



EXPLORING NEGATIVE HUMAN TRAITS: A THEMATIC TAFSIR OF THE QUR'AN

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Abstract

This article explores the intricate Qur'anic discourse on human nature, emphasizing the dualism of human existence and the potential for both moral elevation and descent. Employing thematic Tafsir, the study elucidates how the Qur'an portrays human beings as creatures of complex constitution—body, soul, and intellect—crafted in the most perfect form but susceptible to degradation to the lowest states. It further investigates negative human traits such as miserliness, impulsiveness, and injustice, providing a deep dive into traditional exegeses and contemporary interpretations. By analyzing these traits through the Qur'anic lens, the paper offers insights into the ethical and moral challenges humans face and the divine guidance provided to overcome these. Methodologically, the research synthesizes Qur'anic verses and scholarly interpretations, enriched by insights from Sufism and psychology, to construct a comprehensive understanding of human emotional and moral states. The findings suggest that awareness and self-reflection are crucial in mitigating negative traits and fostering a moral and spiritually aligned life.

Keywords: *Tafsir, Human Traits, Qur'an and Ethics*

Abstrak

Artikel ini mengeksplorasi wacana Al-Qur'an tentang sifat manusia, menekankan pada dualisme keberadaan manusia dan potensi untuk pencapaian moral serta kemunduran. Melalui pendekatan Tafsir Tematik, studi ini menggambarkan bagaimana Al-Qur'an memandang manusia sebagai makhluk yang kompleks—terdiri dari tubuh, jiwa, dan intelektual—yang diciptakan dalam bentuk paling sempurna namun rentan terhadap degradasi ke status terendah. Lebih lanjut, artikel ini menginvestigasi sifat-sifat negatif manusia seperti kekikiran, impulsivitas, dan ketidakadilan, menyelami tafsiran tradisional dan interpretasi kontemporer. Dengan menganalisis sifat-sifat ini melalui lensa Al-Qur'an, makalah ini menawarkan wawasan tentang tantangan etika dan moral yang dihadapi manusia serta bimbingan ilahi untuk mengatasinya. Secara metodologis, penelitian ini menggabungkan ayat-ayat Al-Qur'an dan tafsiran para ulama, diperkaya oleh wawasan dari Tasawuf dan psikologi, untuk membangun pemahaman yang komprehensif tentang keadaan emosional dan moral manusia. Temuan menunjukkan bahwa kesadaran dan refleksi diri sangat penting dalam mengurangi sifat negatif dan memajukan kehidupan yang moral dan selaras secara spiritual.

Kata Kunci: *Tafsir, Sifat Manusia, Al-Qur'an dan Etika*

A. Introduction

The Qur'an, as a divine revelation from Allah SWT, transcends mere spiritual guidance by encompassing regulations that govern every facet of human existence, including ethical behavior and daily conduct (Fazal & Saleh, 2022). Human beings, complex entities composed of body, soul, and intellect, present a unique amalgamation of these elements, each contributing to their potential and existential purpose. While the soul, a divine spark from Allah SWT, is eternal and returns to Him upon death, the physical components like the brain and body are transient, decomposing back to their earthly origins (Zatil Iesmah Binti Mohamad Yusof, 2020, p. 2). This dual nature of permanence and impermanence in humans reflects the divine balance within creation and sets the stage for the moral and existential themes explored in the Qur'an.

The Qur'anic discourse on human creation emphasizes both the exalted nature of human formation and the inherent potential for moral descent. Specifically, humans are initially described as being created in the most perfect form (*Laqod kholaqnal insaana FII ahsani Taqwim*), an affirmation of their noble potential and divine favor. However, the subsequent reminder that they can fall to the lowest of the low (*Summa rodadna hu asfala safilin*) serves as a caution against the pride that can arise from such divine favoritism. This oscillation between high regard and potential downfall is not merely rhetorical but serves as a critical moral lesson on the consequences of human arrogance and the ethical vigilance required to maintain one's bestowed dignity.

Moreover, the Qur'an provides a framework for introspection and self-awareness as tools for sustaining human dignity. It encourages individuals to engage deeply with the broader universe and their inner selves to avoid a decline into less dignified states. Such narratives in the Qur'an are not just metaphysical but also practical, as they warn of the ease with which humans can regress to states likened to 'livestock', or even worse, due to their neglect of self-reflection and moral consciousness. This call to self-awareness is positioned as a safeguard against dehumanization and moral decay, prompting a continuous reevaluation of one's actions and intentions.

In addressing the management of inherent negative traits, the Qur'an explicitly mentions characteristics such as miserliness, as exemplified in QS. Al-Isra' verse 100. This verse not only highlights human tendencies towards greed but also implies a broader spiritual and moral struggle against such vices. By stating, "Say (Prophet Muhammad), 'If you possessed the treasures of my Lord's mercy, you would hold back for fear of spending'", the Qur'an critiques human nature to hoard blessings out of fear and selfishness. This exploration of negative traits through thematic Tafsir provides a nuanced understanding of how individual vices can affect broader social and ethical landscapes.

This article aims to explore these negative traits further through a Thematic Tafsir approach, focusing on how such traits are interpreted by various exegetes. The research not only seeks to unpack the exegetical insights into human weaknesses but also to offer practical guidance for managing these traits. By understanding the Qur'anic descriptions and interpretations of human shortcomings, readers are equipped to undertake personal and communal transformations that uplift their moral standing and ensure they do not relinquish their humanity for lower desires. This study underscores the continuous Islamic scholarly endeavor to connect divine guidance with human ethical practice, fostering a deeper comprehension of the Qur'an's moral framework.

B. Method

The research methodology employed in this study is rooted in the interpretative approach of the Qur'an, specifically employing thematic exegesis. This method involves aggregating Qur'anic verses that address similar themes or discuss a particular topic, organizing them in a chronological order and considering the reasons behind their revelation. The objective is to construct a coherent narrative that illuminates the thematic concerns of the Qur'an regarding human emotions. To compile the necessary data, the study utilizes the "Qur'an Concordance: A Keyword Guide to Finding Qur'anic Verses" by Ali Audah. This resource aids in systematically locating verses related to specific emotional expressions such as anger (*alghaḍab*), rage (*al-ghaiẓ*), sorrow (*al-huznu*), regret (*asifa*), love (*al-hub*), anxiety (*wajala*), fear (*al-khauf*), awe (*khasyiya*), and apprehension (*khafa*). Each identified verse is then scrutinized to extract the emotional nuances it portrays, ensuring a comprehensive coverage of the Qur'anic perspective on emotions.

In addition to the Qur'anic verses, interpretations from various exegesis (*tafsir*) by renowned scholars are consulted to provide depth to the understanding of these verses. This dual approach of analyzing the scriptural text and scholarly interpretations helps in aligning the thematic findings with traditional Islamic thought. Furthermore, to enrich the analysis and provide a multi-disciplinary perspective, the research also incorporates insights from Sufism and psychology. By referencing works from these fields, the study bridges the gap between traditional Islamic emotional concepts and contemporary psychological understanding. This integration allows for a nuanced exploration of how emotions are understood and manifested according to Islamic teachings and how they correlate with modern psychological theories.

C. Results and Discussion

1. Understanding of Humanity

Ludwig Binswanger noted that humans are beings with the capacity to exist consciously in the world and maintain their existence (Bagus Takwin, 2018, p. 4). Jujun S. Suriasumantri further describes humans as unique creatures within the ecosystem, dependent on and integral to it (Jujun S. Suriasumantri, 2006, p. 237). These definitions collectively portray humans as beings endowed with the ability and authority to live, yet highly reliant on other creatures.

From an Islamic perspective, humans are defined as creatures endowed with intrinsic values and humane qualities, such as weakness (*dha'if*) (*al-Nisaa'*: 28), ignorance (*jahula*) (*al-Ahzab*: 72), dependency (*faqir*) (*Fathir*: 15), ingratitude (*kafura*) (*al-Israa'*: 67), gratitude (*syukru*) (*al-Insan*:3), and the capacity for vice and virtue (*fujur* and *taqwa*) (*al-Syams*: 8) (Hardianto Rahman and Ismail, 2017, p. 9). Allah Swt created humans in the best stature (*ahsanu taqwim*) and subjected the universe to them to steward, prosper, and sustain life on Earth. With their intellect, humans are expected to discern truths, values, and beauty delivered through the prophets' messages. With their hearts, they are to make decisions aligned with their Creator's will, and with their bodies, they are expected to undertake righteous actions and produce significant works, thus maintaining the noble titles bestowed by Allah Swt, such as *ahsanu taqwim* and *rabbaniun*.

The creation of humanity, as described in the Qur'an, is a profound topic encompassing aspects such as origin, purpose, and the unique status of humans in Islamic thought. The Qur'an states that humans were created from soil or dust. For instance, Surah *al-Mu'minun* (23:12) states:

“Indeed, We created man from an extract of clay.”

According to Ibn Kathir’s interpretation, this verse illustrates that the primordial essence of soil was the initial component in the creation of the first human, Adam. The soil used was a mixture of clay and black mud. This verse emphasizes the foundational element of human creation, marked in the phrase “We created” (*khalaqna*) and “man” (*al-insan*) refers to Prophet Adam, the first human created from the essence of clay and water (Ar-Rifa’i, 1999, p. 411).

From this interpretation, it is clear that Allah created Prophet Adam and, by extension, all humans from various types of soil—each mentioned with specific terms in the Qur’an (*thiin*, *shalshaal*, and *turaab*). The process involved not only the formation of the physical body from soil but also its refinement and the imparting of life through divine breath, leading to a cycle of life that encompasses reproduction, growth, and ultimately death.

Understanding the true essence of humanity is undoubtedly complex, as no individual can objectively observe themselves from an external viewpoint (Mu’tasim Hasan, 2015, p. 51). Thus, the essential endeavor is to seek and understand the indications of human nature provided in the Qur’an, the word of Allah. Allah, as the Creator of the universe and its beings, knows best about humans, one of His creations. This is exemplified through the story of Prophet Adam in Surah Saad (38:71-72), which describes how humans were created from soil, perfected, and then endowed with divine spirit:

“Remember when your Lord said to the angels, ‘Indeed, I will create a human from clay. Once I have shaped him and breathed My spirit into him, fall in prostration to him.’”

Quraish Shihab explains that humans are dual-dimensional beings, created from both earthly soil and divine spirit, as depicted in Surah Saad (38:71-72). The earthly element represents humans’ physical needs, similar to other living beings requiring food, water, and reproduction. In contrast, the divine spirit elevates humans beyond mere earthly existence, enabling them to pursue spiritual deeds and virtues such as beauty, sacrifice, loyalty, and worship. The various aspects of human nature, including innate disposition (*fitrah*), spirit (*ruh*), self (*nafs*), intellect (*‘aql*), and heart (*qalb*), collectively influence human tendencies and characteristics, shaping their personalities.

2. Human Characteristics

The term “characteristic” shares a similar meaning with the term “character.” Etymologically, the term “character” comes from the Latin “character,” which signifies traits such as disposition, temperament, moral qualities, personality, and ethics. This term is also derived from the Latin words “karakter,” “kharasisen,” and “kharax,” which mean a tool for marking, to engrave, and pointed stake, respectively. In English, “character” translates to attributes related to disposition, moral qualities, and temperament. In Arabic, character is translated as “khuluq,” “sajiyyah,” “thab’u,” which denote temperament or disposition, and sometimes as “syakhsiyyah,” which more closely aligns with “personality.”

Terminologically, character is defined as the psychological, ethical, or moral traits that form the distinctive nature of an individual or a group. This understanding of character, synonymous with morals, aligns with al-Ghazali’s view that character (morals) is ingrained within the soul and prompts actions effortlessly without prior deliberation

(Syafi'i & Syaoki, 2018, p. 91). Humans possess several positive aspects and tendencies bestowed by Allah, namely:

- a. Humans have the potential to be caliphs or leaders on Earth. This is affirmed in Surah al-Baqarah, verse 30: "And [mention, O Muhammad], when your Lord said to the angels, 'Indeed, I will make upon the earth a successive authority.' They said, 'Will You place upon it one who causes corruption therein and sheds blood, while we declare Your praise and sanctify You?' Allah said, 'Indeed, I know that which you do not know.'" (QS. al-Baqarah: 30).
- b. Humans have an innate tendency to connect with God. Deep within their core, they are aware of the Divine presence that created them. This inherent disposition is affirmed in Surah ar-Rum, verse 30: "So direct your face toward the religion, inclining to truth. [Adhere to] the fitrah of Allah upon which He has created [all] people. No change should there be in the creation of Allah. That is the correct religion, but most of the people do not know." (QS. ar-Rum: 30).
- c. Humans are entrusted and endowed with a responsibility by Allah, blessed with the message delivered through His messengers. This is articulated in Surah al-Ahzab, verse 72: "Indeed, we offered the Trust to the heavens and the earth and the mountains, and they declined to bear it and feared it; but man [undertook to] bear it. Indeed, he was unjust and ignorant." (QS. Al-Ahzab: 72).
- d. Humans possess moral consciousness. Therefore, they can distinguish between good and evil through the innate inspiration within them. This is stated in Surah asy-Syams, verses 7 to 10: "And by the soul and He who proportioned it and inspired it [with discernment of] its wickedness and its righteousness, he has succeeded who purifies it, and he has failed who instills it [with corruption]." (QS. asy-Syams: 7-10).

However, the Quran also reveals certain reprehensible human traits such as complaining during hardships and being miserly when blessed with fortune, as stated in Surah al-Ma'arij, verses 19-21: "Indeed, man was created very impatient; when evil touches him, he is impatient, and when good touches him, he is withholding." (QS. Al-Ma'arij: 19-21). Additionally, humans often despair when faced with adversity. When they receive blessings, they rejoice, but when misfortunes strike, they despair of Allah's mercy. This behavior is elaborated in Surah ar-Rum, verse 36: "When We let mankind taste mercy, they rejoice in it; but if they suffer some evil for what their hands have sent before, then lo! they are in despair." (QS. Al-Rum: 36). Despite the intellectual advancements humans have made, many fail to live wisely, becoming enslaved by their desires or others. If humans are unable to grasp and comprehend the eternal and universal truths of religion, the fading of such intellectual vision signifies the loss of their purpose as a community. However, the spiritual crisis facing humanity is not insurmountable; there are steps that can be taken to seek peace and happiness.

3. Negative Human Traits, Verses, and Interpretation of Terms

a. Impulsiveness (عَجُولًا) QS. Al-Isra' verse 11

“وَيَدْعُ الْإِنْسَانُ بِالشَّرِّ دُعَاءَهُ بِالْخَيْرِ وَكَانَ الْإِنْسَانُ عَجُولًا”

“Man, often prays for evil as he prays for good, and man is always hasty.”

The term عَجُولًا is plural for العجلة, meaning to ask for something and wanting it before its time, usually driven by desire. Thus, it often carries a negative connotation in various Quranic verses (Ashfahani, 2017, p. 674). Impulsiveness is considered a

reprehensible trait in humans, defined as acting without considering the consequences, leading to potential regret. This trait, also referred to as *Isti'jal*, is distinct from merely moving quickly; it often results from failing to consider the consequences of one's actions, leading to careless or rushed duties and potentially unlawful shortcuts (Agus Haryo Sudarmojo, 2013, p. 162).

b. Miserliness (فَتُورًا) QS. Al-Isra' verse 100

قُلْ لَوْ أَنَّكُمْ تَمْلِكُونَ خَزَائِنَ رَحْمَةِ رَبِّي إِذًا لَأَمْسَكْتُمْ خَشْيَةَ الْإِنْفَاقِ وَكَانَ الْإِنْسَانُ قَتُورًا

“Say, ‘If you possessed the treasures of my Lord’s mercy, you would surely hold back for fear of spending.’ Indeed, man is very miserly.”

Word *فَتُورًا* is the plural form of *الْفَتْرُ*, which means reducing expenses. It is the opposite of *الإِسْرَافُ* (excessive, wasteful), both of which are disparaged behaviors. This verse highlights the inherent miserly nature often linked to possessions (Mutiar Tri Julifa, 2022, p. 142). Miserliness is not limited to wealth but also extends to knowledge, effort, positions of power, opportunities, affection, and other acts of kindness, which should be shared.

c. Injustice (ظُلُومًا) QS. Ibrahim verse 34

وَأْتَاكُمْ مِنْ كُلِّ مَا سَأَلْتُمُوهُ وَإِنْ تَعُدُّوا نِعْمَتَ اللَّهِ لَا تَحْصُوهَا إِنَّ الْإِنْسَانَ لَظَلُومٌ كَفَّارٌ

“He has granted you all that you have asked for, and if you count the blessings of Allah, you could not enumerate them. Indeed, man is very unjust and ungrateful.”

Word *ظُلُومًا*, derived from *الظُّلْمَةُ*, meaning the absence of light, and its plural form is *ظُلُمَاتٌ*. According to linguists and scholars, means placing something out of its designated place, whether by reducing, adding, misplacing in time or space. Imam al-Zahabi notes that injustice encompasses a wide range of wrongful acts, from stealing to oppressing the weak without just cause.

d. Complaining (هَلُوعًا) QS. Al-Ma'arij verse 19

إِنَّ الْإِنْسَانَ خُلِقَ هَلُوعًا

Indeed, man was created very impatient; he panics when misfortune strikes and is restless when he has wealth.”

As per M. Quraish Shihab (2017, p. 441), this verse reflects man's nature to excessively complain under minor distress and to be miserly when blessed with abundance. Complaining is an expression of deep dissatisfaction and perceived injustice, reflecting a lack of acceptance and contentment with one's circumstances.

e. Boasting (الْفَرِحِينَ) QS. Al-Qasas verse 76

إِنَّ قَارُونَ كَانَ مِنْ قَوْمِ مُوسَى فَبَغَى عَلَيْهِمْ وَآتَيْنَاهُ مِنَ الْكُنُوزِ مَا إِنَّ مَفَاتِحَهُ لَتَنُوءُ بِالْعُصْبَةِ أُولِي الْقُوَّةِ إِذْ

قَالَ لَهُ قَوْمُهُ لَا تَفْرَحْ إِنَّ اللَّهَ لَا يُحِبُّ الْفَرِحِينَ

“Indeed, Qarun was of the people of Moses, but he tyrannized them. We gave him treasures whose keys would burden a band of strong men. When his people said to him, ‘Do not exult; indeed, Allah does not like the exultant.’”

Word *الْفَرِحِينَ* stems from *الْفَرَحُ*, meaning joy or happiness. However, in this context, it connotes unwarranted pride or arrogance, often criticized in the Quran. Boasting can

block out the truth and lead to spiritual degradation, ultimately resulting in divine displeasure and possibly eternal punishment (Muhammad Ab, 2014, pp. 114–115).

f. Extravagance (المُسْرِفِينَ) QS. Al-An’ām verse 141

وَهُوَ الَّذِي أَنشَأَ جَدَّتٍ مَّعْرُوشَةٍ وَغَيْرِ مَّعْرُوشَةٍ وَالنَّخْلَ وَالزَّرْعَ مُخْتَلِفًا أُكُلُهُ وَالزَّيْتُونَ وَالرُّمَّانَ
مُتَشَابِهًا وَغَيْرَ مُتَشَابِهٍ كُلُوا مِنْ ثَمَرِهِ إِذَا أَثْمَرَ وَآتُوا حَقَّهُ يَوْمَ حَصَادِهِ وَلَا تُسْرِفُوا إِنَّهُ لَا يُحِبُّ الْمُسْرِفِينَ^٧

“It is He who produces gardens, trellised and untrellised, and date palms, and crops of different shape and taste (its fruits and seeds) and olives and pomegranates, similar and dissimilar. Eat of its fruit when it ripens, but pay the due on the day of its harvest, and do not be wasteful. Indeed, Allah does not like the wasteful.”

Word الْمُسْرِفِينَ, derived from السَّرْفُ, signifies excessive behavior in human actions, often criticized in the Quran for leading to unsustainable practices and harming both the individual and the community. Muhammad Mutawalli al-Sya’rawi (1411, p. 1809) emphasized that extravagance, even in lawful things, is considered reprehensible if it exceeds the bounds set by Islamic law.

g. Transgression (يَطْغَى) QS. Al-’Alaq verse 6:

كَلَّا إِنَّ الْإِنْسَانَ لَيْطَغِيَ^٧

“No! Indeed, man transgresses.”

The root طَغَى – طَغَيْتُ – طَغَوْنَا – طَغَيْنَا – أَطَعَا carries the meaning of excessive transgression, typically in acts of disobedience (Ashfahani, 2017, p. 579). Transgression is a highly condemned attribute, often leading individuals to disbelief or apostasy due to weak faith. The Quran warns against thaghut, advising believers to avoid trusting in forces that lead away from the light of faith towards disbelief and to worship Allah alone, steering clear of idolatry.

h. Ignorance (جَهُولًا) QS. Al-Ahzab verse 72:

إِنَّا عَرَضْنَا الْأَمَانَةَ عَلَى السَّمَوَاتِ وَالْأَرْضِ وَالْجِبَالِ فَأَيُّنَ أَنْ يَحْمِلْنَهَا وَأَشْفَقْنَ مِنْهَا وَحَمَلَهَا الْإِنْسَانُ إِنَّهُ
كَانَ ظَلُومًا جَهُولًا

“Indeed, We offered the Trust to the heavens and the earth and the mountains, but they declined to bear it and feared it; however, man bore it. Indeed, he is unjust and ignorant.” (QS. Al-Ahzab: 72)

Word جَهُولًا is the plural form of الْجَهْلُ, meaning ignorance. There are three types of ignorance: emptiness of the heart from knowledge (the original meaning of جَهْلٌ), believing in something contrary to its reality, and acting inappropriately, whether one thinks it is right or wrong. This verse portrays man as having rashly accepted the divine Trust initially refused by other creations due to their fear of failing to honor it, reflecting human brashness and ignorance (Ashfahani, 2017, p. 434).

i. Denial (كُفْرُونَ) QS. Al-Zukhruf verse 15:

وَجَعَلُوا لَهُ مِنْ عِبَادِهِ جُزْءًا إِنَّ الْإِنْسَانَ لَكَفُورٌ مُبِينٌ

“And they assigned to Him a portion of His servants; indeed, man is a clear denier.”

The root *كَفَرُونَ* stems from *الْكُفْرُ*, which means to cover something; hence the night is also called *الكَافِرُ* because it covers things. Denial in its worst form involves rejecting monotheism and divine laws. *الْكُفْرُ* often denotes ingratitude towards divine blessings, while the term can also indicate denial of both divine favors and religious truths. This verse highlights that most humans tend to be ungrateful, with only a few consistently appreciative of divine blessings.

j. Lying (كُذِبًا) QS. Al-Nahl verse 105

إِنَّمَا يَفْتَرِي الْكَاذِبُ الَّذِينَ لَا يُؤْمِنُونَ بِاللَّهِ وَأُولَئِكَ هُمُ الْكَاذِبُونَ

“Only those who do not believe in the signs of Allah fabricate falsehood, and such are the liars.”

Word *كُذِبًا* comes from *الْكَذِبُ*, which means to lie or deceive. This term can apply to both speech and actions. Lying, as defined by Imam Nawawi, involves conveying something contrary to reality, whether intentionally or not. Imam al-Mawardi elaborated that the essence of lying includes communicating anything contrary to truth, which may occur through words, gestures, or even silence, reflecting a fundamental dishonesty (Sinta Nur Haeni, 2021, p. 2). Lying indicates a person’s weakness, as it shows an inability to confront or reveal the truth, often due to fear or other needs, leading to fabrication and deceit.

D. Conclusion

In alignment with the objective of this study, which is to explore the negative human traits mentioned in the Quran, this research helps individuals to recognize these traits within themselves. By becoming aware of these negative characteristics, individuals are encouraged to avoid them and to engage more in positive actions, thus weakening the negative traits and enhancing their positive attributes. The presence of negative traits often results in a lack of inner peace and constant anxiety, distancing individuals from their Creator. In Islam, one recommended solution to alleviate feelings of unrest and discomfort is through the practice of Dhikr—remembrance of Allah, broadly interpreted. The Quran and Hadith of the Prophet Muhammad provide various instructions and guidelines on using Dhikr to calm the soul and alleviate emotional turmoil. Islam offers solutions to various human issues, including psychological unrest, promising tranquility and peace of heart through the remembrance of Allah. Through Dhikr and prayer, an individual can foster optimism and confidence, which are essential for dispelling inner turmoil. Contemporary scholars and researchers have also substantiated these effects based on their studies.

Furthermore, the Quran provides solutions for overcoming negative traits, such as purifying the soul from the murkiness of base desires and enhancing piety by cultivating positive characteristics. This diminishes the inclination towards negativity. Additionally, success in overcoming these traits often requires ensuring one is in a conducive environment and associating with righteous people. The influence of one’s environment and companions is significant, as Prophet Muhammad stated: “A person is on the religion of their close friend, so each of you should consider whom you befriend” (reported by Abu Dawud and Tirmidhi). Ultimately, overcoming negative traits and striving towards positive behavior in pursuit of Allah’s satisfaction is a continual learning process. Allah has created these negative traits with the purpose of driving human beings towards positive development and the attainment of His divine approval.

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