



## **Implications of Hasad Traits in Student Character Education at Alwashliyah University**

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### **Abstract**

The aim of this research is to determine the implications of the nature of evil on student character education. The purpose of Allah SWT forbidding someone from having this inner attitude is none other than to educate and develop humans themselves so that they become people who can build good relationships with Allah and with fellow humans. Islam wants human life to be in harmony with God, with each other, and with the natural environment. The results of this research show that the impact or consequences of hasad do not only affect the person who is the object of the act, but also the perpetrator. There are several forms of impact of this hasad on the perpetrators.

**Keyword : hasad, Character, Student**

### **Abstrak**

Tujuan penelitian ini untuk mengetahui implikasi sifat hasad terhadap Pendidikan karakter mahasiswa. tujuan Allah s.w.t. melarang seseorang memiliki sikap batin tersebut tidak lain ialah untuk mendidik dan membina manusia itu sendiri agar menjadi orang yang dapat membangun hubungan baik dengan Allah maupun dengan sesama manusia. Islam menginginkan kehidupan manusia selaras dengan Tuhan, dengan sesamanya, dan dengan alam lingkungan. Hasil penelitian ini menunjukkan bahwa Dampak atau akibat dari hasad tidak hanya mengenai orang yang menjadi obyek perbuatan itu, melainkan juga pada pelakunya. Ada beberapa bentuk akibat hasad ini pada pelakunya.

**Kata Kunci: Hasad, Karakter, Mahasiswa**

## Introduction

Humans are one of the creatures created by Allah SAW, which is different from creation His creatures in general, because they were created by Him for a purpose clear, correct goals. Human creation has two goals at once, namely: *first* , as a servant who is always submissive or obedient to teachings Allah Good form order nor His prohibition. And *second*, as builder natural the environment, the environment social and environmental natural. So that these two great goals can be realized according to His ideals, Allah does not let it happen so just man but he gave guidance or instruction life ( *hudan* ), that is Qur'an to organize his life . In the Koran there are all these instructions For arrange all over aspect life human Which if grouped Actually only about three matter, that is monotheism (faith), sharia (worship And mu'aamalat), And morality (buddy character). In matter This For arrange behavior man Good behavior born and inner behavior.

With This Islam looking that second aspect behavior That You're welcome importance, The same-equally affects human life, even inner behavior influences behavior born, both in relationship with God and with fellow humans. That's why, besides Man's outer behavior is regulated, and his inner behavior is regulated by Him. For regulatory purposes It is this inner behavior, many inner attitudes that are the focus of attention of the Koran and all That forbidden For done, in either way is Like praised, *riya'* , (QS. al-Baqarah [2]: 264; QS. ash-Syuura [42]: 20), stingy, *stingy* (QS. Ali Imran [3]: 180), *backbiting* (QS. al-Hujuraat [48]: 12), lie, *kadzdzab* (QS. an-Nahl [16]: 105; QS. Ali Imran [3]: 61), hoax Power, *guruur* (QS. Fathir [35]: 5), arrogant, *takabbur* (QS. ash-Shaad [38]: 76; QS. al-Baqarah [2]: 34), *prejudice* (QS. al-Hujuraat [48]: 12), and envy, *hasad* (for example QS. al-Baqarah [2]: 109).

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As for objective Allah swt forbid somebody own attitude inner the No other is For educate And build man That Alone so that become person Which can build connection Good with Allah nor with fellow man. Islam wants human life to be in harmony with God, with each other, and with natural environment. This kind of life according to Islam can be published God's love so that he can bestow His grace on humans. For that goal, humans whether they want to or not have to abandon all these inner attitudes, including *hasad*. Based on the description stated above, the author suggests

The main problem is as follows: What is the influence of hasad in character education student.

### Research Methods

This research is a type of meta-analysis research. Meta-analysis is a type of research that analyses previous research that can be analysed quantitatively (Balemen, 2018); (Razak et al., 2021; Supriyadi et al., 2023; Putra et al., 2023; Karim et al., 2023; Suparman et al., 2021). This meta-analysis study aims to determine the effect of project-based learning model based on e-learning on students' critical thinking skills. The data sources in this study came from 12 national and international journals indexed by SINTA and Scopus. The process of searching for data sources through Google Scholar, ERIC, ScienceDirect and Wiley. The process of selecting data sources through the PRISMA method in Figure 1.

The inclusion criteria in this study are 1) research must be published from 2016-2023; 2) The research comes from SINTA and Scopus indexed journals and proceedings; 3) the research has an experimental class and a control class; 4) Research must be in Indonesian and English; 5) Research must have a relationship with the E-learning-based project-based learning model; 6) research must report the value of (t), (r) and (f) and have a sample size (N) > 20 students. Data analysis in the study by calculating the effect size value of each study with the help of Comprehensive meta-analysis (CMA) application. According to (Cohen, 1988) The effect criteria in meta-analysis research are  $0 < d < 0.20$  small criteria,  $0.20 < d < 0.80$  medium criteria and  $d > 0.80$  high criteria.

### Result and Discussion

#### A. Understanding al-Hasad

Secara semantik (*semantic*) term *hasad* (حَسَد) is isim Masdar Which consists from root say *ha'*, *sin*, And *dal*, from say *ahsada – yuhsadu* Which means envy heart And spiteful. Term

*al-hasad* (الحسد) with \_\_\_\_\_ segala d erivasi nya appear \_\_\_\_\_ in in \_\_\_\_\_ Al - Qur'an \_\_ as much \_\_\_\_\_ li ma time \_\_

with forms the disclosure as following: two time in form isim Masdar (*hasadan*); two time in form fi'il mādhi (*yahsuduuna*); And One time in in fa'il form (*haasidin*). Apart from that, there are several lafadz or sentences in the Koran Which No in a way written mention term *hasad*, but contain understanding *hasad*.

By terminology, a number of cleric has give understanding *hasad*. Mohammed Mutawalli ash-Sha'rawi for example, give understanding *hasad* as A ambition wicked, desire remove enjoyment Which obtained somebody although The perpetrator does not gain any benefit from his actions. According to him, *hasad* is deed separated hope Which more wicked from strength magical Which bring disadvantage to man, And is strength hidden but its influence very big And can bring disaster for human as personal or group.

Mahyuddin Ibrahim think, that although No followed with business For eliminating that pleasure, what is clear is that bad desires always have bad consequences. At least, connection in between person Which spiteful And person Which become target this malice, no longer works well. But the difficulty is, the disease of envy is something abstract, cannot be seen so it is difficult to treat it. It's here confidential order Allah so that We always plead protection from disease That to-His.

Al-Ghazali said that *hasad* is a despicable characteristic in religion, in Besides that, it is a danger to yourself and the general public. Other scholars said that *hasad* is is the first sin that considered disobedient to Allah.

Based on understandings in on, so There is three pattern *hasad* Which done by someone: *first* , *hasad* in the form of someone's desire to disappear enjoyment Which owned by person other; *second* , feeling hate to enjoyment Which obtained person other And want so that enjoyment That move to her; And *third* , wanting the pleasure to disappear from the person who has it even though it doesn't followed by the desire for the pleasure to be transferred to him. But according to para scholars, the most common one that grows in a person's heart is the second *al-hasad*, ie feeling hate to enjoyment Which obtained person other And want so that

enjoyment \_\_ That b e moving to each other .  
----- H a l i n i b e r b e d a w i t h \_  
\_\_\_ *al-ghibthah* ( ل غ ط ة ) y a n g  
means ----- envy

in a positive sense, namely someone's desire to obtain favors such as that other people have, without being accompanied by the desire for that enjoyment to disappear from person other, move to him, And nor followed with hatred.

A jealous attitude is a manifestation of someone's unclean heart, according to Ary Ginanjar Agustian, heart somebody moment *hasad* That full with paradigms worldly, And Can grow in heart Who just. For example in in self person believer, Which realized in in form spiteful to gift Which accepted by person other.

Can also by person infidel, Which realized in in form hinder somebody For believe in Allah.

Characteristic *hasad* if nest in in heart somebody especially If on purpose in maintain, will encourage the person concerned to do various things to damaging other people, such as slandering people who are the target of their malice and the target often becomes powerless to defend himself. Not even rare someone who, because of his *hasad*, carries out detrimental actions others like blackmail, steal, cheat, and kill.

### B. *Hasad in Al-Qur'an*

Existing exegetical books, especially those written in the Middle Ages and above with various method the discussion Which diverse variety That, felt not enough Lots help para study Islam For quick reach the goal that is understand problem- certain problems with Islamic teachings, because the previous mufassirin were more inclined towards discussion interpretation Al-Qur'an Which load many kinds of aspect talks, start from from lengthy descriptions to very concise ones. But with the method of discussing verses of the Koran thematically (*maudhu'iy*) will be easier and accelerate Islamic studies, especially Qur'an studies, to reach that goal will achieved, namely knowing and understand the verses Al-Qur'an.

For this purpose, for example, Subhi 'Abdu al-Rauf 'Ashari in his book *Al-Mu'jam al-Maudlu'u Li Ayati Al-Qur'an al-Karim* , has classify verses Al-Qur'an about *hasad* as follows: 1) QS. al-aqarah [2]: 109; 2) QS. an-Nisa' [4]: 32, 54; 3) QS. al-Fatah [48]: 15; 4) QS. al-Falaq [113]: 5;

- 5) QS. al-Hsyr [59]: 10
- 6) QS. al-An'am [6]: 53;
- 7) QS. al-Hijr [15]: 88;
- 8) QS. Thaha [20]: 131.

Apart from the verses above, there are other verses that indicate the term al-hasad, namely:

- 1) QS. al-Baqarah [2]: 30, 34, 36;
- 2) QS. Joseph [12]: 8-10;
- 3) QS. al-Maa'idah [5]: 27, 30.

If systematization is carried out, these verses can be grouped back into into two large groups, namely: *first*, the verses that mention the term *hasad* in an explicit mannerwritten Which consists from QS. al-Baqarah [2]: 109; QS. women' [4]: 32, 54; QS. al-Fatah

[48]: 15; QS. al-Falaq [113]: 5; and QS. al-Hsyr [59]: 10; and *second*, the verses mention *hasad* in a way implied or pointed at him Which consists from QS. women' [4]: 32; QS. al-An'am [6]: 53; QS. al-Hijr [15]: 88; QS. Thaha [20]: 131. QS. al-Baqarah [2]: 30, 34,

And 36; QS. Joseph [12]: 8-10; And QS. al-Maa'idah [5]: 27 And 30.

Conceptually, these verses regarding *hasad* can be further grouped into: several groups as follows:

- 1) The verses that prohibit someone from committing malicious acts consist of: QS. Women' [4]: 32; QS. Al-An'am [6]: 53; QS. Al-Hijr [15]: 88; And QS. Thaha [20]: 131.
- 2) Verses regarding malicious acts committed by People of the Book and other people to the Prophet Muhammad and Muslims, consisting of QS. al-Baqarah [2]: 109; QS. an-Nisa' [4]: 32, 54; QS. al-Fatah [48]: 15.
- 3) Verse that teaches how someone can protect themselves from malicious acts people others, viz QS. al-Falaq [113]: 5.
- 4) Paragraph Which recommend pray to Allah so that protected from characteristic *hasad*, that is QS. Al-Hsyr [59]: 10.
- 5) And the verses that show the consequences of *hasad* actions, namely QS. al-Baqarah [2]: 30, 34, 36; QS. Joseph [12]: 8-10; And QS. al-Maa'idah [5]: 27 And 30.

**A. Impact or Consequence Which Incurred by Hasad on Character Student**

There is no person who does not have evil *in* his heart, only different onessize, There is Which big And There is Which small, except people Which guarded by Allah swt Therefore, what was said by Shaykhul Islam Ibn Taymiyyah is truly correct Rahimullah, that "the body is not Once blank from *hasad*, that bad is Which showed it And Which glorious is Which hide it." But He dangerous,that is, if it is carried out, it will have a bad impact or consequence. Therefore in in Al-Qur'an, Allah forbid somebody For do deed *hasad* to personother whatever the reason, as the between other in QS. women' [4]: 32 as following:

وَالَّذِينَ هُمْ عَنْ آلِهِمْ وَنَسَبِهِمْ حَصِرَ الْبَصِيرُ ۗ أُولَٰئِكَ هُمُ الْيَحْسَبُونَ أَنَّهُم مُّسْتَكْبِرُونَ ۗ فَاغْرَبْتُهُمْ وَاتَّخَذْتُمُ الْعَدُوَّ أَوْلِيَاءُ يَحْسَبُونَ أَنَّهُم مُّسْتَكْبِرُونَ ۗ

Translation:   
 وَالَّذِينَ هُمْ عَنْ آلِهِمْ وَنَسَبِهِمْ حَصِرَ الْبَصِيرُ ۗ أُولَٰئِكَ هُمُ الْيَحْسَبُونَ أَنَّهُمْ مُّسْتَكْبِرُونَ ۗ فَاغْرَبْتُهُمْ وَاتَّخَذْتُمُ الْعَدُوَّ أَوْلِيَاءُ يَحْسَبُونَ أَنَّهُمْ مُّسْتَكْبِرُونَ ۗ

And do not be jealous of what Allah has given to some you more than some of the others. (Because) for men there is a part than What Which they Which they try, And for para woman (even) There is part from What Which they try, And please to Allah part from His gift.Indeed, Allah is Almighty Know all something.

Besides That, prohibition Which The same there is also in QS. Al-Hijr [15]: 88:

لَا تَتَّبِعُوا الْاَعْيُنَ وَلَا تَتَّبِعُوا السَّمْعَ الَّذِي يَدْعُوَكُمْ إِلَى الْاَعْيُنِ وَالسَّمْعِ لِيُغْوِيَكُمْ ۗ ذٰلِكُمْ سَبِيلُ الشَّقٰوٰتِ ۗ وَالَّذِينَ هُمْ عَنْ آلِهِمْ وَنَسَبِهِمْ حَصِرَ الْبَصِيرُ ۗ

Translation:   
 Don't be once in a while You show your view to enjoyment life WhichWe have given it to some groups among them (the disbelievers),and do not grieve towards them and be humble towards them people who believe.

I.



3. Implications characteristic hasad to character student can bring consequence Which No Good to perpetrator *hasad* That Alone nor person Which become target from deed hasad That And matter This can influence character student Which No in accordance with principle Islamic teachings.

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