

Trust and Character Development (Life Lessons from Prophet Ibrahim As)

¹Harmaini Harmaini *, ¹Putri Miftahul Jannah, ¹Salmiyati Salmiyati,
²Kartini Radjabulan Tahir

¹Universitas Islam Negeri Sultan Syarif Kasim Riau, Indonesia

²Mindanao State University - Tawi-Tawi College of Technology and Oceanography, Philippines

*Corresponding email: harmaini@uin-suska.ac.id

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ABSTRACT

Trusts can change or shape someone because they are the most vital part of personality and character development. Muslims have plenty of examples to choose from, and the authors chose Prophet Ibrahim in this article. He was a pious individual whom Siti Hajar and Prophet Ismail trusted. Characters are distinctive values for mental, morals or personality due to internalizing various beliefs that become a perspective, way of thinking, and behavior. This paper aims to examine the effect of trust in someone on the formation of self-character. The source of the study was the story of the Prophet Ibrahim, Siti Hajar and Prophet Ismail, which lies in the Qur'an and many journals written by experts and scholars. The results proved that trust could develop characteristics such as sincerity, patience and optimism. Trusts also serve as the driving force of desire in oneself to become likable, loved and respected person by Prophet Ibrahim and Allah SWT. The main lesson taken from Prophet Ibrahim was how positive characters were formed. He acted as desired, and finally, a change occurred because of acceptance.

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INTRODUCTION

Character development requires a role model who will influence individual to be the person they want to be. If the person follows what the model desires, there will be an exchange, the intent and purpose of a value (value exchange). Trust can be intended as the ability to predict (predictability ability) what other people will do and what situations will occur (Sungkar & Partini, 2015). Trust also means an effort to exchange the intent and purpose of a value (value exchange) offered to others, as well as an attempt to give something in the hope of getting a reply (delayed reciprocity) in the future (Beeftink et al., 2012).

Relationships between people are often encountered with various problems and challenges, especially the ability to determine how one should properly trust others. Social phenomena related to trust and distrust, especially in social relationships, have been widely revealed, ranging from smaller social circles such as families to larger social circles such as groups in a housing environment (Robinson, 2010). Among those circles are the story of Prophet Ibrahim AS with his son Prophet Ismail and between Prophet Ibrahim AS and his wife, Siti Hajar. In the story, Prophet Ismail and Siti Hajar did whatever Prophet Ibrahim AS ordered. Prophet Ismail AS agreed to be slaughtered by his father, Prophet Ibrahim AS. Siti Hajar obeyed and was left with Prophet Ismail when he was a baby in the middle of a hot and barren desert. This incident raises the question, why would Prophet Ismail and Siti Hajar obey the orders and requests of Prophet Ibrahim AS? Did they have no suspicion or negative prejudice and think that Prophet Ibrahim AS was behaving wrong and unusual?

The story of these three extraordinary humans, if brought to the present day, might be impossible to happen. If a father were asked to slaughter his son as a sacrifice, he would surely refuse and call his father insane. Likewise, in the case of Siti Hajar and Ismail, who were abandoned in the middle of a barren desert, no wives today would agree if their husbands did it to them.

What happened to Prophet Ibrahim would get different responses today because it was quite extreme. However, Ismail sincerely and patiently invited his father to slaughter him. He admitted and believed that it was an order from Allah SWT. In today's common phenomenon, many children argue with and fight their parents even to the point of killing them because of their worldly lusts and desires. One example is the case of Nurdin Abdullah (45), who murdered his biological mother, Ramani Mur, 73, in Baroh Bugeng Village, Nurussalam District, East Aceh Regency, on Tuesday, March 6, 2018. It started when the mother forbade her son to beat his biological child or her grandson (Kompas.com, 2018). Another case example is Hil (30), a woman who once worked as a nurse at a General Hospital (RSU) in Mataram City, NTB. Hil killed his biological father to death. It began when Hill, on Saturday (1/6/2019), was woken up by the victim to perform the Asr prayer, but she did not like it. She immediately took a knife and stabbed the victim's chest, waist, and eyes to death (detik.com, 2019).

In Siti Hajar's case, who was left with little Ismail, she obeyed his husband's order from Allah SWT's command. Today, many wives refuse and may curse their husbands even though Allah commands the wives to obey. Ibn Katsir in Prasetiawati (2017) called this phenomenon *nusyuz* when the wife denies her husband in terms of goodness, not disobedience. *Nusyuz* also means ignoring the husband's orders, opposing, denying and hating them. Meanwhile, according to Hanafiyah, *nusyuz* is when the wife leaves her husband's house without her husband's permission and good reasons (Sholihah, 2014). Meanwhile al-Saldani (2004) argued that *nusyuz* is when a wife disobeys her husband. QS An-Nisa: 34 states, "Men are the caretakers of women, as men have been provisioned by Allah over women and tasked with supporting them financially. And righteous women are devoutly obedient and, when alone, protective of what Allah has entrusted them. And if you sense ill-conduct from your women, advise them first; if they persist, do not share their beds, but if they persist, then discipline them gently. However, if they change their ways, do not be unjust to them. Surely Allah is Most High, All-Great" (Indonesian Ministry of Religious Affairs, 2010).

The obedience of Siti Hajar and the Prophet Ismail was based on their belief in the Prophet Ibrahim as a figure. Trust is the ability to trust others, a choice and skill individuals can develop (Hagger et al., 2016). Trust is a belief in one's reliability and emotional dependence on others for attention and protection (Bauer, 2017). Trust is an emotional and logical behavior or action. Emotionally, trust begins with an element of openness to others based on the belief that others will not benefit from that person. Logically, the attitude of trust is an experiment on the possibility of advantages and disadvantages in calculating the possibility that other people will respond to certain behaviors (Côté, 2012).

Trust is also an aspect of a relationship and is always changing (Evans & Krueger, 2000). Trust develops through a willingness to take responsibility for others' affectional needs (Lewicki & Wiethoff, 2000). Trust is also an individual's desire and belief in a determination of the behavior of others (Jiang et al., 2018). Furthermore, trust has a basis that includes mutual respect and acceptance of differences between individuals (Colquitt et al., 2007). Thus, individuals with high trust are likely to be more liked, happier, and perceived as someone closest to them than individuals with low trust. Trusting a person or an object, not someone having more power, is a pure state, instinct or human nature (Solichin, 2007). One of the biggest failures in building a relationship is the lack of trust between individuals who are in the relationship.

Al-Nahlawi (1996) said a person who build a trust in others will have an effect on the development of his/her character. Character is the values embedded in a person through education, life experience, experimentation, sacrifice, and the influence of the surrounding environment. These factors will be integrated with the values that exist within themselves into intrinsic values that are manifested in the system of fighting power, underlying thinking, attitudes and behavior. The character will determine his thoughts and actions (Koellhoffer, 2009).

Good character is an intrinsic (inner) motivation to do what is right and good by commendable standards of behavior in every situation. Character is related to a person's overall appearance and interactions with those around him. Thus, character includes moral values with commendable ethics, attitudes, and behavior. A person is considered to have a good and correct character, reflected in the right attitudes and actions following applicable norms. Therefore, a character will be manifested or seen from a person's daily habits, attitudes and behavior.

There are several character-building elements, including attitudes, emotions, beliefs, habits and desires, and self-conception (Wening, 2012). These elements are integrated and internalized within each person to form that person's personality (Raudatussalamah, 2014). These character forming elements manifest in the personality of individual and these elements can be used as guide to develop and shape one's character.

A wife's disobedience to her husband happens a lot in this day and age. For example, cases of Wives' resistance that result to murder recently often occur in line with cases of husbands killing their wives. An example of a wife killing her husband happened as reported (kompas.com, 2018). A wife with the initials SIL (46) killed her husband, TN, with an ax in Nagari Sopan Jaya, Padang Laweh District, Dharmasraya Regency, West Sumatra. Previously, Kompas.com had also reported that a woman with the initials S (45), a resident of Sumber District, Probolinggo Regency, had the heart to kill her husband, Toyaman (55).

There may still be other causes that are rejections of the husband's behavior towards his wife and cases of children refusing to fight their parents. A different story is the story of Prophet Ibrahim and Ismail and the story of Prophet Ibrahim and Siti Hajar. The question to be answered in this study is, "why did Ismail and Siti Hajar obey the orders of Prophet Ibrahim AS? There seems to be something interesting and extraordinary in Prophet Ibrahim so that Siti Hajar and Prophet Ismail followed his orders. What is the impact of Ismail and Siti Hajar's obedience on Prophet Ibrahim?" What is the description of the personality of the Prophet Ibrahim, and what is the impact of that personality on Siti Hajar and the Prophet Ismail?"

METHOD

The research method used was to analyze reading sources from the Qur'an, hadith and the opinions of Islamic scholars related to the story of Prophet Ibrahim, Prophet Ismail and Siti Hajar. From this story, the researchers tried to analyze it by connecting the story with psychological theories about belief. The approach used was qualitative with a text study analysis method. Qualitative is an approach whose findings are not obtained through static procedures or other forms of relationships. The qualitative approach emphasizes interpretation and the meaning of objectively captured truth. Text study analysis is a data analysis that examines the text in-depth regarding its content and meaning as well as

structure and discourse. In this article, the approach used was Qualitative Content Analysis (Lockyer, 2008).

RESULT

Brief Profile of Prophet Ibrahim AS

Prophet Ibrahim AS was born when his father, Azar, was seventy-five years old. Prophet Ibrahim's mother was Umalah, but some opinions call her Amilah. In fact, in another narration, her name was Bunna bint Karbina bint Kisti coming from the descendants of the Bani Arfakhasyahdz ibn Syam ibn Nuh (Perdana, 2015). Ibn Kathir in Muhammad (2008) mentioned that Prophet Ibrahim AS had four wives: Sarah, Hajar, Qanthura and Hajun. From these four wives, thirteen children were born, including one from Hajar and Sarah, six from Qanthura, and five from Hajûn. Prophet Ibrahim AS' children are Ismail, Ishaq, Luthan, Madyan, Nafis, Nishaq, Qisyan, Saraj, Sauraj, Umaem, Zamran, and Zaqsyan, as well as another child whose name is not known from his marriage to Qanthura (Ath-Thahir, 2020).

Ibrahim is mentioned in full in the Quran 70 times. It is mentioned 69 times in the verses and once for the name of a surah. Ibrahim is the name of a prophet and messenger of Allah (Azis, 2010). The Qur'an clearly and balanced explains the position of Prophet Ibrahim AS as a holy and noble figure of the Prophets and Apostles. He is the ancestor of Islam for Muslims worldwide and is described as a person who unites Allah or is a monotheist (QS. 2: 135, 3: 67, 95, 6: 161, 16: 120, 123) because Prophet Ibrahim did not want to worship the objects in the sky (QS. 6: 75-78). Prophet Ibrahim AS always confronted and surrendered himself to Allah SWT, who created the heavens and the earth and their contents with a tendency (hanif) to the true and straight religion (QS. 4: 125, 6: 79, 37: 83-84) (Indonesian Ministry of Religious Affairs, 2010). In addition, Prophet Ibrahim AS is described as a person who always surrenders in totality (*kaffah*) to Allah SWT by always obeying Allah SWT's commands, even though he has to sacrifice himself, his wife, and children and his feelings (Suyanta, 2018).

In the story of Siti Hajar, a woman with full faith have given herself up and let Prophet Ibrahim AS go after she asked him: "to whom do you leave us?" in which Prophet Ibrahim replied: "to Allah SWT." When Prophet Ibrahim AS was ordered to slaughter his young son Ismail, he asked his son's opinion: "What do you think?" Ismail is in agreement to his mother's answer to surrender to Allah SWT (Amrie, 2012).

When carrying out Allah's commands, Prophet Ibrahim felt it is unbearable and hard to fulfill. These feelings are normal for a human. However, he was willing to do this heavy test solely because his love for Allah SWT exceeded his love for anything and anyone in this world, including his biological child, who had been coveted and awaited for so long. This story shows that Prophet Ibrahim AS is an exemplary figure of a prophet who is patient with all life tests, that he was given the title Ulul Azmi, a person who has a firm and patient nature for the burdens

given to him (Amrie, 2012). Prophet Ibrahim AS succeeded in educating his family, as seen from Siti Hajar's obedience as his wife when he was left in a hot and arid desert. Meanwhile, as a father, his son was willing to be slaughtered without the slightest doubt. Even his success in educating children could build a phenomenal and fundamental building, the Kaaba in the Masjid al-Haram, which is the direction of prostration of prayer and the oldest place of worship in the world.

How Trust Emerges (Prophet Ibrahim's Personalities)

Buiding one's trust in others is a complex problem. The question is, how to make others believe and find someone is honest? Many people, including psychological scientists, often ask questions like these. According to Mayer et al. (2012) the factors that shape one's trust in others are ability, benevolence, and integrity. Ability is a skill, competence, and characteristic a person possesses that allows him to influence in several ways. Benevolence relates to the extent to which the intention and interest in a person are to do good to those who believe in him. Integrity can be proven in the consistency between words (what is conveyed) and actions with one's self-values, such as honesty accompanied by courage in the face of pressure and adversity.

Based on QS an-Nahl, Prophet Ibrahim AS. is an exemplary leader figure, monotheistic only to Allah SWT, who is shown in behavior that is always consistent in carrying out His commands without doubt and is ever grateful for all His blessings. Prophet Ibrahim AS belongs to the chosen one among other prophets with characteristics that every head of the family must possess (Affani, 2017).

Prophet Ibrahim's story tells that he was reliable because he possessed pious characteristics. Ibrahim had *akhlakul karimah* both to God and humans. Allah explains his characteristics in the Qur'an, an obedient individual (QS. Ali Imran: 67), devoted (QS. al-Baqarah: 124), tawakkal (full trust) (QS. Ibrahim AS: 37) and sincere (QS. an-Nisâ:125).

In addition, Prophet Ibrahim AS had good morals when dealing with fellow human beings, including being patient and honest (QS. al Baqarah: 124, QS Maryam: 41), thorough, unhurried and effective (QS. Hud: 75), democratic (QS ash Shafaat: 102), caring (QS at Taubah: 114), curious (QS al-Baqarah: 260), comparative and rational thinking (QS al Baqarah: 258), always keeping promises or trusts (QS. An- Nujum: 37). Prophet Ibrahim's *akhlak*, as termed by Myers et al. (2012) is a factor that forms trust, consisting of three components: ability, benevolence, and integrity.

Prophet Ibrahim's ability can be seen in the story when he had a dialogue with his people about the destruction of the statues (idol worshipping). Prophet Ibrahim AS emphasized that idol worshipping did not make sense and was not in line with monotheism to Allah, so they were considered sinful and wrong. Prophet Ibrahim's statement to his people to ask the figure of the largest statue

about who had destroyed other statues is a statement and a firm attitude and is seen as a form of extraordinary courage in preaching (QS. al-Anbiyâ' 54). Prophet Ibrahim AS' doubts were answered by assuring them that there is a God, Allah SWT, who is worthy of worship, not what they have worshiped so far, who has created the heavens and the earth and all that is in them. Prophet Ibrahim AS not only invited the people to worship Allah, a God different from what his people had worshiped so far but also gave a logical way of thinking in comparative rational arguments (Harahab, 2014). In addition, these expressions and arguments contain exemplary communication methods that is da'wah which entails intelligence, rational, comparative, and argumentative way of communication (QS. al-Anbiyâ': 56).

Prophet Ibrahim AS also has a kind heart (benevolence). When Prophet Ibrahim was about to be appointed as leader, he did not only saved himself, but he also thought about the fate of his descendants by asking Allah, and Allah guaranteed the safety of his descendants on the condition that they stayed with him and did not do wrong (QS Al-Baqarah: 124). Prophet Ibrahim's behavior showed a concern for the good of his people. From the point of view of leadership, the leader is the determinant of the fate of a people, nation and religion. The leader will give color and all the shades of society (Bashori et al, 2020).

Furthermore, Prophet Ibrahim's kindness also appears in his concern for the social environment, as shown in his concern for the prosperity and welfare of human life. The explanation is found in the word of God in the Qur'an letter al-Baqarah: 126-129,118, QS, Ibrahim: 37, and QS al-Mumtahanah: 5. In QS al-Baqarah: 127, his concern for environmental sustainability and creation is illustrated by religious and environmental values for nature, religion, and offspring.

Prophet Ibrahim AS also has the integrity of total obedience (*kaffah*) (Hamali, 2001) and is perfect only to Allah SWT. He obeyed all Allah's commands, even when ordered to sacrifice the child he loved and wanted so far by slaughtering him. Prophet Ibrahim AS remained obedient and submissive to God. The explanation is through several verses of the Qur'an, including QS Ali' Imran: 67, stating that obedience is only to Allah SWT alone.

DISCUSSION

The sources and basic elements for character development come from the environment consisting of cultural and religious traditions, folklore, advice from wise or elder people, from the natural surroundings, including animals, all of which contribute to determining the nature, patterns of thinking, patterns of behaving and acting, from individuals to their God, humans and the surrounding (physical and social) environment. Character is a person's habits, morals, ethics (morals), or personality formed from the internalized integration of various virtues and values that are believed and used as the basis for perspective, thoughts, behavior, and actions (Raharjo, 2010). Virtue consists of several ethical

values, morals, norms, and rules (*akhlakul karimah*), such as sincerity, honesty, patience, trust, trustworthiness, courage to act, trustworthiness, and respect for others (Hatifah & Nirwana, 2014).

In terms of character formation, a person needs an influence and a stimulus. A head of family such as husband or a parent could serve as figure who can influence or stimulate the character development of the members of family (Hanani, 2016). The strength of the influence or stimulus depends on whether parents are trusted by their wives and children and whether parents are role models (*uswatun hasanah*) for family members or not. The stronger the influence of the stimulus and the example of the father as the head of the family, the higher and stronger the level of trust of family members in the father and the higher the level of trust, the higher the influence on other family members (Bafadhol, 2017). Psychologically and sociologically, there are several elements in character formation, including attitudes, emotions, beliefs, habits and desires, and self-concept (Wening, 2012). These elements are integrated and internalized in each person to form that person's personality (Shofiah, 2014). These character-forming elements show how one's character is and can be used as a guide in developing and shaping one's character (Al-'Abbaad, 2018).

Prophet Ibrahim AS is one of the Prophets and Apostles with extraordinary purity and exemplary. Following QS al Mumtahanah: 4 and 6, high trust obtained from others will make it easier for someone to influence someone. Ibrahim is a Prophet and Apostle with a strong *aqeedah* and commendable morals, both to God and fellow humans. What was in Prophet Ibrahim AS became the driving force for Siti Hajar and Prophet Ismail not to disappoint and hurt Prophet Ibrahim. There is a kind of belief in Prophet Ibrahim and the way he executes the desirable actions that brings the elements of acceptance as desired through the processes of the psyche (inner) (Meinarno & Sarwono, 2009). This driving force creates a desire in oneself to become a person who is liked, loved and respected not only by Prophet Ibrahim but by Allah SWT. Prophet Ibrahim's positive characters formed Prophet Ismail AS and Siti Hajar's sincerity, patience and optimism. Prophet Ibrahim AS is an apostle, a belief component that others can use as a model (*uswatun hasanah*) worth emulating in terms of forming good character. These components are credibility, reliability and intimacy (Evans, 2011). The following characters are developed due to the trust establish by a person in others: sincere, patience, optimistic or persistent (Fleeson, 2017)

1. Sincerity

Sincerity (*ikhlas*) is a secret between a servant and God, so secret that the angels do not know a human's secret and cannot record it. Some scholars defined sincerity as not looking for any human being as a witness for his actions other than Allah, and no one or anything will give a reply for actions other than Allah SWT. Sincerity is the essence of Islam and the key to the *da'wah* of the prophets and messengers of Allah. *Ikhlas* is the default factory setting which is extraordinary in human life (Zaini, 2017). Allah has given good potential

(*fitrah*) that is pure and divine, but it is polluted and damaged by humans so that the perfection of sincerity is reduced (Sutoyo, 2017); what humans do in response to life and with various life experiences and inaccuracies in thinking or prejudice so that human life is always in trouble and distress. Next is *Amru Khalid* in Rangkuti (2019) to explain, sincere means dedicating and orienting all good words, attitudes and deeds in life, silence, movement and speech, in solitude and crowds, only for one thing (Wu, 2008), achieving the pleasure of Allah SWT only.

Siti Hajar chased Ibrahim and shouted, "Why did you leave us here, O Ibrahim? How can we survive in this place?" Nevertheless, Ibrahim continued to walk away from the two of them without looking back or showing the tears rolling down his eyes. His feelings were crushed and squeezed between devotion to Allah SWT and neglect. Siti Hajar was still chasing after holding little Ismail, then half-screamed, "Is this the command of Allah your Lord?" hearing that, Ibrahim stopped walking. The earth seemed to stop spinning. The angel who witnessed the incident was silent, waiting for Ibrahim to answer. The grains of sand seemed to be glued rigidly. The wind seemed to stop sighing. The question made everything gasp. Prophet Ibrahim turned his body, and said firmly, "Yes!" (Zaidan, 2019). Hearing his husband's response, Siti Hajar stopped chasing and fell silent. Then the words slipped from his lips a form of sincerity, which took everyone by surprise: the angel, the grains of sand in the desert and the wind, "If this is an order from Allah, go away, leave us. Do not worry. Allah will take care of us." Ibrahim went away. That dilemma was gone. This dedication was Allah's command, not an omission and neglect. What happened to Siti Hajar and Prophet Ibrahim AS is a romanticism of sincerity in blessing the perfect servant of Allah.

Sincerity (*ikhlas*) manifests an absolute belief in the almighty, surrender and willingness not to give up. Sincerity is when one prefers to obey and submit to Allah SWT. Sincerity is also a power to subdue oneself from all that is loved. Sincerity is also facing reality, not forcing, not rationalizing behavior, and not calculating the result (Sofiah et al., 2016) Sincere behavior is not counting behavior and never even mentions having done it. *Ikhlas* is a step towards the mercy of God Almighty (Emmons et al., 2008).

2. Patience

In the Qur'an, 46 verses tell about patience, and 19 contain the word patience. QS al-Baqarah: 153, for example, states, "O believers! Seek comfort in patience and prayer. Allah is true with those who are patient." This verse tells that patience can solve problems (Mutia et al., 2010). Patience is a common *lafadz*. This *lafadz* can develop meaning and purpose following the redaction of the words in the sentence that composes the word patient. There are three meanings of the word patient: shackled, the highest end of something, and the type of rocks (Rahmi, 2016). This understanding indicates that the word

patient etymologically can be understood as a dynamic (active) process, not static (passive). The process in question is active and moves in one space and time. Patience can be manifested if there is an active process of holding, shackling and closing. If done actively, this process will lead to patience (Martínez et al, 2016). Based on this understanding, patience is the attitude and behavior of holding back, shackled and closing, which means there is firmness and determination not to accept influences that can make things worse easily.

In providing da'wah and education, Prophet Ibrahim used the dialogue method as patience in acting. The method of dialogue is as if asking his son's opinion. The sentence "Yes my son (*yā bunayya*), I saw in my dream I slaughtered you, what do you think?" Ismail answered firmly and patiently, "O father, do what Allah has commanded you; God willing, you will find me among those who are patient." The dialogue illustrates how well the US Islamic prophet saw that his father (Prophet Ibrahim AS) received heavy orders from Allah SWT (Sari, 2016). Then with all his humility and obedience, he did not forget to say 'Insha Allah'. Prophet Ismail tried to convince his father that he was ready to be born and help his father obey Allah's commands. It was the peak of patience from a son to his father. Prophet Ibrahim AS story and Prophet Ismail's benevolence are like a race for patience and obedience in goodness (*fastabiqul khairat*), which of the two is the most patient and obedient to Allah. A competition that aims to achieve the love and pleasure of Allah SWT alone. Prophet Ibrahim called Ismail *yā bunayya* a sign of a father's love and affection for his child. Then the Prophet Ismail answered it by saying *lafaz yā abati*. It describes the obedience, respect and obedience of a child toward his parents (Katsir, 2019).

3. Optimism or Persistence

Optimism means hope (Carver & Scheier, 2002). In Arabic, optimism is known as *lafaz al-tafâul*. *Al-tafâul*, as "*Dhid-du al-tasyaĒam*," is the opposite of a pessimistic attitude (Hatifah & Nirwana, 2014). *Al-Munawwir* dictionary defines *al-tafâul* as hope for good luck (good *qadar*) (Munawwir, 2016). People who hope and seek God's blessing and grace must do something with earnest effort and full sincerity (Carver & Scheier, 2002).

In Islam, optimism arises from feeling happy with the mercy and grace of Allah SWT. An optimistic person is always ready and alert in carrying out orders as obedience and upholding all that is required by faith in Allah SWT (QS Ali Imran: 139). Optimism is the impact of trust (Sudardjo & Purnamaningsih, 2003). In Islam, belief is known as *tawakkal*. *Tawakkal* is surrendering to Allah SWT after doing work or charity (Katsir, 2008). A stronger belief will strengthen the quality of the attitude of trust, and finally, the sense of optimism in oneself will increase. Optimism is always accompanied by *tawakkal* because people with trust will crave what they hope for, trying to achieve useful values (charity values) and avoid harm (which is not useful). Otherwise, it will become *shirk* (Q.S. Ibrahim: 12, At-Thalaaq: 3).

Siti Hajar nursed Ismail, but after the water supplies ran out, Ismail was thirsty and cried. Siti Hajar could not bear to see him. She then climbed Safa hill, hoping that someone would help and also tried to find water. She climbed between Safa and Marwa hills (Mahdayani, 2008). She ran and climbed seven times and did not stop trying until finally, God's help came. Water came out from under Ismail's feet while crying because of thirst. Then Siti Hajar said, "Zome, zome". Siti Hajar made a small basin to accommodate the Zamzam water. Prophet Muhammad, in a hadith, said, "May Allah bestow the grace of mercy on Ismail's mother. If Siti Hajar's mother did not make a pond, surely Zam-zam water would become a flowing spring". Siti Hajar crossing and climbing Safa and Marwa become part of the pilgrimage (QS al-Baqarah: 158).

According to Elfiky (2009) Optimism is also a form of persistence, such as Siti Hajar's persistence in seeking water and Ismail when building the Kaaba with Prophet Ibrahim AS. Prophet Ibrahim said to Ismail: "O Ismail my son, verily Allah SWT ordered me a command that is more important than slaughter. An order that is not related to personal but relates to more people. Ismail said to his father: "Just do what Allah has commanded you." Prophet Ibrahim replied: "Are you going to help me, Ismail?" Ismail firmly and calmly replied: "Yes, I will help you." Then Prophet Ibrahim said again: "Indeed, Allah SWT ordered me to build a house (Kaaba) here. In the Qur'an, Allah SWT does not tell about when the construction of the Kaaba began. Allah SWT tells a more useful and necessary matter, namely a story about the purity of the soul and the sincere prayers of the people who built the Kaaba (Qalyubi, 2009). The request of the Prophet Ibrahim in QS al Baqarah: 127 is the peak of the sincerity, obedience, piety, the fear of those who submit to Allah, the love of those who love and care for each other, and optimism of those who worship Allah SWT to depend on and return.

CONCLUSION

The story of the Prophet Ibrahim, Prophet Ismail and Siti Hajar are found in the Qur'an, and historical narratives describe the noble (Islamic) personality of Prophet Ibrahim. This noble personality strengthens one's belief (the Prophet Ismail and Siti Hajar). The strength of trust forms Islamic characteristics such as sincerity, patience, and optimism. Developing a child with Islamic characters requires pious parents. This personality will affect the level of children's trust in their parents. The more Islamic the parents' personality, the higher the child's level of trust in parents, then it will form a positive and good character.

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