

STUDY OF BETRAYAL ANALYSIS IN THE QURANIC PERSPECTIVE

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Abstract

The concept of betrayal from the perspective of the Qur'an emphasizes the forms of betrayal and the implications of the verses offered by the Qur'an in dealing with these acts of betrayal. The objectives of this research include three, namely, knowing the terms related to betrayal. Second, know the forms and factors that cause betrayal. Third, know solutions to prevent treasonous acts. This research uses a qualitative analysis method, collecting data from Al-Quran verses related to betrayal. Data was analyzed using a textual and contextual approach to understand the meaning, context, and message conv, eyed by the Al-Quran regarding treasonous acts. The data analysis technique used in this research is the qualitative analysis based on the views of the Book of Tafsir Al Misbah by Prof. Quraish Shihab, Tafsir Ibnu Katsir, and Tafsir, Kemenag. The results of this research show that the terms of betrayal that can be identified are munafiq, murtad, disobedient, ghulul, kadzib, and the factors that cause traitorous behavior include hubb, hasad, khasam, baghyu, and anniayah.

Keywords: betrayal, analysis, the Quran

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Abstrak

Konsep khianat dalam prespektif al-Qur'an menekankan pada bentuk-bentuk khianat dan implikasi ayat-ayat yang ditawarkan oleh al-Qur'an dalam menangani tindakan khianat tersebut. Tujuan penelitian ini mencakup tiga yaitu Pertama, mengetahui term yang berhubungan dengan khianat. Kedua, mengetahui bentuk-bentuk dan faktor penyebab khianat. Ketiga, mengetahui solusi dalam mencegah perbuatan khianat. Penelitian ini menggunakan metode analisis kualitatif, dengan mengumpulkan data dari ayat-ayat Al-Quran yang relevan dengan konsep khianat. Data dianalisis melalui pendekatan teksual dan kontekstual untuk memahami pengertian, konteks, dan pesan yang disampaikan oleh Al-Quran terkait dengan tindakan khianat. Teknik analisis data yang digunakan dalam penelitian ini adalah analisis kualitatif berdasarkan pandangan Kitab Tafsir Al Misbah oleh Prof Quraish Shihab, Tafsir Ibnu Katsir dan Tafsir Kemenag. Hasil penelitian ini menunjukkan bahwa term-term khianat yang dapat diketahui yaitu munafiq, murtad, ingkar, ghulul dan kadzib serta faktor penyebab dari perilaku khianat diantaranya hubb, hasad, khasam, baghyu, dan anniayah.

Kata Kunci: khianat, analisis, al-Qur'an

Introduction

Changes in human mindset occur significantly in line with the times.¹ This condition can be seen in their behavior and actions that turn away from goodness.² The form of betrayal has been so severe in people's lives in various ways and patterns. With the meaning of asso, citing Allah Almighty is an adultery and heresy that Muslims must avoid and believe the pleasant given by Allah SWT.³ In the context of the betrayal of God, the warning against Allah is closely related to shirk.⁴ Betrayal of God and his Messenger can occur when someone curses him, disobeys his command, or is

¹ Ilda Sartifa Sari and Sueb Sueb, "Hubungan Antara Perkembangan Teknologi Informasi Dan Komunikasi Terhadap Perubahan Pola Pikir Masyarakat Di Desa Kampung Sawah Kabupaten Bangkalan Madura," *Jurnal Psikologi Jambi* 5, no. 1 (July 20, 2019): 12–20, <https://doi.org/10.22437/jpj.v6iJuli.11741>.

² Mardiah Mardiah and Martina Napratilora, "Konsep Pendidikan Karakter Dalam Al-Qur'an Dan Hadits," *Al-Liqo: Jurnal Pendidikan Islam* 6, no. 2 (December 31, 2021): 108–30, <https://doi.org/10.46963/alliqo.v6i2.443>.

³ Fadhil Adnan Fikri et al., "Analisis Makna Kafir Dalam Al-Qur'an Untuk Keharmonisan Umat Beragama Di Indonesia," *Gunung Djati Conference "The 3rd Conference on Islamic and Socio-Cultural Studies"*9 (2022): 136–50, <https://conferences.uinsgd.ac.id/gdcs>.

⁴ Muhammad Yahya, "Pendidikan Islam Pluralis Dan Multikultural," *Lentera Pendidikan : Jurnal Ilmu Tarbiyah Dan Keguruan* 13, no. 2 (December 21, 2010): 175–91, <https://doi.org/10.24252/lpt.2010v13n2a5>. Zaky Mumtaz Ali, "Melacak Bentuk Tafsir Tematik Dalam Khazanah Tafsir Klasik," *Ulumul Qur'an: Jurnal Kajian Ilmu Al-Qur'an Dan Tafsir* 2, no. 1 (May 15, 2022): 122–36, <https://doi.org/10.58404/uq.v2i1.99>.

ungrateful for his favor.⁵ Moreover, betrayal of His Messenger means rejecting or disobeying the teachings and guidance that the breaking enger of Allah has conveyed as God's messenger to humanity.⁶ While betrayal of the relationship humanity humans refers to the behavior of betrayal, disloyalty, or violation of contracts, agreements, or agreements that have been made between individuals before, in the face of conditions like this, efforts and prevention are needed so that *treacherous* acts do not run rampant in people's lives.

Today, betrayal often occurs in various aspects of human life, including relationships with God, social, business, political, and religious.⁷ This can be seen in the abuse of power, deception, and dishonesty.⁸ In both human relations and acts against religious values, betrayal can undermine integrity and trust,⁹ disrupting social order to the point that it can lead to conflict.¹⁰ Damage to trust and integrity can be difficult to restore and rebuild, and this can interfere with the quality of the relationship. The phenomena that occur due to *treacherous* acts are caused by selfish desires, uncontrolled passions, dissatisfaction, and lack of awareness of the consequences of their actions.¹¹ The sheer number of such cases combines several factors that can lead to *betrayal*. However is important for humans to have the ability to control measures and perform deeds with conscious reason.¹² The awareness of the mind is very dominating in the actions taken and can be overcome in preventing the activities of the betrayal.

⁵ Ahmad Dzulfikar and Muhammad Afwan Romdloni, “Al-Quran Dan Relasi Umat Beragama; Prinsip Dasar Harmoni Antar Umat Beragama Perspektif Al-Qur'an,” *Journal of Islamic Civilization* 1, no. 1 (April 15, 2019): 1–16, <https://doi.org/10.33086/jic.v1i1.874>.

⁶ Yusuf Baihaqi, “Potret Kemajemukan Masyarakat Madinah Pada Jaman Rasulullah,” *Jurnal Pendidikan Universitas Garut* 11, no. 2 (2017): 204–16.

⁷ Svetlana D. Gurieva and Maria M. Borisova, “The Social Perception of Trust and Betrayal: Cross-Cultural Aspects,” *Eastern European Scientific Journal* 0, no. 6 (January 10, 2015), <https://doi.org/10.12851/EESJ201412C05ART06>.

⁸ Sridhar Ramamoorti, “The Psychology and Sociology of Fraud: Integrating the Behavioral Sciences Component Into Fraud and Forensic Accounting Curricula,” *Issues in Accounting Education* 23, no. 4 (November 1, 2008): 521–33, <https://doi.org/10.2308/iace.2008.23.4.521>.

⁹ Maayan Davidovitz and Nissim Cohen, “‘I Have Learned My Lesson’: How Clients’ Trust Betrayals Shape the Future Ways in Which Street-level Bureaucrats Cope with Their Clients,” *Public Administration* 101, no. 1 (March 4, 2023): 335–51, <https://doi.org/10.1111/padm.12769>.

¹⁰ Yotham Th Timbonga, Gracesy Prisela Christy, and Irawaty Datulembang, “The Crime of Treason at Polda Regional Papua on Criminological Perspective,” in *Proceedings of the 3rd International Conference on Business Law and Local Wisdom in Tourism (ICBLT 2022)* (Paris: Atlantis Press SARL, 2023), 820–28, https://doi.org/10.2991/978-2-494069-93-0_95.

¹¹ K. Khodijah, “Agama Dan Budaya Malu Sebagai Kontrol Sosial Terhadap Perilaku Koruptif,” *Sosial Budaya* 15, no. 2 (December 31, 2018): 121, <https://doi.org/10.24014/sb.v15i2.7606>.

¹² Ceceng Salamudin et al., “Strategi Pembelajaran Pengendalian Diri Dalam Meningkatkan Karakter Tawadhu Peserta Didik Pada Mata Pelajaran Pai Di Smp Ciledug Al Musaddadiyah Garut,” *Masagi* 2, no. 1 (August 5, 2023): 36–47, <https://journal.stai-musaddadiyah.ac.id/index.php/jm/article/view/394>.

Betrayal in multi-meaning interpretation reveals the complexity of the meaning of acts of betrayal that crosses multiple contexts.¹³ The word covers many interpretations, from betrayal in emotionally charged personal relationships to political betrayal affecting power dynamics.¹⁴ This definition of betrayal is not only an act of violating trust but also a deeper denial of commitments, values, or obligations intertwined in social, political, and ethical relations.¹⁵ In the Qur'an, treacherous contains a multi-meaning that crosses the various dimensions of the act of betrayal. The verses of the Qur'an expose betrayal not only as a violation of interpersonal trust,¹⁶ but also as a concept that includes moral, spiritual, and social aspects.¹⁷ Betrayal reflects breaking promises or commitments,¹⁸ which provides for the betrayal of personal, religious, and societal relationships.¹⁹ This interpretation also highlights that betrayal involves concrete deeds, attitudes, and intentions that can destroy relationships and trust.²⁰ In the context of a relationship with God, betrayal also reflects denial of faith and unfaithfulness in practicing religion.²¹ Therefore, in its multi-meaningful interpretation according to the Qur'an, betrayal invites us to understand the act of betrayal in a broader context, including its associated moral, spiritual, and social impacts.

The terms of betrayal encompass the complexity of the act of treason with a wide range of meanings. In personal relationships, betrayal refers to a breach of trust

¹³ oki dwi Rahmanto and m. anwar Idris, "Penafsiran Gulul Dalam Al-Qur'an: Telaah Surat Ali Imran Ayat 61 Pada Tafsir Kementerian Agama RI," *El-Umdah* 3, no. 2 (2020): 166–88, <https://doi.org/10.20414/ELUMDAH.V3I2.2692>.

¹⁴ Nora K. Kline et al., "Interpersonal Emotion Regulation in Betrayal Trauma Survivors: A Preliminary Qualitative Exploration," *Journal of Aggression, Maltreatment & Trauma* 32, no. 4 (April 3, 2023): 631–49, <https://doi.org/10.1080/10926771.2022.2133658>.

¹⁵ Misran Ramli Ramli, "Embedience In The Kuhp And Islamic Law," *Al-Iqtishadiah: Jurnal Hukum Ekonomi Syariah* 3, no. 1 (June 19, 2022): 47–59, <https://doi.org/10.22373/iqtishadiah.v3i1.1760>.

¹⁶ MeowLan Evelyn Chan, "'Why Did You Hurt Me?' Victim's Interpersonal Betrayal Attribution and Trust Implications," *Review of General Psychology* 13, no. 3 (September 1, 2009): 262–74, <https://doi.org/10.1037/a0017138>.

¹⁷ Donna M. Gibson, "Relationship Betrayal and the Influence of Religious Beliefs: A Case Illustration of Couples Counseling," *The Family Journal* 16, no. 4 (October 1, 2008): 344–50, <https://doi.org/10.1177/1066480708323085>.

¹⁸ Nihayatul Husna, "Janji and Oath: Thematic Review of Tafsir al-Munir Q.S. An-Nahl: 91 works of Wahbah Az-Zuhaili," *El-Mu'Jam. Journal of Qur'an and Al-Hadith Studies* 2, no. 2 (December 12, 2022): 12–22, <https://doi.org/10.33507/EL-MUJAM.V2I2.1020>.

¹⁹ Ivan Muhammad Agung and Jhon Herwanto, "Pedagang Yang Amanah: Studi Eksplorasi Dengan Pendekatan Psikologi Indigenous," *Psypathic: Jurnal Ilmiah Psikologi* 4, no. 1 (June 30, 2017): 133–40, <https://doi.org/10.15575/psy.v4i1.1259>.

²⁰ Nailufar Farha Afifah and Apriade Voutama, "Analisis Sentimen Isu Perselingkuhan Pada Postingan Autobase Twitter Tanyarlfc8 Menggunakan Metode Naïve Bayes," *Bianglala Informatika* 11, no. 1 (March 31, 2023): 32–37, <https://doi.org/10.31294/BI.V11I1.16396>.

²¹ Peter B. Sarbini, "Mengritisi Dan Meluruskan Pandangan Tentang Kafir," *Seri Filsafat Teologi* 28, no. 27 (2018): 72–80, <http://eprosiding.stftws.ac.id/index.php/serifilsafat/article/view/53>.

and commitment that interferes with a romantic relationship or friendship.²² In the political sphere, betrayal depicts a betrayal of an ideology or group, often with a profound impact on stability and public perception.²³ In business, betrayal refers to acts of violating contractual integrity or confidentiality, affecting trust between partners and violating business ethics.²⁴ Thus, the terms of betrayal reflect a direct violation of faith and imply psychological, social, and ethical implications that span from intimate relationships to broader contexts in society. The term betrayal in the Qur'an reflects a breach of trust and commitment,²⁵ and describes the moral and social implications of treason. Although the word betrayal is not used directly, the concepts of unfaithfulness and betrayal of promises and trust are affirmed in various verses.²⁶ The Quran teaches the importance of abiding by commitments and maintaining trust and condemns behavior that violates guarantees or acts dishonestly.²⁷ These verses remind humanity of the moral responsibility to stay true to promises and maintain integrity in all aspects of life as part of the values upheld in Islamic teachings.

From the perspective of the Quran, betrayal includes various forms of violation of integrity, honesty, and commitment. The causal factors of betrayal are reflected in multiple contexts that provide a comprehensive view of the act of treason. The verses of the Qur'an elaborate that betrayal can occur in various dimensions of life, including personal relationships,²⁸ business relationships,²⁹ and even relationships with God.³⁰

²² Devy Desneldawati and Sri Budi Lestari, "Interpersonal Communication to Manage Dating Trauma Feelings," ed. G. Balint et al., *Interaksi Online* 4, no. 4 (September 26, 2016): 1–11, <https://doi.org/10.2/JQUERY.MIN.JS>.

²³ Alissa Wiranova and Rina Hermawati, "Representasi Ideologi Komunisme Dalam Perspektif Aktivis Mahasiswa (Studi Life History Pada Mahasiswa Universitas Di Jawa Barat)," *Anthropos: Jurnal Antropologi Sosial Dan Budaya (Journal of Social and Cultural Anthropology)* 8, no. 2 (March 31, 2023): 188–203, <https://doi.org/10.24114/ANTRO.V8I2.39751>.

²⁴ Agus Koni et al., "Perilaku Pedagang Padi Ditinjau Dari Sosiologi Ekonomi Islam Dan Etika Bisnis Islam," *Value: Jurnal Manajemen Dan Akuntansi* 15, no. 2 (November 25, 2020): 215–23, <https://doi.org/10.32534/jv.v15i2.1478>.

²⁵ Panji Adam Agus Putra, "Analysis of Criminal Sanctions in the Law on the Eradication of Corruption in Indonesia in terms of the concepts of Ta'zir and Maqashid al-Shari'ah in Islamic Criminal Law," *Scientica II*, no. 2 (2015): 48–64.

²⁶ Titin Andika, M Taqyuddin, and Irlil Admizal, "Amanah Dan Betrayal Dalam Al-Qur'an Menurut Quraish Shihab," *Al-Tadabbur: Jurnal Ilmu Al-Qur'an Dan Tafsir* 5, no. 02 (December 21, 2020): 177–206, <https://doi.org/10.30868/AT.V5I02.926>.

²⁷ Rukman Abdul Rahman Said, "Berdusta Dalam Tinjauan Hadits," *AL ASAS* 4, no. 1 (April 20, 2020): 27–40, <http://ejournal.iainpalopo.ac.id/index.php/alasas/article/view/1644>.

²⁸ Erniwati Lase, "THE ROLE OF COUNSELORS OVERCOMING INFIDELITY IN CHRISTIAN MARITAL RELATIONSHIPS," *Excelsis Deo: Journal of Theology, Missiology, and Education* 5, no. 1 (June 30, 2021): 59–70, <https://doi.org/10.51730/ed.v5i1.65>.

²⁹ Ahmad Bisri Musthafa, "Business Ethics in Islam," *IQTISHOD: Journal of Sharia Economic Thought and Law* 1, no. 2 (October 31, 2022): 126–33, <https://iqtishod.staimasi.ac.id/index.php/JI/article/view/11>.

³⁰ Zainal Abidin and Fiddian Khairudin, "Penafsiran Ayat-Ayat Amanah Dalam Al-Qur'an," *SYAHADAH: Jurnal Ilmu Al-Qur'an Dan Keislaman* 5, no. 2 (2017), <https://doi.org/10.32520/SYHD.V5I2.188>; Johari Jamal, "Nilai Amanah Dan Tawadu' Bagi Para Profesional Perpustakaan Dan Informasi Dari Sudut Pandang Islam," *Al-Ma'arif: Ilmu Perpustakaan Dan Informasi Islam* 3, no. 01 (June 16, 2023): 78–91, <https://rjfauinib.org/index.php/almaarif/article/view/1088>.

Causative factors include lustful impulse (*shahwat*), greed, and disobedience to moral and ethical teachings taught in the Qur'an.³¹ Dissatisfaction with God's grace was also identified as a major trigger for betrayal. Therefore, the Qur'an stresses the importance of faithfulness, honesty, and adherence to religious teachings to avoid treacherous acts and maintain meaningful relationships with fellow humans and God.

The model in this study is a qualitative method commonly called literature study. Data sources consist of primary data derived from the Qur'an text and tafsir books, including Kitab Tafsir Al Misbah by Prof. Quraish Shihab, Tafsir Ibn Kathir, and Tafsir Kemenag. Secondary data sources come from data that contains explanations of betrayal from several other parties, such as the interpretation of mufassir, intellectual figures, scientists, and scholars. The data collection techniques that the author used were obtained through journals, betrayal books, Qur'anic science books, Qur'anic texts, and tafsir, as well as various other sources. After all data is collected, the researcher tries to analyze the primary idea to be confronted with other primary ideas to conduct studies in the form of elaboration, comparison, and theory development. Then, the analytical method used in this study is the qualitative analysis based on the views of the Book of Tafsir Al Misbah by Prof. Quraish Shihab, Tafsir Ibn Kathir, and Tafsir Kemenag. The purpose of this study is, First, to find out the terms related to betrayal. Second, to find out the forms and causative factors of betrayal. Third, to find out the solution to preventing acts of treason.

This article attempts to explain the analysis of betrayal from the perspective of the Qur'an by describing the factors that cause betrayal and its negative effects. The purpose of this article based on the exposure to the data above includes: *First*, know the terms related to treason. *Second*, understanding the scope and causative factors of betrayal. *Third*, knowing the solution to preventing acts of betrayal.

Term-term betrayal in the Quran

The Qur'an has mentioned several verses that pertain to treason and have the same intent or meaning as treason. Based on the findings of many of the verses of the Qur'an are very dominant with the term treason. However, the archers only show a few examples of the findings of verses related to treason. Here is the verse of treason in the table below:

No	Term Betrayal	QS.	Verse	Makkiyah/ Madaniyah	Lafadz in the Verse
1	Munafiq	An-Nisa'	145	Madaniyah	الْمُنَفِّقُونَ
2	Murtad	Al-Ma'idah	21	Madaniyah	وَلَا تَرْتَدُوا

³¹ Hamdan Husein Batubara, "Strategi Dan Media Pendidikan Karakter," *TARBAWY: Indonesian Journal of Islamic Education* 4, no. 2 (January 4, 2018): 140, <https://doi.org/10.17509/t.v4i2.8233>.

3	Ingkar	An-Nahl	83	Makkiyah	يُنَكِّرُونَهَا
4	Khazib	Al-Munāfiqun	1	Madaniyah	لَكَذِبُونَ
5	Ghukul	Ali Imran	161	Madaniyah	وَمَنْ يَعْلَمْ

Table 1. Treacherous terms in the Qur'an

1. Munafiq

Munafiq is etymologically isim fa'il from the word *naafiq-a-yunaafiqu* means to show what is different from his mind.³² Another meaning says *munafiq* "shows faith with his verbal and hides disbelief in his heart."³³ In another sense, "as *sarobun fil al ard*"(making holes in the earth)³⁴ is taken from the word *nifaq*. This condition is related to a hiding hole for animals such as mice. Husin Ibn Awang explained that the rat hole and hypocrisy are indeed parallel. When viewed from its nature, the top is covered by earth, and the bottom is hollow. Well, as hypocrisy whose outside shows faith, the inside is denial and lies.³⁵ In the Qur'an, it is stated:

إِنَّ الْمُنَفِّقِينَ فِي الدَّرْكِ الْأَسْفَلِ مِنَ النَّارِ وَلَنْ يَجِدُ لَهُمْ نَصِيرًا

Translations: "Indeed, the hypocrites are at the bottom of the Fire. You won't be a helper for them." (QS. An-Nisa: 145)

Other Qur'anic verses that mention the word hypocrite include: (QS. An-Nisa': 61, 88, 138, 140, 142, 145), (QS. Al-Anfal: 49), (QS. At-Tawbah: 64, 67, 68, 73, 101), (QS. Al-Ankabut: 11), (QS. Al-Ahzab: 1, 12, 24, 48, 60, 73), (QS. Al-Fath: 6), (Al-Hadid: 13), (QS. Al-Munafiqun: 1, 7, 8), (At-Tahrim: 9). The word *nifaq* according to al-Raghib al-Asfahani says that a hypocrite can be seen that he enters Islam from one door and goes out of the other door.³⁶ In Syarah Usul I'tikad Ahl Sunnah wa al-Jama'ah said that *nifaq* is disbelief, that is, disbelief to Allah and manifests openly.³⁷

2. Murtad

Apostasy is the return of infidelity after islam.³⁸ Apostasy is etomologically isim fa'il of the word *ar-tad - بر تد* it means back,³⁹ as in the Qur'an it is said:

³² Samih Maqar, *Kamus Mu'jam AL Wajiz*, 2007.

³³ Ahmad Mukhtar Umar, *Mu'jam Al-Lughah Al-'Arabiyah Al-Mu'ashirah* (KOTA TANGERANG SELATAN: OPAC Pusat Perpustakaan UIN Syarif Hidayatullah Jakarta, 2008).

³⁴ Jamal Eddine Muhammad ibn Mukarram Ibn Manzur, *Lisan Al Arab*, Lil Imam Al-Allama Abi-L-Fadl Jamal Eddine Muhammad ibn Mukarram Ibn Manzur (Beiruit: Dar Ihya At Turas Al Arabi, 1997).

³⁵ Husin Ibnu Awang, *Qomus Al Tulab* (Kuala Lumpur: Dar Al Fikr, 1994).

³⁶ Al-Raghib Al-Ashfahani, *Mu'jam Mufrodat Alfaz Al-Qur'an* (Beiruit: Dar Al-Fikr, 1986).

³⁷ Habbatullah Ibnu Al Hasan Ibnu Mansur, *Syarah Usul I'tikad Ahlus Sunnah Wal Jama'ah: Min Al-Kitab Wa Al-Sunnah Wal Ijma' Sahabat* (Riyadh : Dar Al-Tibah, 1983).

³⁸ Abdul Karim Bin Muhammad Al Lahm, *Al Mutholli'u "Ala Daqoiqu Zaadal Mustaqni": Fiqhul Jinaayaat Wal Huduud* (Riyadh: Daru Kunu Zi Isybiliyyan, 1432).

³⁹ Umar, *Mu'jam Al-Lughah Al-'Arabiyah Al-Mu'ashirah*.

وَلَا تَرْتَدُوا عَلَى آدْبَارِكُمْ فَتَنَقَّلُوا حُسْرِينَ

Translation: "And do not turn backward (for fear of the enemy) when you become a loser" (Qs. Al-Ma'idah: 21).

But said ارتدّ – يرتدّ not only means returning to disbelief but in the Qur'an, many verses are explained from several verses that differ in meaning from apostasy, such as in Qs. Yusuf: 96, which means returning to be cured of illness, as in the Qur'an it is said:

فَلَمَّا آتَنَا جَاءَ الْبَشِيرُ الْقُلْمَةَ عَلَى وَجْهِهِ فَأَرْتَدَ بَصِيرًا

Translation: "When the bearer of the good tidings arrived, he rubbed (the garment) on his face (Ya'qub), and he could see again" (Qs . Yusuf:96).

In another verse the meaning is explained ارتدّ – يرتدّ as an exit from religion in the letter al-Ma'idah: 56

يَأَيُّهَا الَّذِينَ آمَنُوا مَنْ يَرْتَدِدْ مِنْكُمْ عَنْ دِيْنِهِ فَسُوفَ يَأْتِي اللَّهُ بِقَوْمٍ يُجْهَهُمْ وَيُجْبُوْهُمْ

Translation: "you who believe, who among you is an apostate of his religion" (Qs. Al-Ma'dah: 56).

Other verses that include the meaning of apostasy in al-Qu'an are in Qs. Al Kahf: 64, Qs. Muhammad: 25, Qs. Al-Baqoroh: 109, Qs. Ali Imron: 100, and Qs. Ali Imron: 149.

Muhammad Shidqi bin Ahmad, in his book, explained that apostasy is a person who initially became an infidel, and even though he is said to be apostate, he has returned to infidelity from his Islam and from hidayah to error.⁴⁰ Looking at the historical point of view happened at least three times during the time of the Prophet Muhammad SAW: the first apostasy of Banu Mudlaj was led by Aswad, the second apostasy of Banu Haneefa was led by Musailamah al Kazzab, and the third traitor Banu Asad was led by Thulaihah ibn Khuwailid. Aswad was killed by Fairuz Ad Dailamiy in Yemen, and Wahshih killed Musailamah during the time of Abu Bakr Ash Shiddiq.⁴¹ In the time of Abu Bakr Ash Shiddiq it was called the war of Riddah (war against apostasy).⁴² Kholid bin Walid was one of the generals who contributed greatly to the battle of Riddah. At that time, false prophets appeared, including Musailamah al Kazzab, who declared himself a prophet, and he also succeeded in inciting some Muslims to become his followers. These were classified as teachers.

⁴⁰ Bin Ahmad Ali Burnu Abul Harits AL Ghoziy Muhammed Shidqi, *Muusuu'atul Qowa'idu Al Fiqhiyyah* (Beirut: Muassasatu Al Risaalah, 2003).

⁴¹ Harifuddin Cawidu, *Konsep Kufur Dalam Alqur'an : Suatu Kajian Teologi Dengan Pendekatan Tafsir Tematik / Harifuddin Cawidu* (Jakarta : Bulan Bintang, 1991).

⁴² Al-Ashfahani, *Mu'jam Mufrodat Alfaz Al-Qur'an*.

3. Disobedience

The term disobedience is closely related to treason. According to Cawidu, denier, the opposite of Irfan, means to know or acknowledge.⁴³ Disobedience is etymologically defined as rejecting, not recognizing, and not accepting something outwardly and mentally.⁴⁴ The word disobedience is found in the Qur'an, which means to defect with his tongue, but his heart agrees. It is very much related to treacherous behavior or committing betrayal in certain ways. The Qur'an explains the forms of disobedience to the rules and all the teachings of Allah SWT, including denying the favor of Allah SWT in QS. An-Nahl: 8 which reads:

يَعْرِفُونَ نِعْمَتَ اللَّهِ ثُمَّ يُنْكِرُوهُنَا وَأَكْثَرُهُمُ الْكُفَّارُونَ

Translation: "They know the favor of Allah, and then they deny it, and most of them are disbelievers." (Qs. An-Nahl: 83)

This verse explains that many people already know the blessings given, but they confess with their tongues but deny their actions and convictions. Thus, it is one of the acts that kufr (disobedience) the blessings that have been given, even though the sin is lighter, but it is considered to have wasted the gifts or kufr from the favor of Allah.⁴⁵

4. Kadzib

The word al-kadzib means lie. Lying in the Qur'an and Sunnah is one of the characteristics included in hypocrisy and betrayal.⁴⁶ Al-kadzib is defined as an act that binds or reports things that are contrary to reality, and this behavior is certainly rooted in treason. Al-Ashfaha explains the word al-kazib (lie), while al-shidq (true). At first, I only used to state whether the information was true and whether or not the information was a true commitment. Regarding the compatibility between the voice and the heart of the person who speaks it, the compatibility between both news and reality. If it isn't suitable between the two, then instead of calling al-shidq instead, it is called al-kadzib.⁴⁷ Therefore, lying or lying is part of betrayal. They deny the apostles of God and His books. This behavior is also a hallmark of hypocrisy, and as already explained, is itself hypocrisy. In QS. al- u āfiqun 63:1, confirmed that:

إِذَا جَاءَكَ الْمُنْفَعُونَ قَالُوا يَشْهُدُ إِنَّا لَرَسُولُ اللَّهِ وَاللَّهُ يَشْهُدُ إِنَّ الْمُنْفَعِينَ لَكَذِبُونَ

⁴³ Cawidu, *Konsep Kufur Dalam Alqur'an : Suatu Kajian Teologi Dengan Pendekatan Tafsir Tematik / Harifuddin Cawidu*.

⁴⁴ Relit Nur Edy, "AS-SUNNAH (HADITS) (Suatu Kajian Aliran Ingkar Sunnah)," *ASAS : Jurnal Hukum Ekonomi Syariah* 6, no. 2 (July 14, 2014), <https://doi.org/10.24042/ASAS.V6I2.1717>.

⁴⁵ Azzarqa Azzarqa and Malik Madany, "Syukur Dalam Perspektif Al-Qur'an," *Az-Zarqa' : Jurnal Hukum Bisnis Islam* 7, no. 1 (January 23, 2018), <https://doi.org/10.14421/AZZARQA.V7I1.1491>.

⁴⁶ Saeful Rokhman and Elsa, "REPRESENTASI MAKNA PERILAKU MUNAFIK DALAM FILM; ANALISIS SEMIOTIKA FILM MUNAFIK 2," *Jurnal Da'wah: Risalah Merintis, Da'wah Melanjutkan* 2, no. 01 (May 5, 2019): 49–67, <https://doi.org/10.38214/JURNALDAWAHSTIDNATSIR.V2I01.44>.

⁴⁷ Al-Ashfahani, *Mu'jam Mufrodat Alfaz Al-Qur'an*.

Translation: "When the hypocrites came to you, they said, "We testify that you are the messenger of Allah." God knows that you are truly His messenger. Allah has testified that the hypocrites are liars." (QS. Al-Muafiqun 63:1)

People who lie, their actions and words are very harmful, self-defeating, and harming others because people can no longer trust them. While the capital for living in this world is to trust each other, success will be impossible without it, and only destruction will come.

5. Ghulul

The term *ghulul* relates to treason. *Ghulul* is asdhar derived from the word *ghalla*, *yaghullu*. The word *g a la* (غل) in various Arabic dictionaries, among others, means treacherous.⁴⁸ This attitude is strongly criticized by the Qur'an, as well as by the Prophet Muhammad SAW and his followers; it is wajib to be free from such perspectives, for there is a guarantee of being free from a *ghulul* standpoint, as Allah said in the Qur'an of the Letter of Ali Imran: 161 which reads:

وَمَا كَانَ لِرَبِّيَّ أَنْ يَعْلَمْ مَنْ يَعْلَمْ يَوْمَ الْقِيَمَةِ هُمْ شُوَّقُ كُلُّ نَفْسٍ مَا كَسَبَتْ وَهُمْ لَا يُظْلَمُونَ

Translation: "It is not worthy of a deviant prophet (the spoils of war). Whoever distorts, niscaya on the Day of Resurrection, he will come with what he distorts. Then, they will be rewarded with what they did and not be wronged." (Ali Imran: 161)

This verse comes down to the issue of the loss of a red silk garment at the Battle of Badr. At that time, it was suspected that the Prophet Muhammad SAW took it (in secret) to commit *ghulul* or treason. This matte is based on history:

"From ibn Abbas said: down this verse in the case of a red silk garment that was lost on the day of the battle of Badr then said some people, perhaps the Prophet (peace be upon him) took it, then Allah sent down the verse: And it is impossible for a prophet to ... (to the end of the verse)."

The verse also warns that the act of *ghulul* is a bad practice that finds *hisab* in the Hereafter and is considered a crime to see severe torment in the Hereafter. The term that is cooriginal with *ghulul* in the plural form of appraiser is الاعلال is also spread in some verses (QS. al A'raf: 157, QS. Al Ra'd: 5, QS. Al Saba': 33, QS. Mu'min: 71) where the poems are all themed on retribution for sinners and disobedience in the form of torture in bondage in hell.

If considered further, the term *ghulul* can also mean corruption and the action is listed as a type of betrayal. This interpretation and description of the term *ghulul* is also in line with the hadith of the Holy Prophet (peace be upon him) narrated by Abū Dawud:

⁴⁸ Abi Husain Ahmad bin Faris Zakaria, *Mu'jam Maqayis Al Lughah Abi Husain Ahmad Bin Faris Bin Zakaria* (Beirut: Dar Al Fikr Syirkah Maktabah Musthafa al Bab I, 1994).

"Zaid bin Azhkam, Abu Talib told us, Abu' Ashim told us, from Husayn al Mu'allim, from Abdullah bin Buraidah, from his Father, from the Prophet (peace be upon him) said: whoever is employed and given a position, then he is paid according to his position, then he takes (funds) more than his salary, then he commits treason/misappropriation." (HR. Abu Daud)

The term *ghulūl* in the hadith is understood as the misappropriation of excess funds that do not follow the provisions and is said to be corrupt. This interpretation can also be related to *Sababun Nuzul* QS. Ali Imran: 161, which has been mentioned earlier, where Allah SWT guaranteed the Prophet (peace be upon him) not to commit corruption against *ghanimah* property, is that the Prophet (peace be upon him) certainly did not misappropriate the spoils of war for his interests and or for his family, but for the interests of Islam. Thus, he finally divided the property fairly without siding with *any particular* group (*kabilah*).

Causes and Solutions in Preventing Betrayal

1. Al-Hubb

Interpreting *al-hubb* (love) is not easy to express through words because love (*al-hubb*) is an important part of everyday life. *Al-Hubb* is a worldly pleasure as well as the Hereafter.⁴⁹ In the context of betrayal, the negative impact of modernity can be felt by the attitude of love of the world (*hubb al-Dunya*), which gives birth to materialistic understanding and hedonism. This condition often occurs in various layers of society, which become diseases or obstacles due to excessive love of the world (*hubb al-dunya*).⁵⁰ This condition happens because of the impulse of lust or love for someone he likes, but betrayal can be avoided if someone who feels it has a strong faith.⁵¹ As in QS. Al Qasas: 7, which reads:

وَابْتَغُ فِيمَا أَتَكَ اللَّهُ الدَّارُ الْآخِرَةُ وَلَا تَنْسِ نَصِيبَكَ مِنَ الدُّنْيَا وَأَخْسِنْ كَمَا أَخْسَنَ اللَّهُ إِلَيْكَ وَلَا تَبْغِ الْفَسَادَ
فِي الْأَرْضِ إِنَّ اللَّهَ لَا يُحِبُّ الْمُفْسِدِينَ

First, it is made clear by Quraish Shihab in *Tafsir Misbah* that Allah does not condemn you if you take your share of worldly pleasures as long as that part is not at risk of losing your share of *ukhrawi* treats. As for Thabathaba'i understand the above passage in the sense that we should not neglect what Allah has shared and bestowed on you from worldly pleasures and use it for the benefit of your hereafter as provisions for

⁴⁹ Avif Alfiyah and Chusnun Nufus, "Konsep Al-Hubb Dalam Al-Qur'an," *Al Furqan: Jurnal Ilmu Al Quran Dan Tafsir* 6, no. 1 (June 2023): 85–104, <https://doi.org/10.58518/alfurqon.v6i1.1748>.

⁵⁰ Budi Handoyo, "Peran Tasawuf Dalam Membangun Nilai Keagamaan Masyarakat Modern," *Ta'wiluna: Jurnal Ilmu Al-Qur'an, Tafsir Dan Pemikiran Islam* 2, no. 1 (April 2021): 14–42, <https://doi.org/10.58401/takwiluna.v2i1.294>.

⁵¹ A Gani, "Pendekatan Sufistik Dalam Pendidikan Islam Berwawasan Perdamaian," *AKADEMIKA: Jurnal Pemikiran Islam* 23, no. 2 (November 2018): 377, <https://doi.org/10.32332/akademika.v23i2.1239>.

eternal life.⁵² *Second, the* Ministry of Religion of the Republic of Indonesia Tasir Briefly Al-Qur'an Al-Karim: Volume 2 p. 292. That forbids one to show the world's luxuries and seek reward only for the happiness of the hereafter. Do good to everyone by giving alms; do not go beyond the limits set by Allah Almighty. Truly, All h does not like people who do mischief and will reward them for such evil.⁵³

Based on this verse, it can be underlined. If we look deeper into this verse, we will find pearls of very valuable advice in this verse. There are at least four very useful pieces of advice in it, namely that we should be able to live in a balanced manner by prioritizing the happiness of the Hereafter and also embracing the life of the world and its enjoyment following the pleasure of Allah, as our provision for the afterlife. Let us not be so busy pursuing the treasures and happiness of the world that we forget the hereafter is more eternal and better than all in this world.

The solution is that of worldly attitudes, which often reflect human orientation to material things, lusts, and momentary pleasures. To overcome and eliminate worldly attitudes, a deep understanding of the meaning of life and the purpose of values in life is needed. According to Riza, self-introspection is very important. Ruminating out the motivations behind actions and decisions to help identify attitudes that have been carried out leads to worldly things or a deeper search for meaning. This condition will mainly build awareness to act in meaningful relationships and positively contribute to society.⁵⁴ Then, delving into spirituality can also help reduce worldly attitudes. Islam has offered a view of a simple life rather than piling up material achievements. With strong convictions, one can deepen the understanding of existence and not think about worldly interests.⁵⁵ In that way, eliminating worldly attitudes is very important and aims to be more profound and meaningful in life.

2. Hasad

Hasad is a despicable trait that can harm oneself and others. Hasad can be sent various diseases in the body and others that can erode the reward of goodness from a person.⁵⁶ The word hasad means spiteful, and a person's malice towards others can

⁵² M. Quraish Shihab, *Tafsir Al-Mishbah: Pesan, Kesan Dan Kesan Kesan Al-Qur'an* (Jakarta: Lentera Hati, 2005).

⁵³ Kementerian Agama RI, *Tasir Ringkas Al-Qur'an Al-Karim: Lajnah Penthihan Mushaf Al-Qur'an Badan Litbang Dan Diklat Kementerian Agama RI Jilid 2, Badan Litbang Dan Diklat Lajnah Penthashihan Mushaf Al-Quran*, vol. 5 (Jakarta: Lajnah Penthashihan Mushaf Al-Qur'an, 2016).

⁵⁴ Lela Nurfauzizah Riza rahmawati, "Pentingnya Menentukan Tujuan Hidup Untuk Masa Depan: Analisis Singkat Pemikiran Ali Zaenal Abidin," *Literaksi: Jurnal Manajemen Pendidikan* 1, no. 02 (May 2023): 31–36, <https://doi.org/10.11111/LITERAKSI.V1I02.46>.

⁵⁵ M. Ali Anwar Ahmad Khanif Rusdiansyah, Suhartono, "Pelaksanaan Program Ziarah Kubur Dalam Penguanan Sikap Spiritual Santri," *Jurnal Ilmiah Spiritualis: Jurnal Pemikiran Islam Dan Tasawuf* 6, no. 2 (December 2020): 141–58, <https://doi.org/10.53429/spiritualis.v6i2.131>.

⁵⁶ M. Randicha Hamandia Zhila Jannati, "Analisis Dampak Penyakit Hasad Bagi Manusia Ditinjau Dari Perspektif Perspektif Islam," *Wardah: Jurnal Dakwah Dan Kemasyarakatan* 22, no. 1 (2021): 39–55, <https://doi.org/10.19109/wardah.v22i1.9009>.

make him betray as an attempt to vent from malice.⁵⁷ When describing a person with malice in his soul, malware is a bad disease because a person with a bad nature will have heartache when he sees the favor God has bestowed upon others.⁵⁸ As in QS. Al-Baqarah 09, which reads:

وَدَكَثِيرٌ مِنْ أَهْلِ الْكِتَابِ لَوْ يَرُدُونَكُمْ مِنْ بَعْدِ إِيمَانِكُمْ كُفَّارًا حَسِدًا مِنْ عِنْدِ أَنفُسِهِمْ مِنْ بَعْدِ مَا تَبَيَّنَ لَهُمْ
الْحُقْقَاعُ فَاعْفُوا وَاصْفَحُوا حَتَّىٰ يَأْتِيَ اللَّهُ بِأَمْرِهِ إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ

In that verse, First, this is clarified in "Tafsir Ibn Kathir Vol. 1 p. 223." Allah (swt) warns all believers to be wary of the behavior of unbelievers from among the People of the Book. He told them of the hostility of the People of the Book toward them, both outwardly and mentally. Allah also tells it that in their hearts (People of the Book) harbor embers of malice (envy) towards believers.⁵⁹ Second, the Ministry of Religion of the Republic of Indonesia Tasir Briefly Al-Qur'an Al-Karim: Volume 1 p. 9. It is because in their hearts, there are diseases, such as envy and envy of believers, doubts about the teachings of Islam, false beliefs, etc., and Allah aggravates the sickness with a great victory for the believers. This behavior will certainly get a painful punishment because they lie by showing faith when their hearts are disobeying.⁶⁰

Based on this verse, humans are prohibited from deception because of malice or simply because they are jealous. Because malicious behavior is a bad act, this characteristic is driven by lust, mental decline, and resentful hearts. That is why they fell into the valley of error and falsehood

The solution to avoid malicious behavior is to get used to attitudes or behavior. Firstly, having a stance so that you are not easily provoked. Firmness requires deep self-awareness for good self-control. By understanding firmly held values and principles, humans can face provocation calmly and with careful consideration.⁶¹ Second, raise awareness so that you don't have bad prejudice towards people. By recognizing that discrimination is often based on limited information, humans can open their minds to see the positives and nuances in every situation. The good thing is to communicate openly to understand other people's views and then avoid judgments

⁵⁷ Shalahudin Ismail Adisti Khoirunnisa Putri, Ujang Rohman, "Hasad Dalam Ilmu Kebenaran Berdasarkan Perspektif Hadist Dan Psikologi," *HAWARI: Jurnal Pendidikan Agama Dan Keagamaan Islam* 4, no. 1 (July 2023): 93–99, <https://doi.org/10.35706/hw.v4i1.9368>.

⁵⁸ Ahmad Najib Abdullah Siti Nursima Mohamed, "Hasad Dan Takabbur Menurut Perspektif Hamka," *Jurnal Al-Basirah* 7, no. 1 (June 2017): 71–90.

⁵⁹ Abdullah bin Muhammad bin Abdurahman bin Ishaq Al-Sheikh - Penerjemah M. Abdul Ghoffar dan Abdurrahim Mu'thi, *Terjemah Lubaabut Tafsir Min Ibni Katsiir* (Bogor: Pustaka Imam asy-Syafi'i, 2003).

⁶⁰ Kementerian Agama RI, *Tasir Ringkas Al-Qur'an Al-Karim: Lajnah Penthihan Mushaf Al-Qur'an Badan Litbang Dan Diklat Kementerian Agama RI Jilid 1* (Jakarta: Lajnah Pentashihan Mushaf Al-Qur'an, 2016).

⁶¹ Dinie Anggraeni Dewi Azka Aulia Azzahrah, "Toleransi Pada Warga Negara Di Indonesia Berlandaskan Sila Ketuhanan Yang Maha Esa," *De Cive: Jurnal Penelitian Pendidikan Pancasila Dan Kewarganegaraan* 1, no. 6 (June 2021): 173–178, <https://doi.org/10.56393/DECIVE.V1I6.229>.

based solely on assumptions.⁶² This awareness also helps to create harmony in social relations.

3. Baghyu

al-Baghyu is tyranny and transgression against truth and justice.⁶³ Al-Baghyu has various definitions in various schools of fiqh; Maliki scholars say al-Baghyu refuses to submit and obey a person whose leadership has remained and whose actions are not immorality by overthrowing him, using excuses.⁶⁴ Where, a person shows an attitude that violates rights (taking something that does not belong to him), doing actions that can cause hostility and harm others.⁶⁵ As in QS. n Nisa' which reads:

إِنَّ الَّذِينَ يَأْكُلُونَ أَمْوَالَ الْيَتَامَىٰ ظُلْمًا إِنَّمَا يَأْكُلُونَ فِي بُطُونِهِمْ نَارًا ۖ وَسَيَصْلَوْنَ سَعِيرًا

In that verse, First, this is clarified in *First, the Ministry of Religion of the Republic of Indonesia Tasir Briefly Al-Qur'an Al-Karim: Volume 1* p. 216. This verse warns of the dangers of abuse, especially against orphans. Indeed, those who eat the property of orphans unjustified by religion for any reason justified by faith and use it for their benefit excessively then by doing so they eat unclean and filthy food like swallowing Fire in their stomachs, and actions will lead them into the burning Fire that is hell. The place a reserved for wretched people.⁶⁶ Secondly, According to Quraish Shihab in *Tafsir Misbah* p. 566. Those who mistreat orphans by eating their property incorrectly actually eat something that leads them to hellfire. They will receive torture on the doomsday in the form of hellfire, which is very painful.⁶⁷

Based on this verse warns of the danger of mistreatment, especially to orphans. Indeed, those who eat the property of orphans unjustified for no reason justified by religion and use it for their benefit excessively, then by doing so they are eating unclean and filthy food is like swallowing a fire in their stomachs, and their actions will lead them into the burning Fire that is hell."

This behavior certainly feels difficult if not trained continuously. Some solutions to avoid these vices are, *First, Avoid things that are syubhat*, because who falls into the case of syubhat then gradually will fall into things that are haram. So, a person st be careful in guarding his deeds and keeping his heart preserved from things

⁶² Engkizar Engkizar et al., "Building of Family-Based Islamic Character for Children in Tablighi Jamaat Community," *Ta'dib* 24, no. 2 (December 2021): 299, <https://doi.org/10.31958/jt.v24i2.4847>.

⁶³ Ahmad Zabidi et al., "Urgensi Kepemimpinan Dalam Kitab Fi Zilal Al-Qur'an," *Jurnal Diskursus Islam* 5, no. 2 (August 2017): 201–18, <https://doi.org/10.24252/jdi.v5i2.6965>.

⁶⁴ Saimi Saimi, Irhamdi Irhamdi, and Idul Adnan, "Studi Analisis Pemberontakan Dalam Perspektif Hukum Positif Dan Hukum Islam," *JURNAL DARUSSALAM: Pemikiran Hukum Tata Negara Dan Perbandingan Mazhab* 2, no. 2 (December 2022): 128–42, <https://doi.org/10.59259/jd.v2i2.36>.

⁶⁵ et al Nurhidayah, "Moderasi Beragama Perspektif Pluralisme Abdurahman Wahid (Gus Dur)," *Jurnal Penelitian Ilmu Ushuluddin* 2, no. 2 (April 2022): 360–69, <https://doi.org/10.15575/JPIU.15577>.

⁶⁶ RI, *Tasir Ringkas Al-Qur'an Al-Karim: Lajnah Penthihan Mushaf Al-Qur'an Badan Litbang Dan Diklat Kementerian Agama RI Jilid 1*.

⁶⁷ Shihab, *Tafsir Al-Mishbah: Pesan, Kesan Dan Keserasian Al-Qur'an*.

that can damage him.⁶⁸ *Second*, Provides the freedom to respect each other among human beings. Because individuals cannot live without help from others, social interaction must aim to establish good relationships with anyone.⁶⁹

4. Ananiyah

Ananiyah comes from the word 'ana', which means me; "ananiyah" means ego. This ananiyah trait is commonly called self-centered, which is an attitude to life that is too selfish, even if necessary, at the expense of the interests of others. This attitude is despicable because it tends to do things that can damage the social order of people's lives.⁷⁰ This ananiyah trait is common, that is, an attitude of life that is too selfish, even if necessary, at the expense of the interests of others.⁷¹ Such a person always tries to keep a low profile because of his selfish nature. This behavior is caused by arrogance and selfishness that will easily betray others because, for him, personal self-interest takes precedence over common interests.⁷² As in QS. Luqman: 18, which reads:

وَلَا تُصْعِرْ حَدَّكَ لِلنَّاسِ وَلَا تَمْشِ فِي الْأَرْضِ مَرَحَّاً إِنَّ اللَّهَ لَا يُحِبُّ كُلَّ مُخْتَالٍ فَخُورٍ

In this verse, First, this is made clear in "Tafsir Ibn Kathir Volume 6 p. 404". Do not turn your face away from people if you communicate with them or they communicate with you because you are condescending to them or because of arrogance. And never overdo it by talking or loud about something useless.⁷³ Second, according to Quraish Shihab in Tafsir Misbah p. 139, this verse contains advice to be moral and polite when interacting with fellow humans. Do not insist on turning your back on people driven by humiliation and pride. Treat everyone with a radiant face full of humility. And when you take a step, don't walk on the earth arrogantly, but walk gently and with dignity. Indeed, Allah does not like that He does not bestow the grace of His mercy on people who are arrogant and proud of themselves.⁷⁴

Based on the explanation above, it can be seen that orders humans not to be arrogant, whether in feelings, attitudes, words, or actions. Because this can invite the wrath of Allah SWT, of course, this action is not liked by people who act arrogantly and arrogantly on the face of the earth, no matter how small it is. Indeed, Allah does

⁶⁸ Risna Mosiba, "Halal Haram Dalam Perspektif Pendidikan (Kajian Hadis Tahlili)," *Inspiratif Pendidikan* 7, no. 2 (December 2018): 252–62, <https://doi.org/10.24252/tp.v7i2.7857>.

⁶⁹ Guruh Ryan Aulia, "Toleransi Antar Umat Beragama Dalam Perspektif Islam," *Jurnal Ushuluddin: Media Dialog Pemikiran Islam* 25, no. 1 (February 2023): 18–31, <https://doi.org/10.24252/jumdp.v25i1.36240>.

⁷⁰ et al Muhammad Hafiz, "Nilai Baik Dan Buruk," *Humantech: Jurnal Ilmiah Multidisiplin Indonesia* 2, no. 01 (January 2022): 181–87, <https://doi.org/10.32670/HT.V2I01.1080>.

⁷¹ Nurjannah Rizki Nurhasanah, "Telaah Kritik Psikologis Islam Terhadap Sumber Masalah Psikologis Manusia Menurut Carl Rogers," *Jurnal Al-Irsyad: Jurnal Bimbingan Konseling Islam* 5, no. 1 (June 2023): 69–84, <https://doi.org/10.24952/BKI.V5I1.6646>.

⁷² Azhar, "Komunikasi Antarpribadi: Suatu Kajian Dalam Perspektif Komunikasi Islam," *Al-Hikmah Media Dakwah, Komunikasi, Sosial Dan Kebudayaan* 8, no. 1 (April 2018): 79–91, <https://doi.org/10.32505/hikmah.v8i1.400>.

⁷³ Mu'thi, *Terjemah Lubaabut Tafsiir Min Ibni Katsiir*.

⁷⁴ Shihab, *Tafsir Al-Mishbah: Pesan, Kesan Dan Keserasian Al-Qur'an*.

not like and does not bestow His love on people who are arrogant or proud of themselves.

Islamic counseling has special attention to providing solutions to all individuals in improving the individual's personal qualities for the better in the future.⁷⁵ Some things that can be done are First, Respecting the interests of other people with different goals, views, and desires, humans can create an inclusive and harmonious environment. When someone is speaking, we should listen attentively and empathize with other people's perspectives so that we can make a difference in respecting other people's interests.⁷⁶ Second, cultivating a humble attitude and prioritizing the public interest is the main point for each individual to have a meaningful role and contribution, where humans can produce a sense of humility that respects everyone's contributions. Seeing collective interests above personal interests, humans can work together to achieve greater goals.⁷⁷ That way, someone who receives input or ideas from various parties can inspire cooperation that advances society and creates a long-term positive impact for all.

Conclusion

Treacherous behavior often occurs in human life, especially in the social, political, and religious realms. Islamic teachings strictly forbid treasonous behavior because it can divide and trigger conflict and opposition to humanity. Betrayal from the perspective of the Qur'an emphasizes the forms of betrayal and the implications of the verses of the Qur'an in responding to these treasonous acts. The poems I included in the Qur'an describe betrayals such as hypocrisy, apostasy, disobedience, ghulul, and kadzib. The causal factors that make someone behave treacherously include hubb, hasad, khasam, baghyu, and anniayah.

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⁷⁵ Erna Dewita Fadil Maisceptian, Rosdialena, "Self Control Mahasiswa Perempuan Pengguna Smartphone Serta Implikasinya Dalam Bimbingan Konseling Islam," *Kafqah: Journal of Gender Studies* 11, no. 1 (June 2021): 107, <https://doi.org/10.15548/jk.v11i1.376>.

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