CHARACTER IN THE HUMAN RELATIONS CONCEPT OF ISLAMIC VIEWPOINTS

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Abstract: Character of Indonesian people have been degradation in every single scopes who think pragmatically, materialistically, instantly, like to find shortcuts and behave authoritatively. Islamic viewpoints are related to various elements of life regarding human relations that have grown and developed properly. Regarding to this, the researcher wants to describe the characters in human relations that showed the values in three general scopes to God, human, and nature, which are expected to be a guideline for Muslims to devote themselves totally to Allah, furthermore, the Islamic teachings can be internalize into the good manners in various aspects of life. Hablun minallah is the awareness of the obligation to worship God by practicing Qur’an and sunnah such as obedience, sincerity, gratitude, patience, trust, and mahabbah. The essence of hablun minannas is ukhuwah which is a reflection of the relationship to God and oneself that can be done by tolerance, smiling, generous, cooperative, communicative, amar’ma’ruf, nahi munkar, caring, and fair. Hablun minal’alam is a partner relationship as fellow creatures and khalifah that establish a relationship with nature by managing and preserving nature such as keep it beauty, sensitivity, balance, sustainability, cleanliness and caring to environment.

Keywords: Characters, Hablun Minallah, Hablun Minannas, Hablun Minal’alam

Indonesia is currently facing a degradation of character marked by deviations of norms, both social and religious. The degradation almost fulfills all segments of life and levels of society, moreover, the condition of education in Indonesia lately has been increasingly concerning and troubling society (Setiawan 2014; Ikhwan, et.al 2019). There are many students who think pragmatically, materialistically, instantly, like to find shortcuts and behave authoritatively in this time, then, few students have high idealism and integrity as prospective lecturers, researchers, journalists and other professions (Abi 2015). Furthermore, a lot of forms of violation and offense grow and develop in community, such as: corruption, collusion, nepotism, drugs, alcohol abuse, theft, robbery, and prostitution (Mujiburrahman 2018). One of the small things that have been left to big is the lack of character in environmental awareness, in 2018, Indonesia was among the countries that produced the fastest waste in the East Asia region after China (Heydemans and Langi 2019; Behbehani, et.al 2019). Whereas, the existence of a nation is more determined by its character because a strong character can form a new civilization for the country (Islami 2016).

The problems above are the result of their failure to overcome the imbalance crisis of character and character education (Angraini et al. 2017). The government actually has been trying for a long time to internalize the character in the aspect of education (Munifah 2015).
However, Indonesian education remains focused on the cognitive realm, while the education that Indonesia needs has the meaning of developing human potential into an organized mindset, manifesting itself in behavior and becoming a facilitator in developing oneself into a mature, honest and responsible person (Kaimuddin 2014). Therefore, the character is internalizing through character education as the mental revolution movement that conveyed by President Joko Widodo in Kompas.com 2014, which states that the mental revolution begins in the world of education with 80% character education in elementary school, 60% in junior high school, and 20% in high school, while the rest are cognitive aspects. Furthermore, the values contained in character education are further divided into 18 values that are intertwined with each other, and describe more specifically the framework of mental revolution which becomes the reference for development.

Education is the one of many ways to internalize the character because it is the fundamental of human being and not be separated to the life scopes, in addition, the interactions and environment determine the quality of character itself and can be change accordance to their surrounding. However, character existance as the human nature likened the clay that can be formed consistently, integrally, and holistically through habituation, moral knowing, moral loving, moral feeling, and exemplary (Maragustam 2015). Consistency is the main keys needed in habituation at the repair stage, and is carried out in a planned systematic manner that realized in every single relation of interaction.

On the other words, it can be perform by implementing takhalli, tahalli and tajalli which are known in the world of Sufism as an effort to improve the quality of vertical and horizontal relationships through a spiritual approach (Noorthaibah and Julaiha 2020). In line with it, Islamic viewpoints are related to various elements of life regarding human relations that have grown and developed properly (Fauti 2013). It is integrated in every behavior and activity that aims to become servant of Allah, which is describing an Islamic teachings and the path of goodness (Nuriman and Fauzan 2017). Regarding to this, the researcher wants to describe the characters in human relations that showed the values in three general scopes to God, human, and nature, which are expected to be a guideline for Muslims to devote themselves totally to Allah, furthermore, the Islamic teachings can be internalize into the good manners in various aspects of life.

**ISLAMIC CHARACTERS**

The religion in Islamic perspective is reflected in the experience of aqeedah, sharia, morals, or in other expressions are Iman, Islam, and Ihsan (Marzuki 2009). Islamic character education is the inculcation of essential moral values with Islamic learning and assistance so that students become individuals who understand, experience, and integrate values in daily life (Na’imah 2018). Thus, Islam especially is a comprehensive unity of elements, which makes a person referred to as a religious person and not merely claiming to have a religion which includes religious knowledge and religious beliefs but also in religious ritual experiences, and Islamic characters.

Marzuki revealed that Islamic characters is the part of Akhlaqi Sufism, namely takhalli, tahalli, and tajalli among its forms are: a) sabr to misery, commands, and prohibitions; b) zuhud or make the world as a means to get love and rido from Allah; c) wara’ by avoiding anything that is not yet clear or doubtful; and d) syajaah or brave to control the nafsu and uphold the truth (Marzuki 2009).

Az-Zarnuji in his book entitled Ta’limul Muta’allim mentioned that principle of character by Az-Zarnuji is identical to ethical education or physical and spiritual manners which lead to moral formation (Setiawan 2014). Moreover, Islamic characters according to
him are: a) taubah by keeping up good deed (hasanah) and avoiding bad one (ma’siyat); b) zuhud is emphasize the hereafter life such as one should not feel sad or anxious for anyone but still harm the heart; c) sabr in two main parts are accepting and practicing all religious duties, and sabr in bad deeds; d) tawakal has three main emphases are ma’rifat (understanding), halat (inner state), and ‘amal (action); e) tawadu and ta’dzim are keep being wise personality and not being arrogant of their knowledgeable; f) and wara’ is keeping away bad deed and avoiding from humans who is willing to do mischief, immoral behavior, and unemployment (Huda 2015).

In addition, quoting from Imam Al-Ghazali that Islamic character includes istiqamah (consistent), amanah (trustworthy), shiddiq (honest), fair, tawadlu (humble), shame (doing bad), forgiving, soft-hearted, loyal, hard work, persistent, resilient, conscientious, disciplined, initiative, self-confidence, and positive thinking (Marzuki 2009).

Naimah mentioned that the embodiment of Islamic character is worship or devotion to Allah SWT such as empathy, conscience, self control, respect, warm-heart, wages, and justice (Na’imah 2018). Meanwhile, according to Halstead cited by Huda and Kartanegara that Islamic characters has three main kinds are akhlaq refers to duties and responsibilities set out in the sharia, adab which refers to the manners associated with the good breeding, and the qualities of character possessed by a good Muslim as the Prophet Muhammad (Huda 2015).

Regard to above, akhlaq which is the plural form of khuluq which means character, temperament, or behavior. It is rooted from the word khalaqa (to create) that has the same source of words as khaliq (Creator), makhluq (created) and khalq (creation) (Suryawati 2016). Akhlaq is defined as actions taken continuously in order to become actions that are ordinary and easily appear without thought and consideration (Mustopa 2014). So akhlaq is rule that not only regulates the relationship between humans, but also in relation to God and even the universe.

Moreover one other of Islamic characters is adab means politeness, friendliness, subtlety of character, putting things in their place, entertainment, and so on (Machsun 2016). Etymologically, adab is an Arabic term that means customs; it shows the habits, ethics, behaviors patterns imitated by people who are considered as models. Meanwhile, in terms of terminology, adab is a habit and rules of practical behavior that have a good value load that is passed on from one generation to the next (Noer, et.al 2017). Then, adab education (ta’dîb) itself can be articulated as teaching moral values (Muslim 2017). Teaching should also be accompanied by discipline such as the holding of punishment for those who do not implement it well, so that it creates a deterrent effect and tries to be better.

The last, be a good person through the Islamic character is accordance to Prophet Muhammad saw. as the figure and best example of personal character (Cahyono 2017). Allah said in the following verse:

There has certainly been for you in the Messenger of Allah an excellent pattern for anyone whose hope is in Allah and the Last Day and [who] remembers Allah often. (Q.S Al-Ahzab/33: 21)

Specifically, character education is refers to the Islamic characters through the example from Rasulullah pbuh. consists of shiddiq, amanah, tabligh, and fathanah. The Messenger of Allah has four main qualities as follows:

The nature of shiddiq is closely related to belief, so that someone who has true belief will not do anything that is a lie (Shuhari 2015). Shiddiq refers to six meanings including intention, talk, deeds, balance between mind and practice of zahir, and religious tombs then always guided by the conscience and truth in spreading the truth and human values in

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various circles (Benaziria 2017). Nasrullah (2015) revealed that shiddiq means true, giving, affirming, and obeying the principle (rule of law), right intention is the attitude of someone who is firm in accordance with the truths he believes and justifies the beliefs of others.

Amanah refers to something given to someone to be carried out or properly guarded and he will be held responsible if there is an error or betrayal (Shuhari 2015). In order to be trusted, a person must be able to shape himself into a professional figure and commitment in order to carry out his duties and functions properly. The kinds of amanah are the responsibility, develop the potential, survive, and cooperation.

Tabligh is interpreted as an effort to realize a particular message or mission (Siswanto 2013). So the ability to interact effectively requires an understanding of the right approach and method so that the message can be conveyed to the maximum. Mastering communication skills with various groups and strata without distinguishing ethnicity, religion, political parties, and groups with an intention to provide benefits and peace of life (Benaziria 2017). Besides, tabligh is not ashamed to seek additional knowledge and not stingy to convey it (Az-Zarnuji 2015). Tabligh means to convey, tabligh can also be interpreted as someone who carries out tasks that are professionally responsible so that they can be carried out effectively and with quality. Thus tabligh is more in communication to support an additional knowledge and inform others what they got.

The characteristics of fathannah include wisdom, high integrity, awareness to learn, proactive attitude, orientation to God, trustworthy and well-known, empathy and compassion, emotional maturity, balance, mission delivery soul, and soul competition (Siswanto 2013). Fathannah means intelligent, adequate intelligence as well as a clean mind in making decisions quickly and precisely because in him there are no hidden or hidden motives to deviate from the truth (Nasrullah 2015). Fathannah nature described as the properties which adaptive capabilities of development and changing the times, high competence, competitiveness, and complex intellectual. So it becomes a figure that is able to solve problems because it has multi-intelligence that is able to solve various cases and problems that arise, able to take advantage of facilities and the environment both physically and socially to support the achievement of noble goals.

Based on the explanation above it can be understood that Islamic character is the initial foundation to form the character because Islam is not only related to God but also to humans and nature through Qur’an which is the universal guidelines from human. According to Q.S Al-Ahzab: 21 revealed that Islamic characters based on to Prophet Muhammad saw. as the figure and best example of personal possessed by a good Muslim are shidiq, amanah, tabligh, and fathannah.

ISLAMIC CHARACTERS SCOPES

In order to build the Islamic characters based on the concept of Islamic education is an effort not to separate the two general scopes that must go hand in hand, namely oriented to the Ilahiyah as a basis of belief and Insaniyah as a form of developing human nature based on the values of Islam (Iswati 2017). Islam vertically (ilahiyah) refers to God consciousness and horizontally (insaniyah) to the responsibility of social life (Nuriman and Fauzan 2017). In line with it, Rudini (2016) simplifies the human relations only into two parts, namely ilahiyah and insaniyah. The results of her thesis showed that ilahiyah values include: ubudiyah values and the value of monotheism. While insaniyah include: the value of discipline, the value of simplicity, the value of honesty, and the value of discussion. In other statement shows the harmony of statements above, Islamic values are divided into two things: namely ilahiyah values that directly descend from God through the media of the
Qur’an also the values of insaniyah that grow and develop from human civilization (Kholidah 2015).

Moreover, Islamic character is divided into several specific dimensions. Kiai Muchid wanted to not be trapped in the field of religious studies in viewing Islamic education (Ekhsan 2020). Good character based on three dimensions concept on how to maintain a relationships are hablun minallah which is elaborated in the form of material in the religious studies, hablun minannas in the form of social science lessons, and hablun minal’alam in the form of natural science lessons (Muzammil 2019; Ekhsan 2020).

**Hablun Minallah**

Hamdi (2016) mentioned that relationship within Allah is tauhid including in obedience to God by practicing Qur’an and sunnah. Hasbi (2019) stated that obedience is the part of hablun minallah such as salat, puasa, zakat, haji, and kurban. Whereas, Nugroho (2017) said that servant’s relationships to God such as obedience, sincerity, gratitude, patience, trust, and mahlabbah. The practices of hablun minallah are salat, puasa, zakat, haji, and kurban, also sincerity, gratitude, patience, trust, and mahlabbah to God as the servants. Human relation to the Creator (hablun minallah) is the awareness of the obligation to worship God.

**Hablun Minannas**

Relation to fellow human (hablun minannas) is within affability (Muhdar 2013). Relationships with fellow human beings, such as empathy, compassion, a culture of help, cooperation, prayer and forgiveness, respect (Nugroho 2017) Hamdi (2016) mentioned it close with ukhuwah such as mutual cooperation, tolerance, and respect. Human in social life specifically, the forms of noble character like loving the weak, love the orphans, likes to help, generous, amar ma’ruf nahi munkar, obeying ulama and ulil amri, be tolerant, also polite in traveling, driving, visiting and receiving guests, in neighbors, eating, drinking, and clothing (Marzuki 2009). Suryawati (2016) briefly that the relation to others such as tolerance, smiling, generous, cooperative, communicative, amar ma’ruf, nahi munkar, caring, and fair.

Hablun minannas regarding to the teachers in learning implementation such as arriving on time, respecting the teacher by bowing when walking in front of them, dress neatly, listen the teacher’s explain, answer when the teacher asks, actively take part in contributing thoughts when given class discussion opportunities, as well as carrying out the assignments at home either to read literature, make resumes, write papers and others (Jannah 2018). The essence of human relations is ukhuwah which is a reflection of the relationship to God and oneself. Hablun minannas can did by tolerance, smiling, generous, cooperative, communicative, amar ma’ruf, nahi munkar, caring, and fair, and so on.

**Hablun Minal’Alam**

Relationship to the nature is ihsan to manage the earth and the environment. Muhdar (2013) said that human relation to nature surrounding (hablun minal ‘alam) is the best possible preservation. According to Nugroho (2017) relationship to natural environment, such as: beauty, sensitivity, balance, sustainability, cleanliness, caring, and others. So simply, hablun minal alam is a partner relationship as fellow creatures. Humans as khalifah establish a relationship with nature by managing and preserving nature such as keep it beauty, sensitivity, balance, sustainability, cleanliness and caring to environment. Characters that caring to environment can be in the form of farming, fish farming,
hydroponics, and reforestation for disaster management, as well as requiring new students to bring tree seeds to be planted around the school environment, the seeds are collected and then donated to be planted in arid land (Abdi 2018).

Based on the division of relationships above it can be understood that humans have a relationship not only with fellow humans, but also to God and environment. In the other word, Islamic characters shown loving behavior toward the Creator and His creation. But all these things are cannot be done so easily without building a relationship with themselves. It aims to equip humans to interact with others and especially in the presence of Allah then in order to realize a relationship it is necessary to prove through the actions which are based on the values in religion and community.

CONCLUSION

Islamic character is the initial foundation to establish the character not only related to God but also to humans and nature through Qur’an which is the universal guidelines. The best figure of personal possessed by Prophet Muhammad are shidiq, amanah, tabligh, and fathanah. On the other hand, Islamic character is a nature and basis of human thought and action. The manifestation of Islamic characters internalizing on three dimensions are relation to God, human, and nature. Hablun minallah is the awareness of the obligation to worship God by practicing Qur’an and sunnah such as obedience, sincerity, gratitude, patience, trust, and mahabbah. The essence of hablun minannas is ukhuwah which is a reflection of the relationship to God and oneself that can be done by tolerance, smiling, generous, cooperative, communicative, amar’ma’ruf, nahi munkar, caring, and fair. Hablun minal’alam is a partner relationship as fellow creatures and khalifah that establish a relationship with nature by managing and preserving nature such as keep it beauty, sensitivity, balance, sustainability, cleanliness and caring to environment.

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