



Word Construction Muhsin in the Qur'an as the Embodiment of the Character of a Complete Human Being

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Abstract. This article aims to construct the realization of the character of the plenary person in the Qur'an through the meaning of the word muhsin. The Qur'an has described the character of muhsin as a doer of good. The doer of good (muhsin) is the highest level of character according to the Quran, or the most ideal character. This article is conducted with thematic method as well as content analysis with the theory of the level of the plenary person in Sufism Abdul Karim al-Jilli namely *bidayah*, *tawasut* and *khitam*. This study found that the perpetrators of goodness (muhsin) according to the Qur'an are people who do all their obligations as well as possible, repay every badness with goodness and repay goodness with greater goodness, able to restrain their anger, forgive, always ask Allah's forgiveness for their sins and transgressions. This level is manifested in first, Ihsan deeds at the Al-Bidayah level (the initial level), namely the character of totality in doing good, and the character of forgiveness; second, the Al-Tawassuth level (the middle level) in the character of social empathy and emotional regulation; third, the Al-Khitam level (the last level) in the character of positive response, piety and *tawadhu'*.

Keywords: *Muhsin*; the plenary person; Character; Al-Qur'an.

Abstrak. Artikel ini bertujuan untuk mengkonstruksi perwujudan karakter insan paripurna di dalam Al-Qur'an melalui makna kata muhsin. Al-Qur'an telah menggambarkan karakter muhsin sebagai pelaku kebaikan. Pelaku kebaikan (muhsin) adalah tingkatan karakter tertinggi menurut Al-Quran, atau karakter yang paling ideal. Artikel ini dilakukan dengan metode tematik sekaligus analisis isi (Content Analysis) dengan teori tingkatan insan paripurna dalam tasawuf Abdul karim al-Jilli yakni *bidayah*, *tawasut* dan *khitam*. Kajian ini menemukan bahwa pelaku kebaikan (muhsin) menurut Al-Qur'an adalah orang-orang yang melakukan segala kewajibannya dengan sebaik-baiknya, membalas setiap keburukan dengan kebaikan dan membalas kebaikan dengan kebaikan yang lebih besar, mampu menahan amarahnya, pemaaf, senantiasa memohon ampunan Allah atas dosa-dosa dan perbuatannya yang melampahi batas. Tingkatan ini diwujudkan dalam pertama, Perbuatan Ihsan Tingkatan Al-Bidayah (Tingkatan Permulaan) yakni karakter totalitas dalam berbuat kebajikan, dan karakter pemaaf; kedua, Tingkatan Al-Tawassuth (Tingkatan Pertengahan) pada Karakter empati sosial dan regulasi

emosi; ketiga, Tingkatan Al-Khitam (Tingkatan Terakbir) dalam karakter respon positif, takwa dan tawadhu'

Kata kunci: *Muhsin; Insan Paripurna; Karakter; Al-Qur'an.*

INTRODUCTION

Human moral standards in various aspects of life are based on the characteristics of God. The human ability to realize goodness based on God's attributes is an effort to achieve the highest level in the category of human beings. (Nur Hadi Ihsan, Fachri Khoerudin, and Amir Reza 2022:62) The process of achieving the level of human beings is achieved by understanding and implementing the basic teachings of Islam in human individuals includes the pillars of Islam, the pillars of faith, and the provisions of spiritual ethics contained in the Al-Qur'an and Hadith. (Danarta 2021) The Al-Qur'an is the most important source in achieving a perfect human being which provides guidance to humans in all aspects of their life, both in his relationship with God and in his relationship with others. The instructions of the Qur'an are so complete, nothing has been forgotten in the Qur'an (QS. *Al-An'am*, 6: 38).

In the Qur'an, it is explained that Allah SWT always does good to His creatures, especially humans. Therefore, Allah SWT also commands humans to always do good in every situation (*Al-Qashash* verse 77). Doing good in the Qur'an is called Ihsan, and the doer is called *Muhsin*. Dalam Al-Qur'an kata *muhsin* repeated 36 times. Muhsin is a character, because it is expressed in the form of isim fa'il (isim which means perpetrator). Isim fa'il shows the meaning that the person concerned is accustomed to carrying out the action, so that it becomes a moral, character and identity or in other terms it is called character.

The meaning of the word ihsan has relevance to the formation of the ideal character of human individuals. Ihsan is a means of growing humanity's personality and mental health which can influence the increase of piety, sincerity, laughter and other acts of kindness. (Siregar, Tobroni, and Faridi 2023:1221-22) Ihsan is the pinnacle of human character or good morals. Ihsan according to Quraish Shihab has the meaning of taking less than what should be taken and giving more than what should be given. The meaning of the word ihsan describes that the individual character of human beings who do good is more than what is done by others. Raghīb al-Asfahani asserted

that *ihsan* is an act that has a higher level than justice. *Ihsan* means the act of an individual who is able to treat others better regardless of the behavior of others towards him.

The level of *ihsan* is the highest ideal of human goodness. *Ihsan* in the Qur'an indicates that human individuals have been able to interpret the nature of God within themselves by doing good deeds based on His names. (Alkampari, Rizki, and Marzal 2021) Understanding *Ihsan* This shows that every Muslim is commanded to always try to carry out all good deeds with full sincerity in accordance with what Allah SWT desires in any situation and condition.

Doer of good (*muhsin*) can be said to be an ideal (perfect) character category, because according to the Koran not everyone who does good is called a doer of good (*muhsin*). A person can be called a doer of good (*muhsin*) if the good he does is extraordinary good, that is, good that goes beyond what should be done. A person who does good only to the extent of the good that should be done is not yet called a doer of good (*muhsin*). Someone who has character *muhsin* is a person who when performing obligations, then what he does is beyond his obligations, and when he demands his rights, then what he demands is below what should be demanded. Such a character is a very noble character, not only in front of fellow creatures but also noble in the eyes of Allah SWT.

Doer of good (*muhsin*) is an ideal character that grows as the fruit of a person's sincere Islam and strong faith. In the doer of good (*muhsin*) collected virtues that reflect one's identity as a Muslim *kaffah* and a believer whose faith is perfect. One who *muhsin* always maintaining a good relationship with Allah SWT, and with fellow creatures, not doing any damage, having a forgiving nature, immediately asking Allah for forgiveness when you have committed wrongdoing or sin, and other noble qualities.

The doer of goodness (*muhsin*) as a perfect character is only explained in the Al-Quran and the hadith of the Prophet SAW. Even though it is not specifically mentioned in the 18 values of national character education according to the Ministry of National Education, a doer of good (*muhsin*) is a character who combines the values of national character education, even

going beyond the values contained in the 18 points of national character values.

Research on doing good (*Ihsan*) was conducted by M. Ulil Hidayat with the title *Ihsan Concept from the Al-Qur'an Perspective as a Work Ethic Revolution*. This research shows that the implementation of the values in the concept of *ihsan* requires Muslims to change their work attitudes from being lazy and not optimal to working sincerely, working smart, working thoroughly and having the value of worship. This research looks at the implications of values in the concept of *ihsan* on work ethic. Meanwhile, this research aims to reveal the characteristics of *ihsan* (kindness) practitioners as ideal characters (Hidayat and Najah 2020).

A person is said to be virtuous when he has gathered in himself various kinds of goodness, goodness as a servant of God, goodness as a social being, goodness as an individual and goodness in family life. This study is interesting to do, because the source is the holy book, whose truth is absolute, and understanding the verses of the Qur'an is part of the *tadabbur* of the Qur'an. What is more important is this study in an effort to make the Qur'an have a real contribution in building the character of the nation.

A comprehensive overview of *muhsin* as an ideal character from the perspective of the Al-Qur'an and how contributions to character education can be made by studying the interpretation of Al-Quran verses with a thematic approach. This research is an effort to bring the Al-Qur'an to life with the theme of ideal character according to the Al-Quran.

This research is included in the type of library research (*library research*). Library research aims to collect data and information with the help of various materials contained in the literature. Meanwhile, the approach used in this research is an interpretive approach *Maudhu'i*. Techniques used in data analysis are *content* analysis. The purpose of data analysis in research is to narrow and limit findings so that they become data that is orderly, structured and more meaningful. In qualitative research, at the data analysis stage there are three processes that need to be taken, namely data reduction, presentation (*display*) data, and drawing conclusions. Data reduction is the process of changing recorded data into certain patterns, focuses, categories or main issues. Data presentation is displaying data by entering data into a

number of desired matrices. Meanwhile, drawing conclusions is looking for conclusions based on the data that has been reduced and presented.

Meanwhile, to sharpen data analysis, the author used several approaches in this research: 1) linguistic analysis (*philological-structuralist*). This approach is an approach that uses linguistic rules and principles. Through this approach, it is hoped that it can reveal the meaning of texts related to the realm of Islamic education *Al-Qur'an*; 2) philosophical analysis. An interpretive approach based on philosophical analysis to capture *wisdom* and the moral message contained in understanding the text *Al-Qur'an*, specifically related to *muhsin*, so that it can be taken into consideration in actual policies in the process of developing character education.

RESULTS AND DISCUSSION

Human Kamil and the Levels of Its Manifestation

Insan Kamil is an ideal human level with the highest degree of character. Reaching the level of a complete human being, divine character becomes a personality that must be inherent and realized in the human individual. Etymologically, the word character comes from Latin "*kebarakter*", "*kebarassein*", "*cost*", which means to make sharp and make deep (Majid and Andayani 2011:11). This understanding suggests that character is something that is rooted and embedded in the soul. Berkowitz and Bier define character as the complexity of mental images that enable an individual to be a moral agent (*character as 'Character is the complex set of psychological characteristics that enable an individual to act as a moral agent'*)(Clean 2016:144).

According to Lickona, good character is a character that contains habits that reflect good knowledge, good thoughts, good hearts and good behavior (*that well character consists of: the habits good knowledge, mind, heart, and the behavior*) (Abu et al. 2015:80). Based on these elements, someone is considered to have good character if they know about good things (moral knowledge), have an interest in good things (moral feelings) and perform good actions (moral actions) (Lickona 2003). These three elements enable a person to have good thoughts, feelings and actions. Both in his capacity as a servant of Allah SWT, an individual creature and as a social creature.

To achieve a perfect human being, humans must have good morality in everyday life. *Insan Kamil* is a form of human ability to carry out *ihsan* (goodness) based on perfectly praiseworthy traits in life and can be an individual as a role model for others. (Budyanti et al. 2020) *Insan Kamil* describes a human being who is perfect and has superior positive values in multidimensional, including intellectual, spiritual, mental, moral and others (Masturin, Ritonga, and Amaroh 2022). *Insan Kamil* is a believer who is blessed with religious and spiritual abilities as a moral being. This ability is the potential for Muslims to be able to realize divine qualities within themselves. By understanding and appreciating divine morals in individual Muslims, they can develop complete character (Rusdin 2016).

A complete person is characterized by the personality of a believer who has strong values of faith and high intuition. This makes him an individual who is capable of morals based on divine norms. Intuitive ability means the consistent ability of human character in doing good (*ihsan*) as a morality that is always inherent in him. *Insan Kamil* is said to be a human being with noble character, that is, an individual who not only has the skills to be a religious individual, but is also a place of *tajalli* (manifestation) of Allah SWT (Ihsan, Sa'ari, and Hidayat 2022). Achievement at the human level is the pinnacle of human morals and character. This level means that humans have been able to have ideal individual character, and are always consistent in carrying out good deeds. Humans who reach the peak of this level reflect divine qualities within themselves.

Even though humans have reached the peak level of human ideality as human beings, in essence they will not reach the perfection of the Prophet Muhammad SAW. The true human being and the pinnacle of perfect human perfection is Rasulullah (Susilo et al. 2022). This explanation is motivated by the classification of levels of human beings based on Al-Jilli's theory, namely that there are three levels; *al-Bidayah* (initial level), *al-Tawasuth* (intermediate level), and *al-Khitam* (highest level). Humans begin by achieving the level of human beings by practicing and understanding the pillars of Islam to the fullest from the inside out. In the external dimension, humans implement practices based on the provisions of the Shari'ah. Meanwhile, in the inner

dimension, humans appreciate the practices they do (Hakiki and Kesuma 2018).

Muslims have the potential to become truly superior human beings by making maximum use of their spiritual abilities (*spirit*) that he has. The realization of a human being with complete character can be achieved by humans by interpreting the process of three stages or levels, as formulated by Abdul Karim Al-Jilli (Danarta 2021; Hasnawati 2016):

- a. *Al-Bidayah* (Initial Level), at this level is the initial stage of the achievement of the perfect human being, that is, the human being realizes in himself the asma' or attributes of Allah SWT. The embodiment of the perfect human being at the level *treachery* aware of His nature and reflected in the human personality the divine character, as found in Asma' al-Husna.
- b. *Al-Tamassuth* (Intermediate Level), at this level, the perfect person reflects the subtlety of human nature in relation to God's love. Humans who reach this level will be opened by God and His miracles will be shown to the people He wants.
- c. *Al-Khitam* (Last Level), this stage is the peak of the human level. The human embodiment that reaches this level is able to realize the image of Allah SWT. completely within himself. Humans are categorized as perfect beings with complete divine character at this level, and individuals who reach this level *al-Khitam* endowed with the ability to know the destiny of His creator.

According to Al-Jilli, every human being has the potential to reach the highest human stage with complete divine character. Manifestation towards the peak of the perfect human being can be done through the following steps:

1. Al-Shalah (piety), people began to interpret the pillars of Islam and the pillars of faith and perform the practice of worshiping Allah SWT. hoping for reward and fearing sin,
2. By doing this second step, humans have reached the first level of perfect human beings (*al-Bidayah*), namely by doing al-Ihsan (virtue). In this phase, humans have reached seven stations in the second step, including *repentance, inabah, asceticism, tawakal, rela, tamfiddl, and sincerity*.

3. *Mujahadah*, namely the efforts that humans continually make to fight and control their desires;
4. Consistently animates the spirit in sensitivity by continuously training the mind (*dreams*); by realizing the four steps in the individual's personality, humans have been able to reach the second level of perfect human beings or *al-Tawassuth*;
5. *Ma'rifat*, having knowledge of the nature of things, even those related to things that are invisible. Human consistency in practicing the four steps above continuously will bring humans to the third level (*al-Khitam*) and allows humans to potentially have the manifestation of the fifth step and beyond in each individual;
6. *Give'* namely individuals who feel that their soul has merged with the awareness of God's presence everywhere;
7. *Mukasyafah*, the opening of the supernatural wall;
8. *Musyabadah*, testimony of the supernatural as a whole (Umam 2023).

In essence, every human being has the potential to become an ideal creature without exception. The realization of achieving the perfect human being requires actions and deeds of *ihsan* that are in accordance with divine character. Humans must strive to carry out acts of kindness in the multidimensionality of life. The process of achieving the levels of human beings must interpret God's attributes in the form of spiritual ethics contained in the Qur'an as a guide to life.

Meaning Construction *Muhsin* in the Al-Qur'an as a Form of Embodying Complete Character (Insan Kamil)

In general, the Qur'an provides instructions regarding *aqidah*, worship and morals. *Aqidah* is talking about faith, the main points of which are contained in the six pillars of faith. Worship talks about deeds that must be carried out by a Muslim in his capacity as a servant of Allah. The principles of worship are contained in the five pillars of Islam. Meanwhile, morals are good deeds in a very broad sense, good deeds to Allah SWT, good deeds to fellow humans, and good deeds to the environment. Teachings about *Aqidah*, Worship and morals are explained in the Al-Qur'an both in general and in detail. *Muhsin* related to morals or other terms called character.

Explanation of *muhsin* found in the Al-Quran in its various derivations that are scattered in several surahs.

Muhsin is a noun *do the* (which indicates the meaning of the performer of a job), is formed from a verb *absana*, the masdar is *bestawal*, which means doing good. Thus *muhsin* is a person who does good, or a doer of good. *Muhsin* singular form, while the plural form is *I mumbled* in the form of *rafa'*, *muhsin* in the form of *nashab* and *kasrah*. *I muhsinun* is the same character as *muttaqin* (pious people), as Allah SWT says. at the end of verse 90 of surah Yusuf shows the actions of pious people, mentioned in the previous part of the verse. "...Indeed, whoever is pious and patient, then indeed, Allah does not waste the reward of those who do good."

In language courtesy is the opposite of word *Jesus* (doing mischief) (Al-Manzuur 1992:258). Thus *ihsan* is doing good, while *muhsin* is a person who does kindness, a person who does good, a doer of good. In some verses of Allah SWT. ordered to do kindness. The verse that contains the command to do *ihsan*, among them is found in surah Al-Qashash verse 77. The meaning of the command to do good in this verse is obey God in all commands with the best of obedience (Al-Baghawi 1996). The object of God's command to do good in this verse is to do good to others.

The word *ihsan* comes from Arabic, formed from the verb (fi'il), namely: (احسن – يحسن – احسان) which contains two meanings, first الانعام على الغير ((giving favors to others), second احسان في فعله (his deeds contain goodness) (Al-Ashfahany 2009). Courtesy included *jawami'ul kalim*, which is a concise word but contains a broad meaning. *Ihsan* is also the mood and behavior of someone who always feels close to God, feels always watched over by Allah SWT. so that his actions are in accordance with the guidance of Allah SWT, as explained in the Hadith:

...عن أبي هريرة قال : كان النبي صلى الله عليه وسلم بارزا يوما للناس فأتاه جبريل فقال ... ما

الاحسان قال (أن تعبد الله كأنك تراه فإن لم تكن تراه فإنه يراك) ... (رواه البخاري)

".... From Abu Hurairah, he said: The Prophet, may God bless him and grant him peace, appeared one day among his companions, then the Angel Gabriel came and said..... what is *Ihsan*? The Prophet, peace be upon him, said (You worship God as if you see Him, then if you do not see Him, then indeed God sees you)"

The word *ihsan* also contains a meaning that shows all behavior that brings benefits and avoids harm (Ahmadi). *Ihsan* also means sincerity as according to Sheikh Manshur Ali Nashif, *Ihsan* means the same as sincerity, that is purifying obedience only to Allah swt, or sincerity in worshiping Allah swt. And never in worshiping Him should there be any purpose other than hoping for the pleasure of Allah SWT (Nashif 2002:25).

Ihsan also means *musyahadah* (seeing God with inner eyes) as according to Imam Nawawi, *ihsan* is an attitude of *musyahadah*. (*أن تعبد الله (كأنك تراه*), when worshiping God he sees God (with the inner eye), so that he is really humble and bows down to Him and feels ashamed when he turns away from Him. While (*فإن لم تكن تراه فإنه يراك*), but if we are unable to do as Rasulullah taught us then what we can do is realize that at that moment we are seen by Allah SWT. and worship that is carried out with the awareness that Allah is beside us will be more valuable worship (An-Nawawi 2000).

Muhsin in the Koran is a word that refers to a doer of good. The meaning of *muhsin* means someone who does good (*ihsan*). The word *ihsan* in the Qur'an is a description of good deeds and morals that are based on the characteristics of Allah. So the human Kamil with complete character is relevant to the word *muhsin*. To reach the level of human beings can be realized by implementing goodness (*ihsan*). A *muhsin* who tries to do good things based on the Koran will bring him to the level of human beings. In detail, the manifestation of the *muhsin* in the Qur'an to achieve the perfect human being is classified based on Abdul Karim al-Jilli's theory, as follows:

Acts of Kindness Al-Bidayah Level (Initial Level) in the Qur'an

1. Character of Total Virtue: Carrying Out Obligations with Seriousness

A doer of good deeds is a person who does his duty to the best of his ability, that is, he does his duty beyond what should be done. Such an act is highly commendable and is among the morals favored by Allah SWT., as explained in verse 195 of Surat Al-Baqarah

وَأَنْفَقُوا فِي سَبِيلِ اللَّهِ وَلَا تُلْقُوا بِأَيْدِيكُمْ إِلَى التَّهْلُكَةِ وَأَحْسِنُوا إِنَّ اللَّهَ يُحِبُّ الْمُحْسِنِينَ

"And spend (your wealth) in the way of God, and do not let yourselves fall into destruction, and do good, for verily God loves those who do good."

The command to do good in this verse implies actions that are done beyond what should be done, in terms of giving, for example, people who are called doers of good (*muhsin*) is a person who is able to spend even if the qadar of his wealth is not enough nisab (not yet obligatory zakat), or a person who spends zakat beyond the amount that should be spent. A person who is able to do so is called a muhsinin, that is, a person who can perform his duties to the best of his ability. Ath-Thabary explains that the character of the doer of good (*muhsin*) who is able to carry out his obligations by going beyond what he should do is a very ideal form of character, because there is something more in terms of the good he does. A person is considered to have a noble character, if he is able to fulfill his obligations according to what he is supposed to do or carry out obligations to the extent that he is supposed to do, which in Islam, these actions are called fair. While the doer of good (*muhsin*) do something that goes beyond fair character.

2. Forgiving Character: Forgiving and Responding with Kindness

Forgiveness is one of the morals of good doers (*muhsin*). In surah Ali Imran verse 134 forgiving other people's mistakes includes the group of acts of kindness (*ihsan*) that are liked by Allah SWT. To forgive is to repay something with something better. Allah SWT. ordered to give a better reward for every treatment received. As the Word of God in surah Fussilat verse 33-34.

وَمَنْ أَحْسَنُ قَوْلًا مِمَّنْ دَعَا إِلَى اللَّهِ وَعَمِلَ صَالِحًا وَقَالَ إِنَّنِي مِنَ الْمُسْلِمِينَ (33) وَلَا تَسْتَوِي
الْحَسَنَةُ وَلَا السَّيِّئَةُ ادْفَعْ بِالَّتِي هِيَ أَحْسَنُ فَإِذَا الَّذِي بَيْنَكَ وَبَيْنَهُ عَدَاوَةٌ كَأَنَّهُ وَلِيٌّ حَمِيمٌ (34)

"Who has a better word than the one who calls upon God, does righteous deeds, and says, "Indeed, I am among those who surrender"? And good and evil are not

the same. Reject it (the crime) in a better way, then suddenly the person with whom there is enmity between you and him seems to have become a very loyal friend”.

The character of forgiveness in every situation is a noble attitude, because this attitude cannot be done easily. The category of a human being who has a humble attitude is not only by forgiving, but also by eliminating feelings of resentment and the desire to avenge other people's actions (Rismawati, Hidayat, and Edy 2023:235). As Allah says above, the Muhsin's actions in dealing with various situations are by behaving well. A forgiving character requires an awareness of divine morals that are all-forgiving in Muslim individuals, so that a muhsin can face various situations with grace.

Acts of Kindness Al-Tawassuth Level (Intermediate Level) in the Qur'an

1. Character of Social Empathy: Social Concern in Every Circumstance.

Being able to benefit others by sharing when you are free is a noble act, but if you can do it when you are short, then this act is extraordinarily noble. A person can be called a doer of good (*muhsin*) if you have social concern in every situation, not only social care when you are free, but also social care when you are narrow. Such a character is described in the word of Allah SWT

الَّذِينَ يُنْفِقُونَ فِي السَّرَّاءِ وَالضَّرَّاءِ وَالْكَاطِمِينَ الْغَيْظَ وَالْعَافِينَ عَنِ النَّاسِ وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ

“(namely) those who spend (their wealth), both in free and narrow times, and those who restrain their anger and forgive (mistakes) of people. Allah loves those who do good deeds”. (Ali Imran: 134)

Doer of good (*muhsin*) in this verse has the characteristic of always spending his wealth both when he is rich and when he is poor. Spending property in a free state, in a sufficient state is a common thing and not too difficult. This is different when spending property is done in a narrow situation. Not many people can do that. People who are able to do such things are called doers of good (*muhsin*). *Insan kamil* at this level arises the individual consciousness as a caliph and representative form of God in

the world. So humans who reach the level *al-Tawassuth* have an awareness of empathy for all inhabitants of the earth. Humans at this level have an awareness of responsibility for managing and caring socially for various situations.

2. Emotion Regulation Characteristics: Positive Control of Angry Emotions

The emotion of anger when depressed, frustrated and persecuted is human nature. There are times when such habits are needed and there are times when they must be controlled. In times of war, defending religion, honor, life, property and family, anger is necessary. At other times, angry emotions need to be controlled, namely at times when angry emotions can actually be dangerous if they are carried out. Resisting the emotion of anger, at a time when anger in any measure is normal, is extraordinary. Doer of good (*muhsin*) is a person who can hold back anger, as Allah SWT says.

وَالْكَاطِمِينَ الْغَيْظَ وَالْعَافِينَ عَنِ النَّاسِ وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ

“... and those who restrain their anger and forgive (mistakes) people. Allah loves those who do good deeds..”. (Ali Imran: 134)

Doer of good (*muhsin*) in this verse has the nature and ability to withstand and control anger. Holding back and controlling anger is a form of emotional control. Doer of good (*muhsin*) is an ordinary human who has the nature of anger. What differentiates from people who are not doers of good (*ghairu muhsin*) is when the urge to get angry appears, doers of good (*muhsin*) can control and suppress these angry impulses.

Courtesy of the Al-Khitam Level (Last Level) in the Qur'an

1. Positive Response Character: Responding to Bad with Good and Good with Greater Good

In social interactions, a doer of good (*muhsin*) always puts himself in a position to please others, exceeds the kindness of others when receiving good, and gives kindness when receiving bad. Doer of good (*muhsin*) is a

person who is able to repay evil with good, repay good with greater good, as affirmed in the words of Allah SWT

وَمَنْ أَحْسَنُ قَوْلًا مِمَّنْ دَعَا إِلَى اللَّهِ وَعَمِلَ صَالِحًا وَقَالَ إِنَّنِي مِنَ الْمُسْلِمِينَ (33) وَلَا تَسْتَوِي
الْحَسَنَةُ وَلَا السَّيِّئَةُ ادْفَعْ بِالَّتِي هِيَ أَحْسَنُ فَإِذَا الَّذِي بَيْنَكَ وَبَيْنَهُ عَدَاوَةٌ كَأَنَّهُ وَلِيٌّ حَمِيمٌ (34)
(فصلت)

“Who has a better word than the one who calls upon God, does righteous deeds, and says, “Indeed, I am among those who surrender”? And good and evil are not the same. Reject it (the crime) in a better way, then suddenly the person with whom there is enmity between you and him seems to have become a very loyal friend”.

Doer of good (*muhsin*) is a person who has a higher quality personality than a fair person. Fairness is treating someone as they treat him. Meanwhile, *ihsan* is providing better treatment than the treatment received. For example, when returning a greeting, when *Assalamualaikum* is said, the fair answer is *Alaikum salam*. Meanwhile, the correct answer is *Alaikum salam wa rahmatullabi wa barakatuh*, as Allah says in Surah an-Nisa' verse 86. That is Allah's command in this surah, human beings who understand His nature, respond to evil with goodness and goodness with greater goodness. Complete character is able to respond positively to various situations.

2. Pious character and *Tawadhu'*: Consistent in Piety and Humility

Perfect people of the highest level always try to purify themselves from sins, as God says in the letter *Ali Imran* verses 147-148

وَمَا كَانَ قَوْلُهُمْ إِلَّا أَنْ قَالُوا رَبَّنَا اغْفِرْ لَنَا ذُنُوبَنَا وَإِسْرَافَنَا فِي أَمْرِنَا وَثَبِّتْ أَقْدَامَنَا وَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ ﴿١٤٧﴾ فَآتَاهُمُ اللَّهُ ثَوَابَ الدُّنْيَا وَحُسْنَ ثَوَابِ الْآخِرَةِ وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ ﴿١٤٨﴾

“There is no prayer of theirs other than saying: “O our Lord, forgive our sins and our excessive actions in our affairs and establish our position, and help us against the disbelieving people”. Therefore God gave them a reward. in this world and a good reward in the hereafter. And God loves those who do good”.

This verse explains, among the characteristics of good doers (*muhsin*), that is, their speech always contains prayer, namely asking Allah for forgiveness for all their sins and asking Allah for forgiveness for their actions that go beyond the limits, and asking Allah to confirm their stance and asking Allah for help against the disbelievers. . These qualities show that muhsin people always try to cleanse their souls of all sins, by always asking Allah for forgiveness, they also have the nature of tawakkal, surrendering themselves to Allah by asking Allah for help against their enemies from various groups. Unbelievers. This shows their awareness that victory over the infidels will not be achieved except with the help of Allah SWT.

CONCLUSION

Doer of good (*muhsin*) is a person who always puts himself to the maximum in doing good, namely by doing good in total. Doer of good (*muhsin*) is a person who has a vision of finding goodness in all circumstances. Doer of good (*muhsin*) is a person who has a complete character. Muhsin according to the Qur'an is a character that contains many characters. A muhsin is a person who cares socially, can restrain anger or be patient, and is also forgiving. The construction of this level is realized in *First, Acts of Kindness Al-Bidayah Level* (Initial Level) namely the character of totality in doing good, and the character of forgiveness described in Surat Al-Baqarah verse 195, Ali Imran verse 134 and Fussilat verse 33-34; *second, Al-Tawassuth level* (Middle Level) The character of social empathy and emotional regulation is also illustrated in Ali Imran's letter verse 134; *third, Al-Khitam level* (The Last Level) in the character of positive response, piety and tawadhu' which is described in the letter Fussilat 33-34, An-Nisa' verse 86 and Ali Imran 147-148.

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- merupakan salah satu istilah etik kunci di dalam al-Quran. Kata ini berarti melakukan kebaikan. Tetapi dalam pemakaian AlQur'an, kata ini terutama dipakai untuk dua macam kebaikan yang khusus yang amat dalam terhadap Allah dan semua perbuatan manusia yang berasal dari tindakan yang termotivasi oleh semangat hilm. Ahmady,"Konsep Ihsan dengan Pendekatan Semantik,Tesis(UIN Suka,), h.8.
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