



**Character Building Psychology Based on The Term 'Faith' (*Iman*) in The Qur'an
(A Study of Thematic Interpretation/Tafsir Maudhu'i)**

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ABSTRACT

The confession of faith in God is the earliest basic potential given to every human being. But unfortunately, the aspect of practice (*'amal*) which is a follow-up of cognitive and affective faith are mostly ignored. The main question posed in this study is: What is the character of the faithful based on the term 'faith' in the Qur'an? The paradigm used is the paradigm of integrative science and religion, and this study is library research, use thematic interpretation (tafsir maudhu'i). The object of this study is the text of the Qur'an, the vocabulary of the Qur'an explaining the term 'faith', there are 877 verses. The results of this study conclude that the psychology of the characters to be developed are: (1) The belief; (2) The wisdom; (3) The justice; (4) The courage, (5) The compassion; and (6) The simplicity.

Keywords: Psychology, Character building, Term 'faith' in the Qur'an

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Introduction

The majority of the Indonesian population confess their faith to Allah, by embracing the religion of Islam. The confession of faith in Allah is the earliest basic potential given to every human being. At the beginning of the creation of every human being, when the father's semen are secreted into the mother's womb, the fetus will have binding promise and declare the faith in Allah (7: 172).

This faith in Allah's promise is the most first and foremost testimony for every human being, because it is "declared" when the fetus is still in the form of a drop of water (*nuthfah*), and even the event happened shortly after the semen reaching the uterus. M. Quraish Shihab in interpreting the verse 7: 172 says that Allah has given to every human potential and the ability to witness His Oneness. He even created them in a state of sanctity of human nature and acknowledge the Oneness of Allah (Shihab, 2002). From this moment, every fetus which is a human embryo has declared its faith in Allah. So when born into the world, all children have had and brought the nature of the pure sanctity, a primordial belief to have faith in Allah, God who created it. It is parents along with the surroundings that can make faith is well developed or otherwise.

In addition to an initial potential that Allah has given to every human being, faith is also taught by the angel Gabriel who was sent directly to the Prophet Muhammad (p.b.u.h) to give instruction to his companions. It is through direct dialogue between the angel Gabriel and the Prophet Muhammad (p.b.u.h). Gabriel came to resemble a man dressed all in white, and the dialogue to be heard directly by the companions of the Prophet. Gabriel, as if a man who does not know, asked about Islam, faith, charity, and

the signs of Doomsday to the Prophet Muhammad. However, whenever the prophet has answered the question, Gabriel declared: "You're right."

It is certainly a very important thing, to the extent that the angel Gabriel was sent directly by Allah to teach about faith, Islam, charity, and signs of Doomsday to the Holy Prophet and his companions. Thus it gives the impression and the remains in the bottom of the heart. It confirms the knowledge, attitudes, and *amaliyah* (a good deed) actions of the companions on their belief in embracing faith in Allah and His Messenger. Therefore it results in day-to-day behavior and conduct. It even shapes a very strong personality and character within the companions.

What happened to the Prophet's companions in the past and what is happening to us Muslims in Indonesia at this time seems so different. What is taught by the angel Gabriel, more specifically the pillars of faith, is often only understood as knowledge (cognitive) and attitudes (affective) that thought alone. Consequently, the aspect of practice (*'amal*) which is a follow-up of cognitive and affective are mostly ignored. Faith and deeds are often separated, so that this aspect of practicing faith not becomes obtrusive.

It is as written by Yadi Purwanto, an activist of Islamic psychology when explaining about the non-esoteric components of faith which are divided into three fields; cognitive, affective, and psychomotor column. In the field of cognition (*'aql*), Purwanto writes that true knowledge is in accordance with strong and certain arguments about faith in Allah, angels, *al-kitab* (book), messengers, the Last Day, good or bad *qodho* (predestination). In the field of affection (*zawq*), Purwanto writes that the feeling

that emerged on aspects of the pillars of faith, as to be fearful and obedient to Allah, to feel that angels are always watching, to be proud cling to the holy book, to love for the Prophet and follow him, to be afraid to fail in the hereafter, and to believe in fate and destiny. Whereas the field of psychomotor or to be precise, practice (*amal*), Purwanto gives an asterisk (*) and writes: is not stand out (Purwanto, 2007, 216).

Actually, if we explore deeper, how is it possible that the aspects of the pillars of faith are only highlighted on two sides, cognition and affection, while on the other hand, practice is ignored. On the other terms, according to Noeng Muhadjir, faith consists of three aspects: cognition, emotion, and practice, in which the aspect of practice is a manifestation of the act of cognition and emotion that has been known and felt. So cognition and emotion are useless if they are not applied in the form of practices, because actually both of these demands to be actualized in action. Here appears the real fact of one's faith.

The faith, which is only on the aspects of cognition and affection, is due to the practice of the faith which “may be postponed”, or in other words, it is not a major requirement because it is initially not urgent. M. Quraish Shihab says that the fulfillment of the need for faith in Allah is a necessity that can be “suspended”, it is not like the need to eat, drink, and sex. In addition, the need for air that cannot be suspended at all. Consequently people often neglect the needs of this faith (Shihab, 2002). Therefore this faith, which is only the aspects of cognition and affection, or to justify in the level of the heart and to pledge it orally, has been considered sufficient. As a result, faith does not really penetrate in the heart and does not become the ‘fruit’ in daily actions.

This is what happens to our nation that is based on the Belief in the one and only God, in which the majority of the population declare their faith in Allah, but the level of life and social welfare of the population is still not guaranteed. So at the subsequent level it impacts on the Indonesian Human Development Index (HDI) which remains at the position that is still low, at the rank of 108 out of 183 countries on the criteria of *medium human development* (UNDP, 2014). In fact, it is the average of HDI from countries with the Muslim population (An-Na'im, 1996).

The condition of HDI which is in a position that is still low, according Jasser Auda, a thinker and Islamic law expert from the Al-Furqan Islamic Heritage Foundation, London, will be closely related with the occurrence of acts of human rights violations and corruptions (Auda, 2008). What Jasser Auda argues above has been strongly felt in this country. There are a lot of dishonest state officials and representatives of the people who are already familiar with this corrupt behavior. While one of the case is being tried, the other case is revealed. While one is sentenced, another one named as a suspect, and so on. Even there is an existing term ‘collective corruption’, a corruption which is not only done by one or two people alone, but involves almost all members of the people's representatives in a particular area. In fact, corruption seemed to be a trend of state government officials, and even spread among young government officials or political party officials.

Similarly, in terms of violence, almost every day the mass media overwhelmingly reports the occurrence of this violence, whether committed by fellow society, by the state to the public, and also by the society to the state, even among fellow officers. In

the scope of young people, students in particular, there are those who show less commendable behavior. Brawls occur almost every day, even deadly. Other less commendable behavior is in the form of increased sexual promiscuity, rampant levels of violence committed by children and adolescents, crimes against friends, drug abuse, pornography and others (Zubaedi, 2011).

Thus the condition of Indonesia which, in the study of psychology, particularly psychoanalysis developed by Sigmund Freud, with its three aspects; *das es*, *das ich*, and *ueber das ich* (Suryabrata, 2000), indicates that this nation's *das es* is so prominent. As a result the act or behavior is controlled by *das es*, which is inclined to the satisfaction of *badaniyah* (biological aspects) to receive pleasure and anarchism.

By observing the state of Indonesian people who are on the border of moral decadence and is threatening the survival of the nation and state prompts the government to take initiatives to prioritize the character building. The national character building is used as the mainstream of national development. This implies that any development efforts must always be directed to a positive effect on the character building or the character of the nation (Zubaedi, 2011). As a believer, in fact the building of this character cannot be separated away from the faith that has been embedded in the heart of the nation. As a result, it needs to be explored any character that can be developed from the faith by referring to the explanation of the Qur'an to the term 'faith' (*iman*).

Thus, the main question posed in this study is: What is the character of the faithful based on the term 'faith' in the Qur'an?

Methodology

The object of this study is the text of the Qur'an. It is based on the basic assumption that although the holy book is not the product of culture, but *highest wisdom*, but then again to communicate His teaching, Allah uses language or sign system which is acquired by humans (Muhadjir, 2011a). Thus the holy book can be classified as a literary work, because it was revealed to human and that is understood and practiced by humans. Therefore the paradigm used is the paradigm of integrative science and religion (Muhadjir, 2011b).

This study is library research, use thematic interpretation (*tafsir maudhu'i*). The steps undertaken in assessing faith in Qur'an with thematic interpretation (*tafsir maudhu'i*) method is as follows: First, identifying first verses of the Qur'an that mention the word faith (*aamana*) with any form of derivation. Muhammad Fuad Abd al-Baqi there are 877 verses. Second, create a table that contains a number, the word of faith or derivation, where paragraph (number of title/surah and numbers of verses), the sound of verses and its translate, groups of verses (*makkiyah* or *madaniyah*), the subject verses, object verses, the criterion of faith, or the nature of the faithful, and the reward for believers. Third, Perform analysis paragraph by paragraph classifying criteria which have the same faith. Fourth, sorted nature of faith or criteria for the faithful most to the least, also sorted where verse *makkiyah* and which *madaniyah*. The nature of faith or criteria that most believers will be placed at the beginning to describe them. Fifth, then outlined its interpretation by taking a few verses and the hadith above as representative. Similarly with the added explanation of the interpretation of the Qur'an, Islamic treasury,

journals of psychology, particularly the psychology of Islam and positive psychology. Sixth, results of this faith grouping criteria used as the basis of psychology of character development.

Introducing the Character Building Psychology

The character building psychology is a positive psychology in which the focus of the study is the development of human character. Positive psychology is the latest stream in psychology studies. Positive psychology is a new breakthrough and realizing the psychology which has been more focused on the study of human abnormality and disorder. According to Jalaluddin Rahmat, positive psychology leave 'workshop' psychology behind that improve the damaged souls, toward 'goldsmith' psychology which gild the noble soul becomes brighter (Rakhmat, Jalaluddin, 2005). In the language wise, Noeng Muhadjir mentions that the psychology which has been pathologically oriented, i.e. looking at disorder and misbehavior clients, is shifted to salutogenic psychology that strengthen and develop the psychological strength possessed by every human being (Muhadjir, 2011c), develop positive character that has been owned by everyone, make life happier, and identify noble talent.

Happy life will be easily achieved when the noble talent that has been embedded in every human heart is trained and developed. This is the strengths of character and virtues of human developed in positive psychology. According to Seligman, character and virtue that must be developed include: (1) the wisdom and knowledge; (2) the courage; (3) the humanity and love; (4) the justice; (5) the temperance; and (6) the transcendence (Peterson and Park, 2004).

Then, can the faith that has been embedded in every human heart, as mentioned in the introduction above, became the foundation for the development of the psychology of these characters? In the study of Western psychology, not many psychologists are concerned with issues of religion and faith. Among the few is William James. According to James, faith has an important role in fostering a sense of security and peace to the soul. Faith is also very effective to get rid of troubled feeling and anxiety (Najati, 2008).

According to the study conducted by James on the spiritual-religious experience, that religious experiences of individuals are related to the integrity of a good personality. That kind of comprehension, according to William James, is called a religious experience (the existence of great power). It means that there is a recognition of force beyond self which has the characteristic of the Most which can be used as a source of enduring noble values that govern human life and this universe.

Then how is the study of faith based on the Islamic psychology? Not a few Muslims psychologists who are interested in studying this faith. Among them is Muhammad Utsman Najati. In his book "*As-Hadits an-Nabawi wa 'Ilmu an-Naafs*", he argues that the Prophet classify humans based on the parameters of faith into four groups: the believers, disbelievers, hypocrites, and those whose hearts are mixed between faith and hypocrisy (Najati, 2008). Of these divisions, it appears that the believers are the best, highest, and most important because faith has a vital role in a person's life. Faith is something that direct and shape one's behavior, both when interacting with his God, with himself and with others. Therefore Utsman firmly states that faith is the foundation that is used as the basis for humans, to

measure all of their deeds (Najati, 2008). In other languages, Pulungan states that faith is essentially a justification to mind, but it is reflected in various forms of positive action as a phenomenon that can be observed (Pulungan, 2006).

From here we can draw an understanding that faith is so important for every human being, and becomes the foundation or cornerstone for any deeds, as well as in the formation of character. To understand how the actual characters that must be developed on the basis of this faith, then we need an explanation described in the holy book of the Qur'an. Therefore the term of 'faith' with all derivatives become a keyword to search any character that should be developed according to the Qur'an.

The Meaning of Faith in the Qur'an

Etymologically, the word 'faith' comes from the arrangement of letters $\text{ا} - \text{م} - \text{ن}$ that from here can form words. The first word $\text{أَمَّنَ} - \text{يُؤْمِنُ} - \text{إِيمَانًا}$ which means acknowledging, confirming, opponents of *kufir* (unbeliever). Second, the words $\text{أَمَّنَ} - \text{يَأْمَنُ} - \text{أَمَانَةً}$ which means reliable, opponents of betrayal. The third word $\text{أَمِنَ} - \text{يَأْمَنُ} - \text{أَمْنًا}$ which means safe or peaceful, safe from opponents, safe from worry, safe from fear.

Al-Raaghif al-Ashfahaanii in his book *al-Mu'jam al-Mufradaat*, starts the understanding of faith with tranquility, peace, and comfort of the soul (*thuma'ninah al-nafs*) (al-Asfahani). Al-Ashfahanii also explains that *al-amn*, *al-amanah*, *al-amaan*, which is a derivation of *aamana*, which means one's secure condition, or also someone who is trusted. It could also mean the Shari'ah or law, tauhid (monotheism), reason and justice (al-Asfahani). Even more clearly, he interprets the term *aamana* or *iimaan*

with two important functions, namely to build comfort and security, and tranquility on oneself who then is able to ensure security and peace for others (al-Asfahani).

The meaning of faith in the Qur'an recognizes the believe in Allah, His Angels, His Apostles (2: 285), to the Last Day (24: 2; 9: 99; 34: 21; 2: 4 ; 3: 114, 4: 162; 6: 92; 9: 44; 58: 22), to the predestination of Allah (3: 166). The beliefs and attitudes to justify these must-believe sixth things is summarized in the hadith narrated by Imam Muslim about Islam, faith, and *ihsan* (good deeds).

As a consequence of faith in Allah, a believer is strictly forbidden to create ally behind Him, or confuse belief with shirk (72: 2; 6: 82;) and build extremely emotional love for Allah (2: 165; 5: 54;) and believe the meeting with Allah (2: 249; 11:29).

By having faith in all of these, both cognitive and affective, it will radiate activity (*'amal*) that indicates the character that can be owned and developed by each believer, including the virtues of each of these characters, by investigating the term 'faith' in Al-Qur'an.

Character Building Psychology based on the Term 'Faith' in Qur'an

Based on the investigation of criteria of the believers mentioned in the Al-Qur'an, it is known that the characters of the faithful are at least six, which has their own virtues. The sixth characters are: belief, wisdom, justice, courage, compassion, and simplicity.

Belief

Belief is the power of emotions that reach outward to connect us to something more mainstream, larger, and more permanent: the future, the afterlife, and to Allah. Some of the virtues of faith are:

Worshipping, Doing Dhikr (remembering God), and Praying

Worshipping means to do all the worshipping rituals to Allah, either mandatory or sunna, which is imposed to every believer who is *mukallaf* (accountable person). This worship also includes *munajat* (to whisper) dhikr and prayers to Him. Worship, dhikr, and prayer are sources of emotional strength, hope, and faith of the believers to achieve happiness in the future, and always expect of His guidance (9: 19). They always establish the prayer, and practice zakat, 2: 177; 9: 18, 5: 12; 2: 153; 2: 277; 5: 55; 14: 31, do fasting, 2: 183, glorify Him in the morning and evening, 48: 9, and ask forgiveness to Allah for themselves and for the former believers, 59: 10.

Being grateful (*Syukur*)

Syukur is an expression of thanks addressed to the Creator, Allah, for the good things obtained or because spared from evil. Gratitude can be realized by words and deeds. In fact, it is not only that, gratitude is also a source of driving force to manage and share all the pleasure given by Allah to achieve His good pleasure. By being grateful Allah will complete His favor to us (5: 6), so that takes up a good luck (2: 172), and Allah does not torture people who are grateful believers (4: 147).

Optimistic

Optimistic is the inevitability of those who believe to see that the world is full of opportunity and hope, and farsighted both in this world and in the hereafter. Thus it gives birth to mental attitude and positive thinking, and belief of success to be achieved and the reward of Allah for all the good deeds done. Some verses about faith indicate optimism are these:

to believe in reward of Allah, 11: 29; to get a fair reward in the hereafter, 10: 4; to race toward forgiveness of Allah and achieve paradise as wide as the heaven and the earth, 57: 21; to increase in faith and submission when getting the triumph after experiencing difficulties, 33: 22; and the believer is the Party of Allah, and the Party of Allah will surely be lucky, 58: 22;

***Tawakkul* (Rely on God)**

It means submitting the success of an effort to Allah after devoting all ability to achieve it. It is convinced that as the faithful are obliged to try to achieve the desired goal, but the results were left to Allah. Therefore the believers do not show off the success achieved, also not collapsed when a failure is found, and can live in peace with the inner and outer instill submission to the religion of Allah. Relying in Allah is an inner attitude that must be owned and developed by those who believe: 5: 11, 8: 2; 16: 99; 42: 36; 58: 10; 60: 4; 67: 29,

***Tawba* (The act of being repentant)**

As a human being, anyone can and ever made a mistake and violate the teachings of religion. However, as a believer and realize the violations that have been done, someone should immediately return to the path of Allah, ask forgiveness to Allah, regret for their actions, do not repeat it again, and soon do goodness. It says in the Al-Qur'an, "But indeed, I am the Perpetual Forgiver of whoever repents and believes and does righteousness and then continues in guidance" (20: 82). Some other verses on believers who repent are: 19: 60; 20: 82; 25: 70; 28: 67, 7: 153, prostrate and repented: 38: 24, and repent to Allah in its purest, 66: 8.

Submission to Allah

To submit to Allah means embracing Islam in earnest and wholly in a lifetime. Not until there is a moment to depart from Islam (Shihab, 2011a). Not even in a single second in his life, a believer dies departed from Islam until death comes. Thus when he dies, he is really in a state of submission to Allah. The verses of the Al-Qur'an that show this are: submission to Allah, 10: 51; 2: 136; 3: 52; 3: 84; 5: 11; 29: 46; 16: 102; 43: 69, only to die in a state of submission to Allah, 3: 102, be obedient to Allah, 5: 55, to embrace Islam as a whole, 2; 208.

Wisdom

Wisdom is a cognitive ability that begins by using his wits with a good, deep science, and continue to be developed so as to achieve wisdom (wisdom).

Using the Intellect

Intellect is one of the basic potential which is only given by Allah to human, by which human can think and acquire knowledge. Believers are required to use this intellect. Even the Al-Qur'an says that it is believers who are able to use their minds well because they understand and want to listen to Allah's warning.

Allah has prepared for them a severe punishment; so fear Allah, O you of understanding who have believed. Allah has sent down to you the Qur'an (Al-Qur'an, Ath Thalaq [65]: 10). Other verses stating something like this are: to be knowledgeable, 17: 107, to be knowledgeable and to have faith, 30: 56, not to be stupid, 2: 13; do not ask about things which, if they are shown, will distress oneself, 5: 101

Having Firm knowledge

Believers also have a strong encouragement to continue their studies so as to have firm knowledge, understanding fully intact, and thorough. These conditions drove the learned to the submission and confession to Allah, that His knowledge is the Vast and infinite.

But those firm in knowledge among them and the believers believe in what has been revealed to you, [O Muhammad], and what was revealed before you. And the establishers of prayer [especially] and the givers of zakah and the believers in Allah and the Last Day - those We will give a great reward. (Al-Qur'an, An-Nisa [4]: 162)

Taking lessons from the stories in the Qur'an

The stories of the Prophets and the former followers become a lesson which are very lasting and profound for the faithful. The story can capture a lot of lessons and warnings which are very valuable to their lives and even fall down and prostrate when the stories in the Al-Qur'an are recited. Believers take lessons from the stories of the previous prophets: 12: 111; 28: 3, and understand the signs of Allah with Ibrahim rescued from his burning, 29: 24;

Understanding the signs of Allah

The signs of Allah's power are spread in the heavens and on earth, on land and at sea, even in humanity itself. However, not all people can understand and catch it. Only believers who are able to capture these things, so that it creates a greater curiosity, steadiness in the faith, and wisdom to say and do. The verses stated this are: to pay attention to the signs of Allah of the day and night, 27: 86, about plants, 6: 99, the spaciousness and the narrowness of

rizq (sustenance) experienced by humans, 39: 52; 30: 37.

Doing Good Deeds

This good deed is a proof of the wisdom of a man of faith, so that whatever comes out of it, good traits, attitudes, words and actions are a good way and produce goodness. The verses of the Al-Qur'an that states the primacy of these good deeds, among others: 2: 62; 5: 69; 18: 88; 19: 60; 20: 82; 25: 70; 28:67; and 28: 80.

Justice

Justice is to put something in place, meaning it is not biased, not arbitrary. These characters appear on the activities of the society, which includes one-on-one relationship of faithful individual with others until a greater relationship, such as family, community, nation and the world (Seligman, 2005).

***Amanah* (reliable)**

Amanah means determined to carry out the trust given to those who believe, and realize that the mandate he received is in essence derived from Allah. This reliable believers will encourage a responsible attitude, transparency, trustworthy and give confidence (Nawawi, 2009). *Amanah* is also an attitude capable of providing security to others, so that other people feel safe. Verses showing that faith guides toward the reliable attitudes and behaviors are: meeting the *aqad* (agreements), 5: 1; implementing and honoring the agreements that have been agreed upon, 8: 72; not betraying the mandate entrusted to oneself, 2: 283; 8: 27; ban to do injustice to those who hated, 5: 2; mutual trust, to fulfill the mandate (as a

debt), do not conceal testimony, 2: 83 and to give trust to provide security to a person to another, 12: 64.

Enforcing the Truth

To enforce the truth means not biased in implementing and enforcing the law, indiscriminating or favoring one of the parties to the dispute. Verses of the Al-Qur'an with respect to this are: enforcing the truth, 4: 135; 5: 8, being fair, 42: 15; being fair, even to those who hated, 5: 8, testifying correctly, 2: 282, being a witnesses to Allah, 4: 135, bearing witness with justice, 5: 8, and advising each other in order to obey the truth, 203: 3.

Not Making a non-Muslim as a Leader

In social life, a leader is needed. To nominate someone to be a leader, then the believers are forbidden to make people hostile to Allah as a leader or loyal friend. However, this does not necessarily prohibit people to interact and mingle with people of different religions throughout mutual respect and appreciation, and coexist in harmony. Some verses of the Al-Qur'an that confirm this are: Do not make non-Muslims as the leader, 3: 118; 5: 51; do not make leaders who take Islam as ridicule and amusement, 5: 57; Do not make the wrath of Allah as a helper, 60: 13, did not make the disbelievers as guardians though he is one's own father or brothers, 9: 27.

Courage

Courage is a character that encourages eager characteristics and are not overcome with fear, so that individual actions are dynamic, full of confidence and sense of security.

Honesty

Honesty is a virtue which triggers the rise of the speech and behavior as an actual and as it is. It never comes to mind to cheat and to harm others (Nawawi, 2009). An honest person does not say anything that is not done, 61: 2, not to say with their mouths what is not contained in his heart, 3: 167, and do not believe the hypocrites, 9: 94.

Struggling in the Way of Allah with One self's

Wealth and Soul

People who dared ready to *infaq* (donate) their wealth in the way of Allah for the benefit of society at large. They are even ready to sacrifice their soul when it is needed. Some verses that encourage to do this thing are: strive in the way of Allah 9: 19; 5: 35; 5: 54; 60: 1; strive with their wealth and themselves, 9: 88; 49: 15;

Compassion

The character of loving other people and other creatures of Allah are shown in positive social interaction with other people: friends, acquaintances, family members, and strangers.

Not Denouncing and Hating

Everyone should have lack on something. Believers have always refrained from denouncing and hating people who have such lack. Conversely, what grows is the attitude of love and loving fellow coreligionists, compatriots and fellow citizens of the world. Some verses in this regard are: having compassion, 19: 96; showing compassion to fellow believers, 48: 29; mannered and affectionate, 57: 27, do not envy, 59: 10, not degrading other believers, either on his fellow men and fellow women, 49: 11,

avoiding prejudice, not backbiting each other, and not looking other's badness, 49: 12;

Forgiving

Forgiveness is a noble character for not replying to, receiving, and granting forgiveness of a believer who had been hurt by others. Some verses in this regard are: forgiving, 2: 178, do not get angry, granting forgiveness, 64: 14, and forgiving the disbelievers, 45: 14.

Simplicity

Simplicity refers to appropriate and moderate expression of one's desires and wishes.

Being Patient

Patience is the steady soul, uplifting the exercise of religion for the sake of fighting the urge of lust, or in a life of suffering and pain, without complaining and restless. Not a few verses of the Al-Qur'an which shows that believers should have and develop the attitude of patience, which are: patient believers will be given big and perfect reward, 28:80; 39: 10; remain in patience, 3: 200; Allah is with the patient, 2: 153, 249; be patient if there are people who do not want to be believer; 7: 87; advise each other to patience, 103: 3.

Being Humble

Being humble means being modest, not arrogant and *takabbur* (pride), do not feel better than others, even respect for others. Some verses of the Al-Qur'an which teaches that faith drove a humble attitude are: humble yourself to Allah, 11: 23, not conceited, 32: 15; satisfied with Allah, 58, 22, seeking to please Allah, 60: 1; 3: 173-175, and

believers are satisfied with the abundance of grace from Allah, 58: 22;

Discussion

Based on the above explanation, the term 'faith' in any form of derivatives in the Qur'an can be seen that the character of the faithful there are six namely: belief, wisdom, justice, courage, compassion, and simplicity. This is not so different in substance with six positive traits that must be developed in positive psychology are: wisdom and knowledge, courage, humanity and love, justice, temperance, and transcendence. Only the structure are very different striking, especially the transcendence character who finished sixth, moving to the belief that character comes out first. It's natural that in terms of 'faith' in the Qur'an, the belief in the first place, because faith is first and foremost. This belief is a character that really should exist in themselves a Muslim, followed by five other characters. Fifth other characters is not so different either in terms of faith in the Qur'an and according to positive psychology. The fifth character should grow and be trained to continue to be done by those who believe, by faith in the hearts of demanding to be carried out in real actions that benefit all of God's creatures. Faith requires deeds, and deeds must be based on faith.

Closing

Thus the six main characters and twenty virtues that we can investigate through the term 'faith' (*iman*) that exist in the Al-Qur'an. Six of these characters are manifestation of the faith that has been embedded by Allah at the beginning of creation when the spirit is breathed into the fetus. Hopefully these six characters can be developed and implemented in

personal life, society, nation, and as citizens of the world.

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