

CHAPTER I

INTRODUCTION

A. Background of Study

Honesty is a fundamental value that should be the foundation in every aspect of life, both individually and collectively. In a social context, honesty builds trust, which is essential for creating harmony and justice in society. Honesty not only serves as a moral norm, but also as a pillar that supports healthy social interaction. In Islamic teachings, honesty is expected to be a norm that is upheld by every individual, creating a society of integrity and responsibility.¹ Therefore, honesty should be an integral part of moral education, strict law enforcement, and the establishment of a culture that prioritizes integrity.

And in social life, the concept of honesty is one of the main pillars underlying social relationships. Honesty builds trust, which is essential for creating harmony and justice. Therefore, an understanding of social life and

¹ Joan Ferrante, *Sociology: A Global Perspective*, 9th ed. (Ohio: Cengage Learning, 2014), p. 7

its accompanying values, such as honesty, is essential for creating a prosperous and harmonious society.²

However, in today's reality, the crisis of honesty has penetrated into various aspects of life. At the individual level, dishonesty erodes a sense of responsibility and damages character, which in turn creates distrust between individuals. In a broader context, dishonesty has the potential to undermine social structures by creating injustice, conflict and social disintegration.³

One of the most prominent social problems in Indonesia today is the rampant corruption in various sectors, both in government and in the private sector.⁴ The Corruption is not only a legal issue, but also a moral issue that reflects the lack of integrity and accountability of the actors involved.⁵ This phenomenon shows that honesty, as one of the core values

² Stephen M.R. Covey And Rebecca R. Merrill, *The speed of trust : the one thing that changes everything* (New York: Simon And Schuster, Inc., 2018), p. 10.

³ Paul Watt, Michael Fullard, and Andrew Peterson, *Understanding Character Education: Approaches, Applications and Issues*, 1st ed. (London: Open University Press McGraww Hill, 2021), p. 70.

⁴ Muhammad Zunan Fanani and Zamroni, "Function and Role Administrative Law in The Prevention and Combating of Corruption in Indonesia'," *Reformasi Hukum*, vol. 1, no. 1 (2018): 9–10, academia. edu

⁵ subhan sofhan, "PENYEBAB DAN PENCEGAHAN KORUPSI: KASUS INDONESIA," *Diklat Keagamaan*, vol. 14, no. 1 (2020): 68–69. DOI: <https://doi.org/10.38075/tp.v14i1.84>

taught in various social and religious norms, has been increasingly marginalized in the practice of daily life.

And Corruption creates injustices that harm communities, especially vulnerable groups such as the poor who should be the main recipients of public funds. Dishonesty in the management of public budgets causes many social programs to miss the target or even fail to be implemented, worsening the socio-economic conditions of already marginalized communities.⁶

In an increasingly complex social context, where dishonesty is becoming a widespread and troubling problem, the Qur'an comes as a highly relevant moral guide to deal with it. And the concept of honesty in Surah Al-Ahzab verse 70, mentioned with the word "*Qowlan Sadidan*". And the word "*Qowlan Sadidan*" itself consists of the words "*Qowlan*" and "*Sadidan*". The word "*Qowlan*", itself, comes from the root "*Qawl*" which means speech or utterance. In the book *Al-Mufradat fi Gharib al-Qur'an*, the word "*Qawl*" means any form of speech, whether oral or written, and has profound implications in communication.⁷

⁶ R. Klitgaard, *Controlling Corruption* (California: University of California Press, 1988), p. 38

⁷ Abi Qasim Bin Muhammad Al-Ma'ruf Ashfahani Husain, *Al-Mufradat Fi Gharib Al-Qur'an* (Kairo: Kairo : Al-Maktabah At-Taufikiyah, 2003), vol. 3, p. 240.

And the word "*Sadidan*" comes from the root "*Sadda*" which means right or straight. In the book *Mu'jam Al-Muqayyis* also explains the word "*Sadda*", as the root word of the word "*Sadidan*", which means right and straight.⁸ And the term "*Sadidan*", itself, refers back to something that is in accordance with the truth. And in the book *Al-Mufradat fi Gharib al-Qur'an* also explains the word "*Sadidan*", as something that is true and straight, and shows conformity with facts and justice.⁹ Therefore the word "*Qowlan Sadidan*" in Surah Al-Ahzab verse 70 calls on people to "*speak the right words*".

Quraish Shihab in *Tafseer Al-Misbah* said "that good words that are spoken and heard by many people, as well as those that are written so that they can be read by others, will spread and have a great influence on the human soul and mind. If the speech is good, it will have a positive impact, while bad speech will have a negative impact".¹⁰ Therefore, this verse emphasizes that right speech can improve actions.

Buya Hamka in his book *Tafseer Al-Azhar* said that one of the good attitudes of life due to faith and piety is to choose the right words when

⁸ Abu al-Husain ahmad bin Faris bin Zakaria, *Mu'jam Maqayis Al-Lughah* (Damascus: Dar al-fikr, 1979), vol. 3, p. 66

⁹ Husain, *Al-Mufradat Fi Gharib Al-Qur'an*, vol. 2, p. 209

¹⁰ Muhammad Quraish Shihab, *Tafsir Al-Misbah*, (Jakarta: Lentera Hati, 1999), vol. 10, p. 330.

speaking. The right words reflect the meaning that is in the heart, so we will not say things that hurt others".¹¹ Therefore, honesty is an important aspect in socializing, because if the words we say are true, there will be many good influences given from these words. And it can foster our faith and piety towards Allah SWT.

The approach used in this research involves linguistic analysis, historical context, and interpretations from classical and contemporary mufasssirs. It aims to explore the essence of honesty mandated by the Qur'an and its relevance in the modern context.

This research will analyze how the concept of honesty in Surah Al-Ahzab verse 70 can be applied as a solution to various social problems such as corruption, hoaxes, and fraud. Thus, this research not only provides a theoretical understanding of honesty in Islam, but also a practical contribution to encourage the application of honesty values in social life to overcome the crisis of trust. Therefore, the author raises the title "Qowlan Sadidan: A Concept of Honesty to Overcome the Crisis of Trust (Analysis of Surah Al-Ahzab Verse 70)."

¹¹ Abdul Malik Karim Amrullah, *Tafsir Al-Azhar*, J.8, (singapura: Pustaka Nasional PTE LTD Singapura, 1990), p. 5795.

B. Problem Formulation

Based on the problems that exist from the background above, I as the author will highlight the concept of honesty in the study of the analysis of Surah Al-Ahzab verse 70 and its relationship in socializing life in society:

1. What is the meaning and concept of honesty contained in Surah Al-Ahzab verse 70, especially in the word “Qowlan Sadida”?
2. How to overcome the crisis of trust with the concept of honesty in the word “qowlan sadida”?

C. Objectives of Research

And from the formulation of problems that have been known from this research, the objectives of this research are:

1. To understand the meaning and concept of honesty contained in Surah Al-Ahzab verse 70, especially in the word “qowlan sadida”.
2. To analyze the concept of honesty to overcome the crisis of trust in society.

D. Significance of Research

This research covers two significant things, theoretically and practically.

1. Theoretically

a) This research can raise public awareness about the importance of honesty in building healthy and harmonious social relationships, as well as its impact on trust and social stability.

b) This research can enrich the treasury of Islamic ethical theory by highlighting the concept of honesty as a fundamental value in the teachings of the Qur'an, especially in the social and moral context.

c) This research can serve as a basis for further research that examines other aspects of honesty in the context of religion, culture, and society, both in Indonesia and in other countries.

2. Practically

a) This research can provide practical guidance for individuals to apply the value of honesty in social interactions, so as to build better relationships with others.

b) By understanding and applying the value of honesty, individuals and institutions in government can increase public trust, which is essential in the context of government and public services.

E. Literature Review

By looking at the many previous studies that have examined various aspects of honesty in the context of the Qur'an and its application in everyday life. These studies offer a variety of valuable perspectives, ranging

from exegetical analysis to the application of honesty values in social and moral contexts. Therefore, it is important to review these studies as a foundation to deepen the understanding of honesty, as well as to highlight any gaps or opportunities for further research.

By referring to the results of previous research, this proposal aims to make a new contribution in understanding the concept of honesty in the Qur'an, especially through the analysis of Surah Al-Ahzab verse 70, and how this value can be implemented in today's society.

1. The thesis written by Wahdi, with the title: *"PENDIDIKAN KEJUJURAN DALAM PERSPEKTIF AL-QUR'AN (KAJIAN SURAT AL-'ANKABUT)"*, The Islamic Education study program, Tarbiyah faculty at the State Islamic University of North Sumatra Medan, in 2019. And in his research the author uses an analytical method with a literature research study and an analytical interpretation and synthetic approach to draw conclusions related to honesty education in the perspective of the Quran, especially in Surah Al- 'Ankabut. **The results of his research** reveal that in Surah Al-Ankabut every human being will face a test from God as part of life. This test aims to identify who is a true believer and who is not. And that process includes testing the honesty of the individual, where the honest

person will show integrity in the face of challenges, while the hypocrite or unbeliever will be exposed through his actions and words. And in this study also discusses that honesty is a trait that has been instilled in humans as perfect creatures compared to other creations. This research reveals the test given by Allah SWT aims to be able to identify who believes and who does not contained in Surah Al-Ankabut.¹²

Meanwhile, what distinguishes the research we discuss from this research is that the research we write focuses on the concept of honesty in Surah Al-Ahzab verse 70 and its overcome on the crisis of trust.

2. The thesis written by Dewi Oktaviani, with the title: *"Kejujuran dalam Perspektif Al-Qur'an (Studi Analisis Tafsir Al-Mishbah terhadap Qs. Al-Ahzab: 70-71, Qs. Al-Hadid: 19, Qs. Al-Baqarah: 177 dan Qs. Maryam: 41 oleh M. Quraish Shihab)"*. The Al-Quran and Tafsir Science study program, Ushuluddin and Da'wah faculty, at the Al- Quran Science Institute, in 2022. The author used the method content analysis method with theological and normative approaches. **The results of his research** reveal a person's habit of saying the right sentence, then

¹² Wahdi, "PENDIDIKAN KEJUJURAN DALAM PERSPEKTIF AL-QUR'AN (KAJIAN SURAT AL-'ANKABUT)" (State Islamic University of North Sumatra Medan, 2019).

he will be far from lying and reveal the meaning of honesty in the interpretation of Al-Misbah based on all the verses he studied.¹³

And distinguishes this research from my research is that the research discussed in this study is thematically analyzed, while our research is semantic analysis which will be correlated by current social phenomena.

3. The thesis written by Rosyita Herlina Dyah, with the title: *"Shiddiq dalam Al-Quran (kajian tematik)"*. The Al-Quran and Tafsir Science study program, Ushuluddin faculty, at the Kediri State Islamic Institute, in 2019. And the method used in this research is maudui with a descriptive approach. **The results of his research** explain that shiddiq in the Qur'an has a broad meaning, some of which cover things of speech, actions and on the other hand also cover things related to spiritual and also related to material and social relations, such as good places, good human nature, zakat, infaq, alms, friends, and others.¹⁴

¹³ Dewi Oktaviani, "Kejujuran Dalam Perspektif Al-Qur'an (Studi Analisis Tafsir Al-Mishbah Terhadap Qs. Al- Ahzab: 70-71, Qs. Al-Hadid: 19, Qs. Al-Baqarah: 177 Dan Qs. Maryam: 41 Oleh M. Quraish Shihab)" (Al- Quran Science Institute, 2022).

¹⁴ Rosyita Herlina Dyah, *"Shiddiq Dalam Al-Quran (Kajian Tematik)"* (Kediri State Islamic Institute, 2019).

Distinguishes this research from my research is that this research uses the maudui method, while our research uses the tahlili method. And From a linguistic point of view, the thesis above discusses the word “*shiddiq*” in the Qur'an which includes speech, actions, and beliefs. Meanwhile, in this thesis I discuss the word “*Qowlan Sadidan*” to emphasize how honesty in communication and actions to overcome the crisis of trust in modern life.

4. The thesis written by Rusfiati, with the title: “*Pengaruh Karakter Kejujuran Terhadap Hasil Belajar Mahasiswa Program Studi Pendidikan Agama Islam Universitas Muhammadiyah Jakarta*”. The Islamic Religious Education study program, Islamic Religious faculty, at the University of Muhammadiyah Jakarta, in 2019. The method used in this research is quantitative approach with correlation methods, survey techniques, and statistical analysis. **Research Results** The character of honesty shows that it has a significant effect on the learning outcomes of students of the Islamic Education Study Program at Muhammadiyah University Jakarta, with the results of hypothesis testing stating H_0 is rejected and H_a is accepted. However, there are still challenges in the application of honesty, because around 70% of students are not fully honest, especially in

academic contexts such as cheating on exams. Internal factors such as student motivation and character, as well as external factors such as the social environment and education system, also affect learning outcomes.¹⁵

The difference between this research and our research. If this research focuses on the effect of honesty character on student learning outcomes with a quantitative approach, then our research emphasizes semantic and linguistic analysis of the concept of honesty in Surah Al-Ahzab verses 70-71 and its solutions in overcoming the crisis of trust in society.

F. Theoretical Framework

In this research, the author uses a linguistic and scientific approach to understand the meaning of Qur'anic verses, especially those related to honesty. Qur'anic semantics is a study that explores the meaning of words and sentences in the context of Qur'anic verses, aiming to understand the message contained therein in depth. This semantic approach involves analyzing the relationships between words, contextual meanings, and implications that can be drawn from the linguistic structures used. Semantic

¹⁵ Rusfiati, "Pengaruh Karakter Kejujuran Terhadap Hasil Belajar Mahasiswa Program Studi Pendidikan Agama Islam Universitas Muhammadiyah Jakarta" (University of Muhammadiyah Jakarta, 2019).

understanding includes not only the literal meaning, but also the nuances of culture, history, and the purpose of revelation.¹⁶

Linguistically, the term semantics comes from the Greek word “semantikos,” which means to signify or mean. According to Pateda, the term “semantics” in English is equivalent to “semantique” in French, which explains the origin and history of words.¹⁷ “In this research, the author draws on the opinion of Sujiat Zubaidi, who argues that there are various types of semantics, one of which is As-Siyaq. Sujiat Zubaidi stated, ‘As-Siyaq is the understanding of the text while considering what precedes and what follows it.’¹⁸ “Sujiat Zubaidi explains the ways to understand As-Siyaq, which are: first, understanding all the intended vocabulary; second, understanding the structure of the words; third, understanding the systematic arrangement of the sentences”.¹⁹

“Honesty comes from the word ‘jujur’ in the General Indonesian Dictionary, which means ‘having a sincere heart, not lying, not cheating,

¹⁶ Sujiat Zubaidi, *Ilm Dalalah Al-Quraniyah Manhajiyyah Al-Tahlily Al-Dalaly Fi Al Alfadzhi Al-Quran*. (Yogyakarta: Karunia Kalam Semesta Press dan Publikasi, 2022), p. 7.

¹⁷ Lorens Bagus, *Kamus Filsafat* (Jakarta: PT Gramedia Pustaka Utama, 2002), hal. 981.

¹⁸ Zubaidi, *Ilm Dalalah Al-Quraniyah Manhajiyyah Al-Tahlily Al-Dalaly Fi Al Alfadzhi Al-Quran*, p. 76.

¹⁹ Zubaidi, p. 74–76.

sincere, and genuine".²⁰ Honesty can also be interpreted as sincerity or integrity of heart. In Arabic, the term for honesty is translated from the word 'shidq,' which means trustworthy.²¹ Therefore, the trait of honesty is to convey information in accordance with reality, while if it does not align with reality, it is called lying or falsehood.

Meanwhile, in Surah Al-Ahzab, Verse 70, it emphasizes the importance of moral integrity in individual behavior, highlighting Allah's command to His people to speak with truthful and precise words.²² This verse highlights the ethical responsibility of every Muslim to speak the truth, reflecting a commitment to the values of honesty and justice in social interactions. In this context, honesty not only serves as a social norm, but also as a fundamental pillar in building trust and resilience in communities, as well as creating an environment conducive to spiritual and social growth.

A crisis of trust is the loss of confidence and integrity in an entity, whether it be an individual, organization, or institution.²³ This phenomenon

²⁰ Poerwardaminta, *Kamus Umum Bahasa Indonesia* (Jakarta: Pusat Bahasa Departemen Pendidikan Nasional, 1976), p. 496.

²¹ A.Tabrani Rusyan, *Pendidikan Budi Pekerti* (Jakarta: Inti Media Cipta Nusantara, 2006), p. 25.

²² Majmu' 'ulama, *Tafseer Muyassar* (Madinah: Mujamma' Al-Malik Fahad li At-Thaba'ti Al-mushaf Al-Syariif Bi Al-Madinati Al-Munawwarah, 2012), p. 427

²³ F. D. Mayer, R. C., Davis, J. H and Schoorman, "An Integrative Model of Organizational Trust," *Academy OF Management Review* 20, no. 3 (1995), p. 720.

often arises from violations of the principle of honesty, such as fraud, spreading hoaxes, or concealing facts.²⁴ Therefore, a deep understanding of this crisis of trust is essential for formulating effective solutions to restore public confidence and strengthen the principles of honesty in various contexts.

G. Research Methodology

1. Data Collection Method

Linguistically, the word 'method' in the Indonesian Dictionary refers to an orderly way used to carry out a task to achieve the desired outcome; a systematic way of working to facilitate the implementation of an activity in order to achieve specified goals.²⁵ The knowledge is referred to as methodology.²⁶ Research methodology is a series of procedural steps to acquire knowledge or scientific understanding.²⁷ The type of research method used is library research. *Library Research* is also called literature

²⁴ Mayer, R. C., Davis, J. H and Schoorman, p. 722.

²⁵ Departemen pendidikan Nasional, *Kamus Besar Bahasa Indonesia* (Jakarta: Pusat Bahasa, 2008), p. 929.

²⁶ Departemen pendidikan Nasional, *Kamus Besar Bahasa Indonesia*, p. 929.

²⁷ Suryana, *Metodologi Penelitian (Model Praktis Penelitian Kuantitatif Dan Kualitatif)* (Bandung: Universitas Pendidikan Indonesia, 2010), hal. 20.

research because this type of research gathers all its data from written sources such as books, manuscripts, documents, images, and so on.²⁸

2. Data Sources

All data sources used in this study consist of library materials classified into two categories :

1. Primary Data Sources

Primary data sources are data and materials obtained by the researcher related to the theme to be discussed. The primary data to be used by the author are as follows:

1. *Tafseer Al-Misbah*, by Quraish Shihab
2. *Tafseer Al-Maraghi*, by Ahmad Mushthofa Al-Maraghi
3. *Tafseer Tahrir Wa Tanwir*, by Ibnu A'syur
4. *Tafseer Al-Azhar*, by Buya Hamka
5. *Lathaifu Al-Isyarat*, by Al-Iman Al-Qusyairi
6. *Al-Mizan Fi Tafsir Al-Quran*, by Thaba'thaba'i'
7. *Mafatih Al-Ghaib*, by Fakhruddin Ar-Razi

2. Secondary Data Sources

²⁸ Nashiruddin Baidan, *Metodologi Penelitian Khusus Tafsir* (Yogyakarta: Institut Agama Islam Negeri Surakarta, 2015), p. 25.

Secondary data sources are data collected by the author from existing sources.²⁹ The secondary data in this study are as follows :

1. *Mu'jam Al-Muqayyis*, by Ibnu Faris
2. *The Book of Virtues*, by William J.Bennet
3. *The Speed of Trust : The One Thing That Changes Everything*, by Stephen M.R Covey And Rebecca R. Merrill
4. *The Integrity Advantage*, by Adrian Gostick
5. *Mu'jam Al-Lugha Al-A'rabiyya Al-Maa'shirah*, by Ahmad Mukhtar Umar
6. *Virtue, Nature, and Moral Agency in the Xunzi*, by Philip J.Ivanhoe And T.C Kline III
7. *Bayan Al-Maa'ni*, by Abdul Qadir Mulla Huwaisy
8. *Islam The Concept Of Religion And The Foundation Of Ethics And Morality*, by Naquib Al-Attas
9. *Jami' Al-Bayan*, by At-Thabari
10. *Tafseer An-Nasafi*, by Abu Al-Barakat An-Nasafi
11. *Tafseer Al-Maturidi*, by Abu Manshur Al-Maturidi
12. *Bahr Al-U'lum*, by As-Samarqandi

²⁹ M. Iqbal Hasan, *Pokok-pokok Materi Metodologi Penelitian dan Aplikasinya*, (Bogor: Ghalia Indonesia, 2002), p. 82

13. *An-Nukat Wa Al-U'yun*, by Al-Mawardi

14. *Taisir Al-Karimir Rahman Fi Tafsir Kalam Al-Mannan*, by Syeikh

Abdurrahman Bin Nashir As-Sa'di

3. Methods of Data Analysis

The data collection method used in this research is the fact collection method through documentation. The data is obtained from text studies, books, magazines, and other literature relevant to the topic being discussed.³⁰

4. Data Analysis Method

The data analysis method is the procedure or steps to acquire scientific knowledge. Therefore, research methodology is a systematic way to organize knowledge. Meanwhile, research methods are ways to implement various research techniques. Various research methods refer to different forms of research.³¹

a) Analysis Method

The data analysis method is the process of organizing data and grouping it into patterns, categories, and basic descriptive units. Where

³⁰ V.Wiratna Sujarweni, *Metodologi Penelitian* (Yogyakarta: Pustaka Buku Press, 2014), p. 19.

³¹ Suryana, *Metodologi Penelitian (Model Praktis Penelitian Kuantitatif Dan Kualitatif)*, p. 30.

topics can be identified and working hypotheses can be formulated based on the data, this is an effort to reveal the meaning of research data through data collection according to specific classifications.³² The tafsir analysis method is a way that describes in detail the aspects or parts of a verse, both in terms of vocabulary and its relationship with preceding or following sentences, verses, or letters, as well as the reasons for the verse's revelation, and so on.³³ The purpose of this method is to interpret and explain the verses of the Qur'an as mentioned and explained by scholars in determining those verses.³⁴

b) Descriptive Method

The descriptive method is an effort to describe something being studied in an appropriate and systematic manner, and then analyze the state of the case.³⁵ In this case, what is needed in scientific studies is the collection of facts, data, and scientific documents relevant to the verses of the Qur'an that the researcher wishes to discuss in their study, and then

³² Sandu Siyoto Sodik, *Dasar Metodologi Penelitian* (Yogyakarta: Literasi Media Publishing, 2015), p. 121.

³³ Syukran Affani, *Tafsir Al-Quran Dalam Sejarah Perkembangannya* (Jakarta: Kencana, 2019), p. 30.

³⁴ Nashiruddin Baidan, *Metodologi Penelitian Khusus Tafsir*, p. 26.

³⁵ Mardalis, *Metode Penelitian: Suatu Pendekatan* (Jakarta: Bumi Askara, 1995), p. 26.

organizing them appropriately.³⁶ To find the results of this study, the researcher will examine and study the relationship between linguistic and scientific patterns in the Qur'an, particularly in the phrase "*Qowlan Sadida*".

H. Systematic of Writing

This research explains the phrase "*Qowlan Sadida*" in Surah Al-Ahzab, Verse 70, through a study of tafsir literature of the Qur'an using a semantic approach. Thus, this study leans more towards the library research method that employs an interpretive methodology of the analytical type, with its analysis of the phrase "*Qowlan Sadida*" from a semantic study approach and its relevance to the crisis of faith. Since there has not yet been previous research that provides an explanation for this study, the researcher hopes that the results of this research will contribute to the body of knowledge and provide benefits:

CHAPTER I: the researcher provides an overview related to the background of the problem, the methods used, the formulation of the problem to limit or focus the discussion points according to the variables, and then the objectives and the significance of the importance of this research are presented.

³⁶ Mardalis, *Metode Penelitian: Suatu Pendekatan*, p. 26.

CHAPTER II: The second chapter, contains the discussion of theoretical, beginning with the first subsection: The definition of surah Al-Ahzab. The second subsection: Definition of the word "*qowlan sadidan*". The third subsection: Definition of the honesty. The fourth subsection: The concept of crisis of trust.

CHAPTER III: this research discusses the analysis of Surah Al-Ahzab, Verse 70, which consists of the analysis of the word "*Qowlan*" and the analysis of the word "*Sadida*". The author then correlates "*Qowlan Sadida*" with the concept of honesty. And the author will provide the impact of honesty to overcome the crisis of trust in Surah Al-Ahzab, verse 70.

CHAPTER IV: the conclusions are presented based on the findings obtained by the researcher, related to the semantic analysis of "*Qowlan Sadida*" and its relationship with the crisis of trust.