

THE ROLE OF QOLBU MANAGEMENT IN BUILDING IDEAL MUSLIM PERSONALITY

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Abstract

Human personality is not something that can be obtained instantly but is a form of a combination of processes that occur around the world ranging from family, work, play, school, and also social. He is awakened from 3 things, namely the mind, body and heart. The heart itself in Arabic is usually called the Qalbu which functions to be the mover as well as the king for all members of the body. Later on the day of qiyamat will be held accountable for both outward and inward actions so that the purpose of this study is to describe how the role of heart management in building the ideal Muslim personality. The method used is literature with primary data, namely the book jagalah hatimu and syarah 10 muwasofat, while the secondary data are books, ebooks, articles and supporting journals are accompanied by a note-taking technique during collection, then the contents are analyzed and followed by concluding. The results of the role of qolbu management in building an ideal Muslim personality include maximizing the potential for creed safety, perfecting the authenticity of worship, confirming the nobility of morality, strengthening body health, clearing the mind, exercising independence, putting things in order, maintaining punctuality, empowering benefits for people others and determined to fight lust.

Keywords: *The Role, Qolbu Management, Muslim Personality*

Abstrak

Kepribadian manusia bukanlah sesuatu yang bisa didapat secara instan namun merupakan bentuk kombinasi proses yang terjadi di sekitar mulai dari dunia keluarga, kerja, bermain, sekolah, dan juga sosial. Ia terbangun dari 3 hal yakni akal, jasmani dan hati. Hati sendiri dalam bahasa arab biasa disebut dengan Qalbu yang berfungsi untuk menjadi penggerak sekaligus raja bagi seluruh anggota badan. Kelak di hari qiyamat akan dimintai pertanggung jawaban baik perbuatan yang lahiriyah maupun amalan yang batiniyah sehingga tujuan dari penelitian ini adalah untuk mendeskripsikan bagaimana peran manajemen qolbu dalam membangun kepribadian muslim yang ideal. Metode yang digunakan ialah kepustakaan dengan data primernya yakni buku jagalah hati dan syarah 10 muwasofat, adapun data sekundernya ialah buku, ebook, artikel maupun jurnal-jurnal pendukung disertai dengan teknik simak catat saat pengumpulan, lalu dianalisis isinya dan dilanjutkan dengan menyimpulkan. Adapun hasil dari peran manajemen qolbu dalam membangun kepribadian muslim yang ideal antara lain memaksimalkan potensi keselamatan akidah, menyempurnakan kesohihan ibadah, meneguhkan kemuliaan akhlaq, menguatkan kesehatan tubuh, menjernihkan akal fikiran, melatih kemandirian, menertibkan setiap urusan, menjaga ketepatan waktu, memberdayakan kemanfaatan untuk orang lain dan tekad bulat untuk melawan hawa nafsu.

Kata Kunci: *Peran, Manajemen Qolbu, Kepribadian Muslim*

INTRODUCTION

Islam is the last religion revealed by Allah to the prophet and apostle Muhammad SAW to be a guide for human life so that they can be happy in this world and the hereafter until the end. In addition, the prophet is also a messenger as well as a messenger with various kinds of material and his main duties, one of which is that he is tasked with perfecting the morals of mankind. This is also reinforced by his words narrated by a friend of Abu Huroiroh, which means "Indeed, I was sent (nothing but) to

perfect morals." (HR Baihaqi) (Isa Ali Mansur, 2017). So one of his main goals in preaching is to change the morals of mankind to be better and more complete because morality itself has a close relationship with aqidah where the stronger the aqidah, the behavior, attitude and personality will be more perfect, and vice versa.

Personality in humans is not something hidden that can be obtained instantly but is the embodiment of patterns of attitude, thought and behavior. In addition, personality is also not something that appears suddenly from birth such as the gift of God but is a mixture of physical and psychological things that are formed due to processes that occur around starting from the world of family, work, play, school, and also social so that it can indirectly build a person's personality to be good or bad. The individual will later represent consistent individual characteristics so that they can synergize with each other, namely their attitudes, thoughts and behavior (Saifurrohman, 2016).

Human personality can be built from 3 things, namely mind, body and heart. The heart which in Arabic is usually called *Qalbu* is one of the great facilities and is a gift that Allah SWT has prepared for humans so that they can understand His verses, both Kauniyah and Qouliyah. The heart is also an instrument that can strengthen the relationship between Allah and His servants so that anyone who uses the heart only to satisfy lust without heeding the rights of his Lord will surely regret it in the future because all members of his body later on the Day of Qiyamat will definitely be held accountable without exception, as well as the heart as in QS Al-Isro' verse 36, then it is impossible to avoid (Shihab, 2008).

As for (Rahmat, 2009) said that the responsibility for human charity includes both inner and outer where these two things can be a perfect strength for humans if they are balanced in religion but strangely, in this life not all humans can put religion in the right position so that there is a moral crisis as reported by many media Periods include: murder, massacre, harassment, rape, burning of buildings, robbery, theft, brawls between groups, daring to teachers, disrespecting the elderly and various other crimes and anarchists. This is also reinforced by research from (Budiarto, 2020) who said that even though character education has been launched, in fact it cannot touch all individuals, only a few can accept it and are aware of ethics, morals and goodness. In addition, religious education also positions itself in its urgency, because it is religious education that transmits ethical, moral, and moral values to its people, thus making humans fairer, better and more civilized. One of the things in religious education that must be studied is related to heart management, so from the above background the author is interested in discussing the role of heart management and its relevance in building an ideal Muslim personality.

RESEARCH METHODS

The method used in this research is library research which according to (Suryabrata, 2013) is a research concept that is usually found in textbooks, monographs, encyclopedias, journals, bulletins and

the like. The data collection was taken from 2 sources, namely primary which consists of *Jagalah Hati* and *Syarah 10 Muwasofat* books and secondary sources namely ebooks, journals and other supporting research. After the data is collected, it is listened to and recorded in the important parts and presented descriptively by analyzing the content to fit the theme, followed by concluding.

RESULTS AND DISCUSSION

Qolbu Management Concept

Concept refers to the English word concept as in (Hornby, 1993) which means "general idea" or it can also be called design and understanding. The language management according to (M. Echols & Shadily, 1992) also comes from English, namely manage which means managing, implementing, managing, and also regulating. Meanwhile, management in terms of (Saefullah, 2012) is the process of coordinating things through other people so that all work activities can be completed effectively and efficiently.

The word heart in language according to (Alwi, 2005) can be interpreted as a heart. Meanwhile, in terms of this word is taken from the form of masdar namely *qalaba yuqollibu* which means to turn, move, or change. So the heart is the most important thing in humans and is located in the deepest part of the heart as a means as well as a gift given by God to humans. (Gymnastiar, 2005) said that the heart is the dwelling place of intentions which are then processed by the mind and continued with the form of deeds of deeds effectively and efficiently by the body so that later it will determine the value of a person's actions, noble or despicable, valuable or useless. As for (Al-Ghazali, 2003) said that the heart has two meanings. *First*, which is located on the left which contains a cavity covered in black blood which is believed to be the source of the spirit. *Second*, spiritual rabbinic luthf which is related to knowing God and cannot be explained by human logic but only depends on testimony and disclosure.

So thus, the concept of heart management means a design to manage and develop all the potential of the heart so that it is maximal in accompanying actions that are in the form of deeds which greatly determine the value of a person's actions, whether noble or insulting, valuable or useless, as well as the ability to think positively so that potential The negative effects can be controlled and detected immediately, which means maximizing the positive effects and minimizing the negative effects.

Qolbu/Heart function

(Solihin & Anwar, 2002) said that the function of the heart is divided into 3 things and is more identically used as a means to get closer to Allah, including:

1. Functions of creativity/cognition, such as thinking, knowing, paying attention, understanding, remembering, and forgetting.

2. The function of the senses / emotions, such as calm, polite and affectionate, docile or affectionate, arrogant, annoyed, hot, submissive and vibrating, binding and turning away.
3. The function of initiative/conation, such as trying and others.

Characteristics of Qolbu/ Heart

In fact, ma'rifat, which is often referred to as knowing God, can only be done with the heart because it is what moves the human soul to approach, walk, and work for Him. Besides that (Gymnastiar, 2005) also said that he is able to reveal what is with Allah as well as a determinant of all human activities as a form of mirror for himself that life in the world is not for anyone except Allah SWT. The heart itself can be likened to a battlefield between the army of the nafs (eve) and the army of the spirit.

(Gymnastiar, 2007) said that if the Qolbu/ heart slips in controlling its passions and characteristics, surely it will become a dead heart (*qolbun mayyit*) and will be dominated by various acts of evil and evil. Likewise, if the heart is filled with human and spiritual qualities, it will surely become a living heart (*qolbun salim*) so that a lot of goodness will appear in it. Meanwhile, there is also a heart that oscillates between the region of the nafs which contains evil and the spirit that contains goodness but unfortunately it is more inclined to the nafs so that a heart like this is diagnosed with a disease that is not too deadly or commonly called (*qolbun marid*) which can still be treated. by avoiding immorality. The three kinds of hearts that have been mentioned have their own characteristics,

1. Qalbun Maridh (Heartache)

(Qoyyim, 2005) argues that a sick heart is a heart that suffers from pain but feels alive because it often experiences confusion between doing falsehood and truth. Among the characteristics are: hasad, riya', ujub, anger, revenge, and envy. In addition, there are several other characteristics, namely:

- a. Hate pious people.
- b. Fear other than Allah
- c. Don't feel pain or hurt when you do bad things.
- d. Hate the truth and feel cramped about it
- e. Never know goodness and do not reject evil and are not influenced by advice.
- f. Happy in disobedience and feel satisfied, if you have done it.
- g. Likes to accept doubts, likes to argue and doesn't like reading the Qur'an.
- h. Prioritize the lowest of the noblest.

2. Qolbun Mayyit (Dead heart)

(Gymnastiar, 2007) argues that a dead heart is a heart filled with pride where he does not want to worship Allah at all so that he is completely veiled from knowing his Lord and is

controlled by the lusts of the world. As for (Qoyyim, 2005) said that the dead heart usually becomes faith is lust, what becomes the commander is lust, what controls it is ignorance and what becomes the vehicle is negligence. The heart is always preoccupied with justifying all means to obtain worldly ambitions so that it is deceived by the love of the world and lust.

3. Qolbun Salim (Heart that is saved)

(Qoyyim, 2005) said that a saved heart is a healthy heart where it is willing to accept, incline, and love the truth. In addition, it can also be interpreted as a heart that is free from lust and doubts that violate the commands and rules of Allah SWT.

Qolbu/Heart Management Tips

(Gymnastiar, 2005) said that heart management means properly managing every impulse, feeling, desire, or whatever that comes out of a person in order to give birth to a glory, goodness and benefit so that his intentions will be filtered by not only focusing on the life of this world, but also for the life of the hereafter. . In addition, the heart of a person who is safe/good is also able to respond proportionally which makes his reaction turn positive and far from bad things in responding to all forms of action or actions from outside himself, both negative and positive. Some tips mentioned by (Gymnastiar, 2006) in qolbu management, among others, namely 7B (Learning non-stop, Working hard smartly and sincerely, Having good morals, Helping others, Always having a clean heart, Worshiping properly and modestly in life) and 3M (Starting from small things, Starting from yourself, and From now on).

Ideal Muslim Personality

(Isa Ali Mansur, 2017) argues that the ideal Muslim personality in Hasan al-Banna's view must be a pious person who is imbued with the spirit of the Qur'an and as-Sunnah so that it can be ideal both individually and socially which means that it must be active and responsive in building people to revive the culture of Islamic civilization and enforce religion. In addition, he also mentioned that there are 10 traits that indicate that a person is ideal, including:

1. Salimul Aqidah

Salimul Aqidah means a clean aqidah where he must adhere to the main points, including believing in Allah, His angels, His books, His messengers, the Last Day, and not doubting good or bad destiny. So with the strength of his faith he will surrender all his actions to Allah and try not to deviate, let alone violate His provisions.

2. Sohikul Worship

Sohikul Ibadah means true worship and must meet the requirements and pillars so that it can be considered authentic. In addition, worship itself essentially gathers the peaks of submission, obedience and love, as well as taking the form of up and down roads made of steep rocks that must be passed. Worship must also be perfect in intention that is sincere because of Allah and follow the procedures and examples of the Messenger of Allah.

3. *Matinul Khuluq*

Matinul Khuluq means a strong character and is not easily swayed. *Akhlaq* itself is divided into 2, namely *akhlaqul karimah* (good morals) and *akhlaqul madzmumah* (deplorable morals). Of course we as humans want good morals and the way to achieve moral perfection is to decorate ourselves by continuing to *istiqomah*, adhering to the Prophet's *manhaj* and following, preparing and finalizing all the things that guide the life of *Rasulullah*.

4. *Qowiyyul Jismi*

Qowiyyul Jismi means a healthy body and is associated with prime strength and health that helps his mind become clear and bright. In addition, it also increases authority, courage, charisma and the ability to defend oneself so that there is a well-known saying that in a healthy mind there is a strong soul, body and body.

5. *Mutsaqqoful Fikri*

Mutsaqqaful fikri means skills and abilities in obtaining information that enables him to know the truth so that he can use it. This is also a capital and product of reason that makes someone easy to understand theoretical sciences. In addition, all of his activities will be used to serve himself to his Lord by having fun in things that are not forbidden, gathering provisions for the last day, and looking for wealth for a living.

6. *Qadirun Alal Kasbi*

Qadirun alal kasbi means an effort to be independent where this is very necessary in upholding and defending the truth, especially in the economic field. In addition, a Muslim is required to have any kind of expertise, either skill or skill in order to create independence that can cause him to get sustenance from Allah swt.

7. *Munazzamun Fi Syu'unihi*

Munazzamun Fi Syu'unihi means orderly in all his affairs, where this is strongly emphasized by the *Qur'an* and *Sunnah* which includes issues of *ubudiyah* or *muamalah*. So when there is a business it should be done seriously, enthusiastically, professionally, willing to sacrifice and continuously so that it always gets detailed attention from it.

8. *Harishun Ala Waqtihi*

Harishun Ala Waqtihi means good at keeping time where the important factor in human life is time. This is evidenced by the magnitude of Allah's attention which is mentioned in the *Qur'an* such as *wad dhuha*, *wal asri*, *wal fajri*, *wallaili* and so on. Meanwhile, the Apostle reminded the importance of time with the momentum of five things before five things come, namely young before old, free before busy, healthy before sick, rich before poor and life before death.

9. *Nafiun Lighairihi*

Nafiun Lighairihi means useful for others, namely providing good benefits whenever and wherever he is so that people around him can feel his existence. So a Muslim when he is there must fulfill and when he is not there must be odd so that he will always think maximally in preparing himself to take on a good role in society.

10. Mujahidun Linafsihi

Mujahidun Linafsihi means fighting against lust, i.e. trying hard to avoid a bad personality. So there really needs great sincerity and consistency in fighting lust so that it can submit to the human soul.

The Role of Qolbu Management in Building the Ideal Muslim Personality

The author repeatedly reads, observes, and analyzes the role of qolbu management from Aagym and syarah 10 muwassofat, so it can be said that qolbu management has a role in building the 10 ideal Muslim personality traits from Hasan Al-Banna, along with an explanation of its role and explanation in detail :

1. Salimul Aqidah is a clean aqeedah, where aqidah is related to trust and confidence in one's self (Suryawati, 2016). So if a person's heart is clean (qolbun salim), it is certain that he will be maximal in achieving this first nature, because what he believes is the truth and is located in the heart in accordance with the potential and teachings of Islam which are guided by the Qur'an and hadith. Like when someone believes that Allah is the only creator of the universe. So it cannot be separated from the role of heart management so as to produce a clean heart.
2. Sohikul Worship is true worship, so if someone can manage his heart to be clean when worshiping such as prayer, fasting, alms or otherwise, surely every worship will be of value because what he does is really purely aimed at Allah alone without being contaminated with the element of riya'. or ujub that turns the heart into disease (Qoyyim, 2005). Like during the tahiyatul mosque prayer, whether there is a teacher or not, he continues to carry out and is not affected by praise or insults. So it cannot be separated from the role of heart management so as to produce a clean heart.
3. Matinul Khuluq is a strong character where if a person has a clean heart, it will undoubtedly bring up the urge to always do good and be ready to accept the truth and advice. (Shahira, Zukry, Fakhurrrazi, & Zabidi, 2021) said that when Allah is pleased with his morals and actions, the human souls will look radiant. Such as being humble, easy to forgive and other things are attitudes/morals that cannot be separated from the role of heart management so as to produce a clean and safe heart.
4. Qowiyyul Jismi is a healthy body and body. When a person has a clean heart, the body will also be healthy. (Irawaty, 2020) said that a clean heart also causes joy, and that joy can prevent

humans from feeling stressed in life. Like when someone feels dizzy or has a fever but his heart still encourages positive treatment so that he continues to eat, drink, which God willing, brings healing and not long after that this happens. So that incident cannot be separated from the role of heart management so as to produce a clean heart.

5. Mutsaqqoful Fikri is thinking capable and intelligent. When a person's heart is clean, of course the mind will be clear so that it will be able to understand, explore, analyze problems and be active in obtaining information. Besides that (Suharyat, 2009) also said that a clean heart also helps develop one's mind's interest in something. Like when someone is hit by a test of losing money or valuables, then he will think that everything is coming from Allah and will return to him. This also cannot be separated from the role of heart management so as to produce a clean heart.
6. Qodirun Alal Kasbi is an effort to be independent. A person's independence can be formed from self-confidence as said by (Pratiwi & Laksmiwati, 2016). And self-confidence is closely related to one's belief and heart so it can be understood that if one's heart is clear, of course his independence will definitely increase. Like when someone wants to take an exam, when he is sure he will do it himself and that reflects his independence. This cannot be separated from the role of heart management so as to produce a clean/safe heart.
7. Munazzamun Fi Syu'unihi that is regular in every business. So if a person has a clean heart, he will not think about committing disobedience, but obeys (Qoyyim, 2005) Instead, he will always be immersed in goodness and busy himself with useful things so that his daily activities are on time, both in his prayers, ablution, and other things because it is supported by the heart which is the source of his strength. Like praying on time, reading the Qur'an at maghrib, of course these 2 things cannot be separated from the role of heart management so as to produce a clean heart.
8. Harishun Ala Waqtihi is good at keeping time. If a person has a clean and safe heart, surely every mess of his heart and mind wants the time he has spent to be worth worship so that he will not let it be wasted. In addition, he will also really take advantage of the available opportunities and time as much as possible so that there is no opening for the devil to tempt him. (Sabri, 2012) said that time is likened to life in a person so that he cannot advance or postpone it because it is the prerogative of Allah SWT who has determined a person's death sooner or later. Like when someone is in a room alone, then he will use the opportunity to dhikr to Allah with a clean impulse. Of course this also cannot be separated from the role of heart management so as to produce a clean and safe heart.
9. Nafiun Lighairihi is useful for others. If a person's heart is clean, then he will have no intention of revenge, envy, envy for the pleasures obtained by others. But on the contrary, he will be grateful to be happy and say Alhamdulillah when he sees the pleasure that so many Muslim

brothers receive from Allah SWT in the form of fortune, money and other things. even so (Lur, 2009) said that whoever has envy and envy in his soul, let him accompany him with patience and piety to Allah SWT. Like when the next door neighbor buys a new car, then we say thank God. Or when we cook chicken soup and then share some of it with the next door neighbor, of course this cannot be separated from the role of heart management so as to produce a clean heart.

10. Mujahidun Linafsihi that is fighting against lust. If a person's heart is clean, he will do his best to put all his strength into the war against lust because he obeys (Saputra, Murlianti, & Nanang, 2021) this is the real jihad at this time so he will never think of giving up, let alone following the will of lust. Like when fasting during Ramadan on a scorching hot day and having a glass of iced tea and iced syrup available in front of him, of course, in this case, the heart that has a big share is his heart.

CONCLUSION

Based on the explanation above, it can be concluded that the role of Qolbu Management in Building the Ideal Muslim Personality, among others, is that it can maximize the potential for the safety of faith, perfect the validity of worship, confirm the nobility of morality, strengthen body health, clear the mind, train independence, regulate every business, maintain punctuality, empowering benefits for others and determined to fight lust. The hope is that by knowing the role of heart management above, every Muslim can maximize the potential of his *qolbu*/ heart so that ideal individuals are formed in the community.

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