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Life Based on Husnudzon and Divine Orientation: An Interview Study of H.R. Figures on the Philosophy of Life in the Perspective of Islamic Ethics

Hanan Akilah*, Ahmad Muhammad
Diponegoro Universitas 17 Agustus 1945 Samarinda, Indonesia
Email: 250707044045@webmail.uad.ac.id*, ahmad.diponegoro@psy.uad.ac.id

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ABSTRACT

This research aims to examine the philosophy of life of a character with the initials H.R., who emphasizes the values of kindness toward Allah and humankind, the principle of loving and hating for Allah's sake, and a life orientation based on intentions devoted to Allah. This study uses a descriptive qualitative approach with semi-structured interview techniques, supported by data reinforcement through a literature review. The results indicate that the philosophy of life applied by H.R. is derived from Islamic teachings that integrate spiritual and social dimensions into daily practices. These findings are further reinforced through literature analysis and references to relevant Qur'anic verses and hadiths aligned with the research focus. This article is expected to contribute to a deeper understanding of the significance of the Islamic philosophy of life in shaping personal ethics, psychological peace, and the quality of social relationships in the context of modern life. Furthermore, the study shows that a God-centered life orientation plays an essential role in fostering balance between faith, moral reflection, and social reality, thereby encouraging the development of a responsible attitude.

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INTRODUCTION

In the era of globalization and modernity marked by the acceleration of social change, the development of digital technology, and the increasing complexity of life's demands humans are faced with various existential challenges that influence their worldview, life attitudes, and orientation toward the meaning of life. The phenomena of meaning crisis, inner anxiety, and value disorientation are global issues widely discussed in contemporary philosophy, psychology, and social science studies (Asmolov, 2022; Nielsen, 2025; Shirvani, 2025; Youvan, 2024a). In this context, modern humans often experience tension between materialistic demands and spiritual needs, raising fundamental questions about life's purpose, the value of goodness, and the direction of human existence. Philosophy, as a critical reflection on life, plays an essential role in helping humans understand life's reality in a more profound and meaningful way (Waton, 2019).

One of the main factors contributing to the crisis of meaning in modern life is the weakening of spiritual and ethical orientation in everyday living (Youvan, 2024b). The dominance of instrumental rationality, economic competition, and a performative culture in public spaces and social media encourages individuals to measure success solely by material achievements and social recognition. Saputra (2025) emphasized that under such conditions, humans risk losing reflective awareness of their existence, thereby living mechanically without a deeper sense of meaning. Furthermore, increasingly pragmatic social interactions contribute to declining empathy, trust, and inner peace, ultimately

affecting psychological well-being (Marujo, 2023; Niu et al., 2023; Shilpa & Yadav, 2025; Tendhar & Bueno de Mesquita, 2020).

The impact of these factors is felt not only at the individual level but also socially and morally. Individuals who lose their sense of life orientation may experience anxiety, dissatisfaction, and difficulty forming healthy relationships (Cohrs et al., 2013). Socially, the weakening of ethical and spiritual values can lead to conflict, negative prejudice, and fragile solidarity among individuals. This condition suggests that the crisis of meaning and ethics is not merely a personal problem but a multidimensional issue requiring a comprehensive philosophical and spiritual approach (Arizona et al., 2022; Leshkevich & Motozhanets, 2021; Nistor, 2017). Therefore, efforts to revive a philosophy of life grounded in faith and ethical values have become an urgent necessity in the modern context.

From an Islamic perspective, the philosophy of life is inseparable from the concept of tawheed as the central foundation of human life orientation. Tawheed places Allah SWT as the ultimate source of values, goals, and direction for all human activities—personal and social alike. Wismanto et al. (2024) explained that tawheed is not merely a theological confession but a holistic principle that integrates faith, morality, and practical action. Thus, every human activity should ideally be intended as a form of devotion to Allah. This concept is affirmed in the Qur'an, which states that the purpose of human creation is to worship Allah (QS. Adz-Dzariyat: 56). This verse underscores that all aspects of human life contain a dimension of worship that must be aligned with divine values.

One concrete expression of the Islamic philosophy of life is the attitude of husnudzan, or having a positive presumption, toward both Allah and fellow humans. Husnudzan toward Allah reflects the belief that every decree contains wisdom and goodness, even when it cannot be fully grasped by human reason. Al-Ghazali (2016) stated that husnudzan represents deep faith that fosters inner peace and spiritual resilience. Meanwhile, husnudzan toward humans forms the basis of social ethics, nurturing harmony and justice in human relationships. The Qur'an explicitly prohibits negative presumption because it disrupts social order and leads to sin (QS. Al-Hujurat: 12). Therefore, husnudzan holds significant theological, psychological, and social implications in shaping the quality of human life.

Beyond husnudzan, the Islamic philosophy of life also upholds the principle of loving and hating for the sake of Allah. This principle establishes goodness and truth as the foundation of social relations, rather than personal interest or worldly gain. The Prophet (PBUH) emphasized that the strongest bond of faith is to love and hate for Allah's sake (HR. Ahmad). This principle serves as moral guidance to ensure that human attitudes and behaviors remain aligned with divine values. In a modern world dominated by pragmatic interests, this principle remains highly relevant as an ethical foundation for preserving moral integrity.

This research offers novelty in the study of Islamic philosophy of life by empirically examining the lived experiences of a figure referred to as H.R. through a qualitative, interview-based approach. Unlike previous studies that tend to be normative or theoretical, this research presents a practical perspective on how the values of husnudzan, love and

hate for Allah, and divine life orientation are internalized and manifested in daily life. Thus, this research contributes to enriching the discourse on Islamic philosophy of life by integrating lived experience with the framework of Islamic ethics.

The urgency of this research lies in its attempt to propose a model of life philosophy relevant to the challenges of modern life. Amid today's increasing crises of meaning and psychological distress, Islamic spiritual values such as husnudzan and divine orientation have the potential to serve as sources of inner peace and life balance. This study highlights that the Islamic philosophy of life is not merely normative but also applicable and contextually responsive to contemporary human problems. By exploring the real experiences of the character H.R., this research aims to provide an alternative understanding of how to cultivate a meaningful, ethical, and God-centered life.

The purpose of this research is to analyze and describe the life philosophy of the character H.R., based on the attitudes of husnudzan toward Allah and humanity, the principle of loving and hating for Allah's sake, and a life orientation entirely devoted to Allah. This study also aims to understand how these values shape the worldview, attitudes, and behaviors of the figure in both personal and social contexts. Through this, the research seeks to uncover the integration of spiritual, moral, and social dimensions within the framework of Islamic philosophy of life.

The theoretical benefit of this research lies in its contribution to enriching the body of knowledge on Islamic philosophy of life, particularly regarding the practical application of Islamic ethical values in daily living. Practically, this study serves as a reference for individuals and communities in developing life orientations grounded in faith-based values, thereby fostering inner peace, moral maturity, and improved social relationships. Furthermore, this research can serve as reflective material in the development of character education and ethical learning based on Islamic values.

METHOD

This research employs a descriptive qualitative approach to gain an in-depth understanding of the life philosophy of H.R. Data were collected through semi-structured interviews with H.R., conducted to explore life perspectives, spiritual values, and ethical principles that serve as the foundation of daily living.

In addition, this study uses a literature review method by examining various scholarly sources, including works on Islamic philosophy, Qur'an interpretation, hadith literature, and journal articles relevant to the themes of husnudzan, love for Allah, and divine orientation. All collected data were analyzed using thematic analysis techniques to identify patterns, meanings, and relationships between the subject's lived experiences and the theoretical framework applied in this study.

RESULTS AND DISCUSSION

Interview Results

From the results of the interview, it was revealed that H.R. interpreted life as a process of devotion to God that must be lived with spiritual awareness, sincerity of intention, and cleanliness of heart. For H.R. figures, life is not only understood as a series

of worldly events, but also as a space for the actualization of faith values that are reflected in daily attitudes, decisions, and behaviors. This view shapes H.R.'s way of responding to various dynamics of life, both fun and challenging.

1. Be kind to Allah

   H. R holds the principle in his life, which is to always pray to Allah SWT. H.R always believes that in every event that he experiences or all human beings are nothing but part of what Allah SWT has determined. Where in every provision of His there must be wisdom, although it cannot always be understood directly.

   This attitude of H.R is an attitude that should be possessed by all Muslims as stated in Q.S At-Thalaq verse 3 which means:

   "…….. And whoever trusts in Allah, Allah will provide for him. Indeed, Allah carries out His business. Indeed, Allah has made provision for all things." (QS. At-Thalaq: 3). In addition, it is mentioned in a hadith as follows:

   "I am in accordance with the good judgment of My servant. Therefore, be prejudiced against Me according to what he wills" (HR. Ahmad).

   H.R explained that the attitude of being kind to Allah is closely related to gratitude. He said that gratitude is not only done when getting pleasure, but also when facing difficulties. In his view, every situation must have a positive side to be thankful for, although sometimes it is not easy to realize.

   Furthermore, H.R said that when his prayer had not been answered or his wish had not been achieved, he chose to remain grateful. He believes that Allah knows what is best for His servants, including the most appropriate time to provide help or sustenance. With this gratitude, he felt that his heart became calmer and avoided excessive disappointment.

   According to H.R, gratitude also helps him to see life with a more positive perspective. He feels more capable of appreciating the little things in life, such as health, family, and the opportunity to continue learning and improving. This attitude makes him less likely to complain and more focused on the blessings that Allah has given.

   H.R emphasized that by combining kindness and gratitude, a person will have stronger mental and spiritual resilience. He believes that gratitude is the key to maintaining faith and getting closer to Allah in all circumstances. This belief provides inner peace and helps H.R face various life tests with a more patient, sincere, and optimistic attitude.

2. Be kind to people

   When establishing relationships around him, H.R also emphasized the importance of being kind to fellow humans. He tries not to be hasty in judging or judging others, and prefers to understand the background and life process that each individual lives.

   H.R revealed that in Islam, prejudice against others is highly discouraged. Therefore, he always tries not to directly judge someone from an incident or news that is not necessarily the truth. According to him, every human being has his own background and reasons in acting, so an attitude of mutual understanding is needed. H.R's attitude is in line with QS. Al-Hujurat verse 12 About the prohibition of prejudice

يَا أَيُّهَا الَّذِينَ آمَنُوا اجْتَنِبُوا كَثِيرًا مِّنَ الظَّنِّ إِنَّ بَعْضَ الظَّنِّ إِثْمٌ

What it means:

"O you who have believed! Stay away from prejudice a lot, for some of it is a sin." (HR. QS. Al-Hujurat: 12)

This verse emphasizes that a Muslim is encouraged not to be easily prejudiced against others, because negative prejudice can lead to sin.

H.R also added that being prejudiced does not mean turning a blind eye to mistakes, but rather providing room for clarification and improvement. He believes that with husnudzan, one can foster mutual trust and strengthen ukhuwah or brotherhood. H.R emphasized that the attitude of kindness to fellow human beings is a reflection of faith and noble morals. By applying this attitude in daily life, he hopes to create a more peaceful, understanding, and respectful social environment. This attitude reflects an ethical view that prioritizes empathy, tolerance, and prudence in social behavior.

3. Loving and hating for God's sake

HR emphasized that the principle of loving and hating because of Allah is the moral foundation in establishing relationships with others. Love is not based on self-interest or worldly gain, but on the value of goodness and truth. Based on the results of the interview, H.R explained that loving and hating for Allah is an important part of a Muslim's faith. He said that loving for the sake of Allah means loving and treating others well solely because of the hope of Allah's pleasure, not because of worldly interests.

H.R said that he tries to love others by helping each other, maintaining friendship, and praying for goodness, especially to fellow Muslims. He believes that this attitude can strengthen brotherhood and foster sincerity in charity.

This is in accordance with the hadith of the Prophet ﷺ:

"The strongest bond of faith is to love for God and hate for God's sake." (HR. Ahmad)

In addition to loving, H.R also explained the meaning of hating for Allah's sake. He emphasized that hating for Allah does not mean hating a person, but hating immorality, tyranny, and things that are forbidden by Allah. This attitude must still be accompanied by good morals and not cause hostility. H.R added that the attitude of loving and hating because Allah helps him to be more selective in his attitude and association, so that he remains in the corridor of Islamic teachings.

4. Orientation to life for the sake of God

H.R.'s overall life orientation is reflected in his life quotes that affirm that no matter what one's role and position in life is, all activities should be intentional for the sake of God. This principle emphasizes that divine orientation is the center of the meaning of life, as well as the basis of ethics in living personal and social life.

In the interview, H.R also said that the orientation of life because of Allah means making Allah the main goal in every aspect of life. He explained that all activities, whether studying, working, or socializing, should be intended for worship and seeking Allah's pleasure.

H.R relates this to the words of Allah in QS. Adz-Dzariyat verse 56:

"And I did not create the jinn and mankind but that they should worship Me." (QS. Adz-Dzariyat: 56)

According to H.R, this verse is a reminder that the purpose of human life is to worship Allah, so every step of life should lead to obedience. He also emphasized the importance of intention in determining the orientation of life, as explained in the hadith of the Prophet ﷺ : "Verily, all deeds depend on their intentions." (HR. Bukhari and Muslim). Furthermore, H.R revealed that the orientation of life because of Allah makes him more patient and sincere in facing life's trials. He believes that every success or failure is part of Allah's decree that contains wisdom.

H.R emphasized that by making Allah as the orientation of life, a person will have a clear life direction, a calm heart, and better morals in living daily life.

This discussion aims to integrate the results of interviews with the figure H.R. and the theoretical framework constructed through a literature review to obtain a comprehensive understanding of a life philosophy based on husnudzan and divine orientation from the perspective of Islamic ethics. The analysis focuses on the relationship between the character's subjective experiences and the normative values of Islam derived from the Qur'an, hadith, and the thoughts of Islamic scholars.

The results of the interviews show that kindness toward Allah is the main foundation for shaping H.R.'s inner peace and psychological stability. The belief that every event is part of Allah's decree, containing wisdom, encourages individuals to accept life's reality with patience, sincerity, and optimism. This finding aligns with Al-Ghazali's view that husnudzan toward Allah reflects mature faith and serves as a source of spiritual strength in facing life's trials. In this context, husnudzan functions not only as a theological teaching but also as a psychological mechanism that helps individuals manage stress and life pressures adaptively.

Beyond the spiritual dimension, husnudzan is also manifested by H.R. in social relations through a positive and cautious attitude toward others. This attitude is reflected in avoiding hasty judgments and striving to understand others' backgrounds and life experiences with empathy. This perspective aligns with Islamic teachings that prohibit prejudice, as it can harm social harmony and cause conflict (Ali, 2024; Firdaus & Suwendi, 2025). Thus, husnudzan toward others serves as the foundation of social ethics, fostering equitable, tolerant, and dignified interpersonal relationships.

The principle of loving and hating for Allah upheld by H.R. also demonstrates a strong moral orientation in forming social relationships. Love is interpreted as the desire to promote goodness grounded in truth, not personal interest or worldly gain, while dislike is directed toward actions that contradict Islamic values—not toward individuals themselves. This principle reflects an effort to maintain moral objectivity and the integrity of faith, as emphasized in the hadith of the Prophet (PBUH) on the perfection of faith being marked by love and hatred for Allah's sake. In Islamic ethics, this principle functions as a moral compass that ensures social interactions remain within the boundaries of moral and divine values.

The orientation of life "for the sake of Allah" lies at the core of H.R.'s philosophy of life. All activities—whether personal or social—are understood as expressions of devotion

to Allah. This divine orientation provides existential meaning to life and serves as a source of ethical motivation for action. This view aligns with Hamka's thought, which asserts that life without divine orientation loses both direction and purpose. Thus, H.R.'s philosophy of life illustrates the integration of faith, morality, and practical living that remains relevant amid the challenges of modern life.

Overall, this discussion affirms that a philosophy of life grounded in husnudzan and divine orientation possesses not only theological significance but also psychological and social value. These principles contribute to cultivating inner peace, moral maturity, and constructive social relationships amid the complexities of contemporary life.

CONCLUSION

Based on the results of interviews and literature review analysis, it can be concluded that H.R.'s philosophy of life is deeply rooted in Islamic values that emphasize kindness toward Allah and humankind, the principle of loving and hating for Allah's sake, and a life orientation wholly devoted as an act of worship to Allah. These values form an ethical framework that integrates both spiritual and social dimensions in daily life. H.R.'s philosophy of life functions not only as a theological guideline but also as a psychological and social foundation for facing the various challenges of modern life. The husnudzan attitude fosters inner peace and psychological resilience, while divine orientation provides clarity of meaning and purpose in life. Thus, the Islamic philosophy of life holds significant relevance in shaping personal ethics, moral maturity, and the quality of harmonious social relationships.

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