

THE DIMENSION OF SINCERITY ACCORDING TO THE QUR'AN AND SUNNAH: THE KEY TO ACCEPTING DEEDS

Muhammad Arwani Rofi'i, ¹ Puri Emilda, ² Emilia Rachmawati ³

^{1,2,3} Sekolah Tinggi Ilmu Al-Qur'an dan Sains Al-Ishlah (STIQSI) Lamongan

e-mail : mafaza@alishlah.ac.id ¹, puriemilda@gmail.com ² emilrachma24@gmail.com ³

Abstract

This article aims to examine the dimension of sincerity (sincerity) in deeds according to the Qur'an and Sunnah, emphasizing the purity of intention, consistency in doing good, and independence from human praise. This study uses a qualitative method with textual analysis of relevant Qur'anic verses and hadiths. The findings show that sincerity encompasses relationships with both Allah and fellow humans, manifested through the concept of tawakkal (reliance on Allah) and fairness in social interactions. Sincerity in human relations creates an environment full of mutual understanding and compassion. In Islam, sincerity, derived from the Arabic word "khalasa" meaning purification, is about performing worship solely for Allah without seeking human praise. In the Qur'an, sincerity encompasses choice, purity from flaws, exclusivity, and the oneness of Allah. Sincerity is a prerequisite for the acceptance of deeds, prayers, and repentance, and it brings great benefits such as the acceptance of deeds, great rewards, and protection from satanic interference. Hadiths from Umar ibn al-Khattab, Abu Hurairah, and Abu Sa'id al-Khudri emphasize the importance of pure intentions. Sincerity helps in forming honest character, enhancing the quality of worship, social harmony, spiritual resilience, and work ethic. Understanding and applying sincerity supports individuals and communities to be responsible and have high integrity, hence the need to intensify education on sincerity for broad positive impacts.

Keywords : Qur'an and Sunnah; Deeds; Sincerity

Abstrak

Artikel ini bertujuan mengkaji dimensi keikhlasan dalam amal perbuatan menurut Al-Qur'an dan al-Sunnah, dengan menekankan kesucian niat, konsistensi dalam berbuat baik, dan ketidakbergantungan pada pujian manusia. Penelitian ini menggunakan metode kualitatif dengan analisis teks terhadap ayat-ayat Al-Qur'an dan hadits-hadits relevan. Hasil penelitian menunjukkan bahwa keikhlasan mencakup hubungan dengan Allah dan sesama manusia, yang diwujudkan melalui konsep tawakkal (bertawakal) dan berlaku adil dalam interaksi sosial. Keikhlasan dalam hubungan antarmanusia menciptakan lingkungan yang penuh dengan saling pengertian dan kasih sayang. Keikhlasan dalam Islam, yang berasal dari kata Arab "khalasa" berarti pemurnian, adalah melakukan ibadah hanya untuk Allah tanpa mengharapkan pujian manusia. Dalam Al-Qur'an, ikhlas

Author: Muhammad Arwani Rofi'i, Puri Emilda, Emilia Rachmawati

mencakup pilihan, kebersihan dari cela, pengkhususan, dan pengesaan Allah. Ikhlas merupakan syarat diterimanya amal, doa, dan taubat, serta membawa manfaat besar seperti diterimanya amal, pahala besar, dan terhindar dari gangguan setan. Hadis-hadis dari Umar ibn al-Khattab, Abu Hurairah, dan Abu Sa'id al-Khudri menekankan pentingnya niat yang tulus. Keikhlasan membantu membentuk karakter jujur, meningkatkan kualitas ibadah, harmonisasi sosial, ketahanan spiritual, dan etos kerja. Pemahaman dan penerapan ikhlas mendukung individu dan masyarakat yang bertanggung jawab dan berintegritas, sehingga pendidikan mengenai keikhlasan perlu ditingkatkan untuk dampak positif yang luas.

Kata kunci: Al-Qur'an dan Al-Sunnah; Amal; Keikhlasan

INTRODUCTION

A Muslim who spends time studying the verses of Allah subhanahu wa ta'ala is considered to be using his time as well as possible (Wardah, 2018) . Studying the Koran and understanding it is considered the most useful activity and brings you closer to success in life (Marki, 2021) . Especially if a Muslim is able to study and memorize it (Novri Efendi, Mega Adyna Movitaria, 2023) .

In everyday life, the main challenge faced is maintaining the purity of intentions in worshiping Allah subhanahu wa ta'ala (Ritonga, 2024) . In the modern era which is filled with worldly temptations, humans are often caught up in the ambition to gain recognition and praise from fellow humans. This causes deviations in the implementation of worship, where pure intentions to get closer to Allah are contaminated with

impure motives, such as the desire to seek popularity or worldly gain. As a result, the quality of spirituality and blessings in life are threatened (Sumarta, Romlah, 2021) .

Therefore, sincerity is crucial in everyday life. Not only as a key to spiritual success, but also as a foundation in forming a strong and responsible character. By strengthening sincerity in worshiping Allah, a person can build a solid foundation in living life, where dependence on human praise becomes a secondary thing that does not affect the essence of every good deed done. This is in line with Islamic teachings which emphasize the importance of sincerity in every aspect of life, as a path to true peace and blessings. (Khadijah, 2018) .

Apart from that, sincerity in worshiping Allah and carrying out

religious law is crucial in everyday life, because sincerity is the main foundation for doing good deeds. This is confirmed in surah al-Bayyinah verse 5 and surah al-Zumar verse 3, which emphasize the importance of sincerity in worship (Khoiriyah, 2021) .

Therefore, this research aims to explore the hidden meaning of the concept of sincerity. This is because of the importance of sincerity in the lives of Muslims and society in general. Even though there are many verses and hadiths that explain sincerity, as well as commands and invitations to be sincere, there is still a need for a deeper understanding of this concept.

The aim of this research is to reveal the nature of sincerity according to the Qur'an and Al-Sunnah. Apart from that, the aim of this research is to explore a deeper understanding of the concept of sincerity and the meaning it contains, as well as how this concept is taught in the Al-Qur'an and Al-Sunnah. Thus, this article aims to provide broader insight into the importance of sincerity in the lives of Muslims and society in general.

LITERATURE REVIEW

The author can describe previous studies as follows:

First , Ummi Inayati's research entitled "Implementation of Sincerity and Discipline in Improving Teacher Performance" from the State Islamic University of Malang in 2018. The results of her research show that the implementation of discipline is better than the implementation of sincerity at MIN Kepatihan Bojonegoro, while the implementation of sincerity is better than the implementation of discipline at MI Muntafa'ul Ulum Bojonegoro. This research uses indicators collected through in-depth interviews with key informants and informants (Inayati, 2018)

Second , research by Annisa Lekidella Ibrahim entitled "The Relationship between the Condition of Sincerity and Expression of Angry Emotions" from the State Islamic University of Sunan Gunung Djati Bandung in 2019. The results show that the relationship between the independent variable (sincerity) and the dependent variable (expression of angry emotions) is positive, which means that every increase in sincerity is followed by a decrease in the expression of angry emotions (Ibrahim, 2019) .

Third , Lismijar's research entitled "Fostering Sincere Attitudes According to Islamic Education" from al-Raniry Aceh

State Islamic University in 2019. This research found that the patterns and methods of fostering sincere attitudes in Islamic education use tabyin patterns and methods, through example, advice, stories , and providing motivation. The impact of a sincere attitude on children's behavior is found through practicing habits in the family, community and natural surroundings (Lismijar, 2017) .

The difference between the research discussed by the author and previous research is the focus on the nature of sincerity according to the Qur'an and al-Sunnah. Meanwhile, previous research emphasized the implementation and relationship of sincerity with other variables in the context of education and psychology. What they have in common is that all three highlight the importance of sincerity in individual and societal life.

RESEARCH METHODS

The type of research in this research is library *research* . Through this type of research, it is hoped that researchers can investigate the concept of sincerity in depth by examining theoretical sources in the Al-Qur'an and al-Sunnah.

Data for this research was collected through text analysis of verses

from the Koran and relevant hadiths that discuss sincerity. In addition, supporting references and literature were also taken as data sources to obtain a more comprehensive understanding of the concept. By combining these various data sources, it is hoped that a more complete and accurate picture can be formed regarding the dimensions of sincerity according to the perspective of the Qur'an and al-Sunnah.

Data analysis was carried out by interpreting relevant verses of the Koran and hadiths, as well as analyzing references and literature used in the research. The aim of this analysis is to identify and explore the various dimensions of sincerity revealed in these sources. In this way, researchers can develop a holistic understanding of the concept of sincerity based on the results of the analysis carried out.

RESULTS AND DISCUSSION

Understanding Sincerity

Linguistically, the word *sincerity* is taken from the Arabic *khalasa* , which means purification of something and its selection (Al-Asfahani, 2009) . In language dictionaries, the term sincerity more or less means purification, sorting out dirt that is mixed with something.

Meanwhile, in terms of terms, the definition of sincerity varies, including: *Firstly* , according to al-Wahibi, sincerity is intentionally worshiping a god and that is the only thing that is worthy of worship. Sincerity is also defined as purification of secrets, words and deeds. Apart from that, sincerity can also be interpreted as purifying the heart from all impurities that can damage the clarity of the heart, and from all things that are reflected and can pollute others, so if a person's inner self is clear and not polluted then it is called sincere (Al-Wahibi, 1433) . al-Wahibi also explained that sincerity is a servant who clears his words and actions from all impurities such as shirk, and only emphasizes Allah as the goal in worship and not others (Al-Wahibi, 1433) .

Meanwhile, according to al-Qaysi, sincerity is showing the truth by obeying with a purpose and the purpose of doing this obedience is to get closer to Allah Ta'ala without any other purpose, such as to be noticed by creatures or to get praise from humans or love and praise from creatures (Al-Qaysi, 2017) . Meanwhile, al-Munjud explains that Ikhlas is the clarity of the day from the dirt that pollutes and clouds clarity (Al-Munjid, 2009) .

Sincerity in the Qur'an

In the Qur'an the word sincerity consists of four forms of meaning, namely:

First , *al-Istifa' wa al-Ikhtiyar* (choice). As Allah subhanahu wa ta'ala says in surah Maryam verse 51:

وَاذْكُرْ فِي الْكِتَابِ مُوسَى إِنَّهُ كَانَ مُخْلَصًا
وَكَانَ رَسُولًا نَبِيًّا

The meaning of the word mukhlasan in this verse is mustafa mukhtar (the chosen one).

Second, *al-Khulus min al-Shawaib* (free from all reproach). As Allah subhanahu wa ta'ala says in surah al-nahl verse 66:

وَأَنَّ لَكُمْ فِي الْأَنْعَامِ لَعِبْرَةً ۚ نُسْقِيكُم مِّمَّا فِي
بُطُونِهِ مِنْ بَيْنِ فَرْثٍ وَدَمٍ لَبَنًا خَالِصًا
سَائِغًا لِلشَّارِبِينَ .

Ibn al-Jawzi said: what this means is that milk is a type of food and this food is free from blood and dirt still attached to the stomach (Al-Wahibi, 1433) .

Third, *al-Ikhtisas aw al-Khususiyah* (specialization). This is illustrated in the Word of Allah Ta'ala in surah al-Baqarah verse 94:

قُلْ إِنْ كَانَتْ لَكُمْ الدَّارُ الْآخِرَةُ عِنْدَ اللَّهِ
خَالِصَةً مِّنْ دُونِ النَّاسِ فَتَمَنَّوْا الْمَوْتَ
إِنْ كُنْتُمْ صَادِقِينَ

The pronunciation of khalisah in this verse has special meaning for you, not other than you (Al-Wahibi, 1433) .

Fourth, al-Tawhid wa al-Tathir (confirmation and purification). As Allah Ta'ala says in surah al-Nisa' verse 146:

إِلَّا الَّذِينَ تَابُوا وَأَصْلَحُوا وَاعْتَصَمُوا بِاللَّهِ
وَآخَلَصُوا دِينَهُمْ لِلَّهِ فَأُولَٰئِكَ مَعَ الْمُؤْمِنِينَ
وَسَوْفَ يُؤْتِي اللَّهُ الْمُؤْمِنِينَ أَجْرًا عَظِيمًا

The meaning of *wa akhlasu dinahum* in the verse above is to unite Allah in worship with full sincerity (Al-Wahibi, 1433) .

Apart from that, the term *ikhlas* in the Qur'an has several equivalent meanings, including:

First, al-Ibtigha' (seeking). As Allah subhanahu wa ta'ala says in surah al-Baqarah verse 207:

مِّنَ النَّاسِ مَن يَشْرِي نَفْسَهُ ابْتِغَاءَ مَرْضَاتِ اللَّهِ
اللَّهُ عَالِمُ رُءُوفٍ بِالْعِبَادِ

al-ibtigha' shows the meaning of hoping for the pleasure of Allah

subhanahu wa ta'ala and love from Him (Al-Wahibi, 1433) .

Second, al-Iradah (desire). As Allah subhanahu wa ta'ala says in surah al-Isra' verse 19:

وَمَن أَرَادَ الْآخِرَةَ وَسَعَىٰ لَهَا سَعْيَهَا وَهُوَ مُؤْمِنٌ
فَأُولَٰئِكَ كَانَ سَعْيُهُمْ مَّشْكُورًا .

Intention is compared to the pronunciation of *irada* in the Al-Qur'an, which occurs frequently, as found in Surah Ali Imaran verse 152, al-Anfal verse 67, Hud verse 15 and so on (Al-Wahibi, 1433) .

Third, al-Raja' (hope). As Allah subhanahu wa ta'ala says in surah al-Kahf verse 110

قُلْ إِنَّمَا أَنَا بَشَرٌ مِّثْلُكُمْ يُوحَىٰ إِلَيَّ أَنَّمَا إِلَهُكُمُ
إِلَهُ وَاحِدٌ فَمَن كَانَ يَرْجُوا لِقَاءَ رَبِّهِ فَلْيَعْمَلْ
عَمَلًا صَالِحًا وَلَا يُشْرِكْ بِعِبَادَةِ رَبِّهِ أَحَدًا

The meaning of *raja'* which is related to sincerity consists of 3 forms of meaning, namely, al-khasyah wa al-khawf (fear), al-tama' (longing) and taraqqub hulus al-khayr wa thawab (approaching oneself to goodness and reward) (Al-Wahibi, 1433) .

Fourth, Islam al-Wajh . As Allah subhanahu wa ta'ala says in surah al-Baqarah verse 112

بَلَىٰ مَنْ أَسْلَمَ وَجْهَهُ لِلَّهِ وَهُوَ مُحْسِنٌ فَلَهُ أَجْرُهُ
عِنْدَ رَبِّهِ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ

This is as stated by Muhammad ibn Nasr al-Maruzi that 'Abd al-Mulk ibn Marwan wrote to Sa'id ibn Jabir, I asked about Islam and he answered that Islam is al-ikhlas. Allah tabaraka ta'ala said to Ibrahim Aslim, he said he meant *akhlis* (Al-Wahibi, 1433) .

Fifth, Fi Sabilillah. As Allah subhanahu wa ta'ala says in surah al-Nisa' verse 100:

وَمَنْ يُهَاجِرْ فِي سَبِيلِ اللَّهِ يَجِدْ فِي الْأَرْضِ
مُرْعًا كَثِيرًا وَسَعَةً يَوْمَ يُخْرِجُ مِنْ بَيْتِهِ
مُهَاجِرًا إِلَى اللَّهِ وَرَسُولِهِ ثُمَّ يُدْرِكُهُ الْمَوْتُ فَقَدْ
وَقَعَ أَجْرُهُ عَلَى اللَّهِ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا

Ibn Jarir al-Tabari explained that sincerity is a requirement for anyone who invests in the way of Allah who will then receive rewards from his deeds (Al-Tabari, 2010) .

The Influence of Sincerity in Charity

Sincerity has an influence on deeds, including the following:

First , as a condition for accepting charity. Being sincere in doing charity for Allah Ta'ala and only seeking His approval is a condition for acceptance of

charity with Allah, because Allah will not accept a charity unless it is carried out sincerely and seeking approval only from Him, this is as Allah says in surah al-Maidah verse 27

وَاتْلُ عَلَيْهِمْ نَبَأَ ابْنِي آدَمَ بِالْحَقِّ إِذْ قَرَّبَا قُرْبَانًا
فَتَقَبَّلَ مِنْ أَحَدِهِمَا وَلَمْ يُتَقَبَّلْ مِنَ الْآخَرِ قَالَ
لَأَقْتُلَنَّكَ ۖ قَالَ إِنَّمَا يَتَقَبَّلُ اللَّهُ مِنَ الْمُتَّقِينَ

What is meant by *al-muttaqin* in this verse is *al-muwahhidin* , namely people who approve of Allah in carrying out their deeds (Al-Wahibi, 1433) .

Second , as a means of receiving prayer. Prayer linguistically means a request, whereas according to the syara' prayer is a request from a servant to his Lord regarding his needs. Sincerity only for Allah is an important condition for the acceptance of a prayer and the fulfillment of a servant's request to his Lord, this is as Allah Ta'ala says in surah Ghafir verse 60:

وَقَالَ رَبُّكُمْ ادْعُونِي أَسْتَجِبْ لَكُمْ إِنَّ الَّذِينَ
يَسْتَكْبِرُونَ عَنْ عِبَادَتِي سَيَدْخُلُونَ جَهَنَّمَ
دَاخِرِينَ

The word *ud'uni* indicates that prayer is only addressed to Him, while the word "*astajib lakum*" is an answer to a request that is expected on the condition

that you sincerely pray only to Allah Ta'ala.

Third , as a means of obtaining intercession. Intercession in linguistic terms means a request, while in terms of syara' intercession is a request for forgiveness from sins that have been committed by people who have fallen into their own mistakes. Allah does not intercede for people unless they are sincere and have monotheism, this is as Allah Ta'ala says in surah al-najm verse 26:

وَكَمْ مِنْ مَلَكٍ فِي السَّمَوَاتِ لَا تُغْنِي
شَفَاعَتُهُمْ شَيْئًا إِلَّا مِنْ بَعْدِ أَنْ يَأْذَنَ اللَّهُ لِمَنْ
يَشَاءُ وَيَرْضَى.

So, *sincerity* is a condition for obtaining intercession, this is as described in the word of Allah Ta'ala in surah al-mudaththir verse 48:

فَمَا تَنْفَعُهُمْ شَفَاعَةُ الشُّفَعَاءِ.

Fourth, as a means of multiplying rewards. The verse that shows that the reward of a sincere person is multiplied is in Surah Al-Baqarah verse 261:

مَثَلُ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ فِي سَبِيلِ اللَّهِ كَمَثَلِ
حَبَّةٍ أُنْبِتَتْ سَبْعَ سَنَابِلٍ فِي كُلِّ سُنبُلَةٍ

مِائَةُ حَبَّةٍ ۗ وَاللَّهُ يُضْعِفُ لِمَنْ يَشَاءُ ۗ وَاللَّهُ
وَاسِعٌ عَلِيمٌ.

Fifth, as a means of accepting repentance. Repentance is abandoning sins because they are bad and regretting sins committed in the past, and the desire to abandon enmity and do the best deeds possible as long as one is able to do them (Al-Wahibi, 1433) .

A person's repentance cannot be accepted unless he does it sincerely for Allah alone, this is as Allah Ta'ala says in surah al-nisa' verse 145-146:

إِنَّ الْمُنْفِقِينَ فِي الدَّرَكِ الْأَسْفَلِ مِنَ النَّارِ وَلَنْ
يَجِدَ لَهُمْ نَصِيرًا إِلَّا الَّذِينَ تَابُوا وَأَصْلَحُوا
وَاَعْتَصَمُوا بِاللَّهِ وَأَخْلَصُوا دِينَهُمْ لِلَّهِ
فَأُولَٰئِكَ مَعَ الْمُؤْمِنِينَ وَسَوْفَ يُؤْتِ اللَّهُ
الْمُؤْمِنِينَ أَجْرًا عَظِيمًا.

Sixth , as a means of obtaining rewards without doing charity. This indicates that a believer's intentions are more important than his deeds, the following is one of the verses which explains that with sincerity, a believer will get a reward even if he has not done that, as in surah al-nisa' verse 100:

وَمَنْ يُهَاجِرْ فِي سَبِيلِ اللَّهِ يَجِدْ فِي الْأَرْضِ
مُرْعًا كَثِيرًا وَسَعَةً وَمَنْ يَخْرُجْ مِنْ بَيْتِهِ
مُهَاجِرًا إِلَى اللَّهِ وَرَسُولِهِ ثُمَّ يُدْرِكُهُ الْمَوْتُ فَقَدْ
ءَوْقَعَ أَجْرَهُ عَلَى اللَّهِ يَوْكَانَ اللَّهُ غَفُورًا رَحِيمًا

Sabab al-nuzul in this verse is when a man from the Bani Khaza'ah named Dhamrah bin al-Is or al-Is bin Dhamrah bin Zinba' was ordered to emigrate when he was sick, so his family ordered his friends to put a blanket in his place. in his sleep and took him to the Messenger of Allah, then while on the journey he died, then this verse came down. So, Dhamrah wanted to emigrate but before he could do it he died, but Allah still wrote it as a deed that will be rewarded (Al-Wahibi, 1433) .

Apart from that, sincerity also has fruits or results that can be achieved if you do something sincerely, including: Acceptance of charity, Getting a reward, Small deeds can become big, All sins are forgiven, Getting the reward of charity even though you are not yet able to carry it out, Changing good deeds and habits can become a form of worship that earns a degree in His sight, Protecting the soul from Satan's interference, Terminating anxiety and distancing from *riya*, Free from slander, Disappearance of doubts

and lots of sustenance, Expansion of distress, Allah fulfills one's needs, People those who are sincere are decorated with a sense of wisdom. Someone who does something, even if it is wrong, still gets a reward if it is done sincerely. In a sense of sincerity, everything is good (Al-Munjid, 2009) .

Apart from the fruits of sincerity as mentioned above, there are many more fruits that can be produced from sincerity, in his book *Fadhlu al-Ikhlas* , Thahir Ibn Mubarak al-'Amir mentions more than 80 things (Al-'Amir, 2021) , apart from There are also dangers of acting without sincerity, including: Not going to heaven, going to hell on the Day of Judgment, not accepting a charity, losing the reward of charity (Al-'Amir, 2021) .

After we know what sincerity is and the things related to it, then we also need to know that the essence of sincerity is to clear things up with the aim of getting closer to Allah Ta'ala, imitating and following everything that Allah has commanded and abandoning everything that He has forbidden. what is meant by sincerity in monotheism and eliminating worship other than worshiping Him (Al-Qaysi, 2017) .

Sincerity in al-Sunnah

Hadith or sunnah is a heritage and life guide for Muslims (Meki Johendra, 2022) . In the sunnah, there are many hadiths that explain the command to act sincerely, including the following:

First , the Hadith narrated by Umar Ibn al-Khattab which is contained in Sahih al-Bukhari, book *bad'u al-wahyi* chapter *bad'u al-wahyi* (Al-Bukhari, 2002) .

حَدَّثَنَا الْحَمِيدِيُّ عَبْدُ اللَّهِ بْنُ الزُّبَيْرِ قَالَ حَدَّثَنَا
سُفْيَانُ قَالَ حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ الْأَنْصَارِيُّ
قَالَ أَخْبَرَنِي مُحَمَّدُ بْنُ إِبْرَاهِيمَ التِّيمِيُّ أَنَّهُ سَمِعَ
عَلْقَمَةَ بْنَ وَقَّاصٍ اللَّيْثِي يَقُولُ سَمِعْتُ
عُمَرَ بْنَ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ عَلَى الْمَنَبْرِ
قَالَ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
يَقُولُ إِنَّمَا الْأَعْمَالُ بِالنِّيَّاتِ، وَإِنَّمَا لِكُلِّ
أَمْرٍ مَا نَوَى، فَمَنْ كَانَتْ هِجْرَتُهُ إِلَى اللَّهِ
وَرَسُولِهِ فَهِيَ هِجْرَتُهُ إِلَى اللَّهِ وَرَسُولِهِ، وَمَنْ
كَانَتْ هِجْرَتُهُ لِدُنْيَا يُصِيبُهَا أَوْ امْرَأَةٍ
يُنْكَحُهَا فَهِيَ هِجْرَتُهُ إِلَى مَا هَاجَرَ إِلَيْهِ.

Ibnu Hajar al-'Asqalani in his book Fathu al-Bari explains that the sentence innama al-a'mal bi al-niyyat shows that all deeds depend on the intention, because intentions are as varied as

deeds are also as varied as the person who performs the deed. the aim is to please Allah Ta'ala or to achieve his desires or to be able to avoid threats if he does not do this (Al-'Asqalani, 2015) .

Second , the Hadith narrated by Abu Hurairah which is contained in *Sahih Muslim* kitab *al-birru wa al-silah wa al-adab chapter tahrim dhulm al-muslim wa khadlihi wa ihtiqarihi wa damihi wa 'aradihi wa malihi* (Al-Hajjaj, 2006)

حَدَّثَنَا عَمْرُو النَّاقِدُ حَدَّثَنَا كَثِيرُ بْنُ هِشَامٍ
حَدَّثَنَا جَعْفَرُ بْنُ بُرْقَانَ عَنْ يَزِيدَ بْنِ الْأَصَمِّ
عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى
اللَّهُ عَلَيْهِ وَسَلَّمَ: “إِنَّ اللَّهَ لَا يَنْظُرُ إِلَى
أَجْسَامِكُمْ، وَلَا إِلَى صُورِكُمْ، وَلَكِنْ يَنْظُرُ إِلَى
قُلُوبِكُمْ وَأَعْمَالِكُمْ.

Imam al-Nawawi in his sharah book explains based on the hadith narrated by Abu Hurairah that on Mondays and Thursdays the doors of heaven are opened, so Allah forgives all the sins of his servant as long as he does not commit shirk and is excluded for those who have feuds or hostility between themselves and their fellow brothers. (Al-Nawawi, 1929) .

Third , the Hadith narrated by Abu Sa'id al-Khudri which is contained in *the*

Musnad Ahmad chapter of the *Musnad* Abi Sa'id al-Khudri radiyallahu 'anhu (Hanbal, 1995)

حَدَّثَنَا حَسَنُ بْنُ مُوسَى، حَدَّثَنَا ابْنُ هَيْعَةَ، حَدَّثَنَا دَرَّاجٌ، عَنْ أَبِي أَهْثَمٍ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «لَوْ أَنَّ أَحَدَكُمْ يَعْمَلُ فِي صَخْرَةٍ صَمَاءَ، لَيْسَ لَهَا بَابٌ وَلَا كُوَّةٌ، لَخَرَجَ عَمَلُهُ لِلنَّاسِ كَأَنَّ مَا كَانَ

There are also many more hadiths that discuss sincerity (Hamwu, nd) . among them is the hadith contained in the *Sahih Muslim* kitab *al-Iman* chapter *Bayan Anna al-Din al-Nasihah* (Al-Hajjaj, 2006)

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ وَأَبُو أُسَامَةَ عَنْ إِسْمَاعِيلَ بْنِ أَبِي خَالِدٍ عَنْ قَيْسٍ عَنْ جَرِيرٍ قَالَ بَايَعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَى إِقَامِ الصَّلَاةِ وَإِيتَاءِ الزَّكَاةِ، وَالتُّصَحِّحِ لِكُلِّ مُسْلِمٍ

Hadith narrated by Abdullah Ibn Mas'ud in *Sunan al-Tirmidhi* kitab *al-'Ilm* chapter *Ma Ja'a fi al-Haththi 'ala Tabligh al-sima'* (Al-Tirmidhi, 1996)

حَدَّثَنَا ابْنُ أَبِي عُمَرَ حَدَّثَنَا سُفْيَانُ عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ يُحَدِّثُ عَنْ أَبِيهِ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ نَصَرَ اللَّهُ أَمْرًا سَمِعَ مَقَالَتي فَوَعَاها وَحَفِظَهَا وَبَلَّغَهَا فَرُبَّ حَامِلٍ فِقْهٍ إِلَى مَنْ هُوَ أَفْقَهُ مِنْهُ ثَلَاثٌ لَا يَغِلُّ عَلَيْهِنَّ قَلْبُ مُسْلِمٍ إِخْلَاصُ الْعَمَلِ لِلَّهِ وَمُنَاصَحَةُ أئِمَّةِ الْمُسْلِمِينَ وَلُزُومُ جَمَاعَتِهِمْ فَإِنَّ الدَّعْوَةَ تُحِيطُ مِنْ وَرَائِهِمْ

Ibn Abi al-Dunya collected hadiths related to sincerity and intention in his book *al-Ikhas wa al-Niyyah*, of which in this book there are 97 hadiths related to sincerity (Al-Dunya, nd) .

Apart from the foundations contained in the Al-Qur'an and al-Hadith, for good deeds to be safe they must be accompanied by sincerity, we can also find this from the deeds carried out by friends, tabiin and pious scholars, for example the following (Muhammad, 1444) :

عَنِ الْحَسَنِ الْبَصْرِيِّ قَالَ: كَانَ عُمَرُ بْنُ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ يَقُولُ اللَّهُمَّ اجْعَلْ عَمَلِي صَالِحًا، وَاجْعَلْهُ لَكَ خَالِصًا، وَلَا تَجْعَلْ لِأَحَدٍ فِيهِ شَيْئًا. رَوَاهُ أَحْمَدُ بْنُ حَنْبَلٍ فِي الرَّهْدِ

Narrated by Ahmad Ibn Hanbal in Chapter Zuhud (Muhammad, 1444) .

قَالَ عَاصِمٌ بْنُ أَبِي الْجَوْذُ: كُنْتُ أَسْمَعُ أَبَا
وَائِلَ، وَهُوَ خَالٌ فِي بَيْتِهِ، يَقُولُ فِي سُجُودِهِ:
رَبِّ اغْفِرْ لِي، رَبِّ اغْفِرْ عَنِّي، فَإِنَّكَ إِنْ تَعَفُّ
عَنِّي تَعَفُّ عَنِّي طَوِيلًا مِنْ قَبْلِكَ، وَإِنْ
تُعَذِّبْنِي تُعَذِّبْنِي غَيْرَ ظَالِمٍ وَلَا مَسْبُوقٍ، ثُمَّ
يَنْشِجُ كَأَشَدِّ نَشِجٍ تُكَلِّي سَمْعَتَهَا، وَلَوْ
جَعَلْتُ لَهُ الدُّنْيَا فِي أَنْ يَفْعَلَهُ وَاحِدٌ يَرَاهُ مَا
فَعَلَهُ.

Implications for Understanding Sincerity

A deep understanding of sincerity based on the Qur'an and al-Sunnah has several important implications for the lives of Muslims and society in general. Here are some implications we can draw:

First , the formation of good character. Sincerity as a moral and spiritual foundation helps in forming the character of a Muslim who is honest, sincere, and does not seek praise from people. This encourages behavior that is consistent with Islamic values and creates individuals who are responsible and have high integrity.

Second , improving the quality of worship. By understanding and applying

the concept of sincerity, a Muslim's worship and deeds become more meaningful and accepted by Allah. This is because sincerity is the main condition for accepting good deeds in Islam.

Third , Harmonization of Social Relations. Sincerity in social interactions creates an environment full of mutual understanding, compassion and justice. This helps in building a harmonious and peaceful society, where every individual respects each other and works together for the common good.

Fourth , Strengthening Spiritual Resilience. A deep understanding of sincerity helps Muslims face various life challenges with an attitude of tawakkal (surrender) to Allah. It provides inner calm and spiritual strength in facing life's difficulties and trials.

Fifth , Increase Work Ethic. Sincerity encourages each individual to work with dedication and responsibility without expecting rewards or praise from others. This has the potential to increase productivity and quality of work, both in professional and personal contexts.

Thus, understanding and applying the concept of sincerity according to the Qur'an and al-Sunnah not only enriches the spiritual life of individuals but also has a broad positive impact on society.

For this reason, more intensive outreach and education efforts are needed regarding the importance of sincerity in various aspects of life.

In the discussion, the author compares the findings of this research with previous studies, there are several differences in the research approach and focus. *First* , previous research tends to focus on the implementation of sincerity in the context of education and psychology, this research places more emphasis on the nature of sincerity according to the Qur'an and al-Sunnah. This reflects a shift in focus from a practical understanding of sincerity towards the theological and spiritual foundations of the concept.

Second , previous research such as that conducted by Umami Inayati and Annisa Lekidella Ibrahim used an empirical and quantitative approach to measure the implementation of sincerity and its relationship with other variables such as discipline and emotional expression. Meanwhile, this research prioritizes a qualitative approach by examining the concept of sincerity through an Islamic theological perspective, as well as explaining its practical implications in the daily lives of Muslims.

However, there are several similarities that can be found between this research and previous studies. All research, including this research, highlights the importance of sincerity in shaping individual character and improving the quality of worship. Apart from that, they also agreed that sincerity has a positive impact in various aspects of life, whether in the context of education, psychology or spirituality.

Through this research, the author hopes to make a new contribution to the understanding of sincerity in Islam, especially in exploring its nature and practical implications. Thus, it is hoped that this research can become a stronger foundation for the development of sincere thinking and practice in Muslim society. In addition, through a deeper approach to the concept of sincerity, it is hoped that this research can provide broader and deeper insight for readers to develop an understanding and practice of sincerity in their daily lives.

CONCLUSION

In its conclusion, this research illustrates the importance of sincerity in Islam based on analysis of the texts of the Qur'an and al-Sunnah. From this study, it can be concluded that sincerity is a crucial aspect in a Muslim's deeds,

which includes purity of intentions, consistency in doing good deeds, and non-dependence on human praise. Sincerity plays an important role in relationships with God and fellow humans, creating an environment full of understanding and compassion. By understanding the concept of sincerity according to Islamic teachings, Muslims can implement these values in their daily lives, making them a moral and spiritual basis for achieving happiness in this world and the hereafter.

As a suggestion, it is necessary to disseminate more widely the understanding of sincerity and the importance of applying it in various aspects of life, as well as promoting a deeper approach to the teachings of the Qur'an and al-Sunnah.

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