book “Rhetorica” mention that a communication process requires three elements that support it, that is speaker, what was said, and who is listening. This Arestoteles outlook by most experts, communication is considered more appropriate to support a process of public communication in the form of speech or rhetoric. This is understandable, because in the days Arestoteles rhetoric into a form of communication that is very popular for Greek society.⁵²

Some elements of the communication are:

a. Source

All communication events will involve resource as the creator or sender information. In a personal communication between people, the source can consist of one person, but can be in the form of such a group, party, organization or institution. Sources often called the sender, or in the English language communicators Source, Sencer or encoder.

⁵¹ Poerwadarminta, W.J.S., Kamus Umum Bahasa Indonesia, Balai Pustaka, , Jakarta 1985

⁵² Cangara Hafied, Pengantar Ilmu komunikasi, PT. Raja Grafindo Persada, Jakarta, 2007, p. 22-23.

b. Message

The message is in the process of communication is something that conveyed the sender to the recipient. Messages can be delivered by face to face or through communication media. Its contents can be a science, entertainment, information, advice or propaganda.

b. Media

Media is a tool that is used to transfer the message from the source to the receiver. There are several opinions on the channel or media. There is judged that the media can have various forms, for example in interpersonal communication, sensory regarded as a communication medium.

Beside the human senses, there are also channels of communication such as telephone, letter, telegram, which is classified as a medium of interpersonal communication.⁵³ In mass personal communication, media is a tool that can connect between the source and the receiver are open, where everyone can see, read, and hear.

c. Receiver

Recipients are party to whom the message was sent by the source. Recipients may comprise one or more persons, could be in the form of a group, party or state. The recipient is an Elemental important in the communication process, because she was the target of the communication. If a message is not received by the recipient, will cause various problems that often require changes, whether at the source, message, or channel.

Knowing the audience is the basic principle in communication. Knowing and understanding the characteristics of the recipient, means an opportunity to achieve the success of communication.⁵⁴

⁵³ *Ibid.*, p. 25

⁵⁴ *Ibid.*, p. 26

d. The influence of or effect of communication

Effects of communication is the situation caused by the message communicator by the communicant. The effects of this form of affective communication psychological consists of three things:⁵⁵ The influence of cognitive that is that because of communication, a person becomes aware of something, the influence of is that the message effectively conveyed the feelings and attitudes change. The influence of cognitive that is the influence of the form of behavior and action.

e. Feedback

There are some people who think that the feedback is actually one form of influence of the receiver. But in fact the feedback can also be derived from other elements such as messaging and media, although the message has not reached the recipient. For example, a draft letter that require changes before it is sent, or a tool that is used to convey the message that impaired before reaching the destination. Things like that becomes feedback received by the source.

f. Environments

Environments or situations are certain factors that can influence the course of communication. These factors can be classified into four types that are: Physical environment, socio-cultural environment, psychological environment, the dimension of time.

Humor occupy some aspects of communication. Sometimes humor becomes the character of the communication itself. So there is certain information that is conveyed by the communicator to the communicant in humorous. Humor also becomes information or content of the communication itself. Because it has been previously explained that according to the goal of humor it is divided into two kinds that is as a

⁵⁵ Nurani Soyomukti, *Pengantar Ilmu Komunikasi*,: AR-RUZZ MEDIA, Jogjakarta, 2010, p. 64-65

medium to deliver information and as goal itself. And finally humor becomes the influence or effect of communication. Because the success humor will give funny effect to the communicant or to the listener.

Because humor is the medium to build social relation from one individual to another individual, so people often use it as the medium of delivery of the messages. With the intention of avoiding tensions between the two sides or simply draw the attention of the listener to re-listen to the communicator. Or in other words the speaker can use humor to steal the attention of the listener.

In practice many preachers use humor and jokes in conveying religious teachings. It is with the aim that the listener listen to the speech seriously. In addition, the preacher who has humor capability is decided has an attractiveness. Certainly without reduce the authority of that preacher itself.

CHAPTER III

JOKE OF PROPHET MUHAMMAD IN THE ḤADĪTH

A Prophet is always identified as a wise, gentle, full of words of wisdom and learning, and seriousness. However, unlike the case with humor and jokes, humor and jokes are always identified with some negative things such as lack of seriousness in the talks, is something that is useless and a waste of time. Even laugh at others.

And it is a little surprising fact that Prophet also make jokes. And how typical joke Prophet Muhammad? Here are some Ḥadīth that talk about joke of Prophet that performed together with friends and family.

A. Ḥadīth of joke of Prophet Muhammad

It has been proven that Prophet Muhammad (peace be upon Him) joked. It has also been prohibited to joke. In Tirmizy a narration of Sayyidina Ibn ‘Abbas raḍiyallahu ‘anhu is reported wherein it has been prohibited to joke. Imām Nawawi has compared the two in this manner and said that excessive joking which will result in the heart becoming hard, will keep one away from the remembrance of Allah, may become a means of troubling a Muslim or that which may lessen the dignity and degrade one. All these are included in the prohibition. If it (joking) is void of this and is done solely to appease or make someone happy, then it will be “*mustahab*” (recommended).¹

Sayyidinā Abdullah ibn Hārith *raḍiyallahu anhu* says, “I have not seen anyone who makes a person more cheerful than Prophet Muhammad (peace be upon Him).” The reason being that the cheerful nature of Prophet

¹ Muḥammad ‘Abdul Raḥman al-Mubarakfūri, *Tuḥfatul aḥwāzi bisarḥi jami’ al-Tirmizy*, Dar al-Kutub al-‘Ilmiyah, Bairut, Lebanon, (without year), in the chapter *bābu mā jāa fīy al-muzāḥi*

Muhammad (peace be upon Him) was more of a source of happiness than sadness.

There was also a special necessity for Prophet Muhammad (peace be upon Him) to joke. That is due to the personal dignity and greatness of Prophet Muhammad (peace be upon Him) which was of such high caliber, that even at a distance of a months journey his awe was felt. For this reason, if Prophet Muhammad (peace be upon Him) did not smile and joke, it would have been impossible due to the awe, for people to come near him and the doors of reaping benefit would have been closed. It would have become a habit until the day of Qiyaamah of those who strive to follow and emulate every deed and habit of Prophet Muhammad (peace be upon Him) purposely not to smile and joke. It would also have become difficult for those close to a Sheikh (spiritual teacher), to come close and benefit from him. May Allah shower countless Durood and blessings on the pure soul who opened the doors of easiness for the Ummah. Someone told Sayyidina Sufyan ibn Uyaynah radiyallahu anhu, who was a great Muhaddith, "Joking is also a calamity."

He replied, "It is a sunnah, and only for those who know its bounds and also know how to joke in the proper manner."

1. The statement of Prophet Muhammad about his joke

حَدَّثَنَا عَبَّاسُ بْنُ مُحَمَّدٍ الدُّورِيُّ الْبَغْدَادِيُّ حَدَّثَنَا عَلِيُّ بْنُ الْحُسَيْنِ أَحْبَرَنَا عَبْدُ اللَّهِ
 بْنُ الْمُبَارَكِ عَنْ أُسَامَةَ بْنِ زَيْدٍ عَنْ سَعِيدِ الْمَقْبُرِيِّ عَنْ أَبِي هُرَيْرَةَ قَالَ قَالُوا يَا رَسُولَ اللَّهِ إِنَّكَ
 تُدَاعِبُنَا قَالَ إِنْ لَمْ أَفُؤَلْ إِلَّا حَقًّا

Translation:

Abu Hurairah narrated that the companions asked to Prophet "O Prophet Muhammad, do you also joke with us!" He replied: "Yes, I do. But I only tell the truth."²

² Al Turmudzi, Abi Isa Muhammad Isa Bin Surah, *Sunan al-Tirmizy*, Dar al kutub al Alamiah, Bairut, Lebanon, 2008, hadith number 1990, Musnad Ahmad bin Hambal hadith number 8481

Explanation:

The reason that the Sahaabah radiyallahu anhum asked is because it had been prohibited to joke. Likewise, it is also against the dignity of great people to do so. And finally he He replied: "Yes, I do. But I only tell the truth. It is intended to prevent mistakes in speaking and acting and do not do anything beyond the limit. Syaikh al bany said: sohih, abu isa Ḥadīth hasan shohih³

2. Bring the stuff with the Child of Camel

حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا خَالِدُ بْنُ عَبْدِ اللَّهِ الْوَاسِطِيُّ عَنْ حُمَيْدٍ عَنْ أَنَسِ بْنِ مَالِكٍ أَنَّ رَجُلًا اسْتَحْمَلَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ إِنِّي حَامِلُكَ عَلَى وَلَدِ النَّاقَةِ فَقَالَ يَا رَسُولَ اللَّهِ مَا أَصْنَعُ بَوْلَدِ النَّاقَةِ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهَلْ تِلْدُ الْإِبِلِ إِلَّا التُّوقُ؟

Translation:

Anas ibn Malik radiyallahu ‘anhu relates that a person requested Prophet Peace be upon him that he be given a conveyance. Prophet peace be upon him replied, “The baby of a camel shall be given to you.”

The person said, “What shall I do with the baby of a camel O’ Messenger of Allah?” (I want one for a conveyance).

Prophet peace be upon him replied, “Every camel is the baby of a camel.”⁴

Explanation:

A person request something to bring his stuffs and the messenger said he will be given a women baby of camel. The person thought that he would be given a small camel which is unfit for riding and cannot bring the stuffs. In this Ḥadīth besides joking, it also points to the fact that a person should carefully listen and understand what the other person is saying.⁵

3. Elder woman request to enter to heaven

حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ قَالَ : حَدَّثَنَا مُصْعَبُ بْنُ الْمِقْدَامِ قَالَ : حَدَّثَنَا الْمُبَارِكُ بْنُ فَضَالَةَ ، عَنِ الْحَسَنِ قَالَ : أَتَتْ عَجُوزٌ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، فَقَالَتْ : يَا رَسُولَ اللَّهِ ، ادْعُ اللَّهَ أَنْ يُدْخِلَنِي الْجَنَّةَ ، فَقَالَ : يَا أُمَّ فُلَانٍ ، إِنَّ الْجَنَّةَ لَا تَدْخُلُهَا عَجُوزٌ قَالَ : فَوَلَّتْ تَبْكِي فَقَالَ : أَحْبَبُوهَا أَنَّهَا لَا تَدْخُلُهَا وَهِيَ عَجُوزٌ إِنَّ اللَّهَ تَعَالَى يَقُولُ : { إِنَّا أَنْشَأْنَاهُنَّ إِنْشَاءً فَجَعَلْنَاهُنَّ أَبْكَارًا عُرْبًا أَنْثَرَابًا } [الواقعة :] .

Translation:

³ Muḥammad ‘Abdul Raḥman al-Mubarakfūri, *Loc. cit.*

⁴ Al Turmudzi, Abi Isa Muhammad Isa Bin Surah, *op.cit.*, hadith number: 1991

⁵ Muḥammad ‘Abdul Raḥman al-Mubarakfūri, *Loc. cit.*

An elderly woman asked the Messenger:

"O Messenger of Allah, whether old woman like me deserve to go to heaven?"

The Prophet replied:

"Ya Ummu fulan, actually in heaven there is no old woman."

She was crying considering his destiny.

Then Prophet quotes one of God's word in letter

"Surely We have made them to grow into a (new) growth, Then We have made them virgins, Loving, equals in age"⁶

4. A man whose white his Eyes

وقال زيد بن أسلم إن امرأة يقال لها أم أيمن جاءت إلى النبي صلى الله عليه و سلم فقالت إن زوجي يدعوك قال ومن هو أهو الذي بعينه بياض قالت والله ما بعينه بياض فقال بلى إن بعينه بياضا فقالت لا والله فقال صلى الله عليه و سلم ما من أحد إلا وبعينه بياض وأراد به البياض المحيط بالحدقة

Translation:

A woman called Ummu Ayman came to the Prophet and said: My husband invites you to our house. The Prophet said: Who is your husband? He is the man in whose eye there is white, isn't he? The woman said: I swear there is no white in his eye!" Upon this, the Prophet said: There is white in everybody's eye. The Prophet meant the white part around the iris of the eye by saying "white in the eye".⁷

Explanation:

However, that expression was also used to mean that one was blind and for this reason the woman misunderstood it.⁸

5. Joke of Prophet Muhammad with a child

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ الْوَضَّاحِ الْكُوَيْبِيُّ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ إِدْرِيسَ عَنْ شُعْبَةَ عَنْ أَبِي التَّبَّاحِ عَنْ أَنَسٍ قَالَ إِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَيُخَالِطُنَا حَتَّىٰ إِنْ كَانَ لَيَقُولُ لِأَخِ لِي صَغِيرٍ يَا أَبَا عَمِيرٍ مَا فَعَلَ النَّعِيرُ؟

⁶ Al-Tirmidzi, Abi Isa Muhammad Isa Bin Surah, *as-Shamail li tirmidzi*, Dar al kutub al Alamiah, Bairut, Lebanon, 2008, hadith number: 240

⁷ Aby Hamid Muhammad bin Muhammad al Ghazali, *Ihya 'Ulumuddin*, Dar al-Kutub al 'Ilmiyah, Bairut, Lebanon, (without year)

⁸ *Ibid.*,

حَدَّثَنَا هَنَّادٌ حَدَّثَنَا وَكَيْعٌ عَنْ شُعْبَةَ عَنْ أَبِي التَّيَّاحِ عَنْ أَنَسٍ نَحْوَهُ وَأَبُو التَّيَّاحِ اسْمُهُ
يَزِيدُ بْنُ حُمَيْدٍ الضُّبَعِيُّ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Translation:

Anas radi 'anhu relates that Umm Sulaym quoted' anha has a son named Abu 'Umayr. Prophet (Peace be upon him) used to joke with him every time he came. One day he (Peace be upon him) came to visit for a joke, but it seems that the boy was sad. They said: "O, Messenger of Allah! Birds commonly invited to play dead, "then the Prophet joke with him, he said: "Oh aba Umair, what was Nughair doing?"

Explanation:

Nughayr is a type of bird. The Scholars have translated it as a white tailed, red Pigeon. The author of Hayatul Haywaan says that it is a Nightingale. Imaam Tirmizi says that the gist of this Ḥadīth is that The messenger (peace be upon him) addressed this child by his *kuniyyat* (patronymic name). He had adopted an animal (bird) as a pet. The animal died and as a result, the child became grieved. In order to cheer him The messenger (peace be upon him) asked him, "What happened to the Nughayr?" Although The messenger (peace be upon him) knew that the animal had died. This Ḥadīth supports the madh'hab of the Hanafis in a masalah. According to the Shafi'ees, the same rule of hunting applies to the Haram of Madinah as that of Makkah. According to the Hanafis, there is a difference between the two. It is not prohibited to hunt in the Haram of Makkah, whereas it is jaa'iz (permissible) in the Haram of Madinah. The messenger (peace be upon him) not prohibiting this, is a proof from among many other proofs, the details of which are mentioned in the books of fiqh and Ḥadīth. There is a difference of opinion whether Sayyidina Abu Umayr radiyallahu anhu was known by this kuniyyat (patronymic name) previously or did The messenger (peace be upon him) address him first by this *kuniyyat*? Some Scholars have extracted more than a hundred *masa'il* and benefits from this Ḥadīth. May that soul be sacrificed that from a sentence of a joke, hundreds of masaa'il are solved. And may the Almighty Allah fill the graves of the great Scholars with *nur*

(light) who have given such great service to each and every Ḥadīth of Prophet and extracted so many *masa'il*, kept it safe and spread it.

A question arises here that it is also mentioned that the animal was kept in a cage and the child played with it. This is cruelty to an animal, which is prohibited in the Ḥadīth. An answer to this is, to cage an animal and to play with it to keep oneself happy, is not cruelty. To harm and to be cruel to an animal is a different thing. For this reason the Scholars have written that it is only permissible for that person to keep an animal who will not miss-handle or be cruel to an animal, but care for it properly. It is not permissible for a hard-hearted child or one who does not understand animals to keep them.⁹

6. A man who has two Ears

حَدَّثَنَا مُحَمَّدُ بْنُ عَيْلَانَ حَدَّثَنَا أَبُو أُسَامَةَ عَنْ شَرِيكَ عَنْ عَاصِمِ الْأَحْوَلِ عَنْ
 أَنَسِ بْنِ مَالِكٍ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَهُ يَا ذَا الْأُذُنَيْنِ
 قَالَ مُحَمَّدٌ قَالَ أَبُو أُسَامَةَ يَعْنِي مَارَحَهُ وَهَذَا الْحَدِيثُ حَدِيثٌ صَحِيحٌ غَرِيبٌ

Translation:

Annas ibn mālik narrated that prophet call him he joke by calling: “O who you have two ears”

Explanation:

Every person has two ears. It must have been for a special reason that he was called ‘*Ya dhal udhunayn*’. For example, he might have had large ears or a sharp hearing that he could hear from a distance. The latter explanation seems more correct. It was said that this statement is the part of the several form of Prophet Muhammad’s joke and his soft manners stated by the author in the end.¹⁰

⁹ Muḥammad ‘Abdul Raḥman al-Mubarakfūri, *Loc. cit.*

¹⁰ Muḥammad ‘Abdul Raḥman al-Mubarakfūri, *op.cit.*, hadith number: 1992

7. Joke of Prophet with Hasan

كان رسول الله صلى الله عليه و سلم ليدلع لسانه للحسن بن علي فيرى الصبي حمرة لسانه فيبهش إليه .(حسن) (ييهش:يسرعيقال للإنسان إذا نظر إلى الشيء فأعجبه واشتهاه وأسرع إليه : قد بهش إليه)

Translation:

Abu Hurayrah radi 'anhu narrated, "The Prophet ever stuck his tongue joking with Al-Hasan bin Ali radi' anhu and he saw his red tongue, then he immediately rushed him with joy"¹¹

8. Sales the Companion as a Slave

حَدَّثَنَا إِسْحَاقُ بْنُ مَنْصُورٍ قَالَ : حَدَّثَنَا عَبْدُ الرَّزَّاقِ قَالَ : حَدَّثَنَا مَعْمَرٌ ، عَنْ ثَابِتٍ ، عَنْ أَنَسِ بْنِ مَالِكٍ ، أَنَّ رَجُلًا مِنْ أَهْلِ الْبَادِيَةِ كَانَ اسْمُهُ زَاهِرًا وَكَانَ يُهْدِي إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ هَدِيَّةً مِنَ الْبَادِيَةِ ، فَيَجْهَرُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا أَرَادَ أَنْ يَخْرُجَ ، فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : إِنَّ زَاهِرًا بَادِيَتُنَا وَنَحْنُ حَاضِرُوهُ وَكَانَ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُجِبُهُ وَكَانَ رَجُلًا دَمِيمًا فَأَتَاهُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَوْمًا وَهُوَ يَبِيعُ مَتَاعَهُ فَاحْتَضَنَهُ مِنْ خَلْفِهِ وَهُوَ لَا يُبْصِرُهُ ، فَقَالَ : مَنْ هَذَا ؟ أُرْسِلَنِي . فَالْتَمَتَ فَعَرَفَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَجَعَلَ لَا يَأْتُو مَا أَلْصَقَ ظَهْرَهُ بِصَدْرِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حِينَ عَرَفَهُ ، فَجَعَلَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ : مَنْ يَشْتَرِي هَذَا الْعَبْدَ فَقَالَ : يَا رَسُولَ اللَّهِ ، إِذَا وَاللَّهِ تَجِدُنِي كَاسِدًا ، فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : لَكِنْ عِنْدَ اللَّهِ لَسْتُ بِكَاسِدٍ أَوْ قَالَ : أَنْتَ عِنْدَ اللَّهِ غَالٍ .

Translation:

Anas bin Malik radiyallah 'anhu tell, there was a man named Zahir from village. Prophet (Peace be upon him) loved it. It's just that this guy looks ugly. One day, the Prophet (Peace be upon him) meet him when he was selling merchandise .Suddenly the Prophet (Peace be upon him) hugged her from behind, so he can not see him. Zahir bin Haram exclaimed: "Let go of me! Who is this?" After the turn he also knows, it turns out that hugged is the Prophet (Peace be upon him). So when he did not waste the opportunity to close the chest back to the Prophet (Peace be upon him). Prophet (Peace be upon him) then said: "Who is willing to buy this slave?" He replied, "By Allah, O Messenger of Allah (Peace be upon him). If so I will not be sold!

¹¹ Muhammad Naşiruddin al-Albāny, *al-Silsilah al-şahīh*. Maktabah al-Mu'āraf, Riyad, (without year), Hadith Number: 70

"Prophet (Peace be upon him) replied: "Indeed Allah I thee very expensive!"

Explanation:

The messenger (peace be upon him) coming and embracing him from the back and covering the eyes of Sayyidina Zaahir *radiyallahu ‘anhu* was being humorous to him. This saying that who shall purchase him was also in joking. Because Sayyidina Zaahir *radiyallahu anhu* was not a slave but a free man. Some of the commentators have written that this Ḥadīth is about joking, but in reality it is full of virtues and hidden benefits. When The messenger (peace be upon him) found him engrossed in selling his merchandise. The messenger (peace be upon him) feared that because he was too busy selling, it would keep him away from the remembrance of Allah. Therefore The messenger (peace be upon him) took hold of him from behind, and the embrace would be a means of returning him to the remembrance of Allah. As a reminder he said, ‘Is there anyone who will purchase this slave?’, it is because the person who is so engrossed in things other than the remembrance of Allah, is like a slave of his own desires. The embrace of The messenger (peace be upon him) totally awakened his faculties for the remembrance of Allah. This is why The messenger (peace be upon him) gave him the good news that his status in the eyes of Allah is not low but that of an elevated one.¹²

B. Rules of jokes in Islam

Al-Imam Nawawi explained in the book of “Tuhfatul Afwadhi” the commentary of *Sunan at-Tirmidzi* by Mubarakfūri, “The kind of joking which is forbidden is that which is excessive and persistent, for it leads to too much laughter and hardening of the heart, it distracts from remembrance of Allah, and it often leads to hurt feelings, generates hatred

¹² Muḥammad ‘Abdul Raḥman al-Mubarakfūri, *Tuḥfatul aḥwazī bisarḥi jami’ al-Turmuzy*, Dar al-Kutub al-‘Ilmiyah, ‘Bairut, Lebanon, (without year), in the chapter *bābu mā jāa fīy al-muzāḥi*

and causes people to lose respect and dignity. But whoever is safe from such dangers, then that which the Messenger of Allah (peace and blessings of Allah be upon him) used to do is permissible for him.”¹³

1. The jokes should only be truthful

The Prophet (peace and blessings of Allah be upon him) said:

وَيْلٌ لِلَّذِي يُحَدِّثُ فَيَكْذِبُ لِيُضْحِكَ بِهِ الْقَوْمَ وَيَيْلٌ لَهُ وَيَيْلٌ لَهُ

“Woe to the one who tells lies to make people laugh, woe to him.”¹⁴

The Prophet (peace and blessings of Allah be upon him) said, warning against this kind of behavior which some jokers are accustomed to: A man may say something to make his companions laugh, and he will fall into Hell as far as the Pleiades because of it.”

2. The jokes should not be excessive

Some people joke too much and it becomes a habit for them. This is the opposite of the serious nature which is the characteristic of the believers. Joking is a break, a rest from ongoing seriousness and striving; it is a little relaxation for the soul.

Prophet said:

وَلَا تُكْثِرِ الضَّحِكَ فَإِنَّ كَثْرَةَ الضَّحِكِ تُمَيِّتُ الْقَلْبَ

“Do not a lot of laughs, because too much laughter deadens the heart.”¹⁵

3. Not scaring people

Especially those who are very energetic or strong, or who are holding a weapon or a piece of iron, or who take advantage of the darkness and people’s weakness to use that as a means of scaring and alarming them. It

¹³ Muḥammad ‘Abdul Raḥman al-Mubarakfūri, *Loc. cit.* (in the preface of the chapter about the joke of Prophet Muhammad)

¹⁴ Abu Dāwud Sulayman bin al-Asy‘as, *Sunan aby Dāwud*, dar al-kitāb al ‘Araby, Bairut witouth year, hadith no. 4992

¹⁵ (At-Tirmizi no. 2227, Ibnu Majah no. 4183, verified as a shahih by Al-Albani in *Shahih Al-Jami’* no. 7435)

was narrated that Abu Layla said: “The companions of Muhammad (peace and blessings of Allah be upon him) said that they were travelling with the Prophet (peace and blessings of Allah be upon him), and a man among them fell asleep. Some of them got a rope and tied him up, and he got scared. The Messenger of Allah (peace and blessings of Allah be upon him) said:

لَا يَحِلُّ لِمُسْلِمٍ أَنْ يَرَوْعَ مُسْلِمًا

“It is not permissible for a Muslim to frighten another Muslim.”¹⁶

4. It should not involve any element of Islam

That is one of the things that nullify a person’s Islam. Allah says:

وَلَمَّا سَأَلْتَهُمْ لَيَقُولُنَّ إِنَّمَا كُنَّا نَخُوضُ وَنَلْعَبُ قُلْ أَبِاللَّهِ وَآيَاتِهِ وَرَسُولِهِ كُنْتُمْ
تَسْتَهْزِئُونَ (65) لَا تَعْتَدُوا قَدْ كَفَرْتُمْ بَعْدَ إِيمَانِكُمْ إِنْ نَعْفُ عَنْ طَائِفَةٍ مِنْكُمْ نُعَذِّبْ طَائِفَةً
بِأَنَّهُمْ كَانُوا مُجْرِمِينَ (66)

Translation:

“If you ask them (about this), they declare: ‘We were only talking idly and joking.’ Say: ‘Was it at Allah, and His Ayah (proofs, evidences, verses, lessons, signs, revelations, etc.) and His Messenger that you were mocking?’ Make no excuse; you disbelieved after you had believed”¹⁷

The same applies to making fun of some *Sunnah*, an action which is widespread, such as making fun of the beard and the *hijaab*, or of shortening one’s garment, etc.

5. Do not mocking people behind their backs

People vary in their ability to understand things and in their characters. Some weak people, those who like to make fun of others and wink behind their backs or make snide remarks, may find a person to be an

¹⁶ Abu Dāwud Sulayman bin al-Asy‘as, *op.cit.*, hadith no.5006

¹⁷ QS. at-Taubah 9: 65-66

object of fun for them and the butt of their jokes – Allah forbid. Allah has forbidden such behavior in the ayah:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا يَسْخَرُ قَوْمٌ مِنْ قَوْمٍ عَسَىٰ أَنْ يَكُونُوا خَيْرًا مِنْهُمْ وَلَا نِسَاءٌ مِنْ نِسَاءٍ عَسَىٰ أَنْ يَكُنَّ خَيْرًا مِنْهُنَّ وَلَا تَلْمِزُوا أَنْفُسَكُمْ وَلَا تَنَابَزُوا بِالْألقَابِ بِئْسَ الإِسْمُ الفُسُوقُ بَعْدَ الإِيمَانِ وَمَنْ لَمْ يَتُبْ فَأُولَئِكَ هُمُ الظَّالِمُونَ (11)

Translation:

“O you who believe! Let not a group scoff at another group, it may be that the latter are better than the former. Nor let (some) women scoff at other women, it may be that the latter are better than the former. Nor defame one another, nor insult one another by nicknames. How bad is it to insult one’s brother after having Faith”¹⁸

Some people make fun of a person’s appearance, manner of walking or vehicle. But there is the fear that Allah may require the one who makes fun of others because of that. The Prophet (peace and blessings of Allah be upon him) said,

“Do not express malicious joy towards your brother’s misfortune, for Allah may have mercy on him and you may be stricken by the thing you made fun of.”

The Prophet warned against mocking people and hurting their feelings, because that is the path that leads to hatred and grudges. He (peace and blessings of Allah be upon him) said: “The Muslim is the brother of another Muslim, he does not wrong him, let him down or look down upon him. *Taqwa* (piety, awareness and fear of Allah) is here” – and he pointed to his chest three times – “It is sufficient evil for a man to look down upon his Muslim brother. Every Muslim is sacred to another Muslim, his blood, his property and his honor.”

¹⁸ QS. al-Hujuraat 49:11

6. It should not make joke about marriage, divorce and reconciliation

The marriage is a serious thing and not allowed to be the material of joke. Prophet Muhammad said:

جَدُّهُنَّ جَدُّ وَهَزُهُنَّ جَدُّ النِّكَاحِ وَالطَّلَاقُ وَالرَّجْعَةُ

Translation:

Three cases, its seriousness is a seriousness and its joke regarded as seriousness, namely; marriage, divorce and reconciliation.

CHAPTER IV

ANALYZE JOKE OF PROPHET MUHAMMAD ON PSYCHOLOGY PERSONALITY PERSPECTIVE

A. Joke of Prophet Muhammad on Psychology Personality Perspective

The meeting point between humor and personality are formed by the word of "humorist". Humorist is "a person who is famous for writing or telling amusing stories"¹ or a person who is skillful in the use of humor, as in writing, talking, or acting. A person with an active sense of humor.²

However, this study does not intend to answer whether the Prophet Muhammad is including into a humorous person (humorist) or does not. And this study also does not intend to answer how the Prophet Muhammad humorous level. Moreover, this study tries to answer how typical humor Prophet from the perspective of personality psychology.

There are three focus theory of personality.³ All of people are similar to all other human beings as far as the existence of a human nature that describes our 'humanity'. One of the tasks of personality theorists is to describe what possessed by all men in general, that is what ensured the birth-this we can explain our human nature. That is all the things given to us at birth and that could explain our essence of humanity. Human beings similar to some others as far as we share a common culture with them. For example, it may be part essence of humanity to adore body, to try to understand the universe through common sense and our place in it, to find a mate and produce a new generation, to care for and nurture offspring to be independent, and to live cooperatively with fellow human beings.

¹ Oxford dictionary

² <http://dictionary.reference.com/browse/humorist>, retrieved on: April 04, 2015, 08.04 PM

³ Matthew h. Olson, *Pengantar teoriteori kepribadian edisi kedelapan*, pustaa pelajar, Yogyakarta, 2013, p. 2

However, the culture in which we were raised that are then determine how to meet these needs. Human have no similarities with anyone in this world, that is to say, every human being has a certain uniqueness, which is caused by the formation of native genes, and the formation of his personal experiences during his life.

It means that the personality and the typical of humor that made by the Prophet Muhammad also can not be separated from those three focus theory of personality.

1. Joke of Prophet Muhammad is similar to everyone's joke

It has been written in the Quran:

قُلْ إِنَّمَا أَنَا بَشَرٌ مِّثْلُكُمْ يُوحَىٰ إِلَيَّ أَنَّمَا إِلَهُكُمْ إِلَهٌ وَاحِدٌ ... (110)

Translation:

110. Say: "I am but a man like yourselves, (but) the inspiration has come to me, that your Allah is one Allah...."⁴

Some of these verses show that, although the Prophet Muhammad is the great creature on the side of a god but somehow he was just an ordinary man. He was eating and drinking like us, get married, like us, and also joked like us.

عَنْ أَنَسِ بْنِ مَالِكٍ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَهُ يَا ذَا الْأُذُنَيْنِ

Annas ibn mālik narrated that prophet call him he joke by calling: "O who you have two ears"

Some scholars argue that the ḥadīth does not contain a benefit in the field of religion as *Shari'a* (law) religious advice or guidelines in worship to Allah. Therefore, scholars who narrated the ḥadīth wrote that it was an example of the prophet Muhammad' jokes that actually ordinary people can also make a jokes like that. That is similarity between the humors performed

⁴ QS. Al-Kahfi 18:110

by prophet Muhammad and everyone that is the essence of its humor that can make other people amuse and happy.

It is refer to the meaning and the definition of Humor *is the quality in something that makes it funny or amusing, the ability to laugh at things that are amusing. The state of your feelings or mind at a particular time.*⁵

Or refer to the three definition of humor first, humor as a stimulus. Humor as a stimulus can be interpreted that humor is the object (words / behavior in the form of audio and visual), either in the form of concrete and imagination (abstract), which could potentially cause behavioral smiling or laughing. Secondly, humor as a response (sense of humor). In response to humor is the tendency of individuals to be positive on the environment or other people, by displaying the behavior of a smile or a laugh. In other words this means that the tendency of individuals to look cheerful. Thirdly, humor as a term. Humor as a term used to define the behavior of smiling / laughing that occurs because of a positive thing. Behavior that occurs because of a negative thing, for example teasing, demeaning others, or tempting, is not humor.⁶

2. Joke of Prophet Muhammad is similar to some of people.

Prophet Muhammad was born in 570 CE (Common Era) in the city of Mecca in the Arabian Peninsula, part of modern day Saudi Arabia. We know that humor is also part of the culture product in some place. So it is necessary need some understanding of the context of culture to be able to understand it. This allows the creation of different perceptions of humor in different places. In other words it can be said that at least there are three different factors the scope of that humor prophet could only be understood by partly people. They are the factor of place, the factor of time and the factor of situation.

⁵ Oxford Dictionary, Oxford University

⁶ Rahmawaty Parman, *Penyesuaian diri laki-laki dan perempuan dengan Mengendalikan variabel sense of humor*, Jurnal online Psikologi Fakultas Psikologi Universitas Muhammadiyah Malang, Malang, vol. 01 no. 02, 2013, p. 467

The factors of place, people who live outside the Arab nation and do not understand the Arabic language certainly will not catch prophet's humor even do not understand prophet's words at all, so joke of prophet in this case can only be understood by Arabian people or outside the Arab who understand Arabic language.

The running of the time brings many changes in the human life, either in the social aspect, cultural aspect, perception and existence. If we look at the interval between the time of the prophet Muhammad with our time today. Certainly it will be able to understand that need special science to understand the social and cultural conditions in the prophet era. We know that the humor is also the part of social and culture product that always change from times to time.

The aspects of the condition. People who live in the Prophet's era and make the interaction and direct communication with the prophet would have a different impression with people who do not live with the prophet Muhammad. For example when someone hears or read a story from a speaker or an author of a story, the people who heard it would only rely on his imagination to describe the description and condition that told by the speaker or author of the story. If we talk about humor that involves the aspect of feeling it will greatly affect the understanding of humor performed by the prophet.

3. The joke of Prophet Muhammad is unique

That thing can not be separated from the fact that Prophet Muhammad is a Prophet that have a special thing that people does not has. And the superiority (uniqueness) of Prophet Muhammad was written in the Quran:

وَمَا أَرْسَلْنَا قَبْلَكَ مِنَ الْمُرْسَلِينَ إِلَّا إِنَّهُمْ لَيَأْكُلُونَ الطَّعَامَ وَيَمْشُونَ فِي الْأَسْوَاقِ وَجَعَلْنَا
بَعْضَكُمْ لِبَعْضٍ فِتْنَةً أَتَصْبِرُونَ وَكَانَ رَبُّكَ بَصِيرًا (20)

Translation:

20. And the apostles whom We sent before thee were all (men) who ate food and walked through the streets: We have made some of you as a trial for others: will ye have patience? for Allah is One Who sees (all things).⁷

And the uniqueness of the joke of Prophet Muhammad are as the role that can be found by those Ḥadīth it selves and also the roles that is explained in another Ḥadīth. And those role that can be taken from those hadis are as bellow:

Al-Imam Nawawi explained in the book of “*Tuhfatul Afwadhī*” the commentary of *Sunan at-Tirmidzi* by Mubarakfūri, “The kind of joking which is forbidden is that which is excessive and persistent, for it leads to too much laughter and hardening of the heart, it distracts from remembrance of Allah, and it often leads to hurt feelings, generates hatred and causes people to lose respect and dignity. But whoever is safe from such dangers, then that which the Messenger of Allah (peace and blessings of Allah be upon him) used to do is permissible for him.”⁸ Another role of humor based on the verses of Qur’an and others ḥadīth are below:

a) The jokes should not be excessive

وَلَا تُكْثِرِ الضَّحِكَ فَإِنَّ كَثْرَةَ الضَّحِكِ تُمَيِّتُ الْقَلْبَ

“Do not a lot of laughs, because too much laughter deadens the heart.”⁹

b) *The jokes should only be truthful.* The Prophet (peace be upon him) said:

وَيْلٌ لِلَّذِي يُحَدِّثُ فَيَكْذِبُ لِيُضْحِكَ بِهِ الْقَوْمَ وَيْلٌ لَهُ وَيْلٌ لَهُ

“Woe to the one who tells lies to make people laugh, woe to him.”¹⁰

⁷ QS. Al-Furqon 25:20

⁸ Muḥammad ‘Abdul Raḥman al-Mubarakfūri, *Tuhfatul aḥwāzī bisarḥi jami’ al-Tirmizy*, Dar al-Kutub al-‘Ilmiyah, Bairut, Lebanon, (without year), in the chapter *bābu mā jāa fīy al-muzāḥi* (in the preface of the chapter about the joke of Prophet Muhammad)

⁹ At-Tirmizi no. 2227, Ibnu Majah no. 4183, verified as a *shāḥih* by Al-Albani in *Shāḥih Al-Jami’* no. 7435

¹⁰ Abu Dāwud Sulayman bin al-Asy‘as, *Sunan aby Dāwud*, dar al-kitāb al ‘Araby, Bairut witouth year, hadith no. 4992

c) Not scaring people

لَا يَحِلُّ لِمُسْلِمٍ أَنْ يُرَوِّعَ مُسْلِمًا

“It is not permissible for a Muslim to frighten another Muslim.”¹¹

d) It not should not involve any element of making fun of Islam

وَلَمَّا سَأَلْتَهُمْ لَيَقُولُنَّ إِنَّمَا كُنَّا نَخُوضُ وَنَلْعَبُ قُلْ أَبِاللَّهِ وَآيَاتِهِ وَرَسُولِهِ كُنْتُمْ
تَسْتَهْزِئُونَ (65) لَا تَعْتَدُوا قَدْ كَفَرْتُمْ بَعْدَ إِيمَانِكُمْ إِنْ نَعْفُ عَنْ طَائِفَةٍ مِنْكُمْ نُعَذِّبْ طَائِفَةً
بِأَنَّهُمْ كَانُوا مُجْرِمِينَ (66)

Translation:

“If you ask them (about this), they declare: ‘We were only talking idly and joking.’ Say: ‘Was it at Allah, and His Ayah (proofs, evidences, verses, lessons, signs, revelations, etc.) and His Messenger that you were mocking?’ Make no excuse; you disbelieved after you had believed”¹²

e) Do not mocking people behind their backs

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا يَسْخَرْ قَوْمٌ مِنْ قَوْمٍ عَسَى أَنْ يَكُونُوا خَيْرًا مِنْهُمْ وَلَا نِسَاءٌ
مِنْ نِسَاءٍ عَسَى أَنْ يَكُنَّ خَيْرًا مِنْهُنَّ وَلَا تَلْمِزُوا أَنْفُسَكُمْ وَلَا تَنَابَزُوا بِالْأَلْقَابِ بِئْسَ الإِسْمُ
الْفُسُوقُ بَعْدَ الإِيمَانِ وَمَنْ لَمْ يَتُبْ فَأُولَئِكَ هُمُ الظَّالِمُونَ (11)

Translation:

“O you who believe! Let not a group scoff at another group, it may be that the latter are better than the former. Nor let (some) women scoff at other women, it may be that the latter are better than the former. Nor defame one another, nor insult one another by nicknames. How bad is it to insult one’s brother after having Faith”¹³

f) Do not too much of laugh

The Prophet (peace and blessings of Allah be upon him) said:

لَا تُكْتَبُوا الضَّحْكَ فَإِنَّ كَثْرَةَ الضَّحِكِ تُمَيِّتُ الْقَلْبَ

¹¹ *Ibid.*, hadith no.5006

¹² QS. at-Taubah 9: 65-66

¹³ QS: al-Hujuraat 49:11

“Do not laugh too much, for laughing too much deadens the heart¹⁴

B. The Aspects of Joke of Prophet Muhammad

1. Personality

Howard s. Friedman & Mariam W mention that Individual is affected by ego strength that gives a sense of identity or "self".¹⁵ And depend on that state its mean that Prophet Muhammad will always also keep what the thing that became his character and his personality. For example; prophet is an honest people and can be trust his word, so it can be determined that Prophet Muhammad will always keep his character as an honest people and can be trusted his words.

It has been known that Prophet Muhammad rare did any joke. It is because he used the joke only in the any situation. Such as when he was talked with a child or when he wanted to teach something to his companies. But the fact that he is ever do the joke, it is can be taken some information about his personality in the humor field.

although Prophet Muhammad rare do the joke but see the fact that he is also do it and sometimes also smiles as a response to another joke that made by his companion is prove that he is also has a sense of humor. Because the sense of humor is not only the capability to create the humor but also response something is funny or not. it is prove that he also has a humorous character in him.

2. Sense of humor

Sense of humor is the ability to use humor as a way to resolve the problem, the skills to create humor, the ability to appreciate and respond to

¹⁴ Muhammad bin Yazyd abu ‘Abdillah, *Sunan Ibn Mājah*, Dār al-Fikr, Bairut, without year, hadith number: 4293

¹⁵ Howard s. Friedman & Mariam W. Scustack *Kepribadian, Teori Klasik dan Riset Modern*. penerbit Airlangga, Jakarta, 2008., P 2-3

humor, and the ability to respond to a humorous person.¹⁶ According to Thorson and Powell, aspects of sense of humor, among others:

- a. *Creating humor*, which makes, produces the humor of his own thoughts, not just imitate or emulate.
- b. *Troubleshooting with humor* that is, the use of humor as a way to overcome the problems that happen to an individual.
- c. *Appreciation of the humor* that is, pay more attention to everything connected with humor.

From the Ḥadīth that appear in the chapter tow, we exactly know that those Ḥadīth are include in the first and the second (how is Prophet Muhammad creating the humor and troubleshooting the problem with the humor) but actually there are several Ḥadīth that show how is Prophet give a response to the humor.

3. Emotional intelligent

Actually, between humor and emotional intelligence has a very strong relationship. In simple terms it can be stated that a person who does not have the emotional intelligence, it is difficult for him to apply the humor in life.¹⁷

Laughter is the language of human emotions that are shared. Everyone laughs in the same language. Laughter can create bridges across age, gender cross, cross-cultural. Human need happiness and pleasure atmosphere since birth in the world. The cry of a baby is a phenomenon of human instincts, which the birth need to be entertained and pleased. Imagine a baby in bed, with a lot of toys that hung over his bed and lying next to the baby. Confirms since

¹⁶ Hartanti, soerjanti rahaju, *Peran Sense of Humor pada Dampak Negative Stress Kerja*, Anima Indonesian Psychology Journal, 2003, vol 18, No. 4, p. 394

¹⁷ Miftahul ulmi, skripsi, *Humor Sebagai Teknik Dakwah*, Universitas Negeri Islam sunan ampel Surabaya, Surabaya, 2013, p 25

childhood has need for entertainment. Until an adult would need a refresher mind getting bigger. Along with the density of routine and daily activities exhausting, one of them with humor. For that one of the functions of humor made to refresh the nervous system.¹⁸

All of these capabilities have actually been around since the ancient times we are all mutually affect mood. Affect the emotional state of others for the better or worse is a natural thing; we never stop doing, each "transmit" emotions to others is not much different from the social transmit the virus. This exchange is almost the same as inter-personal economic system that does not appear, which is a part of every human interaction, but so delicate that it is usually be missed.¹⁹

However, transmission of the atmosphere of the Heart has great effect. When three people who do not know each other, sitting facing each other the most expressive person can transmit the mood to others during the two minutes. In each of their meetings, mood emitted by the most expressive also detected in two others. Whether it's happy, bored, anxious or angry.²⁰

Emotions are contagious is a correct statement to address how the relationship between humor and emotional intelligence. Because someone who is creating humor, indirectly, he has shared his sense of humor to the environment. So that it allows those who are in that places feel the same way and finally they are laughing at the same time.

¹⁸ Darmasyah, *Strategi Pembelajaran Menyenangkan Dengan Humor*, Bumi Aksara, Jakarta, 2010, p. 97

¹⁹ Daniel golman, *Kecerdasan Emosi Untuk Mencapai Puncak Prestasi (original book Working with Emotional Inttelegent)*, Gramedia, Jakarta, 2000, p. 264-265

²⁰ *Ibid.*,

In the book of “the 100” Prophet Muhammad was the only man in history who was supremely successful on both the religious and secular levels. Of humble origins, Muhammad founded and promulgated one of the world's great religions, and became an immensely effective political leader. Today, thirteen centuries after his death, his influence is still powerful and pervasive.²¹

4. Social intelligent

Intelligence, or IQ, is largely what you are born with. Genetics play a large part. Social intelligence (SI), on the other hand, is mostly learned. SI develops from experience with people and learning from success and failures in social settings. It is more commonly referred to as “tact,” “common sense,” or “street smarts.”

These are some of elements of Social Intelligent:²²

1. Verbal Fluency and Conversational Skills. You can easily spot someone with lots of SI at a party or social gathering because he or she knows how to “work the room.” The highly socially intelligent person can carry on conversations with a wide variety of people, and is tactful and appropriate in what is said. Combined, these represent what are called “social expressiveness skills.”

2. Knowledge of Social Rules, Rules, and Scripts. Socially intelligent individuals learn how to play various social Rules. They are also well versed in the informal rules, or “norms,” that govern social interaction. In other words, they “know how to play the game” of social interaction. As a result, they come off as socially sophisticated and wise.

²¹ <http://www.amaana.org/ismailim.html>, retrieved on: April 08, 2015, 08.04 PM

²² <https://www.psychologytoday.com/blog/cutting-edge-leadership/201407/what-is-social-intelligence-why-does-it-matter>, retrieved on: April 04, 2015, 08.04 PM

3. **Effective Listening Skills.** Socially intelligent persons are great listeners. As a result, others come away from an interaction with an SI person feeling as if they had a good “connection” with him or her.

4. **Understanding What Makes Other People Tick.** Great people watchers, individuals high in social intelligence attune themselves to what others are saying, and how they are behaving, in order to try to “read” what the other person is thinking or feeling. Understanding emotions is part of Emotional Intelligence, and Social Intelligence and Emotional Intelligence are correlated – people who are especially skilled are high on both.

5. **Role Playing and Social Self-Efficacy.** The socially intelligent person knows how to play different social roles – allowing him or her to feel comfortable with all types of people. As a result, the SI individual feels socially self-confident and effective – what psychologists call “social self-efficacy.”

6. **Impression Management Skills.** Persons with SI are concerned with the impression they are making on others. They engage in what I call the “Dangerous Art of Impression Management,” which is a delicate balance between managing and controlling the image you portray to others and being reasonably “authentic” and letting others see the true self. This is perhaps the most complex element of social intelligence.

5. Creativity

Creativity is a phenomenon whereby something new and somehow valuable is formed, such as an idea, a scientific theory, an invention, a literary work, a painting, a musical composition, a joke, etc.²³and the Aspects of creativity²⁴

Theories of creativity (particularly investigation of why some people are more creative than others) have focused on a variety of aspects. The dominant factors are usually identified as "the four Ps" — process, product, person and place (according to Mel Rhodes).²⁵ A focus on process is shown in cognitive approaches that try to describe thought mechanisms and techniques for creative thinking. Theories invoking divergent rather than convergent thinking (such as Guilford), or those describing the staging of the creative process (such as Wallas) are primarily theories of creative process. A focus on creative product usually appears in attempts to measure creativity (psychometrics, see below) and in creative ideas framed as successful memes.²⁶ The psychometric approach to creativity reveals that it also involves the ability to produce more.²⁷ A focus on the nature of the creative person considers more general intellectual habits, such as openness, levels of ideation, autonomy, expertise, exploratory behavior and so on. A focus on place considers the circumstances in which creativity flourishes, such as degrees of autonomy, access to resources and the nature of gatekeepers. Creative lifestyles are

²³ <http://en.wikipedia.org/wiki/Creativity>, retrieved on: April 01, 2015, 08.04 PM

²⁴ *Ibid.*,

²⁵ Mel Rhodes, *An Analysis of Creativity*. in Phi Delta Kappan 1961, Vol. 42, No. 7, p. 306–307

²⁶ Gabora, Liane(1997). "The Origin and Evolution of Culture and Creativity".*Journal of Memetics - Evolutionary Models of Information Transmission* **1**

²⁷ Sternberg, Robert J, Jaime A. Perkins, Dan Money Penny, Wilson Co, ed.*Cognitive Psychology*. CENGAGE Learning. 2009, p. 468.

characterized by nonconforming attitudes and behaviors as well as flexibility.²⁸

6. Rules of Humor

Prophet Muhammad is a messenger of Allah that brings prophetic duty to refine human being's attitudes. All of his attitudes are the good examples to human being. All of his words are guidance to human life in the world.

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِمَنْ كَانَ يَرْجُو اللَّهَ وَالْيَوْمَ الْآخِرَ
وَذَكَرَ اللَّهَ كَثِيرًا (21)

Translation:

21. Ye have indeed in the Messenger of Allah a beautiful pattern (of conduct) for any one whose hope is in Allah and the Final Day, and who engages much in the Praise of Allah.²⁹

That principle becomes the foundation to researcher to analyze the Rules of humor from the Ḥadīth of Prophet Muhammad especially in humor either by direct model of joke or by the word like when a person requested Prophet a conveyance then Prophet (peace be upon him) replied “The baby of a camel shall be given to you.” Then the person said “What shall I do with the baby of a camel O’ Messenger of Allah?” (I want one for a conveyance). Prophet peace be upon him replied, “Every camel is the baby of a camel.”³⁰ Or with words like, “Woe to the one who tells lies to make people laugh, woe to him.”³¹

²⁸ *Ibid.*,

²⁹ QS. al-Ahzāb 33:21

³⁰ Al Turmudzi, Abi Isa Muhammad Isa Bin Surah, *Sunan al-Tirmizy*, Dar al kutub al Alamiyah, Bairut, Lebanon, 2008, hadith number: 1991

³¹ Abu Dāwud Sulayman bin al-Asy‘as, *Sunan aby Dāwud*, dar al-kitāb al ‘Araby, Bairut witouth year, hadith no. 4992

CHAPTER V

CLOSING

A. Conclusion

In brief, this study tries to explain and analyze how the typical of joke of Prophet Muhammad related to personality of psychology. Certainly it is refers to Ḥadīth that related to that theme and topics. It has been explained before that there are three focus theory of personality. That is every human being similar to any other human being, every human similar to some other man and every human do not similar to any other human being. It means that the personality and the typical of humor that made by the Prophet Muhammad also cannot be separated from those three focus theory of personality.

1. Typical joke of prophet

Finally the researcher can conclude that there are three typical of joke of Prophet Muhammad and those are:

a) Joke of Prophet Muhammad similar to everyone humor as far its humor can make people feel amuse and happy. It is refer to the meaning and the definition of Humor *is the quality in something that makes it funny or amusing, the ability to laugh at things that are amusing. The state of your feelings or mind at a particular time.*¹

b) Joke of Prophet Muhammad is similar to some of people related to three different factors the scope of that humor prophet could only be understood by partly people. They are the factor of place, the factor of time and the actor of situation.

c) Joke of Prophet Muhammad is unique and there is no one that same as him. Because as we know that the prophet Muhammad was a

¹ Oxfort Dictionary, Oxfort University

messenger of Allah and has a special task from Allah and that is to refine people attitude and to give a good example to all of people include in the joke. The position of Prophet Muhammad as a messenger make him always give a good and right example and rule in the life. Including in the joking, he gives rule trough the example and trough his advices to his companions. And the rule and ethic of joke depend on the Ḥadīth are: The jokes should not be excessive, The jokes should only be truthful, Not scaring people, It not should not involve any element of making fun of Islam, Mocking people behind their backs or making snide remarks, Do not too much of laugh.

2. The principle values in Prophet Muhammad's humor

Prophet Muhammad is a wise figure and has a high personality. He is also recorded as one of who has a sense of humor. But remembering that he is a Prophet, so his humor that he had not just humor that only creates laughter but also has a principle values. Based on the Ḥadīth in the previous chapter that talking about the joke of Prophet Muhammad, researcher can conclude that there are several principle values of humor depend on the explanation above they are below:

1. Not contain lies in humor.
2. Not hurt other people.
3. Not mocking people behind their backs.
4. Not excessive.
5. Not scaring people.
6. Not intent to make others laugh of laugh.

B. Suggestion

In term of developing scientific consciousness and after conducting research the Ḥadīth of Prophet Muhammad about humor, the writer wants to define some suggestions that might be useful for further research, those are:

1. Because there are many branches of the social sciences and psychology are closely related to humor, researcher realized that this research is still very simple to explain and analyze the Prophet humor from the perspective of personality psychology in particular and other social sciences in general.
2. Considering the that the Prophet is one of the most influential figures in the world, it would be interesting if the next research tries to analyze the personality of the Prophet in terms of emotional intelligence perspective
3. Another perspective that also can be used to analyze the joke of Prophet Muhammad is social intelligent because humor cannot be separated from social aspect.
4. Needed the study about how effectively the humor is used to *da'wah* method. Because there are many scholars, public figure, and *da'i* known as a humorist figure such as K.H Abdul Rahman Wahid, (Gus Dur), Emha Ainun Najib (Cak Nun), Mustafa Bisyrri (Gus Mus), Anwar Zahid, Abdullah Gymnastiar, etc.

C. Closing

The result of this research is produced from various data that talk about the science of psychology personality and joke of Prophet Muhammad. Therefore all the idea of this research is the result of analysis and conclusion is based on the data about the meeting point from those data. Finally, the researcher begs some suggestion to increase the ability in interpretation science and also beg pardon from those who will read and learn this thesis when they find some mistakes in this thesis. May this thesis is beneficial for interpretation science, whom learn in interpretation of the Quran an even for the researcher herself.

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