

**BAD HUMAN CHARACTER IN *QS. AL-MA'ARIJ***

**VERSES 19-35**

**(Neuroscience Analysis)**

**THESIS**

**Submitted to Ushuluddin and Humaniora Faculty in Partial Fulfilment of the requirements for the degree of S-1 of Islamic Theology on *Ilmu Al-Qur'an and Tafsir* Departement**



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This thesis by title:

***“BAD HUMAN CHARACTER IN QS. AL-MA'ARIJ VERSES 19-35  
(NEUROSCIENCE ANALYSIS)”***

I certify that this thesis is definitely my own work. I am completely responsible for content of this thesis. Other writer's opinion or findings included in the thesis are quoted or cited in accordance with ethical standards.

Semarang, June 28, 2018

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*Wassalamu'alaikum wr. wb.*

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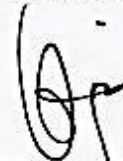


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## MOTTO

لا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا ۗ ..... ٢٨٦

*Allah does not impose upon any soul a duty but to the extent of its  
ability.....*

(Qs. Al-Baqarah : 286)



## ENGLISH TRANSLITERATION SYSTEM <sup>1</sup>

Arabic Characters	Name	Latin Characters	Name
ا	Alif	Not symbolized	Not symbolized
ب	Ba	B	be
ت	Ta	T	Te
ث	Sa	ṣ	es (with drop on top)
ج	Jim	J	Je
ح	Ha	Ḥ	ha (with drop on bottom)
خ	Kha	Kh	ka dan ha
د	Dal	D	De
ذ	Zal	ẓ	zet (with drop on top)
ر	Ra	R	Er
ز	Zai	vii Z	Zet
س	Sin	S	Es
ش	Syin	Sy	es dan ye
ص	Sad	ṣ	es (with drop on bottom)
ض	Dad	ḍ	de (with drop on bottom)

---

<sup>1</sup> This English transliteration system refers to L.C (Library of Congress) model. *Pedoman Penulisan Skripsi*, Fakultas Ushuluddin IAIN Walisongo, Semarang, 2013, p 126-144.

ط	Ta	ṭ	te (with drop on bottom)
ظ	Za	ẓ	zet (with drop on bottom)
ع	'ain	'	reverse comma (top)
غ	Gain	G	Ge
ف	Fa	F	Ef
ق	Qaf	O viii	Ki
ك	Kaf	K	Ka
ل	Lam	L	El
م	Mim	M	Em
ن	Nun	N	En
و	Wau	W	We
هـ	Ha	H	Ha
ء	hamzah	'	Opostrof
ي	Ya	Y	Ye



## VOWELS

### Long | or

ا : ā

و : ū

ي : ī

### Double

ي : *iyy* (final form i)

و : *uww* (final form u)

### Diphthongs

أو : *au* or *aw*

أَي : *ai* or *ay*

### Short

َ : a

ُ : u

ِ : i

All al ta'rīf (ال تعريف) are written with “al-” except if related with the word *dīn* or al-asmā' al-ḥusnā. For example, *shihābuddīn*, *uṣūluddīn*, *abdullāh*, etc.

All of translations of Quranic verses in this mini-thesis are taken from application “Quran in Word 1.3 (English version)” using THE HOLY QURAN (KORAN) English Translation of the Meanings by “Abdullah Yusuf Ali” in 1987. Formatting by William B. Brown. Pdf.

### The Hamzah

In transliteration, the *hamzah* ( ء , see above) is not represented at the start of a word, but is elided into the following vowel, e.g., *iḥ sān*, not *'iḥ sān* . An initial “discontinuous” *hamzah* or *hamzat qaṭ'* ( ء or ر ) is always pronounced fully regardless of what precedes it, but a “connecting” *hamzah* or *hamzat waṣl* , usually

represented by an alif ( ا ) at the start of a word but sometimes as an alif with a waṣ lah sign ( َ ), is elided into the vowel that precedes it. The most common connecting *hamzah* is the first letter of the definite article *al-* , and the elision of the a is shown by the replacement of the connecting *hamzah* with an apostrophe. For example, when *dhū* is attached to *al-qurbā* , it is written as *dhu'l-qurbā* , not *dhū al-qurbā* . This elision and connection also has the effect of shortening any long vowel that immediately precedes the *hamzah* ; thus one writes *dhu'l-qurbā* , not *dhū'l-qurbā* , and one pronounces it *dhul-qur-ba* , not *dhool-qur-ba* .

Another important instance of the connecting *hamzah* is the first letter of the Divine Name *Allāh* . For example, one writes *lā ilāha illa'llāh* , not *lā ilāha illā Allāh* , with the capital “L” taking the place of the first letter of the Divine Name. However, in some cases, as in names such as *'Abd Allāh* and phrases such as *subḥ ān Allāh* , the Divine Name is written without the elision.

## ACKNOWLEDGMENT

*Bismillāhirrahmānirrahīm*

All Praise to Allah SWT, essence of the most entitled to receive all the praise. Although without our praise, His majesty as Creator will not be reduced at all. The Lord of hosts, the God who has created the universe by His will with all kinds of abilities and potential. So as a small example, my weak creatures can complete this initial research as a process of learning to become a better human being useful to others. And unto Him shall all return. *Sholawāt* and *Ṣalām* due to the Prophet Muhammad along with relatives and companions who have guided and set an example to mankind in order to be the best of creatures of God.

This thesis is entitled BAD HUMAN CHARACTER IN *QS. AL-MA'ARIJ* VERSES 19-35 (Neuroscience Analysis). Submitted to

.....

On the other hand, this thesis is dedicated to fulfillment of the requirement for the Degree of S-1 of Islamic Philosophy on Theology and Philosophy. Researcher fully aware that this study would never have been possible without their cooperation, supports, helps and prayers from various parties, either directly or indirectly. For that infinity great thanks researcher says to:

1. Respectable Dr. M. Muhsin Jamil, M.Ag as the Dean of the Faculty of Islamic Theology or Ushuluddīn beloved.
2. Honorable Dr. Ahmad Musyafiq, M.Ag, as the vice of Dean of the Faculty of Islamic Theology or Ushuluddīn and Humaniora UIN Walisongo Semarang.
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## ABSTRACT

**Keyword:** *Bad Character, Qs. Al-Ma'arij, Neuroscience*

The phenomenology that we easy to find now is, there are many people that always complaint in whatever condition and whatever situation. In Facebook, Twitter, whatsapp, Instagram etc, many people make status or upload photo by the caption is complaint with their condition. They never satisfied with what they have already gotten. Not only in social media but in daily activity. With little thing happen in life, people is always complaint. This is called bad human character. Character is a mentality or a habit.

It mentioned in *Qs. Al-Ma'arij* verses 19-35 by word *Halu'a*, *Jazu'a* and *Manu'a*. The meaning from this verses are "Human is created always complaint. When he got distress he is anxiety. When he got goodness he is greedy". And the verses 22-35 is the solution for bad human character. *Halu'a* is quick to fret, lamented to their fate when struck with distress and grief. *Jazu'a* when someone distress he cannot control himself. Someone with behavior does not when want to investigate his weakness and his shortcoming. *Manu'a* restricting self. They do not want to have any relation with the other people. He thinks that his goodness is because his own efforts and his achievements.

Character is a system of beliefs and habits those are already embedded in the brain to direct the actions of an individual. The science that learn about brain is Neuroscience. Neuroscience is the scientific study of the nervous system. The neuroscience that explains human behavior from the perspective of activities that occur in the brain it called Neuropsychology.

This research is qualitative research. The collecting data is documentary research it means support by books, journals that suitable with this research. The source of data is from some books *Tafsir*, Neuropsychology books and Neuroscience books. The research question, what is the relevance between *Qs. Al-Ma'arij* verses 19-35 with Neuroscience.



In this research is found that there is the relevance between *Qs. Al-Ma'arij* verses 19-35 with Neuroscience. Because human character is already explained in Neuropsychology. Character can be measured by three dimensions. Those are self-directedness, cooperativeness and self-transcendence. If someone is weak in this three dimensions, absolutely he will have bad human character. If someone is weak in self-directedness he will be *Halu'a*, if someone is weak in cooperativeness he will be *Jazu'a*, and if someone is weak in self-transcendence he will be *Manu'a*. And the solution is mentioned in the next verses 22-35 those are praying on time continuously, zakat, believe of judgment day, afraid with Allah, keep the women sanctity, keep promise, true testimony and praying perfectly. Although it depend on the intention of people if he wants to change by doing those eight manners he will be able to change that bad human character.

## CHAPTER I

### INTRODUCTION

#### A. Background

The Qur'an is the guidance, constitutional law, God's rule system source for life, to figure out *Halal* and *Haram*, the source of wisdom, truth, justice, ethics and morals that must be applied to straighten out the journey of human and fix human behavior.<sup>2</sup> The Qur'an often talks about the man who is one of God's very interesting creations. Human. The moral values of the Qur'an are scattered in all forms of the substance as in *Aqidah*, *Shari'ah* laws either worship or *Muamalah* and stories or history of past.

Outline the basis of the epistemology paradigm of the Qur'an is divided into three kinds, namely the first *Kauniyah* being has a unique personality which hard to understand by human themselves (Natural sciences), second *Qouliyah* (Qur'an theological studies), and the third is the science of *Nafsiyah*. The science of *Kauniyah* is related to the law of nature, the science of *Qouliyah* is relating to the law of God. And science of *Nafsiyah* is relating to the meaning, value and awareness. Science of *Nafsiyah* is called the Humanities (Humanities hermeneutical). And in Arabic, Science of *Nafsiyah* is defined as the science of psychology.<sup>3</sup> Allah almighty said in the surah Fushilat verse 53:

سَنُرِيهِمْ آيَاتِنَا فِي الْأَفَاقِ وَفِي أَنفُسِهِمْ حَتَّىٰ يَتَّبِعِنَ لَهُمْ أَنَّهُ الْحَقُّ ۗ أَوَلَمْ يَكْفِ بِرَبِّكَ أَنَّهُ عَلَىٰ كُلِّ شَيْءٍ  
شَهِيدٌ ۝٥٣

Translation:

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<sup>2</sup> Wahbah Az Zuhaili, *Tafsir Al Munir*, Jilid 15, (Jakarta: Gema Insani, 2014), p. 15

<sup>3</sup> Kuntowijoyo, *Islam sebagai Ilmu, Epistemologi, Metodologi, dan Etika*, Cet 1, (Yogyakarta: Tiara Wacana, 2006), p. 25

We will show them the signs (of power) in all directions and on themselves, until it is clear to them that the Qur'an is true. Is that enough indeed your Lord is witness over all things? (Qs. Fushilat: 53).<sup>4</sup>

The study of the science of psychology in general learn about the psychiatric symptoms associated with human thoughts (cognitions), Wills (conation) and feeling (emotion).<sup>5</sup>

Al-Quran has described some of the human characters awesomely. Such as all things reveals the human character. There are some verses that describe how characters or human behavior is either good or bad. Human beings will always be afflicted with restlessness and anxiety. Based on facts and research, only a handful of human understanding and adhere to the teachings of divine correctly.

The phrase of the Qur'an about human emotions are described directly in conjunction of events those are happening, and there is an impression on these verses about the sharp distinction between positive and negative emotions. Such as the word of God Almighty in surah Ar-Rum verse: 36

وَإِذَا أَدْقْنَا النَّاسَ رَحْمَةً فَرِحُوا بِهَا وَإِن تُصِيبَهُمْ سَيِّئَةٌ بِمَا قَدَّمَتْ أَيْدِيهِمْ إِذَا هُمْ يَقْنَطُونَ ۝ ٣٦

Translation:

36. And when We make people taste of mercy they rejoice in it, and if an evil befall them for what their hands have already wrought, lo! they are in despair.<sup>6</sup>

In the verse above explained that the behavior that can bring men to *syirik* is when they got a good thing from God Almighty, they forget the

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<sup>4</sup> Abdullah Yusuf Ali, *The Holy Qur'an, Text, Translation and Commentary*, (Lahore: Goodword Books,1934), p. 243

<sup>5</sup> Jalaludin, *Psikologi Agama*, Cet 15, (Jakarta: Raja Grafindo Persada, 2011), p. 7

<sup>6</sup> Abdullah Yusuf Ali, *The Holy Qur'an, Text, Translation and Commentary*, (Lahore: Good word Books,1934), p. 201

Mainland. But if they got a misfortune struck, they despair and then turn from Allah. Things like this are the basis of bad human characters.

The character is the mentality or habits. According to psychologists, the character is a system of beliefs and habits those are already embedded in the mind to direct the actions of an individual. The characters themselves are composed into two characters both good and bad characters. Bad character in *Qs. Al-Ma'arij* verses 19-21 is the response of emotions-emotions which is processed in the human brain. Bad human characters that exist in surah al-ma'arij verses 19-21 reveals that human are creatures who like complaint.

*Qs. Al-Ma'arij* is a surah which means places to ride. In *Qs. Al-Ma'arij* 19-35 verse is verse that expresses the mentality of bad character of human and how to overcome it.

إِنَّ الْإِنْسَانَ خُلِقَ هَلُوعًا ۙ ١٩ إِذَا مَسَّهُ الشَّرُّ جَزُوعًا ۙ ٢٠ وَإِذَا مَسَّهُ الْخَيْرُ مَنُوعًا ۙ ٢١

Translation:

Verily, human is created like complaint. When if he replaced trouble he complaint. When he got the good of him he is stingy.<sup>7</sup>

In this surah explained that due to human and mannerisms on the overwritten plague he is very anxious and in a time of wealth and luxury overwritten he fortify themselves do not want to connect with others. In this verse God warned the bad character of the human being with the attribution like complaint, miserly and refuse blending basics deplorable morals.<sup>8</sup>

Bad character is a response from a few emotions. The emotion itself is a mental perception towards certain facts that trigger the mental affection, and the mind which evokes the condition expression of body.

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<sup>7</sup> Abdullah Yusuf Ali, *The Holy Qur'an, Text, Translation and Commentary*, (Lahore: Good word Books,1934), p. 296

<sup>8</sup> Wahbah Az Zuhaili, *Tafsir Al Munir*, Jilid 15, (Jakarta: Gema Insani, 2014), p. 136

Emotions have a variety of bodily response that evokes a sensation in the body.

The word emotion refers to positive and negative reactions against certain situations. Emotions are composed from patterns of behavior and physiological changes which accompany it or at least insistence to do behavior. Emotions are processed in the brain, in the section called the limbic system. Each neuron derived from the stimulus is going through some processes to enter the limbic system processed in the *amygdala* then generate an emotion.<sup>9</sup>

Emotion has three components, namely: cognition, action and feeling. Aspects of cognition appear first. To assess the good or bad that process takes place very quickly. Certain cells on prefrontal cortex only take about one eighth seconds to give a different response.<sup>10</sup>

Emotion and expression of human has been owned since from the beginning then the genetically inherited and continues to grow due to the interaction which is experienced in life. Complaint over their fate is an occurrence where we got the disaster we are anxious. And when we got goodness we are gluttonous. Complaint over their fate, anxiety and gluttonous itself is an emotion which is formed and processed in our brain. The weaving process described in one study of science namely Neurosciences.

Neuroscience is the scientific study of the nervous system.<sup>11</sup> Neuroscience is a multidisciplinary branch of biology that deals with the anatomy, biochemistry, molecular biology, and physiology of neurons and neuronal circuits. It also draws upon other fields with the most obvious being the pharmacology, psychology and medicine. The main task of neuroscience explains human behavior from the perspective of activities that occur in the brain.<sup>12</sup>

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<sup>9</sup> Neil R Carlson, *Fisiologi Perilaku*, ( Jakarta: Erlangga, 2012), p. 2

<sup>10</sup> J. W. Kalat, *Biopsikologi*, ( Jakarta: Salemba Humanika, 2012), p. 129

<sup>11</sup> Taufiq Pasiak, *Tuhan dalam Otak Manusia*, (Bandung: PT Mizan Pustaka, 2012), p. 15

<sup>12</sup> Taruna Ikrar, *Ilmu Neurosains Modern*, (Yogyakarta:Pustaka Pelajar 2015), p. 3

Neuroscience studies the nervous system specifically in the creatures live. Neuroscience is modern science that interacts with the whole concept of life that specifically incorporates both biological sciences and humanities.<sup>13</sup> Neuroscience itself consists of some kinds. To understand the formation process of bad human character is a process of Physiology of neurons that are described in Neuroscience psychology or Neuropsychology. As like from the definition of Neuropsychology its self, that Neuropsychology studies the structure and function of the brain that are associated with the process of psychology and behavior. Neuropsychology relates information processing on the mind in the form of cognitive psychology and cognitive science to create human behavior.

In this thesis the author uses some Scripture interpretations from contemporary *mufassir* such as the book of tafsir works of Prof. Dr. Hamka Tafsir al Azhar, tafsir Al Jawahir from Tanthowi Jauhari, Tafsir Al Misbah by Quraish Shihab and so forth. *Mufassir* in interpreting paragraph *Qs. Al-Ma'arij* 19-21 says the original character which is bad character certainly exists in human without any reasons or explanations. *Qs. Al-Ma'arij* verse 22-35 describes how to overcome these bad characters. This has been the trigger for the author to make the science of neuroscience as an approach to understanding more about that verses, and also as proof of the truth of the Qur'an.

Based on the background, then the author's theme of the discussion is under the title "**BAD HUMAN CHARACTER IN QS. AL-MA'ARIJ VERSE 19-35 (NEUROSCIENSE ANALYSIS).**"

## **B. Research Question**

1. What is the meaning of bad human characters on *Jazu'a*, *Halu'a*, and *Manu'a* in *Qs. Al-Ma'arij* verses 19-21?
2. What is the relevance of the *Qs. Al-Ma'arij* verse 19-35 with Neurosciences?

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<sup>13</sup> *Ibid.*, p. 4

3. How to overcome bad human characters in *Qs. Al-Ma'arij* verse 22-35?

### **C. Aim and Significance of Research**

#### 1. Aim of Research

- a) To find out the meaning of *Halu'a*, *Jazu'a* and *Manu'a* in *Qs. Al-Ma'arij* verse 19-21
- b) To find out the relevance of the bad character of man in *Qs. Al-Ma'arij* verse 19-35 and Neurosciences
- c) To find out how to overcome bad character in the human performance *Qs. Al-Ma'arij* verse 22-35

#### 2. Significance of Research

- a) Theoretically, these studies provide additional insights and information studies of Islam and the Qur'an about bad human characters in the Qur'an
- b) The Practical Basis, the results of this research are expected to demonstrate the scientific miracle in the Quran and be able to provide a stimulant to Muslims to develop science
- c) Theologically, this research is expected to add our faith as Muslims.

### **D. Literature Review**

Based on the writer known, the research which discuss about Human character is little. As for some of the study is:

Aina Noor Habibah the student of Tafsir Hadith in UIN Sunan Kali Jaga Yogyakarta on 2008, doing research by title *Karakteristik Manusia Menurut Penafsiran Sayyid Qutub dan Hamka (Studi atas Penafsiran Qs. Al-Ma'arij: 19-35)* In this thesis discusses the interpretation of human Slayers in Surah Al-Ma'arij verse 19-21 by comparing between



Sayyid Quthub and tafsir Hamka. In this thesis concludes that there are no specific differences in the interpretation of the verse.<sup>14</sup>

Mohd Nasir Masroom, Siti Norlina Muhamad, Siti Aisyah Abd Rahman the students of Tamadun Islam, University Teknologi Malaysia, 81310 UTM Johor Bahru, Johor, Malaysia on 2015, doing research by title *Kebimbangan Dari Perspektif Psikologi Islam dan Cara Mengatasinya Berdasarkan Surah Al-Ma'arij*. In this thesis discusses about the doubts that exist in surah Al-Ma'arij in Islamic psychology perspective.<sup>15</sup>

Although in the thesis also discusses human characters in *Qs. Al-Ma'arij* verse 19-35. But this research is clearly different from the research that the author will be discussed, because the author Associates human characters in *Qs. Al-Ma'arij* verse 19-35 with Neurosciences.

## E. Research Methods

This type of research is qualitative research, it is research intended to express symptoms of holistically-contextual through the collection of data from the background as source directly with research as key instrument and the research produces descriptive data either written words or oral.<sup>16</sup> Attempt to obtain data or information did by this following method as follows:

### 1. Type of research.

This type of research was used library research which was a study that made references as a source of primary data that are intended to explore theories and concepts that have been determined by expert preceding then followed by in areas that will be examined,

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<sup>14</sup> Miftahul Yazid Fuadi, *Karakteristik Manusia Menurut Penafsiran Sayyid Quthb dan Hamka*, diakses pada 2 Maret 2018 pukul 04:15, <http://digilib.uin-suka.ac.id:80/id/eprint/1252/>

<sup>15</sup> Fazil Masari, *Kebimbangan dari Perspektif Psikologi Islam*, diakses pada 2 Maret 2018 pukul 08:45, <http://eprints.utm.my/56036/>

<sup>16</sup> Lexy J.Moleong, *Metodologi Penelitian Kualitatif*, (Bandung: Remaja Rosda Karya, 2009), p. 6

acquiring an extensive orientation on the topic selected, utilizing secondary data as well as avoiding duplication of research.<sup>17</sup>

## 2. Data source

This study was library (library research), then in the data collection the authors using a variety of sources which are divided into two parts, namely:

### a) *Primary data*

It used as references from the discussion of this thesis. Besides that, the other sources regarded as primary sources are Qur'an Surah *Al-Ma'arij* verses 19-35.

### b) *Secondary data*

It refers to the data that supports the explanation of primary source. The secondary data of this research is taken from many literatures of books, journals, papers and websites which distinctly discuss about *bad human character*. The secondary data were books they are with the title: books of *tafsir* which is representative to support this research. The author used the books of contemporary *tafsir*, because it is relevant with the problem of the author's research. Those books of *tafsir* are as follow: Tafsir Al-Misbah by Muhammad Quraish Shihab, Al-Jauhari Fi Tafsir al-Qur'an by Tanthowi Jauhar and Tafsir Al Azhar by Prof. Dr. Hamka and other *tafsir*. The Neuropsychology of Anxiety: An Enquiry into The Functions of septo-hippocampal system, Introducing neuropsychology, The Emotional Brain, Memahami Kinerja Otak manusia, Ilmu Neurosains Modern, IQ, EQ, dan SQ dalam Neurosains, Tuhan dalam Otak Manusia etc.

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<sup>17</sup> Tim Penyusun Skripsi, *Pedoman Penulisan Skripsi*, (Semarang: Fakultas Ushuluddin UIN Walisongo, 2013), p. 41

### 3. Method of Collecting Data

This method of collecting data used by the researcher is documentary research, so the collecting data is supported by books, journals, and papers that have relationship to the topic. In this research, the researcher explores several previous findings and research done by the experts who have discussed the same topic. Then, <sup>the data in question here</sup> is the data that is presented in the form of verbal words, not form.<sup>18</sup>

Those previous research have functions as raw data. Based on the data, it is necessary to look for outlines, fundamental structures and basic principles in detail and to ignore irrelevant data.<sup>19</sup> The data which have been collected by the researcher is utilized and synchronized with the topic based on inductive method.

### 4. Data Analysis

To analyze the data the researcher uses the method of content analysis. It means that the author will give some information deeper toward the research title. The method used by the author is descriptive analysis. The purpose of this research is to get the objective and right solution in solving every problem in some text.<sup>20</sup>

Where the researcher seeks and collect data about the objects of research and then complied and describe systematic, objective and analyzed explanatory, that serves provide a more in-depth explanation than just describe a text meaning. Then, the data that have been collected the interpretation of verses about *bad human character* in the Qur'an and scientific knowledge theory, the researcher used neuroscience, then explained and analyzed. It aims to seek

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<sup>18</sup> Nashruddin Baidan, dkk, *Metode Khusus Penelitian Tafsir*, (Yogyakarta: Pustaka Pelajar, 2016), p. 28

<sup>19</sup> Anton Bekker and Ahmad Kharis Zubair, *Metode Penelitian Filsafat*, (Yogyakarta: Kanisius, 1990), p. 125

<sup>20</sup> Nashruddin Baidan, *Op.cit.*, p. 109

understanding of verses *bad human character* and understanding of scientist from the neuroscience perspective. All of assisting approach that is able to clarify the problem will be utilized by the researcher provided that they are relevant with the topic.

#### **F. Systematic of Writing**

Systematic of the writing is shown as an attempt to ease the reader in enjoying the flow of the discussion. It is presented in the study. The systematic of the writing contain:

Chapter I is introduction. In the introduction it contains an overview of the research activities which include: background problem. Background problems, formulation of the problem, purpose and benefits of research, literature review, research methods that include this type of research, data sources, data collection methods and data analysis, and the last is of great writing describing the discussion as a whole.

Chapter II, is theoretical review, this chapter is one step to understand the object of study of human character. This chapter reveals the meaning and to know in depth about the bad character of human to get a lot of information, discourse and insight. In addition, in this chapter discusses the science of neuroscience that explains about the formation of the bad human character in the nervous system of the human brain.

Chapter III, was the presentation of the data, this chapter sets forth the complete data on the results of the research object of concentration of research, containing an overview in general and the interpretation of the Qur'an *Al-Ma'arij* verse 19-35 that describes the bad human character and the way to overcome it according to the contemporary interpretation.

Chapter IV, analysis of data, this chapter mentioned the theoretical framework that will use in analysis data and discussed some of the problems associated with the view from the Qur'an about the bad

human character from the perspective of neuroscience and how to overcome it research to answer the questions in this research.

Chapter V, is closing in this chapter contains conclusions, suggestions, and criticism at the same time answers results are discussed in the thesis of bad human character in *Qs. Al-Ma'arij* verse 19-35 (Neuroscience Analysis).

## CHAPTER II

### THE UNDERSTANDING OF CHARACTER AND NEUROSCIENCE

#### A. Character Understanding

In language, the word character is derived from Greece "charassein" means things or a tool for scraping, which will be understood as stamp. So, figure is stamp or seal, character which adhere in someone. The nature as someone's attitude may be formed, which means that a person's character changed, although the figures contain elements of innate (Internal Potential), which everyone can be different. However, the character was very strongly influenced by external factors, namely, family, school, neighbourhood community association, and others.<sup>21</sup> The character also has two meanings: first, he shows how a person behave. When someone behaves dishonest, cruel, greedy, surely the people manifests bad character. On the contrary if someone behaves honest, helpful for a person, he manifests the good character.<sup>22</sup>

According to the great dictionary of Indonesian, character is the nature of the psychological, moral, or character that distinguishes a person with another.<sup>23</sup> According to Kemendiknas, the character is the nature, habits, morals, or someone's personality which is formed from the results of the internalization of various virtues which are believed to be used as a foundation for perspective, think, behave, and act. Peterson and Seligmen classifying the strength of character into 6 groups, the cognitive,

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<sup>21</sup> Sutarjo Adisusilo, *Pembelajaran Nilai Karakter*, (Jakarta: PT. Raja Grafindo Persada, 2013), p. 77

<sup>22</sup> Fatchul Mu'in, *Pendidikan Karakter Konstruksi Teoritik dan Praktik*, (Yogyakarta: Ar Ruz media, 2011), p.160

<sup>23</sup> W.J.S. Poerwadarminta, *Kamus Umum Bahasa Indonesia*, (Jakarta: Balai Pustaka, 2013), p. 521.

emotional, interpersonal, live with, confront and overcome things that are not pleasant and spiritual.<sup>24</sup>

Imam Al-Ghazali says that the characters same with the *Akhlak*, that is the attitude or conduct that have been fused in humans so it appears spontaneously when interacting with the environment. The source. The virtue of having *Akhlak* or noble character is revealed by the Prophet Muhammad in the Hadith:

حدثنا أحمد بن حنبل حدثنا يحيى بن سعيد عن مُحَمَّد بن عَمْر و عن أبي سلمة عن أبي هريرة قال، قال رسول الله صلى الله عليه و سلم أكمل المؤمنين إيماناً أحسنهم خلقاً

Translation:

Has told us Ahmad Ibn Hanbal said, have been told to us Yahya ibn Sa'id and Abu ' AMR Muhammad ibn Salamah from Abu Huroiroh Rasulullah SAW said: The House of the most good faith believers is the most well their ways.<sup>25</sup>

The good *Akhlak* is part of faith, the value from inner struggle people, those who are righteous and discipline of the expert worship. Bad *Akhlak* is a deadly poison and bearer of destruction and humiliation that demean and crimes that deprive human beings of the presence of the Lord of hosts and dragged her into the path of the devil who cursed. Then the bad *Akhlak* is the disease of the heart and soul, even diseases that eliminates the opportunity to enjoy everlasting life.<sup>26</sup>

The character is a mental quality or moral, moral strength, name or reputation. Hermawan Kertajaya defines characters is the hallmark of which is owned by a body or an individual. The hallmark is the original and is rooted in a personality or individual objects and is the driving engine of how someone act, behave, and respond to something. The character is the character, nature or things that are very basic indeed on a

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<sup>24</sup> Peterson, christopher dan seligman, martin E, P., *Character strenghts and virtues: A Handbook and Classification*, ( New York: Oxford University press, 2004) , p. 33

<sup>25</sup> Ridwan Abdullah Sani, *Pendidikan Karakter Mengembangkan Karakter Anak yang Islami* (Jakarta: Bumi Aksara, 2016), p. 44

<sup>26</sup> *Ibid.*, p. 74



person. Things are very abstract there is a person or commonly known with the mentality or culture. Any mention of this character is the inner man that affects all our thoughts and deeds.<sup>27</sup>

In modern times, the human characters become into the study of anthropological and psychological depth. In this case the human characters have a uniqueness that sets it apart with animals because human has been able to develop beyond the natural determinism (nature). The animal characters are fully formatted by its Natural limitations, while humans do not. Human Special characters distinguish human with animals mainly because humans have a mind.<sup>28</sup>

These are the characteristic of characters:

- Character is what you are when nobody is looking.
- Character is the results of the values and beliefs.
- Character is a habit that becomes second nature.
- Character is not reputation or what another think about you.
- Character is not how much better you are than others.
- Character is not relative.

## **1. The Elements of Character**

There are some elements of the human dimension in psychological and sociological which according to the author deserves for us to discuss in relation to the formation of human character. This item is also sometimes shows how someone's character. These elements are attitudes, emotions, belief, will and habits, and self-concept.

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<sup>27</sup> Abdul Majid, *Pendidikan Karakter Perspektif Islam*, (Bandung: Remaja Rosda Karya, 2012), p. 12

<sup>28</sup> Fatchul Mu'in, *Pendidikan Karakter Konstruksi Teoritik dan Praktik*, (Yogyakarta: Ar Ruz media, 2011), p.163

The attitude of someone going to other people's views and attitudes that will make others assess how the character of the person. Likewise, the habit: what we do will show our character. Similarly, a will and a trust that owned a person will make others assess how the character.

a) Attitude

The attitude of a person is usually a part of his character, even considered as a reflection of the character. Of course, that is not completely true, but in terms of a person's attitude towards certain things in his presence, usually showing how his character. In fact, the psychologists developing the change yourself to success through a change in attitude. Keith Harrel says "*Attitude is Everything*".

Attitude is a pretty important concept, often discussed, and became important in the study of social sciences. Scientists social necessarily learn how the attitude of individuals when they are talking about life and social change. By studying the attitudes, will help us in understanding the process of consciousness that define concrete actions and measures that may be undertaken in the social life of the individual. Attitude is the predisposition to do or not to do a particular behavior so as posturing rather than just the image of a pure psychological internal conditions of individuals but rather the attitude is more a process of consciousness which is individually.

b) Emotion

The word emotion was adopted from the Latin *emovere* (*e* means outside and *movere* means move). Whereas, in the language of France is *emouvoir* which means joy. Emotion is the spice of life. Because without emotion, human life will taste bland. Human

beings always live with thinking and feeling. Emotions are identical with strong feelings.

Emotion is a dynamic symptom in a situation perceived by human, which accompanied its effect on consciousness, behavior and also a physiological process. For example, when we are responding to something that involves emotions, we also know the meaning of what we face (awareness). When we are angry and tense, our heart palpitations and will beat faster (physiological). We will soon be doing a reaction to what befalls us.

The word emotion is generally negative connotations acquire, considering people are emotional or too callous often tend to be seen as people who are weak, petulant and psychological state is unstable. However, the real emotion was far from ugly things like that. Emotions are not always negative. We must always maintain and care for emotions.

c) Belief

The trust is a cognitive component of sociopsychologist human factor. The belief that something is "right" or "wrong" or the basis of the evidence, suggesting the authority, experience and intuition is very important to build character and human characters. So, trust it reinforces self-existence and reinforces the relationship with others.

The trust provides perspective on the man in the looking at reality and he give a basis for human beings to take the options and determine the decision. So, a trust established by one of knowledge. What we know makes us to make choices because we believe what we take based on what we know.

The important elements to build trust among others were openness (transparency). The situation of transparency means

clarity of a position and the role that could be seen because with this we can assess and take policy.

d) Will and Habit.

Habit is a conative component of the sociological factor. Habits are aspects of human behavior that are settled, takes place automatically and not planned. He is the compulsory that goes on for a long time or as a typical reaction is repeated many times. Everyone has different habits in response to a particular stimulus. The habit is giving patterns of behavior that can be foreseen.

Meanwhile, will is a condition that is very reflective of a person's character. There are people who have hard, wishing to his/her preferences defeating habit, but there are also people who have weak will. But a strong willingness also makes people thus fails when the goal is not realistic with the actions taken and the conditions there. Sometimes even the willingness also makes people violate existing values.

e) Self-Concept

Another important character is related to the self-concept. The self-concept is important because usually everyone not to be stoic in themselves. People who are successful are usually the people who realize how he formed the character. In terms of small, success often comes from people who know how to behave in places that are important to its success.

The process of self-concept is totality process, whether consciously or subconsciously, about how the characters and ourselves established. Conception of the self is how "I" have to build themselves up, what "I" want it from and how "I" put myself in life.

In the social psychology of science, the concept of self is related to the fact that humans are not simply responding to others,

but also ourselves perception. According to Charles Horton Cooley, human in many respects imagine himself as another person in her mind it termed symptoms of *looking glass self*, as if we put a mirror in front of us. First, we imagine how we look at others, we catch a glimpse of ourselves as in a mirror. Secondly, we have the feeling proud or discouraged, people might be sad or ashamed. Then observe ourselves, we came on an overview and assessment of ourselves.<sup>29</sup>

The most important element in the formation of character is mind, because the mind is the thought that the entire program is formed from the experience of his life, was a pioneer in everything. The program then forms a system of beliefs that may eventually form the thought patterns that could affect behavior. If the embedded program in accordance with the universal truth, then his behavior goes in harmony with natural law, as well as vice versa. Therefore, the mind needs to get serious attention.

About the mind Joseph Murphy said that in human there is a thought that has different characteristics. To distinguish these traits, then the term is called the conscious mind or objective mind and subconscious mind or subjective thoughts.

The conscious mind is physically located in the cortex of the brain is both logical and analysis with the effect of 12% of brainpower. While the mind is physically located in the medulla oblongata of the already formed while still in the womb. Therefore, babies who are born crying, it will be quiet when you were in his mother Cuddles because he already felt familiar with the mother's heartbeat. The subconscious mind is electrically neutral and suggestive.

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<sup>29</sup> Fatchul Mu'in, *Pendidikan Karakter Konstruksi Teoritik dan Praktik*, (Yogyakarta: Ar Ruz media, 2011), p.167-182

In a variety of literature found that the habits that are executed over and over preceded by awareness and understanding will be the character of the person. And gene just be one of the deciding factor.<sup>30</sup>

## 2. Bad Character

As the explanation above that character has two meanings: first, he shows how a person behave. When someone behaves dishonest, cruel, greedy, surely the people of bad character manifests. On the contrary if someone behaves honest, helpful for a person manifests the good character. Someone will be recently said to have good characters if he behaves according to moral rules. While someone will be said to have bad character if he does not have a good personality. These are bad personality traits: inconsistent in unity of thought and action, not according to what is said and what is done. His behavior and action turns, tight-fisted and don't like giving, lily-livered, cowardly, doubter, permissive, always and often depend on others.<sup>31</sup>

Almighty in surah Ar-Rum verse: 36

وَإِذَا أَدْقْنَا لِلنَّاسِ رَحْمَةً فَرِحُوا بِهَا وَإِن تُصِيبُهُمْ سَيِّئَةٌ بِمَا قَدَّمَتْ أَيْدِيهِمْ إِذَا هُمْ يَقْنَطُونَ ۝ ٣٦

Translation:

And when we feel something of grace to mankind, they would happily with the grace of it. And when they replaced a disaster (the danger) caused an error which has been carried out by their own hands, all of a sudden, they despair.<sup>32</sup>

In the verse above explained that the behavior that can bring men to *syirik* is when they got a good thing from God Almighty, they

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<sup>30</sup> Abdul Majid, *Op.cit.*, p. 18

<sup>31</sup> Fathul Mu'in, *Op.cit.*, p. 166

<sup>32</sup> Abdullah Yusuf Ali, *The Holy Qur'an, Text, Translation and Commentary*, (Lahore: Goodword Books, 1934), p. 408

forget the Mainland. But if they got a misfortune struck, they despair and then turn from Allah. Things like this are the basis of bad human characters.

## **B. Neuroscience Understanding**

In etymologically, Neuroscience is the study of neural (neural science) which learns about the nervous system, especially the study of neurons or nerve cells with a multidisciplinary approach. In terminology, Neuroscience is the scientific study of nervous system.<sup>33</sup> It is a multidisciplinary branch of biology that deals with the anatomy, biochemistry, molecular biology, and physiology of neurons and neural circuits. On this basis, the Neurosciences are also referred as the science that studies the brain and nerve functions all over the back nerves.<sup>34</sup>

The term neuroscience was first used in the 1960 when a number of field contributing to neuroscience agreed to have the same language, the same term and some purposes, Neuroscience becomes a very complex science, broad but also deep, He also studied behavior extensively through an understanding of the work of nerve cells in a dynamic body-soul interaction.

The main object of neuroscience is *neuroanatomy* and *neurophysiology*. That is the science that deals with architecture and function of innervations system with a more macro approach. Includes the study of the structure of the nerve cells are microscopic, and how nerve cells connect with each other to help a circuit (wiring diagram). Neuroscience learn how the workings of the brain, such as Anatomy (the form and structure of the brain), Physiology (the functions of the parts of the brain), biochemistry (chemical properties in the brain), the science of Psychology (behavior and emotions) and cognitive science (science of

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<sup>33</sup> Taufiq Pasiak, *Tuhan dalam Otak Manusia*, (Bandung: Mizan Pustaka, 2012), p. 15

<sup>34</sup> Suyadi, *Teori Pembelajaran Anak Usia Dini dalam Kajian Neurosains*, (Bandung: Remaja Rosdakarya, 2014), p. 4

thought processes), computer simulation (computer science, statistics), clinical neurology (medicine and diseases of the brain).

The brain is the Crown Jewel of the human body. With the power and magic of the human brain, the human could find many things that can enjoy now. The function of the miracle of the human brain is the center of intelligent sentient, thinking, innovating, the brain functions as the center of the translator five sense. All of organ systems (such as: heart, lungs, liver, intestines, kidneys, and others) are in control and regulation systems of the brain.<sup>35</sup>

The human brain is a fascinating and engimatic machine. Weighing only about 3 pounds (1.36 kilograms) and with a volume of about 1,250 cubic centimeters, it has the ability to monitor and control our basic life support systems, to maintain our posture and direct our movements, to receive and interpret information about the world around us, and to store information in a readily accessible form throughout our lives. It allows us to solve problems that range from the strictly practical to the highly abstract, to communicate with our fellow human beings through language, to create new ideas and imagine things that have never existed, to feel love and happiness and disappointment, and to experience an awareness of ourselves as individuals. Not only can the brain undertake such a variety of different functions, but it can do more or less all of them simultaneously. How this is achieved is one of the most challenging and exciting problems faced by contemporary science.

It has to be said at the outset that we are completely ignorant of many of the things that the brain does, and of how they are done. Nevertheless, very considerable advances have been made in the neurosciences over the last decade or two, and there is growing confidence among neuroscientists that a real understanding is beginning to emerge. This feeling is encouraged by the increasing integration of the various

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<sup>35</sup> Taruna Ikrar, *Ilmu Neurosains Modern*, (Yogyakarta: Pustaka Pelajar, 2015), p. 3



disciplines involved in neuroscience, and a convergence of both experimental findings and theoretical models.<sup>36</sup>

The basic principles of neuroscience, intended to provide of understanding basic about the workings of the human nervous system. Neuroscience is a field that studies the nervous system specifically in the body of creature. Whereas, the Neuroscience is a modern science that interacts with the whole concept of life, specifically that combines both sciences and humanities. The nervous scientists are from a variety of backgrounds, including psychology, computer science, biology, statistics, philosophy, physics, and medicine. So, neuroscience has progression in understanding of the humanities that explains the underlying mechanism of thought, and behavior.

Collaboration in various fields of science that makes neuroscience became develop widespread, science in prospective and when discussing the human. Neuroscience study the human brain in a large perspective, there are two important goals:

- a) Explanation: describe how the nervous system works throughout life (since the fetus to old), how five sense system set response to stimulus, how memory systems is worked, how consciousness is formed, even up how mysterious happenings, like will and intention happens in the brain.
- b) Control: how to intervene in order to knowledge of the brain process useful in the prevention and treatment of diseases related to the nervous system. In addition, Neuroscience also studied what more essential from humans (human being)

## **1. The Scope of Neuroscience**

Neurosciences are able to deepen the human dimensions in more detail, not only the relationship of brain-mind, body, soul and

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<sup>36</sup> J. Graham Beaumont, Introduction to Neuropsychology Second Edition, (New York: The Guildford Press, 2008), p. 3

intellect but also in the realm of a very microscopic on molecular-secular to the regulation of behavior and sociology.

a) Cellular-Molecular

The scope of Cell-molecular studies a variety of nerve cells and how they perform specific functions that different with one another to produce various complex behaviors, such as emotion, cognition and action.

b) Nervous system

The system of nervous area in-flight examines the functioning nerve cells in a complex system. For example, the vision is examined in "visual system", problems of movement are examined in the "motorist system" or system kinesthetic; hearing problems are examined in "auditory systems".

c) Behavioral of Neuroscience,

Behavioral Neuroscience examines how various systems as mentioned above work together to produce a particular behavioral. For example, how the visual nerve, auditory nerves, and the motorist nerves process the information, thus producing stimulant action or a particular behavioral.

d) Social systems (Sociology)

This scope is a strong candidate in neuroscience applications in the field of social. This field examines how the "social brain" of human take function in helping humans to form relationships with others.

Neuroscientists use various tools in sharpening accuracy and determination, to understand the nervous system. There are some tools used for such purposes, such as: Functional Magnetic Resonance Imaging (fMRI), (Electro Encephalogram) EEG, computers and even dyes and microscopes to explore things related molecules, DNA, cells, tissues, nerve system and brain. Of such research, neuroscientists formulate how the nervous system develops, operates in normal or healthy, so did the

failure of nerve function in many cases of neurological disease or psychiatric.

The central nervous system consists of the brain and spinal cord. The brain is divided into three regions, they are:

- 1) *myelencephalon*, located in the behind skull. The main function of the medulla to control blood pressure, heart rate and respiratory. It also contains the cerebellum which controls smooth movement like threading a needle. Reflex and feedback are also very important from the back of the brain function, because it is part of the spinal cord.
- 2) *Mesencephalon*, located between the myelencephalon and the forebrain. Information from the eyes, ears, and skin delivered through the midbrain. For example, as when the head is moved to the left or to the right, the midbrain will command the eye to move smoothly in the opposite direction, this is to keep your eyes focused on the object though the head moves.
- 3) *Forebrain*, is the part of the brain which is very developed. The signal from the thalamus, which comes from the eyes and another sensory organ that is transmitted to the forebrain. This process plays an important role in management/dynamics of feelings. Another part of the forebrain is the hypothalamus. The hypothalamus regulates various aspects of feeling, such as: hunger, thirst, and sexual desire.<sup>37</sup>

The brain is like a board panel place (input) in the form of information processed in such a way, understood, and then returned again in the form of intelligent output. All the process is attributed to the smallest component in the brain called nerve cells (neurons) which are along the long cells and glia cells, perfunctory function and works of the

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<sup>37</sup> Taruna Ikrar, *Ilmu Neurosains Modern*, (Yogyakarta:Pustaka Pelajar, 2015), p. 25

human brain. In the human body, the part smallest thus holds a very large to maintain the work of the body so that human can live.

The brain is the part of central nervous system stored in the skull. The relationships of the brain with other nerve in the body that forming neural streets that regulate all activities of the organs body.<sup>38</sup>

The creation of the perfect human can also be detected from the existence of electromagnetic waves of the brain. The human brain is designed by Allah perfectly. Under certain conditions, the brain can be ordered to relax and calm. At other time, the brain can coordinate all members of the body to be creative and inspirational. At the time another can coordinate of body to cure disease from the natural body and manage in the rejuvenation of the cells of the body.<sup>39</sup>

### **C. Neuroscience Psychology (Neuropsychology)**

Neuropsychology, as one of the neurosciences, has grown to be a separate field of specialization within psychology over about the last forty years, although there has always been an interest in it throughout the one hundred and twenty years history of modern scientific psychology. Neuropsychology seeks to understand the relationship between the brain and behavior, that is, it attempts to explain the way in which the activity of the brain is expressed in observable behavior. What mechanisms are responsible for human thinking, learning, and emotion, how do these mechanisms operate, and what are the effects of changes in brain states upon human behavior? There are a variety of ways in which neuropsychologist conduct their investigations into such questions, but the central theme of each is that to understand human behavior we need to understand the human brain. A psychology without any reference to

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<sup>38</sup> Taufiq Pasiak, *Revolusi IQ/EQ/SQ: Antara Neurosains dan Al Qur'an* (Bzndung:Mizan, 2002), p. 55

<sup>39</sup> Nurul Maghfiroh, *99 Fenomena Menakjubkan dalam Al-Qur'an*, (Bandung: Mizan Pustaka, 2015). p. 107

physiology can hardly be complete. The operation of the brain is relevant to human conduct, and the understanding of how the brain relates to behavior may make a significant contribution to understanding how other, more purely psychological, factors operate in directing behavior. Just how the brain deals with intelligent and complex human functions is, in any case, an important subject of investigation in its own right, and one that has an immediate relevance for those with brain injuries and diseases, as well as a wider relevance for medical practice.<sup>40</sup>

Neuropsychology study of the relationship between brain and behavior, brain dysfunction and deficit behaviors. Neuropsychology is considered one part of Biopsychology. Neuropsychology and neurology neuroscience interface is spurred by the rapid progress in the research of *biokimia*, science, histology *faal* order of central nervous.<sup>41</sup>

Neuropsychology, a subspecialty of psychology, is the study of how complex properties of the brain allow behavior to occur. Neuropsychologists study relationships between brain functions and behavior; specifically, change on thought and behavior that relate to the brain's structural or cognitive integrity. Thus, neuropsychology is one way to study the brain by examining the behavior it produces.<sup>42</sup>

Neuropsychology studies the structure and function of the brain that are associated with the process of psychology and behavior. Neuropsychology relates information processing on the mind in the form of cognitive psychology and cognitive science. Based on the understanding of the brain structures that are independent and responsible for Autonomic and motorist function. So Neuropsychology bridge the application of research with function and dysfunction brain and how it affects the body as well as his personality. Neuropsychology is the

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<sup>40</sup> J. Graham Beaumont, *Introduction to Neuropsychology Second Edition*, (New York: The Guildford Press, 2008), p. 4

<sup>41</sup> Suprapti Slamet I.S, dkk, *Pengantar Psikologi Klinis*, (Jakarta: Universitas Indonesia, 2003), p. 179

<sup>42</sup> Eric A. Zillmer, Mary V. Spers, William C. Culberston, *Principles of Neuropsychology Second edition*, (USA: Thomson West, 2001), p. 4

knowledge and understanding of human behavior, such as emotions are reviewed in the context of the physiology of the brain as well as the ability of its application.<sup>43</sup>

Neuropsychology is a bridging discipline that draws on material from neurology, cognitive psychology, and even psychiatry. However, its principal aim is to try to understand the operation of psychological processes in relation to brain structures and systems. It is the oldest branch of scientific psychology and it retains a degree of distinctiveness that distinguishes it from other related areas.<sup>44</sup>

Neuropsychology is an exciting science, due to the fact of the brain which is creating characters specifically upon the personality of human, as a creature that has the highest biological consciousness and the ability to innovate.<sup>45</sup>

## 1. Historical Neuropsychology

Seen historically, neuropsychology is not considered new things in psychology and clinical psychology in particular. About 3000 years BC, and especially the 1700 BC, the relationship between brain function and behavior have been discussed by experts, even though the atmosphere is a lot of nuanced thought.<sup>46</sup>

In the 1830s Gall, with Spurzheim, had founded the “science” of phrenology, which was based on the idea that development of the various mental faculties was associated with development of certain areas of the brain, and that this in turn was reflected in bumps on the skull over-lying the relevant area. “Reading the bumps” was in fashion through much of the 19th century. Professor J. Millot Severn was providing “delineations” from the person or from photographs (“verbal

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<sup>43</sup>Taruna Ikrar, *Ilmu Neurosains Modern*, (Yogyakarta: Pustaka Pelajar, 2015), p. 228

<sup>44</sup> John Stirling and Rebecca Elliot, *Introducing Neuropsychology*, (USA: Psychology Press, 2008), p. 4

<sup>45</sup>Taruna Ikrar, *Ibid.*, p. 238

<sup>46</sup> Sutardjo A. Wiramihardja, *Pengantar Psikologi Klinis edisi ketiga*, (Bandung: Refika Aditama, 2007), p. 211

statement” from two shillings and sixpence) at the Brighton Phrenological Institute up to World War I. Though the hypotheses both about brain development and its reflection in scalp topography were ultimately to be dismissed, phrenology at least planted the idea that psychological characteristics could be broken down into a number of components, and each component associated with a specific area of the brain.

Broca, in 1861, demonstrated that lesions of a specific area interfered with the production of speech, as Wernicke was later to do for the understanding of speech. From the 1860s, then, there was an intensive study of the cortical lesions of patients with psychological deficits in an attempt to map brain–behavior relationships. This approach is known as localizationist theory because it assigned a specific function to a precise part or location of the brain, and it had moderate, although not unqualified, success.

From the outset, however, there were those who supported an equipotential theory, believing that precise mapping of functions was impossible because damage at different sites in the brain could result in the same specific deficit. Equipotential theory states that while sensory input may be localized, perception involves the whole brain, and the effects of brain lesions depend not upon their location but upon their extent. It is not which cells are damaged that matters but how many. Equipotential theory has had many eminent supporters until well into the 20th century, including Kurt Goldstein, Henry Head, and Karl Lashley. However, because it has, on the one hand, been possible to demonstrate some kind of a relationship between cortical locations and certain specific functions and, on the other hand, impossible to derive a good index of brain damage that is independent of the site of the damage, equipotential theory has proved rather unsatisfactory.

A third position, which largely derives from the work of Hughlings Jackson, and is sometimes termed interactionist theory, proposes that higher functions are built up from a number of more basic component skills. These component skills are relatively localized, but because of the potential variety of complex ways in which the skills are linked to form intelligent functions, the higher-level behavior does not necessarily appear to be localized. That no single function or learning process is entirely dependent upon a particular area of cortex, and that each part of the brain plays an unequal role in different functions, would support this position. Interactionist theory, often linked with regional equipotentiality, which argues for equipotentiality but within relatively well-defined regions, is the position implicitly accepted by most contemporary neuropsychologists. Important modern examples of theories that express this position are those of Luria (see p. 323) and Geschwind, although Geschwind has emphasized the role of connections between the component elements rather than the elements themselves.

Clinical neuropsychology in the 20th century showed a steady accumulation of clinical reports and research investigations that have gradually refined the theoretical positions sketched above. World Wars I and II gave a particular impetus to research, and subsequently the conflicts in Southeast Asia, which provided cases of fairly circumscribed localized traumatic injuries. Great advances were made at these times both conceptually and in the sophistication of psychological descriptions, by Teuber, Luria, Zangwill, and a host of other neuropsychologists. This approach, of examining relatively discrete psychological deficits, together with the subsequent development by such neuropsychologists as Reitan of batteries of tests assessing a broad range of behavioral functions, forms the basis of contemporary clinical neuropsychology.



Experimental neuropsychology has rather more recent origins. It has grown from two independent, although related, sources. The first is general experimental psychology, and in particular that branch now described as cognitive psychology. From the 1940s, spurred on in part by wartime demands to investigate the performance characteristics of people operating complex equipment, the analysis has been developed of humans as information processing systems. Some of the forms of investigation examining the responses of subjects to briefly presented visual stimuli or to complex and competing auditory messages have been seen as relevant to neuropsychology. It has been found that a neuropsychological model of the organization of the brain can be a powerful component in explaining certain aspects of human performance, and the methods of the experimental psychological laboratory have been employed to study hypotheses about the organization of the brain. Just how these methods differ from those of clinical neuropsychology is explained in the next two sections of this book.<sup>47</sup>

The realization of the significance of human performance research came about as a result of interest in the other source of experimental neuropsychology. This was the fortuitous revival (for the researcher at least) of the “split-brain” or “commissurotomy” operation in about 1960. This operation, which divides the connections between the two hemispheres of the brain, was thought to produce two independent brain systems within the individual, and it enabled the study of the relative specialization of these two systems within split-brain patients. Its historical importance lies not only in the data collected in such studies, but also in the techniques developed in the course of the investigations, which could be employed in the laboratory with normal intact humans to draw inferences about

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<sup>47</sup> Arthur M Horton, *The Neuropsychology Handbook*, (New York: SpringerPublishing Company, 2008), p.4

cerebral organization. It is from the study of split-brain patients that modern experimental neuropsychology can be considered to date, and the very large number of studies in this area, particularly in the 1970s and 1980s, has established experimental neuropsychology as a significant element of modern psychology.<sup>48</sup>

Neuropsychology has grown tremendously since 1970s, and in the 1990, it was the fastest growing sub specialty within psychology. Neuropsychologists lead the study of brain-behavior relationships and are involved in the design and development of technologist to treat disease of the brain. They are involved in patient care and research on the brain and work in universities, research institutes, medical and psychiatric hospital, correctional facilities, the armed forces and private practice.

The study of Neuropsychology currently is shaping our understanding of all behavior. But this has not always been true. Many previous ideas about how the brain functions did not derive from scientific evidence. In general, two doctrines have emerged. The first doctrine, **vitalism**, suggests that many behaviors, such as thinking, are only partly controlled by mechanical or logical forces-they are also partially self-determined and are separate from chemical and physical determinants. Extreme proponents of vitalism argue that spirits or psychic phenomena account for much observable behavior. Sigmund Freud's psycho analysis would be a good example of this doctrine. The second doctrine, **matrealism**, suggests that logical forces, such as matter in motion, determine brain-behavior functions. Matrealism, in its simplest form, favors a mechanistic view of the brain (as a machine). Walter Freeman's lobotomies embraced this idea. The

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<sup>48</sup> J. Graham Beaumont, Introduction to Neuropsychology Second Edition, (New York: The Guildford Press, 2008), p. 8-11

history of neuropsychology is shaped by these two opposing principles.<sup>49</sup>

## 2. Branches of Neuropsychology

Neuropsychology is often divided into two main areas: clinical neuro-psychology and experimental neuropsychology. The distinction is principally between clinical studies, on brain-injured subjects, and experimental studies, on normal subjects, although the methods of investigation also differ. The division between the two is not absolutely clear-cut but it helps to form an initial classification of the kinds of work in which neuropsychologists are involved.

a) **Clinical Neuropsychology** deals with patients who have lesions of the brain. These lesions may be the effects of disease or tumors, may result from physical damage or trauma to the brain, or be the result of other biochemical changes, perhaps caused by toxic substances. Trauma may be accidental, caused by wounds or collisions; it may result from some failure in the vascular system supplying blood to the brain; or it may be the intended result of neurosurgical intervention to correct some neurological problem. The clinical neuropsychologist measures deficits in intelligence, personality, and sensory–motor functions by specialized testing procedures, and relates the results to the particular areas of the brain that have been affected. The damaged areas may be clearly circumscribed and limited in extent, particularly in the case of surgical lesions (when an accurate description of the parts of the brain that have been removed can be obtained), or may be diffuse, affecting cells throughout much of the brain, as is the case with certain cerebral diseases. Clinical neuropsychologists employ these measurements not only in the scientific investigation of brain–

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<sup>49</sup> Eric E Zilmer, dkk, *Principles of Neuropsychology*, (USA: Thomson West, 2008), p. 5

behavior relationships, but also in the practical clinical work of aiding diagnosis of brain lesions and rehabilitating brain-injured patients.

- b) **Behavioral Neurology**, as a form of clinical neuropsychology, also deals with clinical patients, but the emphasis is upon conceptual rather than operational definitions of behavior. The individual case rather than group statistics is the focus of attention, and this approach usually involves less formal tests to establish qualitative deviations from “normal” functioning. Studies in behavioral neurology may often sample broader aspects of behavior than is usual in clinical neuropsychology. The distinction between clinical neuropsychology and behavioral neurology is not entirely clear, and it is further blurred by the historical traditions of investigation in different countries, particularly in the United States, the former Soviet Union, and Great Britain.
- c) By contrast, **Experimental Neuropsychologists** work with normal subjects with intact brains. This is the most recent area of neuropsychology to develop and has grown rapidly since the 1960s, with the invention of a variety of techniques that can be employed in the laboratory to study higher functions in the brain. There are close links between experimental neuropsychology and general experimental and cognitive psychology, and the laboratory methods employed in these three areas have strong similarities. Subjects are generally required to undertake performance tasks while their accuracy or speed of response is recorded, from which inferences about brain organization can be made. Associated variables, including psychophysiological or electrophysiological variables, may also be recorded.<sup>50</sup>

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<sup>50</sup> J. Graham Beaumont, *Introduction to Neuropsychology* Second Edition, (New York: The Guildford Press, 2008), p. 5

### **3. Character in Neuropsychology**

Character traits are widely defined as stable, inner, character disposition that determine relatively consistent patterns of behavior (including feelings and thoughts) across different situations.

Character refers to the individual differences in self-concept that reflect an individual's personal goals and values, which in turn influences voluntary choices, intention and the meaning and salience of what is experienced in life. Simplistically, character is what we intentionally make our-selves. Character involves secondary emotions such as empathy and patience. Character is influenced by socio-cultural learning and matures in progressive steps throughout life. Character can be measured in three dimensions: self-directedness, cooperativeness and self-transcendence.

#### **a) Self-directedness**

This character traits quantifies differences in the executive competence of individuals. A highly self-directed person is self-sufficient, responsible, reliable, resourceful, goal-oriented and self-accepted. The most advantageous summary feature of self-directed individuals is that they are realistic and affective, i.e., they are able to adapt their behavior in accord with individually chosen, voluntary goals. Individual low in self-directedness are blaming, helpless, irresponsible, unreliable, reactive and unable to define, set and pursue meaningful internal goals.

#### **b) Cooperativeness**

This character trait quantifies differences in the legislative functions of individuals. Highly cooperative people conceptualize themselves as integral parts of human society and are described as emphatic, tolerant, compassionate, supportive and principled. These features are advantageous in teamwork and social groups, but not for individuals who must live in solitary manner. People

who are low cooperativeness are self-absorbed, intolerant, critical, unhelpful, revengeful and opportunistic. They primarily look out for themselves and tend to be inconsiderate of other people's right or feelings.

c) Self-transcendence

This character traits quantifies individual differences in judicial functions of people and reflects the extent to which people conceptualize themselves as an integral part of universe as a whole. Self-transcendence individual are described as judicious, insightful, spiritual, unpretentious and humble. These traits are adaptively advantageous when people are confronted with suffering, illness or death, which is inevitable with advancing age. They may appear disadvantageous in most modern societies where idealism, modesty and meditative search for meaning might interfere with the acquisition of wealth and power. People low in self-transcendence tend to be pragmatic, objective, materialistic, controlling and pretentious. Such individuals appear to fit in well in most western societies because of their rational objectivity ad materialistic success. However, they consistently have difficulty accepting suffering, failures, personal and material losses and death, which leads to lack of serenity and adjustment problems particularly with advancing age.<sup>51</sup>

<b>Character Dimensions</b>	<b>Region of Activation</b>	<b>Region of Deactivation</b>
<b>Self-directedness</b>	Left frontal Lobe	Right precentral gyrus, right inferior temporal gyrus, left temporal lobe

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<sup>51</sup> David B. Arciniegas, dkk, *Behavioral Neurology and Neuropsychiatry*, (United Kingdom: Cambridge University Press), p. 302

<b>Cooperativeness</b>	Bilateral Frontal Lobe, Left Temporal Lobe, Right striatum	Bilateral Parietal Lobes, Central Region and Occipital Lobes
<b>Self – Transcendence</b>	Left Occipital Lobe, Optic radiation	Right temporal Lobe, Right Parietal Lobe

**TABLE 1.** Distinctive patterns of activation and deactivation of brain region associated with increasing scores on their character dimension in single photon emissions computed tomography.

Intuitively, individuals are inclined to believe that their character is largely determined by the situation, and there are clear examples supporting this idea. For instance, few people behave in the same way when they are with friends as when they are with strangers, or, indeed, potential employers (in a job interview). That said, there are marked interindividual differences (differences between people) in how individuals behave both with their friends and with strangers – including in a job interview. Moreover, these patterns of behavior are likely to emerge every time we are with our friends, every time we are with strangers and every time we have a job interview. Thus, although most people are more at ease in the company of friends than in the company of strangers, and although most people are more anxious during a job interview than while watching a film with friends, some people are clearly more comfortable interacting with strangers than others, even in a job interview. Likewise, some people are characterized by a tendency to worry all the time, even when they are watching a film with friends (in fact, if they are watching a film just before a job interview they may be completely unable to concentrate on the film), whereas other people rarely feel worried or anxious about

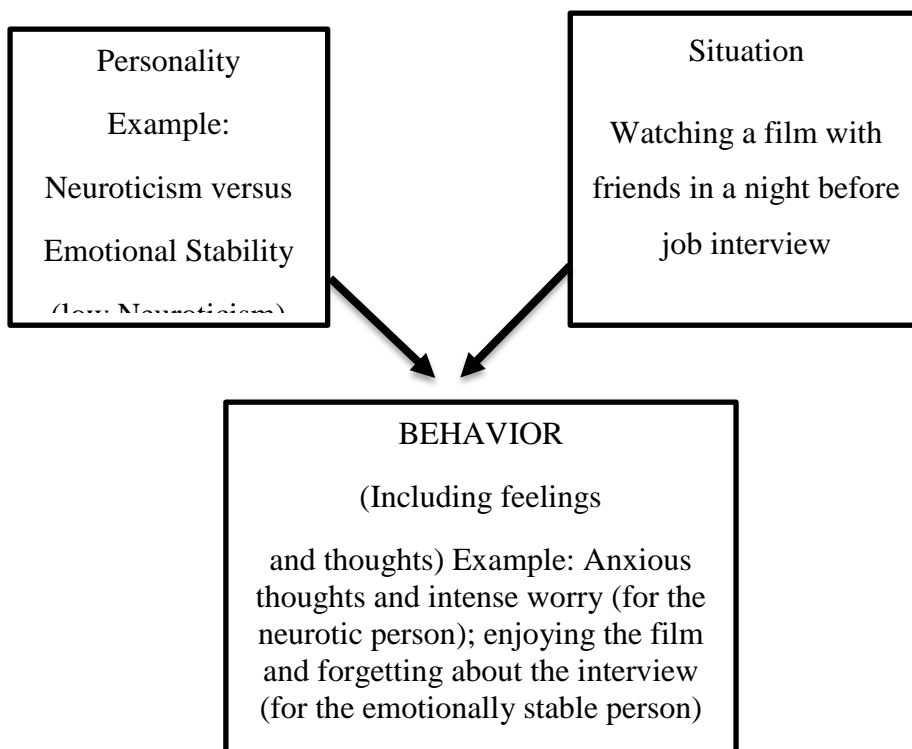
things (in fact, if they are watching a film before a job interview they may be so relaxed that they forget about the interview).

The key to understanding character traits is understanding both how people differ and how they are similar. In that sense, character traits are the cause of behavioral differences among individuals in a given situation, and since these differences are maintained across a number of situations, character traits should predict how people will behave in comparison to other people most of the time. Accordingly, behavior can be understood as a product of both situational and personal variables.

Situational variables, which have been traditionally studied within social psychology and under laboratory or experimental conditions, make behavioral differences among people less noticeable. An example of a situational variable affecting behavior in the workplace may be the prospect of a pay rise (reward) or demotion (punishment), both of which should motivate employees to work more. However, not all employees may be equally responsive to this situation; some may be more likely to work more if they are threatened with demotion, whereas others may only be motivated to increase their productivity if they are tempted with a pay rise. Accordingly, the behavior we are trying to predict, namely work output or productivity, is determined by both the situation (the prospect of rewarding or punishing employees) and character traits (whatever makes one person more responsive to the prospects of reward and punishment than another person). Thus behavior ( $b$ ) is determined ( $=$ ) by situational ( $S$ ) and personality ( $P$ ) factors. Moreover, because the effects of one situation will be different for one person than another, the correct formula to represent the relationship between  $b$ ,  $S$  and  $P$  is that of an interaction, namely  $b=S \times P$ . The multiplication sign illustrates the fact that, if either  $S$  or  $P$  has a value of 0, the other variable will have no effect on  $b$ . For example, an employee may have no ambition of



getting a pay rise and may not care about demotion either, which would mean that neither the prospect of a pay rise or a demotion would change his or her work output. Conversely, if an employer is only doing the job for the money and is worried about not earning enough, he or she will be very responsive to the situation.<sup>52</sup>



**Figure 1.** Behavior as a function of both personality and the situation

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<sup>52</sup> Thomas Chamorro Premuzic, *The Psychology of Personnel Selection*, (United Kingdom: Cambridge University Press, 2010), p. 131

### CHAPTER III

## THE VERSES INTERPRETATION RELATED TO BAD HUMAN CHARACTER

#### A. *Asbabun Nuzul Surah Al-Ma'arij*

The word (المعارج) is taken from (عرج) that means the ride. *Ma'arij* is a form of (معرج) the tool is used to up. Someone who is doing called (تعرج) There is also a link with angels and spirit to describe how hard and far and how great God Almighty. Thaba'thaba'I understand *Al-Ma'arij* in the meaning of some angel's *maqam*.<sup>53</sup>

Surah *Al-Ma'arij* consists of 44 verses descended on Mecca period that was before the Islamic prophet Muhammad migrated to Medina. In the books *Sunnah* this Surah was named *Sa'ala (the questioner)*. There was also a history called it by the name of surah *Al-Waqi' (something will happen)* the meaning is the day of resurrection. Both names are fetched from the first verse of this Surah. In a variety of *mushaf*, the name of this surah is *Al-Ma'arij (the place to ride)*, the name is drawn from the third verse of this Surah.<sup>54</sup>

Surah *Al-Ma'arij* starting with warnings how remarkably what will happen later in the day of judgement, especially to people who don't want to believe in the power of God will be riding down from this universe. But there is one special mentioned in verses 3 and 4, that is what is called *Al-Ma'arij*, that means places to ride. To know more clearly what is meant by *Al-Ma'arij*, try to remember the words *Al-Mi'raj* i.e. Prophet Muhammad Qs. *Al-Ma'arij* ascended into the sky. Then *Al-Ma'arij* is the plural word of places to ride it instead a placeholder only.

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<sup>53</sup> M. Quraish Shihab, *Tafsir Al-Misbah Pesan, Kesan dan Keserasian Al-Qur'an*, Jilid 14 (Jakarta: Lentera Hati, 2002), p. 312

<sup>54</sup> M. Quraish Shihab, *Al-Lubab Makna, Tujuan dan Pelajaran dari Surah-Surah Al-Qur'an*, (Jakarta: Lentera Hati, 2002), p. 383

*Al-Ma'arij* is a surah which means places to ride. Also explained in this surah about human behavior and his worried when he gets misfortune he is really worried and when he gets wealth and luxury, he fortifies his self, and does not want to have relation with other people. In this verse 19-35 is explained how Allah create human nature which they have to try to handle it by controlling them self in order to increase his humanity.<sup>55</sup> In Qs. *Al-Ma'arij* 19-35 verse is verse that expresses the mentality of bad character or of a man and how to overcome it.

سَأَلَ سَائِلٌ بِعَذَابٍ وَاقِعٍ ١

1. One demanding, demanded the chastisement which must befall

لِّلْكَافِرِينَ لَيْسَ لَهُ دَافِعٌ ٢

2. The unbelievers there is none to avert it

In a history is mentioned that the word of God, *Sa'ala saa'ilum bi 'adzaabi waaqi'* (One demanding, demanded the chastisement which must befall). Down with regard to An Nadhr bin Al-Harith said sarcastically: "O God, if (the sayings of Muhammad Ali to put more of us) it really is from you, relegated the rain of stones from the sky. (Narrated by An-Nasaa'i and Ibn Abi Hatim on, sourced from Ibn ' Abbas).

In another narration expressed that this verse descended on Mecca, with regard to An nadlr bin Al-Harith said sarcastically, "o God, If correct (Al-Qur'an), he is the true Side of Thee, then hail to the us with stones from the sky." (the word An-Nadlr is expressed in Surah *Al-Anfal* ayat 32). Rain stone (hail) as that derived from God torment at the *Badr War*. (Narrated by Ibn Abi Hatim on sourced from As Suddi).

In another narration expressed, when this verse (Qs. *Al-Ma'arij*: 1) down, people ask: "to whom torment is lowered?" Then God lose (QS.

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<sup>55</sup> Hamka, *Tafsir Al-Azhar*, Jilid 9, (Jakarta: Gema Insani, 2015), p. 304

*Al-Ma'arij*: 2) that confirms that the derived torment to the infidels. (Narrated by Ibnul Mundhir sourced from Al-Hasan).<sup>56</sup>

About the causes of the decline of this letter Imam An-Nasaa'i and Ibn Abi Hatim on narrated from Ibn ' Abbas who said, "He (the person asking it) is Harist Nadhar bin. This guy once said, "o God, if indeed this (appeal of Muhammad) is true of thy Side then give to us hail)."

Also narrated by Ibn Abi Hatim on from Suddi said, "this verse descended on Mecca, with regard to the Harist Nadhar bin said," o God, if indeed this (appeal of Muhammad) is true of thy Side. ... " Then Nadhar met his end in *Badr War*.<sup>57</sup>

In verse 19-21 describes a rebellious human in turning of truth. This verse describes the bad character of human beings who can take them to rebellion. Verses 22-35 describes the people that can be detached from the bad character to avoid lawlessness.<sup>58</sup>

## B. Bad Human Character in the Qur'an

Al-Qur'an mentioned the bad human character in surah *Al-Ma'arij* verse 19-35:

إِنَّ الْإِنْسَانَ خُلِقَ هَلُوعًا ۙ ١٩ إِذَا مَسَّهُ الشَّرُّ جَزُوعًا ۙ ٢٠ وَإِذَا مَسَّهُ الْخَيْرُ مَنُوعًا ۙ ٢١ إِلَّا الْمَصَلِينَ ۙ ٢٢  
الَّذِينَ هُمْ عَلَىٰ صَلَاتِهِمْ دَائِمُونَ ۙ ٢٣ وَالَّذِينَ فِي أَمْوَالِهِمْ حَقٌّ مَّعْلُومٌ ۙ ٢٤ لِّلسَّائِلِ وَالْمَحْرُومِ ۙ ٢٥  
وَالَّذِينَ يُصَدِّقُونَ بِيَوْمِ الدِّينِ ۙ ٢٦ وَالَّذِينَ هُمْ مِّنْ عَذَابِ رَبِّهِمْ مُّسْتَفِئُونَ ۙ ٢٧ إِنَّ عَذَابَ رَبِّهِمْ غَيْرُ  
مَأْمُونٍ ۙ ٢٨ وَالَّذِينَ هُمْ لِفُرُوجِهِمْ حَافِظُونَ ۙ ٢٩ إِلَّا عَلَىٰ أَرْوَجِهِمْ ۙ أَوْ مَا مَلَكَتْ أَيْمَانُهُمْ فَإِنَّهُمْ غَيْرُ مَلُومِينَ  
ۙ ٣٠ فَمَنْ أَبْتَغَىٰ وَرَاءَ ذَلِكَ فَأُولَٰئِكَ هُمُ الْعَادُونَ ۙ ٣١ وَالَّذِينَ هُمْ لِأَمْتِنِهِمْ وَعَهْدِهِمْ رُءُوفُونَ ۙ ٣٢ وَالَّذِينَ  
هُمْ بِشَهَادَتِهِمْ قَائِمُونَ ۙ ٣٣ وَالَّذِينَ هُمْ عَلَىٰ صَلَاتِهِمْ يُحَافِظُونَ ۙ ٣٤ أُولَٰئِكَ فِي جَنَّةٍ مُّكْرَمُونَ ۙ ٣٥

<sup>56</sup> Qamaruddin Shaleh, *Asbabun Nuzul Latar Belakang Turunnya Al-Qur'an*, (Bandung: Diponegoro, 1987), p. 68

<sup>57</sup> Jalaluddin As-Suyuthi, *Sebab Turunnya Ayat Al-Qur'an*, (Jakarta: Gema Insani, 2008), p. 592

<sup>58</sup> M. Quraish Shihab, *Al-Lubab Makna, Tujuan dan Pelajaran dari Surah-Surah Al-Qur'an*, (Jakarta: Lentera Hati, 2002), p. 389

Translation:

19. Surely man is created of a hasty temperament
20. Being greatly grieved when evil afflicts him
21. And niggardly when good befalls him
22. Except those who pray,
23. Those who are constant at their prayer
24. And those in whose wealth there is a fixed portion.
25. For him who begs and for him who is denied (good)
26. And those who accept the truth of the judgment day
27. And those who are fearful of the chastisement of their Lord—
28. Surely the chastisement of their Lord is (a thing) not to be felt secure of--
29. And those who guard their private parts,
30. Except in the case of their wives or those whom their right hands possess-- for these surely are not to be blamed,
31. But he who seeks to go beyond this, these it is that go beyond the limits--
32. And those who are faithful to their trusts and their covenant
33. And those who are upright in their testimonies,
34. And those who keep a guard on their prayer,
35. Those shall be in gardens, honored.<sup>59</sup>

### C. The Verses Interpretation Related to Bad Human Character

In this chapter the researcher will describe the verses interpretation of scholar related on bad human character. The researcher uses interpretation from Hamka, Wahbah Az-Zuhaili, Muhammad Quraish Shihab, and Sayyid Quthb.

There are verses that describe bad human character in Qur'an. But the researcher will focus on discussion of the verses related to bad human character in surah *Al-Ma'arij*. As the verses that are discussed in Surah *Al-Ma'arij* is 19, 20 and 21.

1. Surah *Al-Ma'arij* Verse 19

إِنَّ الْإِنْسَانَ خُلِقَ هَلُوعًا ۙ ١٩

Translation:

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<sup>59</sup> Abdullah Yusuf Ali, *The Holy Qur'an, Text, Translation and Commentary*, (Lahore: Goodword Books, 1934), p. 296-297

Surely man is created of a hasty temperament.<sup>60</sup>

إِنَّ الْإِنْسَانَ لِرَبِّهِ لَكَنُفٍ the meaning from word الْإِنْسَانَ is people. So, is excepted by someone who is praying. هَلُوعًا mean fast sad and troubled, very voracious and less patient. AZ Zamakhsyari says (الهلع) is quick to fret when affected, quickly rejected when it gets goodness.<sup>61</sup>

*Al hala'* According to the language is very miserly and extremely bad and very vile restless. Similarly, according to Qatadah *Hali'a Yahla'u fahuwa haali'un wa haluu'un* which means always restless. According to Ad Dhahak *Al halu'* means a person who is never full. Abu Ubaidah said *Al Halu'* is a person who if get kindness he will not be grateful, and if get struck then he will not be patient.

Nabi SAW said

شَرُّ مَا أُوتِيَ الْعَبْدُ شُحُّ هَالِعٍ أَوْ جُبْنٌ خَالِعٍ

Translation:

“As bad as the nature given to the servant is a miserly anxious and deeply fear”.<sup>62</sup>

Indeed, as if every word is a touch from beautiful scratches created to describe the nature of the human being, who talk about life. From the spaces described a man with nature and characteristics i.e. lamented over their fate when struck with distress and grief. He thinks that the time will come that will continue to be a misfortune for him. Then the fulfillment of their heart with an assortment of sorrow, ugliness and sorrow. So, they never imagined that there will not be detached of grief. And they did not expect changes from God. Therefore, they were eaten by the sadness, torn by lamented over their fate. It caused they was not to shelter a very strong pillar for intention and drape all the ideals and expectations to him.<sup>63</sup>

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<sup>60</sup> Abdullah Yusuf Ali, *The Holy Qur'an, Text, Translation and Commentary, Loc. Cit.*

<sup>61</sup> Wahbah Az Zuhaili, *Tafsir Al Munir*, Jilid 15, (Jakarta: Gema Insani, 2014), p. 137

<sup>62</sup> Hamka, *Tafsir Al-Azhar*, Jilid 9, (Jakarta: Gema Insani, 2015), p. 304

<sup>63</sup> Sayyid Quthb, *Tafsir fi Dzilali Qur'an di bawah Naungan Al-Qur'an*, Jilid 12 (Jakarta: Gema Insani, 2014), p. 24

Lamented over their fate has no heart, it is always fun and always feel shortage of course. A variety of illness can also accompany lamented over their fate that.<sup>64</sup>

Thaba'thaba'I said the verse above is about the human desire to reach everything that is as the human potential which stick by God to human self. Not the desire to reach everything even good or bad, useful or useless but the desire to reach benefit and goodness. Not also the desire to reach benefit and goodness, even related to themselves or others, but what they think good and useful to themselves. That character is human instinct and become part of love themselves (egoism)., is not a bad thing. How they are bad, even that was one way to invite human to reach their perfectness and their happiness. It will be bad if human abuse it. Human has already had this character when they are still child and they act based on what they think good or bad for themselves, this is based in their humanity instinct.<sup>65</sup>

## 2. Surah *Al-Ma'arij* Verse 20

إِذَا مَسَّهُ الشَّرُّ جَزُوعًا ۚ ٢٠

Translation:

20. Being greatly grieved when evil afflicts him.<sup>66</sup>

الشَّرُّ means trouble. جَزُوعًا means the person who is quick to fret. That question is a very desperate, discouraged, (الجزع) means a new grief turned to people from his duties.<sup>67</sup>

*Jazu'a* derived from word *al jaza'* means deeply sadness.<sup>68</sup> *Al jazu'* is the opponent from word patient of the bad things. *Jazi'a* by using

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<sup>64</sup> Hamka, *Tafsir Al-Azhar*, Jilid 9, (Jakarta: Gema Insani, 2015), p. 311

<sup>65</sup> M. Quraish Shihab, *Tafsir Al-Misbah Pesan, Kesan dan Keserasian Al-Qur'an*, Jilid 14 (Jakarta: Lentera Hati, 2002), p. 319

<sup>66</sup> Abdullah Yusuf Ali, *The Holy Qur'an, Text, Translation and Commentary*, Loc. Cit.

<sup>67</sup> Wahbah Az Zuhaili, *Tafsir Al Munir*, Jilid 15, (Jakarta: Gema Insani, 2014), p. 137

*harakat kasrah yajza'u jaza'an fahuwa jaazi'un wa jazi'un wa jaza'un wa jazuu'un*. Someone who feels deeply anxious is called *jazuu'un*.<sup>69</sup> *jazi'a yajzi'u fahuwa jazi'un wa jajzu'un* which means difficulty, sadness, nervous, worried and cannot be patient to something happen in his live.<sup>70</sup>

When overwritten distress, he can't control himself. He became agitated, regretted the fate or blaming others. Will only know kilter, not want disturbed at all. People like this does not ever want to investigate where the shortcomings and weaknesses of himself, did not want to know that life in the world must meet hardship and pleasure. No one is happy and easy.<sup>71</sup>

### 3. Surah *Al-Ma'arij* Verse 21

وَإِذَا مَسَّهُ الْخَيْرُ مَنُوعًا ۡ۱

Translation:

And niggardly when good befalls him.<sup>72</sup>

*مَنُوعًا* means the authorization of property or wealth. *الْخَيْرُ* means that many refused, exaggerated in rejecting.<sup>73</sup>

*Al Manu'* means someone turning into something that they really want. They cannot accept and cannot be great full for what they get and always ask more and more. In this verse is explained about how Allah created human nature that must be changed by human themselves until their humanity become higher not become human that does not have prestige.<sup>74</sup>

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<sup>68</sup> Ahmad Musthafa Al Maraghi, *Terjemahan Tafsir Al Maraghi*, (Semarang: Thoha Putra, 1987), p. 123

<sup>69</sup> Ibn mandzur, *Lisanul Arabi*, Jilid 8, (Beirut: Daru Sadir, 1414), p. 47

<sup>70</sup> Atabik Ali Ahmad Zuhdi Mudlor, *Kamus Kontemporer Arab-Indonesia*, (Yogyakarta: Multi Karya Grafika Pondok Pesantren Krapyak, 2003), p. 67

<sup>71</sup> Hamka, *Tafsir Al-Azhar*, Jilid 9, (Jakarta: Gema Insani, 2015), p. 312

<sup>72</sup> Abdullah Yusuf Ali, *The Holy Qur'an, Text, Translation and Commentary*, *Loc. Cit.*

<sup>73</sup> Wahbah Az Zuhaili, *Tafsir Al Munir*, Jilid 15, (Jakarta: Gema Insani, 2014), p. 137

<sup>74</sup> Atabik Ali Ahmad Zuhdi Mudlor, *Kamus Kontemporer Arab-Indonesia*, (Yogyakarta: Multi Karya Grafika Pondok Pesantren Krapyak, 2003), p. 343



*Manu'a* means restricting self. They do not want to have relation with other, they always have thousands reason to reject helping someone else and to hide his ability. He is really miserly, does not want to help other. He does not have any objections to hide his ability by lying. This behavior is really bad behavior.<sup>75</sup>

The other bad traits are "extremely stingy" toward goodness if he got it. He thinks that goodness and his success is due to his own efforts and achievements. Because of that he was being so stingy to others and monopolize wealth for his own free. So, he become a prisoner for his fortune and became a slave of his greedy. This because he does not understand the nature of sustenance and its role. He does not see God's goodness to him because it was disconnected and his heart empty of feeling the presence and His intervention.<sup>76</sup>

#### **D. The Verse Interpretation Related to Overcome Bad Human Character in Qs. *Al-Ma'arij* verse 22-35**

##### 1. Qs. *Al-Ma'arij* verse 22-23

إِلَّا الْمُصَلِّينَ ۚ ۲۲ الَّذِينَ هُمْ عَلَىٰ صَلَاتِهِمْ دَائِمُونَ ۚ ۲۳

Translation:

22. Except those who pray, 23. Those who are constant at their prayer.<sup>77</sup>

إِلَّا الْمُصَلِّينَ the believers. As a form of exclusion of people who is attributed by the properties. الَّذِينَ هُمْ عَلَىٰ صَلَاتِهِمْ دَائِمُونَ That means continuously not preoccupied by anything.

This proposition is about the continuous obligation in praying such as in hadith *shahih* from Aisyah r.a from Rasulullah he said that:

<sup>75</sup> Hamka, *Tafsir Al-Azhar*, Jilid 9, (Jakarta: Gema Insani, 2015), p. 312

<sup>76</sup> Sayyid Quthb, *Tafsir fi Dzilali Qur'an di bawah Naungan Al-Qur'an*, Jilid 12 (Jakarta: Gema Insani, 2014), p. 24

<sup>77</sup> Abdullah Yusuf Ali, *The Holy Qur'an, Text, Translation and Commentary*, Loc. Cit.

Translation:

Allah really loves behavior that is done continuously even little.

According another wording, that hadith said “good work that always done by the subject, Aisyah r.a said “Rasulullah SAW when doing a work, he always does or carry out that (never leave it)”. The meaning of the verse above is the people who is praying continuously on time.<sup>78</sup>

Human beings have a dishonorable nature that deserve the wrath, except the people who nurtured and showed by God so they indicated to the goodness and be facilitated for those reasons for the good of it. They that's the people who keep the prayer on time, not preoccupied with any flurry.<sup>79</sup>

Pray is more than just the tenets of Islam and the symbol of faith. It means of relating to God and follow up of reconnaissance (her inner awareness). The prayer was sincere of *ubudiyah* which had taken as implementation of *maqam rububiyah* and *maqam ubudiyah* in some manner. As for the nature of everlasting devoted to pray here, "*they still executed his prayer*", gives an overview of stability and its continuity. Then his prayer is the prayer that never interrupted with abandonment because of frivolous or lazy. This shows concern for the stability of the nature, seriousness and solemnity in touch with God, as this relationship should be respected. This relationship is not a game that can be connected and disconnected expanded feet according desire.<sup>80</sup>

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<sup>78</sup> Wahbah Az Zuhaili, *Tafsir Al Munir*, Jilid 15, (Jakarta: Gema Insani, 2014), p. 137

<sup>79</sup> Ahmad Musthafa Al Maraghi, *Terjemahan Tafsir Al Maraghi*, (Semarang: Thoha Putra, 1987), p. 125

<sup>80</sup> Sayyid Quthb, *Tafsir fi Dzilali Qur'an di bawah Naungan Al-Qur'an*, Jilid 12 (Jakarta: Gema Insani, 2014), p. 25

In this verse stated that only those who pray that can heal his self from complaints over their fate and that unease. Because in prayer at least five time worked day and night, coupled with praying *nawafil* (Sunnah) of the other, his soul will not feel lamented over their fate again. For he was continuing to draw close to God. Because when he was praying, he recalled his obligations as a surrender of self to God.

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## 2. Qs. *Al-Ma'arij* verse 24-25

وَالَّذِينَ فِي أَمْوَالِهِمْ حَقٌّ مَّعْلُومٌ ۚ لِّلسَّائِلِ وَالْمَحْرُومِ ۚ ٢٥

Translation:

24. And those in whose wealth there is a fixed portion. 25. For him who begs and for him who is denied (good).<sup>82</sup>

*حَقٌّ مَّعْلُومٌ* means certain parts are compulsory as zakat and votive. *لِّلسَّائِلِ* mean poor who seek help. *الْمَحْرُومِ* means a poor people survives and not asks until everybody thought that he was rich so that he cannot get help.<sup>83</sup>

*Ulama* understand word *حَقٌّ مَّعْلُومٌ* with the meaning of certain rights in the sense of charity, because zakat is simply applied to certain obligations. Other scholars understand it in the sense of the obligations stipulated by the concerned other than zakat and they give voluntarily and a certain amount to the poor. Whatever its meaning, which is obviously one of the commendable attitude of those who conceived of his deed to *الْمَحْرُومِ* is that they are trying to find who needs then gave him unsolicited.<sup>84</sup>

<sup>81</sup> Hamka, *Tafsir Al-Azhar*, Jilid 9, (Jakarta: Gema Insani, 2015), p. 312

<sup>82</sup> Abdullah Yusuf Ali, *The Holy Qur'an, Text, Translation and Commentary*, Loc. Cit.

<sup>83</sup> Wahbah Az Zuhaili, *Tafsir Al Munir*, Jilid 15, (Jakarta: Gema Insani, 2014), p. 137

<sup>84</sup> M. Quraish Shihab, *Tafsir Al-Misbah Pesan, Kesan dan Keserasian Al-Qur'an*, (Jakarta: Lentera Hati, 2002), p. 322

The meaning of a right that has been determined is what saved by someone to himself, and it conveys every week, every month or at any time required for purchases of property, such as helping the individuals to the people who need purchases of property immediately due to the benefit of the public, such as addressing the hunger or the urgent needs and spur of the moment.<sup>85</sup>

Specifically of zakat and charity who known its size, which is right on the treasures of the believers. Or maybe the meaning more fuller and bigger than this. I.e. they make specific parts of his wealth, because they feel that it is the right of the poor even begging or not. These actions prove the freedom of stingy and greedy nature. It also suggests the existence of a duty of the person who is capable to against someone who is not being able to, in the circle of people who mutually insure one another bear. Qur'an mentioned here more than just describes the nature and characteristics of the faithful soul. However, it was one of a chain of avaricious and miserly treatment of disease in this Surah.<sup>86</sup>

### 3. Qs. *Al-Ma'arij* verse 26

وَالَّذِينَ يُصَدِّقُونَ بِيَوْمِ الدِّينِ ٢٦

Translation:

And those who accept the truth of the judgment day.<sup>87</sup>

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<sup>85</sup> Ahmad Musthafa Al Maraghi, *Terjemahan Tafsir Al Maraghi*, (Semarang: Thoha Putra, 1987), p. 126

<sup>86</sup> Sayyid Quthb, *Tafsir fi Dzilali Qur'an di bawah Naungan Al-Qur'an*, Jilid 12 (Jakarta: Gema Insani, 2014) p. 25

<sup>87</sup> Abdullah Yusuf Ali, *The Holy Qur'an, Text, Translation and Commentary*, *Loc. Cit.*

يُصَدِّقُونَ بِيَوْمِ الدِّينِ means justify the good day of vengeance in the hearts of both practices, so he is diligent in worship, goodly because want to get the reward of the hereafter.<sup>88</sup>

Means people who believe truly that behind our lives right now, will there is another life after death, to receive reward than charity deeds during this first life. A good thing gets a reply a good thing and bad thing get a reply bad thing. Also, belief in the day of vengeance could also be called according to the original writings is religion day, because Religion in this world, at that time will determine our fate in the afterlife. Because the trust on the day it is the control that determines the value of the deeds of our *mall* Fund.<sup>89</sup>

This trait is directly related to the central theme of the surah and principal features of the traits of the faithful soul. Then trust the day of vengeance is half of faith, and he has a definite influence against the *manhaj* of life, both in the feelings and behavior. People who believe in the day of vengeance of the work with attention to the scales of the sky instead of the scales of the Earth, and the reckoning of the hereafter, not reckoning the world. He received a good event and the bad with counting as a prelude to later be retrieved in return. Then he will be rested him all the results anticipated when he weighed and measured.<sup>90</sup>

#### 4. Qs. *Al-Ma'arij* verse 27-28

وَالَّذِينَ هُمْ مِّنْ عَذَابِ رَبِّهِمْ مُّشْفِقُونَ ۚ ۲۷ إِنَّ عَذَابَ رَبِّهِمْ غَيْرُ مَأْمُونٍ ۚ ۲۸

Translation:

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<sup>88</sup> Wahbah Az Zuhaili, *Tafsir Al Munir*, Jilid 15, (Jakarta: Gema Insani, 2014), p. 137

<sup>89</sup> Hamka, *Tafsir Al-Azhar*, Jilid 9, (Jakarta: Gema Insani, 2015), p. 313

<sup>90</sup> Sayyid Quthb, *Tafsir fi Dzilali Qur'an di bawah Naungan Al-Qur'an*, Jilid 12 (Jakarta: Gema Insani, 2014) p. 25

27. And those who are fearful of the chastisement of their Lord. 28. Surely the chastisement of their Lord is (a thing) not to be felt secure of.<sup>91</sup>

إِنَّ عَذَابَ رَبِّهِمْ غَيْرُ مَأْمُونٍ مُشْفِقُونَ means worried to themselves. the decline could not be felt safe. This is the number of *I'tiaadhiyyah* (order of the space phrase between two sentences of the perfect arrangement) which show that no-one should feel secure with torment by God even though he is overrated in his obedient.<sup>92</sup>

This is another level of confidence behind the day of vengeance. That is the level of the sensitivity of stirring the vigilance, full consciousness and feelings about the shortcomings of himself on the side of God when he is diligent to worship. He was scared at times his heart was turned and he deserves the punishment. Because he was afraid, he exposes himself to God to get protection and maintenance.

Thus, the movement of things in Islam between birth and jolt and Islam is not negligence and jolt. Meanwhile, a heart that is always keeping in touch with God will always feel fear and hope as well as feel calm Together God's grace in any condition.

People who fear torment from God when they leave the obligations and do prohibitions, then torment will fall. This clause is similar to the Qur'an *Al-Anfaal: 2*

إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ إِذَا ذُكِرَ اللَّهُ وَجِلَّتْ قُلُوبُهُمْ وَإِذَا تُلِيَتْ عَلَيْهِمْ آيَاتُهُ زَادَتْهُمْ إِيمَانًا وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ ٢

Translation:

Those only are believers whose hearts become full of fear when Allah is mentioned, and when His communications are

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<sup>91</sup> Abdullah Yusuf Ali, *The Holy Qur'an, Text, Translation and Commentary, Loc. Cit.*

<sup>92</sup> Wahbah Az Zuhaili, *Tafsir Al Munir*, Jilid 15, (Jakarta: Gema Insani, 2014), p. 137

recited to them they increase them in faith, and in their Lord do they trust.

And same with Qs. *Al-Mukminuun: 60*

وَالَّذِينَ يُؤْتُونَ مَا آتَوْا وَقُلُوبُهُمْ وَجِلَةٌ أَنَّهُمْ إِلَىٰ رَبِّهِمْ رَاجِعُونَ ٦٠

Translation:

And those who give what they give (in alms) while their hearts are full of fear that to their Lord they must return.

This is evidence that indicates that the fear of the punishment can arouse the obedience and immoral deeds a threat and that no-one should feel secure with torment of God even though he did the maximum in obedience.<sup>93</sup>

5. Qs. *Al-Ma'arij* verse 29-31

وَالَّذِينَ هُمْ لِأَعْتَابِهِمْ حَفِظُونَ ٢٩ إِلَّا عَلَىٰ أزْوَاجِهِمْ أَوْ مَا مَلَكَتْ أَيْمَانُهُمْ فَإِنَّهُمْ غَيْرُ مَلُومِينَ ٣٠  
فَمَنْ آتَبَعَىٰ وَرَاءَ ذَلِكَ فَأُولَٰئِكَ هُمُ الْعَادُونَ ٣١

Translation:

29. And those who guard their private parts. 30. Except in the case of their wives or those whom their right hands possess for these surely are not to be blamed. 31. But he who seeks to go beyond this, these it is that go beyond the limits.<sup>94</sup>

أَوْ وَالَّذِينَ هُمْ لِأَعْتَابِهِمْ حَفِظُونَ the meaning is keeping from *haram*. أَوْ women slave when the status of slave is still exist. الْعَادُونَ is over limit of *Halal* to *Haram* or the limitation which is permitted by *syara*'.

<sup>93</sup> Wahbah Az Zuhaili, *Tafsir Al Munir*, Jilid 15, (Jakarta: Gema Insani, 2014), p. 139

<sup>94</sup> Abdullah Yusuf Ali, *The Holy Qur'an, Text, Translation and Commentary*, Loc. Cit.

What is meant by this verse is the sanctity of private and public. Because, Islam wants the Holy society, clean, beautiful and transparent. The community is ready to fulfil the call of *fitrah*. However, without doing the demoralization that eliminates the beautiful embarrassment, and without the deadly obstinate of a clean transparency. A society that upheld the above family *syar'iyyah* joints strong and upright, and households that are transparent and clear symbols. The community that every child knows who his father and his birth was not a shame, not a community feeling in the water is already gone from his face and his soul. However, the biological relationship that has to be done on the basis of the principles of the sacred and transparent for the long term with a clear goal, which is to perform the task of uplifting humanity and not merely meet the life instinct and desire biological.<sup>95</sup>

6. Qs. *Al-Ma'arij* verse 32

وَالَّذِينَ هُمْ لِأَمْتِنِهِمْ وَعَهْدِهِمْ رُغُونَ ۝ ٣٢

Translation:

And those who are faithful to their trusts and their covenant.<sup>96</sup>

لِأَمْتِنِهِمْ means religion and world affair which is mandated to them. وَعَهْدِهِمْ the promise that made by themselves and they consistent to fulfill a promise. رُغُونَ means they keep.<sup>97</sup>

This verse uses the plural form for the word mandate and the singular word for 'ahd/agreement. This is presumably due to a multi-faceted mandate, between man and God, with each other, with their environment and with themselves and it's also an assortment of details,

<sup>95</sup> Sayyid Quthb, *Tafsir fi Dzilali Qur'an di bawah Naungan Al-Qur'an*, Jilid 12 (Jakarta: Gema Insani, 2014), p. 26

<sup>96</sup> Abdullah Yusuf Ali, *The Holy Qur'an, Text, Translation and Commentary*, Loc. Cit.

<sup>97</sup> Wahbah Az Zuhaili, *Tafsir Al Munir*, Jilid 15, (Jakarta: Gema Insani, 2014), p. 137



even any favors granted by God to someone is the mandate must be fulfilled properly. Whereas 'ahd/agreement does not as detail as that.<sup>98</sup>

This includes the standard upon which the Islamic morals to uphold public order. Keep the mandate and promise in Islam began with the largest mandate of keeping that has been offered to the God of the heavens, the Earth and the mountains. This agreement and the mandate of the Commission and all the agreements in the Association world. Islam is very strict on the issue of work and promise. He referred to repeatedly and clearly, so that the community enforced over a sturdy foundation of morals, trustworthiness and steadiness. Also making the harvest work and this agreement as a distinctive soul to believe.<sup>99</sup>

#### 7. Qs. Al-Ma'arij verse 33

وَالَّذِينَ هُمْ بِشَهَادَتِهِمْ قَائِمُونَ ۝ ٣٣

Translation:

And those who are upright in their testimonies.<sup>100</sup>

بِشَهَادَتِهِمْ means the evidences. Made in plural form because the kind of differences. قَائِمُونَ gives the evidence and anything hide.<sup>101</sup>

The trouble occurred among fellow human beings. Sometimes a problem which had to be brought to face justice. Judge requires a witness, then the person who requested his testimony because he knows sit, let matters provides information truthfully so that the road proceeding is not difficult and easy decisions taken by

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<sup>98</sup> M. Quraish Shihab, *Tafsir Al-Misbah Pesan, Kesan dan Keserasian Al-Qur'an*, Jilid 14, (Jakarta: Lentera Hati, 2002), p. 325

<sup>99</sup> Sayyid Quthb, *Tafsir fi Dzilali Qur'an di bawah Naungan Al-Qur'an*, Jilid 12 (Jakarta: Gema Insani, 2014), p. 27

<sup>100</sup> Abdullah Yusuf Ali, *The Holy Qur'an, Text, Translation and Commentary, Loc. Cit.*

<sup>101</sup> Wahbah Az Zuhaili, *Tafsir Al Munir*, Jilid 15, (Jakarta: Gema Insani, 2014), p. 137

judges. False witness or testimony contains a lie or hide things that are actually named *syahadatuz zuur*, meaning testimony lie. The testimony a lie is one of the seven great sins.<sup>102</sup>

God put a lot of things to harvest of this testimony. Even the implementation of *hudud* (had law) ever hung on the existence of this testimony. Because that was what God expresses the harvest of testimony not allowed to disregard the testimony at all and are not allowed to hide a witness in the trial of the judiciary. Between the form giving of testimony is delivered correctly without any tendency to either party. Even God connect harvest of this testimony with obedience to him. As the word of God:

فَإِذَا بَلَغَ الْأَجَلُ فَأَمْسِكُوهُمْ بِمَعْرُوفٍ أَوْ فَارِقُوهُمْ بِمَعْرُوفٍ وَأَشْهِدُوا ذَوَيْ عَدْلٍ مِّنكُمْ وَأَقِيمُوا  
الشَّهَادَةَ لِلَّهِ ذَلِكُمْ يُوعَظُ بِهِ مَن كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَمَن يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مَخْرَجًا ۚ

Translation:

So, when they have reached their prescribed time, then retain them with kindness or separate them with kindness and call to witness two men of justice from among you and give upright testimony for Allah. With that is admonished he who believes in Allah and the latter day; and whoever is careful of (his duty to) Allah, He will make for him an outlet.

From here the God made harvest of testimony as the nature of the people of faith who is one of many speeches that referred to himself here to show how high this thing.<sup>103</sup>

#### 8. Qs. *Al-Ma'arij* verse 34

وَالَّذِينَ هُمْ عَلَى صَلَاتِهِمْ يُحَافِظُونَ ۚ ٣٤

Translation:

<sup>102</sup> Hamka, *Tafsir Al-Azhar*, Jilid 9, (Jakarta: Gema Insani, 2015), p. 320

<sup>103</sup> Sayyid Quthb, *Tafsir fi Dzilali Qur'an di bawah Naungan Al-Qur'an*, Jilid 12 (Jakarta: Gema Insani, 2014), p. 28

And those who keep a guard on their prayer.<sup>104</sup>

يُحَافِظُونَ does on time with the requirements, *fardlu* and *sunnah*. The repeating word pray in the beginning and ending is to show the superiority.<sup>105</sup>

The differences between word دَائِمُونَ and يُحَافِظُونَ is first relates the implementation of praying on time and not leave it, even يُحَافِظُونَ is the implementation perfectly by keeping the requirements and *sunnah*, while try to evacuate the flattery and temptation that decrease the devoted to Allah SWT.<sup>106</sup>

This is the nature that the different with the nature of eternity that is mentioned at the beginning before. This trait is embodied by keeping the prayer on time, in accordance with the *fardlu*, fulfill the *sunnah* according to the rule, and ended with its spirit. Then they are not left it because ignoring or lazy and not neglect without appropriating with rules. It was mentioned the prayer at the beginning and closing of this theme to show how important prayer is the ending of all the nature and characteristics of the faithful. After that is constantly decided place to back of the man who has faith after previously designated place the return the other unbelievers.

#### 9. Qs. *Al-Ma'arij* verse 35

أُولَٰئِكَ فِي جَنَّٰتٍ مُّكْرَمُونَ ۝ ٣٥

Translation: Those shall be in gardens, honored.<sup>107</sup>

مُكْرَمُونَ is nobly by reward from Allah.<sup>108</sup>

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<sup>104</sup> Abdullah Yusuf Ali, *The Holy Qur'an, Text, Translation and Commentary, Loc. Cit.*

<sup>105</sup> Wahbah Az Zuhaili, *Tafsir Al Munir*, Jilid 15, (Jakarta: Gema Insani, 2014), p. 137

<sup>106</sup> M. Quraish Shihab, *Tafsir Al-Misbah Pesan, Kesan dan Keserasian Al-Qur'an*, Jilid 14, (Jakarta: Lentera Hati, 2002), p. 325

<sup>107</sup> Abdullah Yusuf Ali, *The Holy Qur'an, Text, Translation and Commentary, Loc. Cit.*

<sup>108</sup> Wahbah Az Zuhaili, *Tafsir Al Munir*, Jilid 15, (Jakarta: Gema Insani, 2014), p. 137

A short sentence in the *nash* is convened between types of sensory pleasures with a kind of spiritual enjoyment. They are in heaven, and they get the glory there. Then collected for their delicacy with pleasure accompanied with glory, for their ways of the noble that became the hallmark of the faithful.<sup>109</sup>

People who is characterized with the above properties resides in Paradise eternity, given the pleasure with a variety of glory, a variety of delights and pleasures. As in hadith which was narrated by al-Bazzaar, Thabrani Al-alam al-Awsat and Abu Sa'id.

الْجَنَّةُ مَا لَا عَيْنٌ رَأَتْ وَلَا أُذُنٌ سَمِعَتْ وَلَا خَطَرَ عَلَيَّ قَلْبٍ بَشَرٍ

Translation:

In paradise there are things that are never seen by the eye, heard by the ear, comes to her heart.<sup>110</sup>

This is the promise of God, that all they that complements all the terms, terms with God and with our fellow beings. God promised to give them glory in heaven. That's the last goals expected by each of the faithful. Because if God had promised would be given glory in heaven Paradise, mark will be achieved mean the essence of all this struggle, that desire was about to see the face of God in Paradise.<sup>111</sup>

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<sup>109</sup> Sayyid Quthb, *Tafsir fi Dzilali Qur'an di bawah Naungan Al-Qur'an*, Jilid 12 (Jakarta: Gema Insani, 2014), p. 28

<sup>110</sup> Wahbah Az Zuhaili, *Tafsir Al Munir*, Jilid 15, (Jakarta: Gema Insani, 2014), p. 141

<sup>111</sup> Hamka, *Tafsir Al-Azhar*, Jilid 9, (Jakarta: Gema Insani, 2015), p. 321

## CHAPTER IV

### THE ANALYSIS DATA OF BAD HUMAN CHARACTER AS REFLECTED NEUROSCIENCE

#### A. Theoretical Framework

Analyze the text of the revelation of course will be different with different text. This is because a revelation is seen as the text is loaded with meaning and interpretation are seen relevant and in accordance with all conditions, either object, time or place where a *mufasir* is.

The verses of the Qur'an which mentions the issue of science and technology by the interpretation referred to as subsection *kauniyah* or *'ulum*. 13 as for some rules that are applied by the activist interpretation of *ilmi* in conducting an analysis of paragraph Al-Qur'an. The interpretation of norms *Ilmi* analyze paragraph *kauniyah* as follows:

##### 1. Linguistic Rules

Linguistic rule is an absolute requirement for those who want to understand the Qur'an. Both in terms of Arabic language, and science-related languages such as *i'rab*, *nahwu*, *tashrīf*, and various other supporting science that must be observed by the *mufasir*.

Linguistic rule becomes important because there are some people who try to give the legitimacy of verses of the Quran against a scientific discovery by ignoring this linguistic rule 15 therefore, linguistic rule it became the top priority When someone wants to interpret the Qur'an with any approach that uses, especially in the scientific paradigm.

##### 2. Pay attention to the correlation of Verse

A *mufasir* that accentuates the shades aside scientific linguistic rules should pay attention as has been mentioned, it is also required to pay attention to the correlation clause (*munāsabah al-ayat*)

both before and after. *Mufasir* who do not heed this aspect does not cover the possibility of going astray in giving the meaning against the Qur'an.

Because the drafting of the verses of the Qur'an are not based on the chronology of the period of decline, but rather based on the correlation of the meanings of the verses, so the content of the earlier verses are always related to the content of paragraph later. So by ignoring the correlation of verse can mislead the understanding of a text.

### 3. Based on the established Scientific Facts

As the Scripture that has the authority of absolute truth, then he cannot be compared with the theories of science that is relative. Therefore, one should not give a definition of the exegetes of the text of the Qur'an except with nature-nature or scientific facts that have been established and up to standard there is no rejection or changes in scientific statement these, as well as trying to distance and not impose scientific theories in interpreting the Qur'an. The facts of the Qur'an should be the basis and Foundation of research into objects instead of having to be the reference is the facts, not the Qur'an sciences that is experimental.

### 4. Thematic Approach

The pattern of *tafsir ilmi* initially was part of the *tafsir tahlili* method (analytic). So the study of interpretation of *ilmi* discussion more partial and not able to provide an understanding of the whole of a particular theme. Consequently the definition of a text that was originally expected to provide conceptual understanding of an issue, but quite the contrary, confusing for the readers.

For example the verses of the Qur'an which talk about the concept of the creation of man, in the terminology of the Qur'an are illustrated as a process of evolution using several different terms. One

side man was created from the land, but on the other hand he created from water, or semen that is contemptible. If the verses of the Qur'an that have this same term remain partially examined and stand on its own, the resulting concept is also partial and not intact. As a result, the definition of over the issue would be a contradiction in the Qur'an.<sup>112</sup>

Based on the description in the previous chapters, Bad Human Character have *isyārah* scientific or part of the verses of the Qur'an which is scientific miracle of the Qur'an. In the analysis of the study, Bad Human Character is need to supported by opinion or invention of scientist, Specially who is experts in the understanding depth of the scientific miracle of the Qur'an.

## **B. The Meaning of *Halu'a*, *Jazu'a* and *Manu 'a***

### **1. The Meaning of *Halu'a***

إِنَّ الْإِنْسَانَ خُلِقَ هَلُوعًا ١٩

Translation: Surely man is created of a hasty temperament.<sup>113</sup>

The verse above explained human nature and characteristic. Complaint over their fate when struck with distress and grief. He thinks that the time will come that will continue to be a misfortune for him. Then the fulfillment of their heart with an assortment of sorrow, ugliness and sorrow. So, they never imagined that there will not be detached of grief. And they did not expect changes from God. Therefore, they were eaten by the sadness, torn by lamented over their fate. It caused they was not to shelter a very strong pillar for intention and drape all the ideals and expectations to him.<sup>114</sup>

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<sup>112</sup> M. Nor Ichwan, *Tafsir Ilmy*, (Yogyakarta: Menara Kudus Jogja. 2004), p. 161

<sup>113</sup> Abdullah Yusuf Ali, *The Holy Qur'an, Text, Translation and Commentary, Loc. Cit.*

<sup>114</sup> Sayyid Quthb, *Tafsir fi Dzilali Qur'an di bawah Naungan Al-Qur'an*, Jilid 12 (Jakarta: Gema Insani, 2014), p. 24

*Halu'a* here means complaint to their fate, they cannot accept what God already gave to them. So someone has this character usually he will always buried with his sadness and blame God or other people.

Part of *Ulama* said that word *Al-insan* in this verse is only for *Kafir*. But some of *Ulama Al-Insan* is not only for *Kafir* but all human because there was an exception in the verse after.

## 2. The Meaning of *Jazu'a*

إِذَا مَسَّهُ الشَّرُّ جَزُوعًا ٢٠

Translation: 20. Being greatly grieved when evil afflicts him.<sup>115</sup>

*Jazu'a* means the person who is quick to fret. That question is a very desperate, discouraged.<sup>116</sup> Someone with this character when overwritten distress, he can't control himself. He became agitated, regretted the fate or blaming others. Will only know kilter, not want disturbed at all. People like this does not ever want to investigate where the shortcomings and weaknesses of himself, did not want to know that life in the world must meet hardship and pleasure. No one is happy and easy.<sup>117</sup>

Some of *Ulama* said that *Jazu'a* is the similarity from *Halu'a*. Both of them have the same meaning that is someone who will always buried with his sadness and blame God or other people.

## 3. The Meaning of *Manu'a*

وَإِذَا مَسَّهُ الْخَيْرُ مَنُوعًا ٢١

Translation: And niggardly when good befalls him.<sup>118</sup>

*مَنُوعًا* means that many refused, exaggerated in rejecting.<sup>119</sup>

*Manu'a* means restricting self. They do not want to have relation with

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<sup>115</sup> Abdullah Yusuf Ali, *The Holy Qur'an, Text, Translation and Commentary, Loc. Cit.*

<sup>116</sup> Wahbah Az Zuhaili, *Tafsir Al Munir*, Jilid 15, (Jakarta: Gema Insani, 2014), p. 137

<sup>117</sup> Hamka, *Tafsir Al-Azhar*, Jilid 9, (Jakarta: Gema Insani, 2015), p. 312

<sup>118</sup> Abdullah Yusuf Ali, *The Holy Qur'an, Text, Translation and Commentary, Loc. Cit.*



other, they always have thousands reason to reject helping someone else and to hide his ability. He is really miserly, does not want to help other. He does not have any objections to hide his ability by lying. This behavior is really bad behavior.<sup>120</sup>

The other bad traits are "extremely stingy" toward goodness if he got it. He thinks that goodness and his success is due to his own efforts and achievements. Because of that he was being so stingy to others and monopolize wealth for his own free. So, he become a prisoner for his fortune and became a slave of hos greedy. This because he does not understand the nature of sustenance and its role. He does not see God's goodness to him because it was disconnected and his heart empty of feeling the presence and His intervention.<sup>121</sup>

## **C. Bad Human Character in *Qs. Al-Ma'arij* verses 21-35 According to Neuroscience**

### **1. The Character Forming**

Naturally, since birth to seek three years or maybe up to five years of age, the ability to think a child has not grown so that the subconscious mind (the subconscious mind) is still open and accepting any information and stimulus that included into them without any selection, ranging from parents and family environment. And they that was the Foundation of the early formation of the character awakens.

The Foundation is trust and the concept of self. If small since both parents are always fighting and then divorced then a child can take own conclusions that the marriage was suffering. But if both parents have always demonstrated a sense of mutual respect with the intimate form of communication so children will conclude the wedding

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<sup>119</sup> Wahbah Az Zuhaili, *Tafsir Al Munir*, Jilid 15, (Jakarta: Gema Insani, 2014), p. 137

<sup>120</sup> Hamka, *Tafsir Al-Azhar*, Jilid 9, (Jakarta: Gema Insani, 2015), p. 312

<sup>121</sup> Sayyid Quthb, *Tafsir fi Dzilali Qur'an di bawah Naungan Al-Qur'an*, Jilid 12 (Jakarta: Gema Insani, 2014), p. 24

turned out was wonderful. All of these have an impact when we've grown.

Furthermore, all the life experiences that come from the environment of relatives, school, television, inherent, books, magazines and a variety of other sources adds to the knowledge that will deliver as an increasingly large has the ability to be able to analyzing objects. Starting from this, the conscious mind becomes increasingly dominant. Over the course of time, then the filtering of the information entering through the conscious mind becomes more tight so it's not just any information coming through the senses can easily and immediately accepted by the subconscious mind.

The more information that is received and the more mature system of beliefs and mindset that is formed, then the more obvious measures, customs and character of each individual. In other words, every individual has a system of belief (belief system), image of himself (self-made image) and habits (habit). If his true belief system and aligned, his character is good and the concept itself is good, then their lives will continue to be good and the more blissful. Conversely, if not aligned to its belief system, his character is not good and the concept itself is bad then your life will be filled with a lot of problems and suffering.

As an illustration, the majority when still a child, they remained cheerful despite her family's economic condition is low. But as the journey time, the children often watch a soap opera which aired that the conditions of the poor have always been weak and suffering from having a lot of rich people. Finally, this child held the belief that poor people were suffering and helpless and rich people are evil. As long as this trust is held, then when an adult child, it will be difficult to become economically strong man, because the desire to be rich is

contrary to his belief that States that rich people are evil. This belief that will give birth to an easy behavior bitching and shut down to cooperate with those who felt richer. The illustration depicts a poor stimulus that can come from anywhere, that can affect the mind that imposes on the formation of characters.<sup>122</sup>

## 2. Character traits

Character refers to the individual differences in self-concept that reflect an individual's personal goals and values, which in turn influences voluntary choices, intention and the meaning and salience of what is experienced in life. Simplistically, character is what we intentionally make our-selves. Character involves secondary emotions such as empathy and patience.

Character is influenced by socio-cultural learning and matures in progressive steps throughout life. Character can be measured in three dimensions: self-directedness, cooperativeness and self-transcendence.

Character Dimension	Descriptors of extreme variants	
	High	Low
Self-Directedness	Responsible Purposeful Resourceful Self-Accepting Generative	Blaming Aimless Inept Vain Unproductive
Cooperativeness	Reasonable Empathic Helpful	Prejudices Insensitive Hostile

<sup>122</sup> Abdul Majid, *Pendidikan Karakter Perspektif Islam*, (Bandung: Remaja Rosda Karya, 2012), p. 19

	Compassionate Principled	Revengeful Opportunistic
Self- Transcendences	Judicious Insightful Intuitive Inventive Spiritual	Undiscerning Superficial Dualistic Unimaginative Materialistic

**Table 2.** Description of extreme high and low scores on three character dimension.

Description of Character Traits:

d) Self-directedness

This character traits quantifies differences in the executive competence of individuals. A highly self-directed person is self-sufficient, responsible, reliable, resourceful, goal-oriented and self-accepted. The most advantageous summary feature of self-directed individuals is that they are realistic and affective, i.e., they are able to adapt their behavior in accord with individually chosen, voluntary goals. Individual low in self-directedness are blaming, helpless, irresponsible, unreliable, reactive and unable to define, set and pursue meaningful internal goals.

e) Cooperativeness

This character trait quantifies differences in the legislative functions of individuals. Highly cooperative people conceptualize themselves as integral parts of human society and are described as emphatic, tolerant, compassionate, supportive and principled. These features are advantageous in teamwork and social groups, but not for individuals who must live in solitary manner. People who are low cooperativeness are self-absorbed, intolerant, critical,

unhelpful, revengeful and opportunistic. They primarily look out for themselves and tend to be inconsiderate of other people's right or feelings.

f) Self-transcendence

This character traits quantifies individual differences in judicial functions of people and reflects the extent to which people conceptualize themselves as an integral part of universe as a whole. Self-transcendence individual are described as judicious, insightful, spiritual, unpretentious and humble. These traits are adaptively advantageous when people are confronted with suffering, illness or death, which is inevitable with advancing age. They may appear disadvantageous in most modern societies where idealism, modesty and meditative search for meaning might interfere with the acquisition of wealth and power. People low in self-transcendence tend to be pragmatic, objective, materialistic, controlling and pretentious. Such individuals appear to fit in well in most western societies because of their rational objectivity ad materialistic success. However, they consistently have difficulty accepting suffering, failures, personal and material losses and death, which leads to lack of serenity and adjustment problems particularly with advancing age.

In contrast low scores in all the character dimensions are associated with negative emotion under both positive and negative reinforcement that make Negative Character, whereas high scores in character remain adaptive whether reinforcement is positive or negative. Regardless of age, all three character dimensions contribute to increasing well-being, as measured by presence of

positive emotions, absence of negative emotions, life satisfaction and virtuous conduct.<sup>123</sup>

<b>Character Dimensions</b>	<b>Region of Activation</b>	<b>Region of Deactivation</b>
<b>Self-directedness</b>	Left frontal Lobe	Right precentral gyrus, right inferior temporal gyrus, left temporal lobe
<b>Cooperativeness</b>	Bilateral Frontal Lobe, Left Temporal Lobe, Right striatum	Bilateral Parietal Lobes, Central Region and Occipital Lobes
<b>Self – Transcendence A</b>	Left Occipital Lobe, Optic radiation	Right temporal Lobe, Right Parietal Lobe

**BLE 3.** Distinctive patterns of activation and deactivation of brain region associated with increasing scores on their character dimension in single photon emissions computed tomography.

Character traits are hypothesized to involve higher cortical functions allowing primates, particularly human being, to perform abstraction and symbolic activities. Thus character has been proposed to involve more recently evolved brain regions, particularly the *neocortex*. Functional brain-imaging studies now confirm that each character trait is associated with distinct patterns of activation and deactivation of *neocortex*. Result of this work is summarized briefly in Table 1, omitting details about specific *gyri* and *tailairach* coordinates. Cooperativeness exhibited the largest

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<sup>123</sup> David B. Arciniegas, dkk, *Behavioral Neurology and Neuropsychiatry*, (United Kingdom: Cambridge University Press), p. 302

cluster (in the frontal cortex) and the largest number of cluster, nearly all of which were bilateral.

Self-directedness has also been strongly positively correlated ( $r = 0.8$ ) with individual differences in the activation of the medial prefrontal cortex (BA 9/10) while carrying out simple executive function task. This is the same brain region that is activated when person evaluates internal cues, such as whether a picture is judged to be pleasant or not.

Self-transcendence has shown a strong negative correlation with individual differences in the density of serotonin receptors in the frontal cortex, cerebellum, and dorsal raphe. High self-transcendence is also associated with the preservation of *temporoparietal* gray matter in the elderly. Self-transcendence has also been correlated with genetic polymorphisms involving dopamine function, namely dopamine DD4, and vesicular monoamine transporter 2 (VMAT2). However, the variance explained by such specific polymorphisms is small and inconsistent.

Human character is the collection of complex characteristic and traits that shape distinguish an individual from a machine-like object. It is define as the dynamic organization of the psychobiological systems by which a person shapes and adapts in a unique way to a changing internal and external environment maturation and integration of human personality involves the development of habits and skills, learning facts and how to reason and growing in self-awareness through experiences across a wide range of situations. Once established, personality in adulthood is consistent and stable over time.

This chapter reviewed a contemporary model of human character that takes into account *neurogenetic* variables as well as psychological influences of the development on mental health and

mental illness and includes some dimensions. The dimensions of character refers the higher cognitive processes by which human beings modify their behavior intentionally.<sup>124</sup>

#### **D. How to Overcome Bad Characters in the Qur'an and The Reflection from Neuroscience**

##### **1. Pray Regularly**

Prayer shows that terminology therein contained relationship between man and his God. In the prayer of man standing before God fervently Almighty Creator and creator of nature. Establishment of human beings before Allah Ta'ala in praying fervently that is done and subject will provide the spiritual energy that evokes on her feeling spiritually clear, peaceful heart and soul. For in praying that *khusyuk* means human souls and directing her own body to God Almighty, turned away from all the bustle of the world and diverse problems. He was not thinking of anything except Allah and verses from the Qur'an which he studied. Full turning of various issues and problems in life and not think about it during the prayer, by itself would give birth on her perfect relax.

A State of relax and peace of soul by prayer has an important therapeutic impact in generating peace of nerves that arise due to various daily pressure and decreases anxiety suffered by human beings. A State of relax and peace of the soul manifested by praying helped escape from the anxiety that complained of by a human being. A State of relax and peace of the soul due to prayer usually lasts for some time after the prayer.

An important impact of prayer in healing anxiety is the same with the impact brought about by psycho-therapy method used most

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<sup>124</sup> *Ibid.*, p. 305



expert modern behaviorists psycho-therapy in curing nervousness. Among them are Joseph Wolpe in curing anxiety, using a method known as mutual deterrence, otherwise known as relaxation therapy or therapy minimize emotional sensitivity. The method used a lot of psycho-therapy expert behaviorists are essentially based on the principles of learning a particular response-response (air-conditioning). In this therapy, the psychiatrist trying to connect between the situations that cause anxiety with the response as opposed to the anxiety that is a State of relax.

From here it seems clear likeness between psycho-therapy methods used by the experts of the psycho-therapeutic impacts with behaviorists therapy brought about by prayer. Because the repeating inclusion conditions to relax and peace of the soul inflicted prayer usually persists after finishing prayer with the variety of situations that cause anxiety sometimes with it for real in the lives or remember it, will ultimately make the formation of bonds between the new situation-conditional tense situation with the response of the State to relax and peace of the souls of the prayer, which is a response to the contrary response to anxiety. In this way human being regardless of anxiety. This method is a method that used psycho-therapy expert's behaviorists in coping with anxiety.<sup>125</sup>

## **2. Zakat**

The obligation of *Zakat* over the *Muslims* to pull out of her a certain amount of his wealth in every year for giving to the poor, is an exercise for a *muslim* to love people who are in need and lend assistance to him in order to make ends meet. In addition *Zakat* also braced themselves for the *muslim* feelings intuitive participation by the poor, evoking a feeling of responsibility for them and encouraged him

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<sup>125</sup> Ahmad Husain Ali Salim, *Terapi Al-Qur'an untuk Penyakit Fisik dan Psikis Manusia*, (Jakarta: Asta Buana Sejahtera, 2006), p. 261-264

to appease and please them. Furthermore the *muslim Zakat* taught to love others and liberated it from egoism, self-love, parsimony and greed.

وَاللَّهُ سَمِيعٌ عَلِيمٌ خُذْ مِنْ أَمْوَالِهِمْ صَدَقَةً تُطَهِّرُهُمْ وَتُزَكِّيهِمْ بِهَا وَصَلِّ عَلَيْهِمْ إِنَّ صَلَاتَكَ سَكَنٌ لَهُمْ

١٠٣

Translation:

103. Take alms out of their property, you would cleanse them and purify them thereby, and pray for them; surely your prayer is a relief to them; and Allah is Hearing, Knowing.

*Zakat* serves up human poop from parsimony, greed, self-love and egoism are acting rude to the poor.<sup>126</sup>

*Zakat* make human aware that all thing in this universe comes from Allah and will be back to Allah. It is the obligation to share what human have for another and also as the thankful to Allah with what already Allah give to human.

### 3. Believe in the Day of Vengeance

This trait is directly related to the central theme of the surah and principal features of the traits of the faithful soul. Then trust the day of vengeance is half of faith, and he has a definite influence against the *manhaj* of life, both in the feelings and behavior. People who believe in the day of vengeance of the work with attention to the scales of the sky instead of the scales of the Earth, and the reckoning of the hereafter, not reckoning the world. He received a good event and the bad with counting as a prelude to later be retrieved in return. Then

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<sup>126</sup> Ahmad Husain Ali Salim, *Terapi Al-Qur'an untuk Penyakit Fisik dan Psikis Manusia*, (Jakarta: Asta Buana Sejahtera, 2006), p. 277

he will be rested him all the results anticipated when he weighed and measured.<sup>127</sup>

It is not only about the human believing but also the mindset of brain that every happen will get the reply from Allah. Good or bad it depends on human behavior. So, it will make human think twice to do a bad thing.

#### 4. Fear of *Adzab* Allah

This is another level of confidence behind the day of vengeance. That is the level of the sensitivity of stirring the vigilance, full consciousness and feelings about the shortcomings of himself on the side of God when he is diligent to worship. He was scared at times his heart was turned and he deserves the punishment. Because he was afraid, he exposes himself to God to get protection and maintenance.

People who fear torment from God when they leave the obligations and do prohibitions, then torment will fall. This clause is similar to the Qur'an *Al-Anfaal: 2*

إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ إِذَا ذُكِرَ اللَّهُ وَجِلَّتْ قُلُوبُهُمْ وَإِذَا تُلِيَتْ عَلَيْهِمْ آيَاتُهُ زَادَتْهُمْ إِيمَانًا وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ ۚ

Translation:

Those only are believers whose hearts become full of fear when Allah is mentioned, and when His communications are recited to them they increase them in faith, and in their Lord do they trust.

This is evidence that indicates that the fear of the punishment can arouse the obedience and immoral deeds a threat and that no-one should feel secure with torment of God even though he did the maximum in obedience.<sup>128</sup>

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<sup>127</sup> Sayyid Quthb, *Tafsir fi Dzilali Qur'an di bawah Naungan Al-Qur'an*, Jilid 12 (Jakarta: Gema Insani, 2014) p. 25

<sup>128</sup> Wahbah Az Zuhaili, *Tafsir Al Munir*, Jilid 15, (Jakarta: Gema Insani, 2014), p. 139

## **5. Being Able to Maintain the Sanctity of Women**

What is meant by this verse is the sanctity of private and public. Because, Islam wants the Holy society, clean, beautiful and transparent. The community is ready to fulfil the call of *fitrah*. However, without doing the demoralization that eliminates the beautiful embarrassment, and without the deadly obstinate of a clean transparency. A society that upheld the above family *syar'iyyah* joints strong and upright, and households that are transparent and clear symbols. The community that every child knows who his father and his birth was not a shame, not a community feeling in the water is already gone from his face and his soul.

Women sanctity is a very prize full thing that women must keep. It will be very embarrassing if women loose her sanctity. It will be heavy load, because the child that will born does not know who his father is. It will make brain think all consequence and that will be faced by him. It means it will make brain create a negative neuron that will produce bad character.

## **6. Keep the Promise**

This includes the standard upon which the Islamic morals to uphold public order. Keep the mandate and promise in Islam began with the largest mandate of keeping that has been offered to the God of the heavens, the Earth and the mountains. This agreement and the mandate of the Commission and all the agreements in the Association world. Islam is very strict on the issue of work and promise. He referred to repeatedly and clearly, so that the community enforced over a sturdy foundation of morals, trustworthiness and steadiness. Also making the harvest work and this agreement as a distinctive soul to believe.

By doing this, human will accustom to keep promise with the other human and God. That will make them become obey Allah rules by doing all the obligation with God and other human.

## 7. The True Testimony

God put a lot of things to harvest of this testimony. Even the implementation of *hudud* (had law) ever hung on the existence of this testimony. Because that was what God expresses the harvest of testimony not allowed to disregard the testimony at all and are not allowed to hide a witness in the trial of the judiciary. Between the forms giving of testimony is delivered correctly without any tendency to either party. Even God connect harvest of this testimony with obedience to him.

From here the God made harvest of testimony as the nature of the people of faith who is one of many speeches that referred to himself here to show how high thing.<sup>129</sup>

True testimony is one way to decrease bad human character because true testimony it will exercise human brain to be honest in every condition. It will give good stimulus inside human brain and will create positive neurons in order to produce good character.

## 8. Prayer perfectly

This is the nature that the different with the nature of eternity that is mentioned at the beginning before. This trait is embodied by keeping the prayer on time, in accordance with the *fardlu*, fulfill the *sunnah* according to the rule, and ended with its spirit. Then they are not left it because ignoring or lazy and not neglect without appropriating with rules. It was mentioned the prayer at the beginning and closing of this theme to show how important prayer is the ending of all the nature and characteristics of the faithful. After that is constantly decided place to back of the man who has faith after previously designated place the return the other unbelievers.

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<sup>129</sup> Sayyid Quthb, *Tafsir fi Dzilali Qur'an di bawah Naungan Al-Qur'an*, Jilid 12 (Jakarta: Gema Insani, 2014), p. 28

The eight manners that have already mentioned above is the way to overcome bad human character. Because by doing those manners our brain will brain will get positive stimulus that will produce a good neuron and create good character. By doing those manners also we will believe everything is from God and will be back to God. So it will make us accept every happen in our live.

## CHAPTER V

### CLOSING

#### A. Conclusion

Based on the explanation on chapter before, the writer obtain the conclusions, as follows:

1. In the Al-Qur'an has already mentioned bad human character. Those are in Qs. Al-Ma'arij verse 19-21. In verse 19 mentioned that human is created always complaint. Lamented to their fate. They will think that all their sadness will never be done and blame to God or other people. They cannot be patient with the bad things that happen to their live. *Jazu'a* some of *Ulama* said that *Jazu'a* is the similarity of *Halu'a*. That means that they do not want to know that everyone's life will meet the hard thing. *Manu'a* is extremely stingy. They think that the good thing that they got is because of themselves there is no other. This because he does not understand the nature of sustenance and its role. He does not see God's goodness to him because it was disconnected and his heart empty of feeling the presence and His intervention.
2. There are three dimensions in character establishment those are self-directedness, cooperativeness and self-transcendence. Character traits are hypnotized to involve higher cortical functions allowing primates, particularly human being, to preform abstraction and symbolic activities. Thus character has been proposed to involve more recently evolved brain regions, particularly the *neocortex*. Functional brain-imaging studies now confirm that each character trait is associated with distinct patterns of activation and deactivation of *neocortex*. If people is weak in all that three dimensions absolutely it will create bad character. As like has been mentioned in Table. 1. Individual low in self-directedness are blaming,

helpless, irresponsible, unreliable, reactive and unable to define, set and pursue meaningful internal goals. People who are low cooperativeness are self-absorbed, intolerant, critical, unhelpful, revengeful and opportunistic. People low in self-transcendence tend to be pragmatic, objective, materialistic, controlling and pretentious.

3. How to overcome Bad human character also have been mentioned in Qs. Al-Ma'arij verse 22-35. Those are Pray Regularly, in the praying sowed that there is the relation between God and human. That will create an activity where human will not thinking anything except Allah and will create a perfect relax in his brain. *Zakat* by doing *zakat* human will free from egoism, self-love, parsimony and greed. Believe in the day of Vengeance means that is as the remaining for us that good thing and bad thing will be accumulate, that can make us always remember of Allah and doing good thing. Fear of Adzab Allah can arouse the obedience and immoral deeds that will make human doing maximum in obedience. Being able to maintain the sanctity as women this is in order to make the society that upheld the above family *syar'iyah* joints strong and upright, and households that are transparent and clear symbols. Keep the promise includes the standard upon which the Islamic morals to uphold public order. The true testimony is giving the testimony correctly without an tendency. Prayer perfectly is embodied by keeping the prayer on time, in accordance with the *fardlu*, fulfill the *sunnah* according to the rule, and ended with its spirit.

## **B. Suggestion**

1. The results of this research are small part of the discipline of science, then the author aware that the background of the author is not expert from study of neuroscience. Then, author suggested to all who understand about neuroscience to more make explanation on



understanding Bad Human Character in QS. Al-Ma'arij verses 19-35 Neuroscience Analysis.

2. The interpretation which was taken by the author only a few explanation taken from interpreter or *mufasīr*. Then, the author suggests to the reader to study in depth of interpretation in another source and in order to get insight related to this research.
3. The books that was used by the author is limited. Then the author's advice to the reader can equip from the other books.
4. Through this paper the authors convey to all Muslims, especially readers in order to study more and we are as Muslim should continue to understand depth of science. Then, Islamic of treasure Science always develop on generation to generation.

### **C. Epilogue**

*Alamdulillah* praise be to Allah who has given millions luxury as well as grace and His willing. This paper can be finished in the form of a thesis. The author realizes many deficiencies. Thus, the author expects of criticisms and constructive suggestions for this research in order to achieve the common good.

Hopefully this thesis provided many benefits to writers specially and for readers generally. And may the Qur'an has been a guidance of us, we always read literally and understood also in the content of content. Only word of Allah has rightness, it is al-Quran al-Karim.

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