

Education Of Honesty And Sincerity In The Qur'an As Part Of Humanity

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Abstract: *The Qur'an regulates how to portray human qualities as desired by Allah. The purpose of this research is to study and recognize the nature of humanity in the form of honesty and sincerity based on the Qur'an, so that it can convince humans that honesty and sincerity are important and must exist in humans. The method used in this paper is a qualitative method with a literature review. This research is descriptive-analytical. The data that has been collected is then analyzed by the deductive method. From this research, it is known that honest and sincere nature is an important trait and must be possessed by a human being. Al-Qur'an very much describes the nature of honesty and sincerity. The verses of the Qur'an that explain the nature of honesty and sincerity are found in Surah Maryam (19): 50; as-Syu'ara (26): 84; an-Nisa (4): 125; al-Baqarah (2): 125; as-Shaffat (37): 102-107; at-Taubah (9): 119; an-Nahl (16): 105; al-Ahzab (33): 24; Muhammad (47): 31; Ali 'Imran (3): 179; ash-Shaff (61): 2-3; QS at-Taghabun (64): 16.*

Keywords: *Education, Honesty and Sincerity, Al-Qur'an, Humanity.*

Abstrak: Al-Qur'an mengatur bagaimana memerankan sifat-sifat kemanusiaan sebagaimana yang diinginkan oleh Allah. Tujuan dilakukannya penelitian ini adalah untuk mempelajari dan mengenal sifat-sifat kemanusiaan

berupa sifat jujur dan ikhlas berdasarkan al-Qur'an, sehingga dapat meyakinkan manusia, bahwa sifat jujur dan ikhlas adalah penting dan harus ada dalam diri manusia. Metode yang digunakan dalam tulisan ini adalah metode kualitatif dengan kajian pustaka. Penelitian ini bersifat deskriptif-analisis. Data-data yang sudah terkumpul kemudian dianalisis dengan metode deduktif. Dari penelitian ini, diketahui bahwa sifat jujur dan ikhlas adalah sifat yang penting dan harus dimiliki oleh seorang manusia. Al-Qur'an sangat banyak menjelaskan tentang sifat jujur dan ikhlas. Ayat-ayat al-Qur'an yang menjelaskan tentang sifat jujur dan ikhlas terdapat pada surat Maryam (19): 50; as-Syu'ara (26): 84; an-Nisa (4): 125; al-Baqarah (2): 125; as-Shaffat (37): 102-107; at-Taubah (9): 119; an-Nahl (16): 105; al-Ahzab (33): 24; Muhammad (47): 31; Ali 'Imran (3): 179; ash-Shaff (61): 2-3; Q.S. at-Taghabun (64): 16.

Kata Kunci: Pendidikan, Jujur dan Iklas, Al-Qur'an, Sifat Kemanusiaan

Introduction

Speaking of human nature, then we learn human behavior itself. Human qualities can be defined as a character that distinguishes one person from others. Simply put the qualities of humanity are the qualities that determine the boundary between good or bad, between the best and the reprehensible, or the qualities of humanity are very attached to the words or deeds of human beings born and inward.¹

Human qualities can also be defined in the same way as character. Basically, the nature of humanity defines how a person should relate to his God, as well as how a person should relate to fellow human beings. For Muslims themselves, the treatment of the relationship is done by following the instructions and guidelines found in the teachings of Islam.²

As for the instructions and guidelines in the teachings of Islam, the main reference is the Qur'an. The Qur'an is the holy book of Muslims, which Allah directly states that the Qur'an is a book of guidance. As Allah describes in the letter al-Baqarah 2 which reads:³

ذَٰلِكَ الْكِتَٰبُ لَا رَيْبَ فِيهِ هُدًى لِّلْمُتَّقِينَ

Means:

¹Abd. Rachman Assegaf, *Studi Islam Kontekstual*, (Yogyakarta: Gama Media, 2005), p. 161.

²Sjarkawi, *Pembentukan Kepribadian Anak*, (Jakarta: Bumi Aksara, 2011), p. 32.

³QS al-Baqarah (2): 2

This is the Book about which there is no doubt, a guidance for those conscious of Allah.

There is so much knowledge and guidance found in the Qur'an, including how to portray the attributes of humanity as desired by Allah swt as the creator (خالق) of human beings (مخلوق). From several letters or verses in the Qur'an that relate to the nature of humanity, both directly and indirectly. Therefore, our job as good human beings is to study the nature of humanity with science.

A science is studied because there are benefits, as well as in studying the properties of humanity based on the Qur'an much greater benefits. As one of the normative sciences, namely the sciences that teach an act and how humans should do, then the science of human nature has a very important position in everyday human life. Based on this statement, then studying the properties of humanity has considerable benefits, among others: *first*, can know which properties are good and which properties are bad. Such knowledge is expected to be able to underlie every action of a person. So that all activities that a person does are not only based on existing habits or practices, but are done consciously based on existing beliefs, knowledge and rules so that he is ready to take responsibility for his actions. *Second*, it can encourage and influence a person's willingness to always try to do good whenever and wherever he is. Such encouragement is expected to cause a person to always strive to have good and praiseworthy behavior, while preventing a person from bad and reprehensible deeds.⁴

Based on that, the nature of humanity is divided into two, namely: a) the nature of good or praiseworthy (أخلاق الكريمة or أخلاق المحمودة), b) a bad or reprehensible nature (أخلاق المذمومة).⁵ The praiseworthy qualities that are meant include: love of God, love of the apostle, obedience to worship, always expecting the pleasure of God, *tawadhu'*, obedience and obedience to the Messenger of Allah, grateful for all the favors of God, patient over all calamities and trials, sincere for God, honest, keep promises, *qana'ah*, humble in worshiping God, able to control themselves, *silaturrahim*, appreciate others, respect others, polite, like to consult, like to help the weak, diligent in learning and working, clean life, love animals, and maintain the sustainability of nature.

⁴Imam Suraji, *Etika dalam Perspektif Al-Qur'an dan Al Hadits*, (Jakarta: Pustaka Al Husna Baru, 2006), p. 13.

⁵Andry Pramudya, "Pembagian Akhlak dalam Islam," *Konsep Islam* (blog), April 2011, <http://konsep-islam.blogspot.com/2011/10/pembagian-akhlak-dalam-islam.html>.

While reprehensible nature is reprehensible behavior or evil deeds that should not be possessed by human beings. The traits that include reprehensible are all traits that are contrary to the praiseworthy nature, among others: disbelief, polytheism, hypocrisy, wickedness, apostasy, arrogance, *riya*, envy, lying, incitement, greed, stinginess, extravagance, revenge, treachery, slander, *qati'urrahim*, ujub, complaining sheep, arrogant, desperate, dirty, polluting the environment, and damaging nature.

Thus are some of the various praiseworthy and reprehensible qualities as a reflection of human qualities or qualities that exist in human beings. But these qualities already exist in the Qur'an, and need to be understood in depth to know how to develop these human qualities based on the values contained in the Qur'an. As for the discussion in this article, it only focuses on honesty and sincerity as part of the praiseworthy nature. By understanding these two properties in the Qur'an, it is hoped to develop them in daily life.

ResearchMethod

The method used in this paper is a qualitative method, which is a method that uses an approach or search to explore and understand a central symptom.⁶ While the type of writing used is a literature review. This is done by reviewing the knowledge that has accumulated in some literature that discusses an issue.⁷ Certainly, the literature needed here is literature related to the development of human qualities in Qur'anic education.

This research is descriptive-analytical, that is, by providing a detailed picture of a specific problem and settingsocial.⁸In this case about the nature of humanity as a lesson. Then the picture is analyzed using the perspective of the Qur'an. The data on these problems that have been collected are analyzed by deductive methods, which are methods that produce specific conclusions, namely the development of properties that are first based on a general picture of all human properties.⁹

⁶J.R. Raco, *Metode Penelitian Kualitatif: Jenis, Karakteristik, dan Keunggulannya*, (Jakarta: Grasindo, 2010), p. 7.

⁷W. Lawrence Neuman, *Metode Penelitian Sosial: Pendekatan Kualitatif dan Kuantitatif (Social Research Methods: Qualitative and Quantitative Approaches)*, trans. Edina T. Sofia, (Jakarta: PT. Indeks, 2013), p. 142.

⁸Ulber Silalahi, *Metode Penelitian Sosial*, (Bandung: PT. Rafika Aditama, 2010), p. 27.

⁹Lexy J. Moleong, *Metodologi Penelitian Kualitatif*, (Bandung: Rosdakarya, 2001), p. 5.

Results and Discussion

1. Introduction on Honesty and Sincerity

Honesty and sincerity are very much needed by human beings. Honesty is very necessary, because it will give birth to trust between one person and another. In addition to honesty, sincerity is also needed by human beings, especially in work. Often we complain about the workload given to us, even though without us realizing it, it will add weight or burden for us in solving it, this is where sincere attention is needed. Because a sincere person is a person with a strong character, his attitude does not depend on the presence or absence of human praise or appreciation. Therefore, it is very important for human beings to have an honest and sincere nature.

By definition, the word honest in *Kamus Besar Bahasa Indonesia* means honest, not lying, not cheating, sincere or sincere.¹⁰ According to Tabrani Rusyan, the meaning of honest in Arabic is a translation of the word صدق which means true, trustworthy. In other words, honesty is words and deeds in accordance with the truth. Honesty is the parent of praiseworthy qualities (محمودة). Honest is also called right, giving something that is true or in accordance with reality.¹¹ The honesty is a statement or action that is in accordance with the facts so that it can be trusted and give influence to one's success. Honesty is in words, it is also in deeds, as a person who does an act, of course in accordance with what is in his heart.¹²

While sincerity is a trait that can not be separated from the discussion of sincere intentions from the heart to do selfless deeds and only expect the pleasure of God alone. The word ikhlas in *Kamus Besar Bahasa Indonesia* means a pure heart (honesty), sincere heart (sincerity of heart) and willingness.¹³ In Arabic the word ikhlas comes from the word خالص which has the meaning of tanqiyahasy-syaiwatahdzibuhu (emptying something and cleaning it).¹⁴ Sincere

¹⁰Tim Penyusun Kamus Pusat Pembinaan dan Pengembangan Bahasa, *Kamus Besar Bahasa Indonesia*, (Jakarta: Balai Pustaka, 1999), p. 422.

¹¹A. Tabrani Rusyan, *Pendidikan Budi Pekerti*, (Jakarta: Inti Media Cipta Nusantara, 2006), p. 25.

¹²Muhammad Arifin, *Sifat Perniagaan Nabi*, (Bogor: Pustaka Darul Ilmi, 2008), p. 76.

¹³Tim Penyusun Kamus Pusat Pembinaan dan Pengembangan Bahasa, *Kamus Besar Bahasa Indonesia* . . . , p. 322.

¹⁴Ibnu Faris, *Mu'jam al-Maqaayis fi al-Lughah*, (Beirut: Dar al-Jail, 1991), p. 208.

soul is the foundation of a Muslim's faith. Sincere is to perform good deeds only because of Allah swt,¹⁵ soul because sincerity is like the soul of all deeds that are valuable in the sight of Allah.¹⁶

Honesty and sincerity are two qualities that are inherent in a person and are important things to do in daily life. Honesty and sincerity, God described in Maryam verse 50:¹⁷

وَوَهَبْنَا لَهُمْ مِنْ رَحْمَتِنَا وَجَعَلْنَا لَهُمْ لِسَانَ صِدْقٍ عَلِيًّا

Means:

And We gave them of Our mercy, and we made for them a reputation of high honor.

In this verse, Allah explains that almost all the children of Prophet Ibrahim and his grandchildren were appointed by Allah to be prophets and bestowed on them His mercy and grace and blessed their lives with pleasure and happiness, both in this world and in the hereafter. They all left a good and fragrant name and exalted the name of Prophet Ibrahim, so that his glory and height were recognized by all parties, both among the Jews, Christians and the polytheists themselves. It is a fact that is obvious to Abraham extraordinary acts referred to in paragraph follows:¹⁸

وَاجْعَلْ لِّي لِسَانَ صِدْقٍ فِي الْآخِرِينَ

Means:

And grant me a reputation of honor among later generations.

One of the signs of honesty is speaking good words. A Muslim when speaking does not speak other than truth and honesty, when preaching something, does not want to do it except what is real and really in accordance with the matter, because lying in speech is included in hypocrisy and its signs. Honesty can lead to goodness, and goodness leads a person to heaven. A person who used to be honest then he is called **صديق** (person who is always honest).

¹⁵Muhammad al-Ghazali, *Akhlak Seorang Muslim*, (Semarang: Wicaksana, 1986), p. 139.

¹⁶Ahmad Jamhuri Juharis Nuruddin, *Kewajiban Muslim Terhadap Al-Qur'anul Karim*, (Jakarta: Penerbit Percetakan Madu, t.t.), p. 11.

¹⁷QS Maryam (19): 50

¹⁸QS as-Syu'ara (26): 84

Thus, it is clear that honesty in speaking is one of God's commandments and is seen as one of the virtues of the believer.¹⁹

For Prophet Ibrahim himself, it is appropriate for Allah to raise his rank and name him **خليل الله** (beloved of Allah) as mentioned in the verse:²⁰

وَاتَّخَذَ اللَّهُ إِبْرَاهِيمَ خَلِيلًا (النساء/4: 125)

Means:

And Allah took Abraham as an intimate friend.

Many glories were obtained by Prophet Ibrahim because of his honesty. As God made the former paws in time to build the Kaaba, a blessed place, and there prayed circumcised as mentioned in paragraph:²¹

وَإِذْ جَعَلْنَا الْبَيْتَ مَثَابَةً لِّلنَّاسِ وَأَمْنًا وَاتَّخِذُوا مِن مَّقَامِ إِبْرَاهِيمَ مُصَلِّينَ

Means:

And (mention) when We made the House a place of return for the people and (a place of) security. And take, (O believers), from the standing place of Ibrahim a place of prayer.

In verse 54 of the Maryam, God offend back about honesty and sincerity, as the sound of the verse below:

وَإِذْ كُنَّا فِي الْكِتَابِ إِبْرَاهِيمَ إِنَّهُ كَانَ صَادِقَ الْوَعْدِ وَكَانَ رَسُولًا نَّبِيًّا

Means:

And mention in the Book, Ismail. Indeed, he was true to his promise, and he was a messenger and a prophet.

In this verse, Allah commanded the Prophet Muhammad saw to tell about Ismail, the ancestors of the Arabs who were appointed by Allah to be prophets and messengers in order to be an example for them in his qualities, loyalty and honesty, perseverance and patience in carrying out God's commands. and his obedience and obedience. One of the most salient traits is keeping promises.

¹⁹Lajnah Pentashihan Mushaf Al-Qur'an, *Al-Qur'an dan Terjemahannya Edisi Penyempurnaan 2019*, (Jakarta: Badan Litbang dan Diklat Kementerian Agama, 2019).

²⁰QS an-Nisa (4): 125

²¹QS al-Baqarah (2): 125

Fulfilling promises is a trait that belongs to every apostle and prophet, but this trait in Ismail is so prominent that Allah made this trait a privilege of Ismail.²²

Among the promises he kept even though the promise endangered his soul was his willingness to be slaughtered as a sacrifice to carry out the command of Allah to his father Ibrahim which he received through the intercession of الرئية الصديقة (true dreams) which is worth the revelation. When Ibrahim talked to Ismail about God's command to slaughter him, Ismail emphatically stated that he was willing to be slaughtered in order to obey God's command and that he would persevere and be patient in the face of death no matter how painful and painful. It is in verse:²³

فَلَمَّا بَلَغَ مَعَهُ السَّعْيَ قَالَ يَبْنَئِي إِنِّي أَرَىٰ فِي الْمَنَامِ أَنِّي أَذْبَحُكَ فَانْظُرْ مَاذَا تَرَىٰ قَالَ يَٰبْنَئِي أَفْعَلْ مَا تُؤْمَرُ سَتَجِدُنِي إِن شَاءَ اللَّهُ مِنَ الصَّابِرِينَ

Means:

And when he reached with him (the age of) exertion, he said, "O my son, indeed I have seen in a dream that I (must) sacrifice you, so see what you think." He said, "O my father, do as you are commanded. You will find me, if Allah wills, of the steadfast."

That was Ismail's promise to his father Ibrahim. The promise was actually kept by Ismail and he handed himself over to his father who was ready with a sharp knife to slaughter him. Ibrahim, even with a feeling of great pity and pity, laid Ismail down to facilitate the slaughter and a knife was aimed at his neck. At that time Allah called Ibrahim and replaced Ismail with a big and fat sheep. It is narrated Allah in His Word:²⁴

فَلَمَّا أَسْلَمَا وَتَلَّهِ لِلْحَبِيبِ وَنَادَيْنَاهُ أَنْ يَأْخُذْ بِهِمْ لَقَدْ صَدَقْتَ الرَّءْيَا إِنَّا كَذَلِكَ نَجْزِي الْمُحْسِنِينَ إِنَّ هَذَا لَهُوَ الْبَلَاءُ الْمُبِينُ وَفَدَيْنَاهُ بِذَبْحٍ عَظِيمٍ

Means:

And when they had both submitted and he put him down upon his forehead, We called to him, "O Ibrahim, you have fulfilled the vision." Indeed, We thus reward the doers of good. Indeed, this was the clear trial. And We ransomed him with a great sacrifice.

²²Lajnah Pentashihan Mushaf Al-Qur'an, *Al-Qur'an dan Terjemahannya Edisi Penyempurnaan* 2019.

²³QS as-Shaffat (37): 102

²⁴QS as-Shaffat (37): 103-107

In addition to that prominent nature, Ismail was appointed by Allah to be a prophet and messenger to the tribe of Jurhum who settled in Mecca with his mother. As a messenger, Ismail was assigned by Allah to deliver a message, a message that was once delivered by his father, Prophet Ibrahim, to the tribe of Jurhum. Indeed, before the Prophet Muhammad was sent as a messenger, there were people among the Arabs who believed in monotheism and most likely the monotheism they embraced was the understanding brought and conveyed by Ismail to his people.²⁵

In addition to the second verse, Allah describes the nature of honesty and Ikhlas in letters at-Taubah:²⁶

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَكُونُوا مَعَ الصَّادِقِينَ

Means:

O you who have believed, fear Allah and be with those who are true.

From the above verse, it is explained that Allah shows His call and gives guidance to those who believe in Him and His Messenger, so that they remain in piety and expect His pleasure, by fulfilling all the obligations that He has set, and shun all prohibitions which He has ordained, and shall always be with those who are true and honest, following their piety, truth and honesty. Next do not join the hypocrites, who always cover up their hypocrisy with lying words and deeds coupled with false oaths and untrue excuses.²⁷

Al-Bayhaqi narrated a hadith of the Prophet, that he said:

إِنَّ الصِّدْقَ يَهْدِي إِلَى الْبِرِّ وَإِنَّ الْبِرَّ يَهْدِي إِلَى الْجَنَّةِ وَإِنَّ الرَّجُلَ لَيَصْدُقُ حَتَّى يُكْتَبَ عِنْدَ اللَّهِ صِدْقًا. وَإِنَّ الْكَذِبَ يَهْدِي إِلَى الْفُجُورِ وَإِنَّ الْفُجُورَ يَهْدِي إِلَى النَّارِ، وَإِنَّ الرَّجُلَ لَيَكْذِبُ حَتَّى يُكْتَبَ عِنْدَ اللَّهِ كَذَابًا (متفق عليه)

Means:

Indeed, honesty leads to virtue, and virtue leads to heaven. Indeed, a person will be honest until he is written in the sight of God as

²⁵Lajnah Pentashihan Mushaf Al-Qur'an, *Al-Qur'an dan Terjemahannya Edisi Penyempurnaan* 2019.

²⁶QS at-Taubah (9): 119

²⁷Lajnah Pentashihan Mushaf Al-Qur'an, *Al-Qur'an dan Terjemahannya Edisi Penyempurnaan* 2019.

an honest person. And verily falsehood leads to evil, and evil leads to hell. Indeed, a person commits a lie until he is written in the sight of Allah as a liar. (Hadith MuttafaqAlaih);

Lying is forever forbidden except when compelled, as a ruse in war, or to reconcile between disputing parties, or a man's lie to his wife intended to please her, for example in praising her beauty, but not a lie in trouble finances and household or other life interests. In this case the Prophet has said:

كُلُّ الْكَذِبِ يُكْتَبُ عَلَى ابْنِ آدَمَ إِلَّا رَجُلٌ كَذَبَ فِي خَدِيعَةٍ حَرْبٍ أَوْ إِصْلَاحٍ بَيْنَ اثْنَيْنِ أَوْ رَجُلٌ يُحَدِّثُ امْرَأَتَهُ لِيَرْضَاهَا (رواه ابن أبي شيبة وأحمد عن أسماء بنت يزيد)

Means:

Every lie a person commits is always written down as his sin except for a person who lies as a ruse in war, or a lie to reconcile two disputing people or a lie a person commits against his wife with the intention of pleasing her. (Reported by IbnAbiShaybah and Ahmad, from AsmabintYazid);

In addition, God described in the letter an-Nahl, verse 105:²⁸

إِنَّمَا يَفْتَرِى الْكَذِبَ الَّذِينَ لَا يُؤْمِنُونَ بِآيَاتِ اللَّهِ وَأُولَئِكَ هُمُ الْكَافِرُونَ

Means:

Those who forge lies except those who disbelieve the revelations of Allah. They are the liars.

This verse refutes the accusations of the infidels who say that the Qur'an is the creation of Muhammad. Indeed, it is not the Messenger of Allah (may peace be upon him) who fabricated the lie, but those who do not believe in the revelations of Allah, both the verses *kauniyah* that explain the oneness and power of Allah in this universe, as well as the Qur'aniyah verses that give guidance in this life. So in fact they are liars, not Rasulullah saw because he is the most honest person, perfect in knowledge and deeds, strong in belief, and most trustworthy. Because of his honesty and purity of soul, he was given the name *الأمن* (honest person).²⁹

²⁸QS an-Nahl (16): 105

²⁹Lajnah Pentashihan Mushaf Al-Qur'an, *Al-Qur'an dan Terjemahannya Edisi Penyempurnaan* 2019.

Furthermore, in a letter al-Ahzab verse 24, Allah Almighty also explain the nature honest and Ikhlas be possessed man, as the verse says:³⁰

لَيَجْزِيَ اللَّهُ الصَّادِقِينَ بِصِدْقِهِمْ وَيُعَذِّبُ الْمُنَافِقِينَ إِنْ شَاءَ أَوْ يَتُوبَ عَلَيْهِمْ إِنَّ اللَّهَ كَانَ غَفُورًا رَحِيمًا

Means:

That Allah may reward the truthful for their truth and punish the hypocrites if He wills or accept their repentance. Indeed, Allah is ever Forgiving and Merciful.

In this verse, Allah explains that the reason for the trials and tribulations for the believers is to distinguish the bad from the good, the true believers from the unbelievers. The test also aims to express and reveal what is really in their hearts. In this case, Allah says:³¹

وَلَنَبْلُوَنَّكُمْ حَتَّى نَعْلَمَ الْمُجْهِدِينَ مِنْكُمْ وَالصَّابِرِينَ وَنَبْلُوَنَّكُمْ أَخْبَارَكُمْ

Means:

And We will surely test you until We make evident those who strive among you (for the cause of Allah) and the patient, and We will test your affairs.

And Allah says:³²

مَا كَانَ اللَّهُ لِيَذَرَ الْمُؤْمِنِينَ عَلَى مَا أَنْتُمْ عَلَيْهِ حَتَّى يَمِيزَ الْخَبِيثَ مِنَ الطَّيِّبِ

Means:

Allah would not leave the believers in that (state) you are in (presently) until He separates the evil from the good.

Then, when their condition became clear, then Allah rewarded those who really kept their promise, and punished the hypocrites who did not keep their promise. Even so, the door of repentance is still open for the hypocrites, that is,

³⁰QS al-Ahzab (33): 24

³¹QS Muhammad (47): 31

³²QS Ali 'Imran (3): 179

if they believe, keep their promises and do good deeds. God will forgive the sins he has committed before.

At the end of this verse, God confirms to His servants that He is the Most Forgiving and the Most Merciful, removing all the sins of those who truly repent, as if they had never committed that sin. From this verse it is understood that the door of repentance is always open, for every servant who does so. Therefore, Muslims should always do it.³³

In a letter Ash-Shaff, paragraph 2-3 also touched on honesty and sincerity, as indicated below:³⁴

يَا أَيُّهَا الَّذِينَ آمَنُوا لِمَ تَقُولُونَ مَا لَا تَفْعَلُونَ كَبُرَ مَقْتًا عِنْدَ اللَّهِ أَنْ تَقُولُوا مَا لَا تَفْعَلُونَ

Means:

O you who have believed, why do you say what you do not do?. Great is hatred in the sight of Allah that you say what you do not do.

After Allah explained the attributes of His perfection, he reminded the Muslims of the shortcomings they had, that is, they said a word, but they did not realize or do it. Among them, they said, *"We want to do the virtues that God has commanded,"* but when the command comes, they do not do it.³⁵

There are two kinds of human weaknesses that are presented in this verse, namely:³⁶

1. The mismatch between their words and deeds

This weakness seems easy to fix, but difficult to implement. So many people are good at talking, like to advocate a good deed, and remind others to stay away from God's prohibitions, but he himself does not carry them out. It was narrated by Ibn 'Abbas that' Abdullah bin Rawahah said, *"The believers in the time of the Messenger of Allah before jihad were obliged to say, "If we knew the deeds that Allah likes, we would certainly do it. " So Rasulullah conveyed that the most beloved deed of Allah is to believe in Him, to strive to eliminate disobedience that can destroy faith, and to acknowledge the truth of*

³³Lajnah Pentashihan Mushaf Al-Qur'an, *Al-Qur'an dan Terjemahannya Edisi Penyempurnaan* 2019.

³⁴QS ash-Shaff (61): 2-3

³⁵Lajnah Pentashihan Mushaf Al-Qur'an, *Al-Qur'an dan Terjemahannya Edisi Penyempurnaan* 2019.

³⁶Lajnah Pentashihan Mushaf Al-Qur'an.

the message conveyed by His Prophet. After the order of jihad came, some believers found it difficult to do so. So this verse came down as a rebuke to their bad attitude.

2. Not fulfilling the promises they have made

Like keeping the promises that have been set is one of the characteristics of the characteristics of believers. If that characteristic does not belong to the person who professes to believe in Allah and His messenger, it means that he has become a hypocrite.

He said:

آيَةُ الْمُنَافِقِ ثَلَاثٌ إِذَا حَدَّثَ كَذَبَ وَإِذَا وَعَدَ أَخْلَفَ وَإِذَا تُمِّنَ خَانَ. (رواه البخاري ومسلم)

Means:

There are three signs of a hypocrite: when he says he lies, when he promises, he breaks his promise, and when he is trusted, he betrays. (Reported by al-Bukhri and Muslim)

But it does not mean that people can not tell the truth when he himself has not been able to implement it. Telling the truth is obligatory, while implementing depending on ability. He said:³⁷

فَاتَّقُوا اللَّهَ مَا اسْتَطَعْتُمْ وَأَسْمِعُوا وَأَطِيعُوا وَأَنْفِقُوا خَيْرًا لِّأَنْفُسِكُمْ وَمَنْ يُوقِ شُحَّ نَفْسِهِ فَأُولَئِكَ هُمُ الْمُفْلِحُونَ

Means:

So fear Allah as much as you are able and listen and obey and spend (in the way of Allah); it is better for your selves. And whoever is protected from the stinginess of his soul - it is those who will be the successful.

In the third verse of Surat as-Shaff, Allah warns that it is a great sin for a person to say something, but he himself does not do it. This is true both in the eyes of God and in the eyes of society.³⁸

Keeping promises is a strong manifestation of faith. Great character, and a humane attitude towards a person, engenders the trust and respect of society. On the other hand, the act of breaking promises is a sign of weak faith, as well as

³⁷QS at-Taghabun (64): 16

³⁸Lajnah Pentashihan Mushaf Al-Qur'an, *Al-Qur'an dan Terjemahannya Edisi Penyempurnaan 2019*.

bad behavior and inhumane attitudes, will give rise to mutual suspicion and resentment in society. Therefore, Islam strongly condemns people who like to lie and break their promises.³⁹

So that the reprehensible nature does not belong to the believers, it would be good if keeping the promise and telling the truth is made the main purpose of education taught to children in addition to believing in God and His messenger and training themselves to perform various forms of worship that are obligatory.

Conclusion

The traits found in human beings can be divided into two, namely: a) good or praiseworthy traits (أخلاق الكريمة or أخلاق المحمودة), b) a bad or reprehensible nature (أخلاق المذمومة). The praiseworthy qualities that are meant include: love of God, love of the apostle, obedience to worship, always expecting the pleasure of God, *tawadhu'*, obedience and obedience to the Messenger of Allah, grateful for all the favors of God, patient over all calamities and trials, sincere for God, honest, keep promises, *qana'ah*, humble in worshipping God, able to control themselves, *silaturrahim*, appreciate others, respect others, polite, like to consult, like to help the weak, diligent in learning and working, clean life, love animals, and maintain the sustainability of nature.

While reprehensible nature is reprehensible behavior or evil deeds that should not be possessed by human beings. The traits that include reprehensible are all traits that are contrary to the praiseworthy nature, among others: disbelief, polytheism, hypocrisy, wickedness, apostasy, arrogance, *riya*, envy, lying, incitement, greed, stinginess, extravagance, revenge, treachery, greed, slander, *qati'urrahim*, *ujub*, complaining sheep, arrogant, desperate, dirty, polluting the environment, and damaging nature.

Thus are some of the various praiseworthy and reprehensible qualities as a reflection of human qualities or qualities that exist in human beings. But there are two qualities that must be emphasized and must be possessed by human beings, especially Muslims, namely: Honesty and Sincerity. These two forms of nature are explained by Allah in detail in the Qur'an as a guide and instruction for Muslims.

Honesty is a statement or action that is in accordance with the facts so that it can be trusted and give influence to one's success. While sincerity is a trait that can not be separated from the discussion of sincere intentions from the heart

³⁹Lajnah Pentashihan Mushaf Al-Qur'an.

to do selfless deeds and only expect the pleasure of God alone. There are many verses in the Qur'an that explain the virtues of honesty and sincerity. Honesty and sincerity are two qualities that are inherent in a person and are important things to do in daily life.

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