

A CHARACTER INVESTIGATION THROUGH THE REFERENTIAL NAMING ON AL-QUR'AN

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Abstract

This study aims at identifying the figures' names stated in the Al-Qur'an. The data are the results of the identification of the figures' names stated in the Al-Qur'an and its Indonesian translation. This study emphasizes document analysis in collecting the data. Furthermore, the ethnography analysis is utilized to analyze the data collected (Sugiyono, 2014). Based on the data analysis, Al-Qur'an indicates both positive and negative characterization concerning with the figures' names. Names which contain positive characterizations are such as Adam, Dawud, and Isa. Related to Adam, his characterizations are such as conforming, repent, chosen, and has the more capabilities compared to human beings. Furthermore, Dawud, he has several kinds of characterizations, such as knowledgeable, obedient, patience, and he was also a fair leader. The next one is Isa. He is not a discriminating person towards the other people, he has plenty of miracles, holy spirit, he is a famous person in the world, he has the more capabilities compared to other human beings, he is close to Allah, he is able to talk when he was still a baby, he is obedient, and honest. The next figure is Ibrahim. His characterizations are obedient, sincere, hard worker, and he has a capability to translate a dream, he can provide a warning and also an advice, warm hearted, generous, helpful to the others, demanding empirical evidence, he is surrender his life to Allah SWT, etc. Then, the figure that has negative characterization is Firaun (Pharaoh). His characters are cruel, denying Al-Qur'an, and also arrogant. This study also states that those positive characters can become the role models for a character building.

Keywords: figures' names on Al-Qur'an, positive characters, negative characters

Abstrak

Kajian ini bertujuan untuk mengidentifikasi nama-nama yang terkandung dalam Al-Qur'an. Data dari penelitian ini merupakan identifikasi dari nama-nama tokoh yang disebutkan dalam Al-Qur'an dan terjemahannya dalam Bahasa Indonesia. Penelitian kali ini menekankan analisa isi dalam mengumpulkan data. Selain itu, analisa etnografi juga digunakan untuk menganalisa data yang telah terkumpul (Sugiyono, 2014). Berdasarkan analisa data, Al-Qur'an mengindikasikan dua tipe karakter, baik itu positif maupun negatif berkaitan dengan nama-nama tokoh. Nama yang mengandung karakter positif ialah seperti Adam, Dawud, dan Isa. Berkaitan dengan Adam, ia memiliki karakter seperti penurut, pemaaf, pilihan, dan memiliki kemampuan lebih dibandingkan manusia pada umumnya. Lebih lanjut, Dawud, ia memiliki beberapa karakter seperti pandai, terhormat, sabar, dan ia adalah pemimpin yang adil. Berikutnya adalah Isa. Ia merupakan orang

yang tidak pernah mendeskriminasi orang lain, memiliki keajaiban, roh kudus, ia merupakan pribadi yang terkenal di muka bumi, ia juga merupakan pribadi yang memiliki kemampuan lebih dibandingkan manusia lain, dan ia dekat dengan Allah. Selain itu, ia juga telah dapat berbicara saat ia masih bayi, dan juga jujur. Figur berikutnya adalah Ibrahim. Ia merupakan pribadi yang penurut, tulus, pekerja keras, dan ia memiliki kemampuan untuk menafsirkan mimpi, ia juga dapat menginformasikan sebuah peringatan dan saran. Ia juga menyerahkan diri sepenuhnya kepada Allah. Kemudian, figur yang memiliki karakter negatif yakni Fir'aun. Karakternya buruk, mengingkari Al-Qur'an dan juga sombong. Kajian ini juga menyatakan bahwa figur-figur positif tersebut dapat menjadi model dalam membangun karakter.

Kata Kunci: nama figur dalam Al-Qur'an, karakter positif, karakter negatif

INTRODUCTION

The condition of Indonesian morality is not pretty suitable to what has been idealized by the people regarding to it. This becomes a serious problem within the society that estranges the Islamic people and youths from the noble behavior. The main reason is that the teaching-learning process, especially related to Islam that is not appropriate to the Indonesian current condition. Exactly, it is not due to Al-Qur'an and Islam. However, it is perhaps due to the way of learning Islam that should be fixed. Islamic education, nowadays, are only in the form of theoretical, knowledge, listening to a speech, reciting, translating, memorizing, and the like which do not result any Islamic knowledge. In fact, the main goal of learning Islam is building a noble behavior (morality), within people.

One of the efforts to mend this condition is by a character building action through investigating the referential meanings and the figures' characters stated in Al-Qur'an, whether the positive characters who have noble characterization(s) or negative characters who have blamable characterization(s). The result of this study, then, can be utilized to arrange a model of character building towards Indonesian society, so they encompass a noble character.

A noble behavior is built through a teaching and learning process, and habitual action. After that, it will lead to a noble soul, before it will initiate a noble attitude, and noble morality in the people's daily life. In order to build a noble characterization or morality, it does not only involve a teaching-learning process. However, a special and specific education, and also training should be adjoined to implant the morality of the essence that can be understood by the human thinking, felt by the sentiment, and believed in the people's heart.

This current study belongs to a descriptive qualitative study. The innovative approach implemented to this research, generally, was an integration-interconnection approach of the inter-disciplines. This study is an effort to integrate-interconnect the science outside the religion and the religion itself. In order to apply this innovative approach, the research method that was used in every discipline cannot be left behind. Analysis of linguistics, especially analysis of figures' names, and their referential meaning, psychological characters, and religious characters are analyzed using this method, especially the referential identity method, and several certain cases. It will also exploit the distributional method, substitution technique, and content analysis.

This present study is limited on the characters investigation through referential naming based on Al-Qur'an. The problem statement that constructs this study is the identification of figures' names on Al-Qur'an.

This study concerns with the figures, characterization of figures, and naming. This study also concerns to the figures related to the city where the figures were born. For example is Basrah, the second biggest city in Irak that was built in the early of the development of Islam (about 16 H), under Kalifah Umar bin al-Khattab leadership. As has been understood, *Nahwu* as a science, grows and develops in the hands of Islamic leader in Basrah. Actually, Kufah has done several matters. However, Basrah is the pioneer of this action. *Sibawaih* is the product of Basrah, that

wrote the book of *Nahwu* entitled “al-Kitab” (Rahmap, 2008).

One of the figures’ characters in Indonesia is Tjokroaminoto. He is a preserving movement figure and struggling. He is also known as the leader of *Syarekat Islam*. He is well-known as an orator who expressed his feelings bravely. Ir. Soekarno (well-known as Bung Karno) was one of his political students that has the same way in oration, political views, and influencing people (PT Ikhtisar Baru Van Hoeve, 1993).

The identification of the figures’ characterization can be investigated through their friends’ opinion, colleagues, whether in the form of written text, electronic, or interview. For example, HA Malik Fajar can be understood from Imam Prayoga’s statement, “all people of UIN Malang love and are proud of Malik, since he had ever become a student, employer, functionaries, and professor of UIN Malang. He went to Jakarta since he was trusted by the President of Republic of Indonesia to be a ministry of Religion affair, then ministry of education, and coordinator ministry of people prosperity, where all these things are felt and seen as a pride” (Prayoga, 2009).

Name has its psychological indication. The psychological indication is such as a youth who feels anxious with his/her name, for example, he/she often change his/her name, at least the surname that is suit to the modernity. However, other youths will be proud of having a modern personal name (Kosasih, 2010).

Name has practical and magical value. Name is not only literal, but there are several implied meanings. Those aspects, for example, contain a hope, memory, beauty, proud, social degree, religion, sex, and origin. According to Thatcher (1970) there are seven aspects of naming: (1) a name should be priceless; (2) a name should contain a noble meaning; (3) a name should be original; (4) a name should be easy to be memorized; (5) a name should be able to differentiate; (6) a name should be suitable to the family name; (7) a name should indicate the gender. Furthermore, a name should have a practical and magical value (Sugiri, 2003).

System of naming in any Indonesian culture and society is different. The way of naming varies from the island, ethnicity, language, and education. There are several elements of personal name that are different in naming which is specific in each ethnicity in Indonesia. For example, Soekarno, Suwito, Susilo, Sukirah shows that they are Javanese. However, Haposan, Pardomuan, Manaor, must be Batakese (Basoeki, 2010).

This research is an intermediate research from the previous research related to the text in Al-Qur’an. The followings are the previous research. Since 2002, the researcher concerns to the study of language, politeness strategy, and gender aspect on Al-Qur’an translation. The researcher’s study started from the elaboration of morality based on Al-Qur’an as the prevention of people’s disintegration (Markhamah, 2002). The next study was about gender in Al-Qur’an translation (Markhamah, 2003a; 2003b), *Ethnics in Using Language in Islam: A Sociolinguistics Study* (Sabardila et al, 2003; 2004). The next research was about the building concept of utterance participant on religion text (Markhamah, 2007; 2008), politeness strategy on Al-Qur’an translation (Markhamah & Sabardila, 2009), congruence of function, category, and character on Al-Qur’an translation (Markhamah and Sabardila, 2010), the development of teaching-learning materials and teaching of syntax based on Al-Qur’an translation (Markhamah, et al, 2011, 2012, 2013), and the use of lingual that contains persona pronominal on Al-Qur’an translation and hadist translation (Markhamah, et al, 2014; 2015; 2015a; 2016; 2016a).

RESEARCH METHOD

The data of this present study is the result of the identification of figures’ names stated in Al-Qur’an and its Indonesian translation by Ahmad Hatta (2009). The data of the study can be identified based on the data source including the person’s names. The person’s names are such as Dawud and Sulaiman, who are classified as positive figures. This study employs a document analysis to analyze the data of figures’ names stated in the Al-Qur’an. Then, this study also utilizes

a documentary method to collect the data. The data is also analyzed by using an ethnography analysis (Sugiyono, 2014) which is started by a domain analysis, componential analysis, and cultural theme analysis.

FINDINGS AND DISCUSSION

3.1 *Characterization of Adam*

Based on the analyzed data, the characterization that has been captured includes docile, repent, the chosen that has more capabilities from the other human beings. The following is the elaboration.

3.1.1 *Docile*

This characterization can be identified from QS Al-Baqarah (2: 33). This characterization can be investigated from the clipped verse “*Hai Adam, beritahukanlah kepada mereka nama-nama benda ini*” ... *Maka setelah diberitahukannya kepada mereka nama-nama benda itu, ...*”. In this part, Allah commands Adam to explain those things’ name to the angel. Adam does not state his answer directly. However, it is stated that Adam has explained those name to the angel. It means that Adam does the Allah’s command. Therefore, Adam is identified as a docile person.

3.1.2 *Regret/Repent*

After doing a sin by eating a forbidden fruit by Allah, Adam regrets his mistake and his regret is received by Allah. This characterization can be identified from the clipped of QS Al-Baqarah (2: 37), “*maka Allah menerima taubatnya ...*”. Although, the verse does not directly state that Adam regrets his mistake, however it is stated that Allah receives his regret.

3.1.3 *The Chosen who Has the More Capabilities Compared to the Other Human Beings*

This characterization can be read from the QS Ali Imron (3: 33) “*Sesungguhnya Alla telah memilih Adam, Nuh, keluarga Ibrahim dan keluarga Imran melebihi segala umat (di masa mereka masing-masing)*”. The character of having more capabilities is not explained in the form of performance or deed. However, it is stated in the decree of Allah. The other people that have the same characterization are Noah, Ibrahim’s family, and Imran’s family.

The statement of having more capabilities is not only for Adam. However, it is also for Adam’s children as stated in QS Al-Isra’ (17: 70) “*Dan sesungguhnya telah kami muliakan anak-anak Adam, kami angkat mereka di daratan dan di lautan, Kami beri mereka rezeki dari yang baik-baik dan Kami lebihkan mereka dengan kelebihan yang sempurna atas kebanyakan makhluk yang telah Kami ciptakan*”.

Adam’s capability, in this verse, is supported by another verse, i.e. QS AlAraf(7: 11) “*Sesungguhnya Kami telah menciptakan kamu (Adam), lalu Kami bentuk tubuhmu, kemudian Kami katakana kepada para malaikat: “Bersujudlah kamu kepada Adam”, maka merekapun bersujud kecuali Iblis. Dia tidak termasuk mereka yang bersujud*”. The clipped verse states “*maka merekapun bersujud kecuali iblis*”. Therefore, the Adam’s capability is as a human being that is a place for angels to get down their knee.

The identification of Adam as a person for the Angel to get down their knee is found in QS Al-Isra (17: 61). “*Dan (ingatlah), tatkala Kami berfirman kepada para malaikat: “**sujudlah kamu kepada Adam**”, lalu mereka sujud kecuali iblis. Dia berkata: “Apakah aku sujud kepada orang yang Engkau ciptakan dari tanah?”* Allah commands the angels and devils to get their knee down to Adam in the sentence “*sujudlah kamu semua kepada Adam*”.

Furthermore, this evidence can also be found in QS Ta Ha (20: 116), “*Dan (ingatlah) ketika Kami berkata kepada malaikat: “**sujudlah kamu kepada Adam**”, maka mereka sujud kecuali iblis. Ia membangkang*”. The part which is in the form of a directive utterance, “*sujudlah kamu kepada*

Adam” is a sentence which contains a direction to get down the knees. The utterance then is continued to the clipped verse “*maka mereka bersujud kecuali iblis*”.

3.2 Characterization of Dawud

The following is the identification of Dawud’s characterization.

3.2.1 The Chosen that Has More Capabilities Compared to the Other Human Beings

Dawud can be classified as a person who has the more capabilities compared to the other human beings. This character can be seen from QS Al-Baqarah (2: 51). The following is the translation of the verse.

Mereka (tentara Thalut) mengalahkan tentara Jalut dengan izin Allah dan (dalam peperangan itu) Daud membunuh Jalut, kemudian Allah memberikan kepadanya (Daud) pemerintahan dan hikmah (sesudah meninggalnya Thalut) dan mengajarkan kepadanya apa yang dikehendaki-Nya. Seandainya Allah tidak menolak (keganasan) sebahagian umat manusia dengan sebagian yang lain, pasti rusaklah bumi ini. Tetapi Allah mempunyai karunia (yang dicurahkan) atas semesta alam. QS Al Baqarah (2: 251).

In “*dan (dalam peperangan itu) Daud membunuh Jalut,*” QS Al-Baqarah (2: 251) shows that Daud has a more capabilities compared to his enemy since Daud could kill his enemy. The capabilities own by Daud can also be identified from QS Al-Isra’ (17: 55), “*Dan Tuhanmu lebih mengetahui siapa yang (ada) di langit dan di bumi. Dan sesungguhnya telah kami lebihkan sebagian nabi-nabi itu atas sebagian (yang lain), dan Kami berikan Zabur kepada Dawud.*”

QS Saad (38: 30) “*Dan Kami karuniakan kepada Daud, Sulaiman, dia adalah sebaik-baik hamba. Sesungguhnya dia amat taat (kepada Tuhannya)*” also states that Daud is the best Allah’s creature. The affirmative utterance exists in the translation of the verse “*dan Kami karuniakan kepada Daud, Sulaiman, dia adalah sebaik-baik hamba*”.

3.2.2 Erudite Person

Allah creates Dawud as a smart person. It is stated in QS An Naml (27: 15-16). Verse 15 “*Dan sesungguhnya Kami telah memberi ilmu kepada Daud dan Sulaiman; dan keduanya mengucapkan: “Segala puji bagi Allah yang melebihkan kami dari kebanyakan hamba-hambanya yang beriman”*”. Then, verse 16 “*Dan Sulaiman telah mewarisi Daud, dan dia berkata: “Hai Manusia, kami telah diberi pengertian tentang suara burung dan kami diberi segala sesuatu. Sesungguhnya (semua) ini benar-benar suatu kurnia yang nyata”*”.

Those two statements “*Kami telah member ilmu kepada Dawud*” and “*Kami telah diberi pengeritian tentang suara burung dan kami diberi segala sesuatu*”. By the verse “*Kami telah member ilmu kepada Dawud*” shows that Dawud got a knowledge or a knowledge about the voice of birds. This knowledge is not given by Allah to the other people. Therefore, the other people do not understand the meaning of birds’ voices.

3.2.3 Docile to Allah

Dawud’s characterization as a person who is really docile to Allah can be identified from his activity. This activity includes extolling God’s perfection. It can be identified in QS Saba (34: 10) “*dan sesungguhnya Kami berikan kepada Dawud kurnia kai. (Kami berfirman): “Hai gunung-gunung dan burung-burung, bertasbihlah berulang-ulang bersama Dawud”, dan Kami telah melunakkan besi untuknya*”. The part of the Indonesian translation “*Hai gunung-gunung dan burung-burung, bertasbihlah berulang-ulang bersama Dawud*” contains a command that Dawud should extol the God’s perfection. Dawud is not alone. He is with any mountains.

Dawud’s characterization as a human who is obedient to Allah can also be identified in QS Sad (38: 17). “*Bersabarlah atas segala apa yang mereka katakana; dan ingatlah hamba Kami Daud*

yang mempunyai kekuatan; **sesungguhnya dia amat taat (kepada Tuhan)**. This Indonesian translation states that Dawud as the very docile person shown in "... *sesungguhnya dia amat taat (kepada Tuhan)*).

QS Sad (38: 30) "Dan Kami karuniakan kepada Dawud, Sulaiman, dia adalah sebaik-baik hamba. *Sesungguhnya dia amat taat (kepada Tuhannya)*" also proves the characterization of Dawud as the person who is docile to Allah.

3.2.4 Patient

"Bersabarlah atas segala apa yang mereka katakana; ingatlah hamba Kami Daud yang mempunyai kekuatan; sesungguhnya dia amat taat (kepada Tuhan). This part states that Daud as a patient person. The following clipped-verse proves it **"Bersabarlah atas segala apa yang mereka katakana ..."**. Allah commands him to be patient. Even though, it is not directly answered by Dawud.

3.2.5 Equitable Leader

A leader should be equitable. As a prophet, Dawud should be fair in deciding something. This is what has been commanded by Allah to His prophet. A command of being equitable is in QS Sad (38: 26), **"Hai Dawud, sesungguhnya Kami menjadikan kamu Khalifah (penguasa) di muka bumi, maka berilah keputusan (perkara) di antara manusia dengan adil dan janganlah kamu mengikuti hawa nafsu, karena ia akan menyesatkan kamu dari jalan Allah. Sesungguhnya orang-orang yang sesat dari jalan Allah akan mendapatkan azab yang berat, karena mereka melupakan hari perhitungan.**

In part **"maka berilah keputusan (perkara) di antara manusia dengan adil ..."** is the core of the Allah's command so Adam can be equitable or fair in deciding a case.

3.3 Fir'aun's (Pharoos) Characterization

Fir'aun is a person who has a negative characterization. It is negative since he opposes Allah and Rasulullah. His characterization should be avoided by the human beings. The negative characterization is when the characterization is disliked by the human beings generally, since the characterization is considered as not good. The following is the description of the negative characterization in the Indonesian translation of Al-Qur'an.

3.3.1 A Cruel Person

Fir'aun's characterization as a cruel person can be identified in QS Al-Baqarah (2: 49) as follows. **"Dan (ingatlah) ketika Kami menyelamatkan kamu dari Fir'aun dan pengikut-pengikutnya; mereka menimpakan kepadamu siksaan yang seberat-beratnya, mereka menyembelih anak-anakmu yang laki-laki dan membiarkan hidup anak-anakmu yang perempuan. Dan pada yang demikian itu terdapat cobaan-cobaan yang besar dari Tuhanmu". (QS Al Baqarah: 49).**

The translation of QS Al Baqarah (2: 49) **"... mereka menimpakan kepadamu siksaan yang seberat-beratnya, mereka menyembelih anak-anakmu yang laki-laki..."** states that Fir'aun and his followers torture his people. They also kill the people by slaughtering men. This behavior belongs to a cruel attitude done by the people.

Furthermore, QS Al-A'raf (7: 127) also states that Fir'aun is a cruel person or king that he kills every single man.

"Berkatalah pembesar-pembesar dari kaum Fir'aun (kepada Fir'aun): "Apakah kamu membiarkan Musa dan kaumnya untuk membuat kerusakan di negeri ini (Mesir) dan meninggalkan kamu serta tuhan-tuhanmu?". Fir'aun menjawab: "Akan kita bunuh anak-anak lelaki mereka dan kita biarkan hidup perempuan-perempuan mereka; dan sesungguhnya kita berkuasa penuh di atas mereka". QS Al A'raf (7: 127).

In this translation, especially in “*Firaun menjawab: “Akan kita bunuh anak-anak lelaki mereka dan kita biarkan hidup perempuan-perempuan mereka; ...”* QS Al A’raf (7: 127) states that Fir’aun and his natives will kill every single man that belongs to Musa.

3.3.2 Denying Allah’s Verses

Fir’aun is identified as a person who denies Allah’s verses. It can be seen from QS Ali Imran (3: 11).

“(Keadaan mereka) adalah sebagai keadaan kaum Fir’aun dan orang-orang yang sebelumnya; **mereka mendustakan ayat-ayat Kami**; karena itu Allah menyiksa mereka disebabkan dosa-dosa mereka. Dan Allah sangat keras siksa-Nya” (QS Ali Imran: 11)

It is stated in the Indonesian translation of the verse that Fir’aun refutes Allah’s verses, i.e in the part of the text “... *mereka mendustakan ayat-ayat Kami* ...”. The word *mereka* ‘they’ in the Indonesian translation refers to Fir’aun and the previous people. In *ayat-ayat Kami* ‘Our verses’, the word *Kami* ‘We’ refers to Allah.

In addition, QS Ali Imran (3: 11) also indicates the same thing. Fir’aun’s characterization as a person who denies Al-Qur’an can be tracked from this verse. The Indonesian translation is “Kemudian Kami utus Musa sesudah rasul-rasul itu dengan membawa ayat-ayat Kami kepada Fir’aun dan pemuka-pemuka kaumnya, **lalu mereka mengingkari ayat-ayat itu**. Maka perhatikanlah bagaimana akibat orang-orang yang membuat kerusakan (QS Ali Imran: 11). In the Indonesian translation, it is written as “*lalu mereka mengingkari ayat-ayat itu*”. The word *mereka* ‘they’ refers to Fir’aun and his natives. Therefore, Fir’aun belongs to a person that rebuffs “Our verses”. Then, the word *Kami* ‘Our/We’ refers to Allah.

“(keadaan mereka) serupa dengan keadaan Fir’aun dan pengikut-pengikutnya serta orang-orang yang sebelumnya. **Mereka mengingkari ayat-ayat Allah**, maka Allah menyiksa mereka disebabkan dosa-dosanya. Sesungguhnya Allah Maha Kuat lagi amat keras siksaan-Nya (QS Al Anfal: 52).

Please have a look on the verse above: QS Al-Anfal (8: 52). The clipped Indonesian translation of the verse “*Mereka mengingkari ayat-ayat Allah*” states that they deny Allah’s verses. The word *mereka* ‘they’ refers to Fir’aun, his followers and natives.

3.3.3 An Arrogant Person

Fir’aun’s characterization as an arrogant person can be hunted down from the Indonesian translation of QS Al-A’raf (7: 172).

“*Berkatalah pembesar-pembesar dari kaum Fir’aun (kepada Fir’aun): “Apakah kamu membiarkan Musa dan kaumnya untuk membuat kerusakan di negeri ini (Mesir) dan meninggalkan kamu serta tuhan-tuhanmu?”*. Fir’aun menjawab: “*Akan kita bunuh anak-anak lelaki mereka dan kita biarkan hidup perempuan-perempuan mereka; dan sesungguhnya kita berkuasa penuh di atas mereka*”. QS Al A’raf (7: 127).

Part “*sesungguhnya kita berkuasa penuh di atas mereka*” does not explicitly state that Fir’aun is arrogant. However, the statement, infers the arrogance. By stating that *mereka berkuasa penuh* ‘they fully sovereign’, it seems that there is no other power in the universe. In fact, Allah is the greatest above everything in the world.

3.4 Isa’s Characterization

Al-Qur’an indicates the Isa’s characterizations as follows.

3.4.1 He does not Discriminate Human Beings

Isa’s characterization as a human who does not discriminate other human beings can be interpreted from the Indonesian translation of QS Al-Baqarah (2: 136).

Katakanlah (*hai orang-orang mukmin*): “Kami beriman kepada Allah dan apa yang diturunkan kepada kami, dan apa yang diturunkan kepada Ibrahim, Isma’il, Ishaq, dan Yaqub dan anak cucunya, dan apa yang diberikan kepada Musa dan Isa serta apa yang diberikan kepada nabi-nabi dari Tuhannya. **Kami tidak membeda-bedakan seorangpun diantara mereka dan kami hanya tunduk patuh kepadanya.**

The clipped-verse “*Kami tidak membeda-bedakan seorangpun diantara mereka...*” states that Isa does not discriminate other humans. As the messenger of Allah, Isa has the more capabilities compared to the other people. However, he does not discriminate the other humans among him. Furthermore, the statement existed in QS Ali Imran (3: 84) also indicates that Isa does not discriminate other people. The Indonesian translation “**Kami tidak membeda-bedakan seorangpun di antara mereka dan hanya kepada-Nya lah kami menyerahkan diri**” (QS Ali Imran: 84)...” explicitly states that Isa does not discriminate every single person in the universe.

3.4.2 Having Miracle from Allah

The messengers of Allah have his miracle. The miracle is a gift for Rasul compared to the other human beings. Isa has a miracle as stated in QS Al Baqarah (2: 253) either.

“*Rasul-rasul itu Kami lebihkan sebagian (dari) mereka atas sebagian yang lain. Di antara mereka ada yang Allah berkata-kata (langsung dengan dia) dan sebagiannya Allah meninggikannya beberapa derajat. Dan Kami berikan kepada Isa putera Maryam beberapa mukjizat serta Kami perkuat dia dengan Ruhul Qudus (QS Al Baqarah (2:253)....*”

“*dan Kami berikan kepada Isa putera Maryam beberapa Mukjizat...*” (QS Al Baqarah: 253). The Indonesia translation of this verse indicates clearly that Allah gives Isa several miracles. Furthermore, this verse also states that Allah gives the more capabilities compared to the common people and His messengers are invited to have a direct communication. Because of Isa’s prophetic, Isa is considered as having the more capabilities compared to the other human beings in the world. The form of the miracle given by Allah to Isa is much enough. The miracles are such as stated in QS Al Maidah (5: 110).

“*... dan (ingatlah) diwaktu Aku mengajar kamu menulis, hikmah, Taurat dan Injil, dan (ingatlah pula) diwaktu kamu membentuk dari tanah (suatu bentuk) yang berupa burung dengan ijin-Ku, kemudian kamu meniup kepadanya, lalu bentuk itu menjadi burung (yang sebenarnya) dengan seizing-Ku. Dan (ingatlah) di waktu kamu menyembuhkan orang yang buta sejak dalam kandungan ibu dan orang yang berpenyakit sopak dengan seizing-Ku, dan (ingatlah) di waktu kamu mengeluarkan orang mati dari kubur (menjadi hidup) dengan seizing-Ku, dan (ingatlah) di waktu Aku menghalangi Bani Israil (dari keinginan mereka membunuh kamu) di kala kamu mengemukakan kepada mereka keterangan-keterangan yang nyata, lalu orang-orang kafir diantara mereka berkata: “Ini tidak lain melainkan sihir yang nyata” (QS Al Maidah: 110).* Based on the Indonesian translation of QS Almaidah (5: 110), the form of Isa’s miracles given by Allah to Isa are such as the followings.

3.4.2.1 By the Allah’s permission, Isa is able to shape a bird and blows it into a real bird.

3.4.2.2 By the Allah’s permission, Isa can heal a human who is blind since the man was born.

3.4.2.3 By the permission of Allah, Isa can heal a man with a discoloration of the skin.

3.4.2.4 By the permission of Allah, Isa can wake a dead person from the grave.

3.4.3 Having the Holy Spirit

Another gift given to Isa is a holy spirit. Please have a look on QS Al Baqarah: 253 “*dan Kami berikan kepada Isa putera Maryam beberapa mukjizat serta Kami perkuat dia dengan Ruhul Qudus*”. The *Ruhul Qudus* ‘holy spirit’ is an additional power from Allah.

3.4.4 *Renowned Person in the World and the Beyond*

To understand that Isa is a renowned person in the world and the beyond, please have a look at QS Ali Imran (3: 45).

(Ingatlah), ketika Malaikat berkata: “Hai Maryam, sesungguhnya Allah menggembirakan kamu (dengan kelahiran seorang putera yang diciptakan) dengan kalimat (yang datang) daripada-Nya, namanya Al Masih Isa putera Maryam, seorang terkemuka di dunia dan di akhirat dan termasuk orang-orang yang didekatkan (kepada Allah) (QS Ali Imran (3:45).

In the part of the translation, “*namanya Al Masih putera Maryam, seorang terkemuka di dunia dan di akhirat ...*” can be interpreted that Allah makes Isa as a renowned person in the world and the beyond.

3.4.5 *Having more Capabilities Compared to the other People*

Please have a look at this Indonesian translation of the Al-Qur’an. “*Rasul-rasul itu Kami lebihkan sebagian (dari) mereka atas sebagian yang lain. Di antara mereka ada yang Allah berkata-kata (langsung dengan dia) dan sebagiannya Allah meninggikannya beberapa derajat. Dan Kami berikan kepada Isa putera Maryam beberapa mukjizat serta Kami perkuat dia dengan Ruhul Qudus (QS Al Baqarah (2:253)....*”.

“*Rasul-rasul itu Kami lebihkan sebagian (dari) mereka atas sebagian yang lain*” (QS Al-Baqarah (2: 253). In this part, the statement indicates that Allah gives any endowments to His Rasul. Although, this translation does not explicitly state Isa’s name, however, Isa is a part of those prophets. It means that, Isa gets the Allah’s endowments.

3.4.6 *Being Closed to Allah*

Besides stating a characterization as a renowned person in the world and the beyond, QS Ali imran (3: 45) informs that Isa is a person who is close to Allah. Please have a look on the Indonesian translation of Al-Qur’an, “*... dan termasuk orang-orang yang didekatkan (kepada Allah) (QS Ali Imran (3: 45). Allah wrote in His decree that Isa belongs to a person who is close to Allah.*

3.4.7 *Ability to Talk when He is an Infant*

It has been stated in QS Al Maidah (5: 110) “*(Ingatlah), ketika Allah mengatakan: “Hai Isa putra Maryam, ingatlah nikmat-Ku kepadamu dan kepada ibumu di waktu Aku menguatkan kamu dengan ruhul qudus. Kamu dapat berbicara dengan manusia di waktu masih dalam buaian dan sudah dewasa...”*

Generally, when a human is still an infant then he/she cannot talk. An infant is able to talk when she/her reach 1,5 years old approximately. However, Isa has a capability to talk when he was an infant. The statement of Isa’s capability to talk exists in the following Al-Qur’an translation “*Kamu dapat berbicara dengan manusia di waktu masih dalam buaian dan sesudah dewasa...*” (QS Al Maidah: 110). For Allah, it is not a difficult thing to give a capability to anyone He meant to.

3.4.8 *A Virtuous Person*

Al-An’am (6: 85) states that Isa is a virtuous person. The following Al-Qur’an translation displays it “*dan Zakaria, Yahya, Isa dan Ilyas. Semuanya termasuk orang yang shaleh*”. Besides Isa, the people who belong to the virtuous men mentioned in this Al-Qur’an translation are Zakaria, Yahya, dan Ilyas. Therefore, this verse mentions that the virtuous man is not only Isa.

3.4.9 *Stating a True Words (Honest)*

“*Itulah Isa putera Maryam, yang mengatakan perkataan yang benar, yang mereka berbantahan-bantahan tentang kebenarannya*” (QS Maryam: 34). This Indonesian translation of Al-Qur’an states that Isa is an honest person. He states only the true words or sayings.

3.5 Ibrahim's Characterization

There are several characterizations of Ibrahim that can be captured from the Indonesian translation of Al-Qur'an. The following is the elaboration.

3.5.1 Docile and Sincere

A characterization as a docile person can be identified from this part of the translation, "*dan (ingatlah), ketika Ibrahim diuji Tuhannya dengan beberapa kalimat (perintah dan larangan), lalu Ibrahim menunaikannya*". The word *menunaikannya* 'do' indicates that Ibrahim is a docile person, since he does every single command that Allah gives to him.

The characterizations of docile and sincere owned by Ibrahim are also indicated in the Al-Qur'an interpretation (*tafsir*) by Quraish Shihab "*Ketika Allah menguji leluhurmu, Ibrahim, dengan berbagai tugas berat, lalu ia mengerjakan dengan sempurna dan sepenuh hati*". The word *mengerjakannya* 'do' signifies that Ibrahim does any commands given by Allah. Furthermore, the word *sepuh hati* 'sincere' indicates that Ibrahim does the commands of Allah sincerely.

3.5.2 Hard Worker

The trustful and hard worker characterizations owned by Ibrahim can also be identified in the interpretation of Al-Qur'an written by Quraish Shihab towards QS Al-Baqarah (2: 125) "*kisah pembangunan Rumah Allah (Bayt Allah) di Mekah oleh Ibrahim dan Ismail, anaknya. Kami memerintahkan Ibrahim dan Ismail untuk menjaga rumah itu dari segala unsure yang menodai kesuciannya, mempersiapkannya dengan baik untuk mereka yang tawaf, beriktikaf, dan bersembahyang.*" The quotation of the interpretation states that the builders of Baitullah are Ibrahim and Ismail. It indicates that Ibrahim is a hardworker.

3.5.3 Trustful

A trustful person can be identified from the Al-Qur'an interpretation by Quraish Shihab towards QS Al-Baqarah (2: 125) "***Kami memerintahkan Ibrahim dan Ismail untuk menjaga rumah itu dari segala yang menodai kesuciannya, mempersiapkannya dengan baik untuk mereka yang tawaf, beriktikaf, dan bersembahyang***". The person who gets the mandate is called as a guardian. The guardian in this case is the guardian of *Baitullah*.

This characterization can also be captured from QS Ali Imran (3: 33). "*Sesungguhnya Allah telah memilih Adam, Nuh, dan keluarga Ibrahim dan keluarga Imran melebihi segala umat (di masa mereka masing-masing).*"

Literally, the characterization of Ibrahim can be identified as having a trustful characterization. It can be proven by the clipped Indonesian translation of Al-Qur'an "*Sesungguhnya Allah telah memilih Adam, Nuh, keluarga Ibrahim...*". The word *memilih* 'select' in the clipped verse indicates that Ibrahim has been selected by Allah. It shows that Ibrahim is trustful.

In the interpretation of Quraish Shihab towards this verse, it indicates "*selain memilih Muhammad sebagai penyampai risalah—dengan menjadikan upaya meneladaninya sebagai sarana untuk memperoleh kecintaan, ampunan, dan kasih sayang Allah—Allah juga memilih Adam, Nuh, Ibrahim dan keturunannya, Ismail dan Ishaq, serta nabi-nabi lain keturunan mereka berdua seperti Musa*". This clipped verse indicates that besides Muhammad, Allah also selects Ibrahim to enlighten the treatise.

Ibrahim characterization as a trustful person exists in QS An-Nisaa' (4: 163). "*Sesungguhnya Kami telah memberikan wahyu kepadamu sebagaimana Kami telah memberikan wahyu kepada Nuh dan nabi-nabi yang kemudiannya, dan Kami telah memberikan wahyu (pula) kepada Ibrahim, Isma'il, Ishak, Yaqub, dan anak cucunya, Isa, Ayyub, Yunus, Harun, dan Sulaiman. Dan kami berikan Zabur kepada Daud*".

3.5.4 Faithful

Ibrahim's characterization as a faithful person can be identified in the Al-Qur'an translation of QS Al Baqarah (2: 130)

"Dan tidak ada yang benci kepada agama Ibrahim, melainkan orang yang memperbodoh dirinya sendiri, dan sungguh Kami telah memilihnya[90] di dunia dan Sesungguhnya Dia di akhirat benar-benar Termasuk orang-orang yang saleh" (QS Al Baqarah (2:130))

A faithful and righteous characterization of Ibrahim exists in the clipped Indonesian translation of Al-Qur'an *"dan sesungguhnya Kami telah memilihnya khususnya pada keterangan berikut. [Diantara menjadi; Imam, rasul, banyak keturunannya yang menjadi Nabi, diberi gelar khaliullah] di dunia dan sesungguhnya dia di akhirat benar-benar termasuk orang-orang yang saleh"*. The righteous characterization is selected since Ibrahim always dedicate himself to Allah. Then, Allah designates him as a prophet.

The virtuous characterization, wise, and faithful is highlighted in the interpretation of Al-Qur'an written by Quraish Shihab *"Betapa bijak perbuatan Ibrâhîm, betapa baik doanya, dan betapa lurus agama yang dianutnya. Tidak akan berpaling dari agama Ibrâhîm kecuali orang yang merendahkan derajat kemanusiaan dan akalny sendiri."*

3.5.5 Loyal to Islam

Ibrahim's characterization regarding to his loyalty towards Islam can be investigated from QS Al-Baqarah (2: 132) and Jalalayn (interpretation of Al-Qur'an).

"dan Ibrahim telah Mewasiatkan Ucapan itu kepada anak-anaknya, demikian pula Ya'qub. (Ibrahim berkata): "Hai anak-anakku! Sesungguhnya Allah telah memilih agama ini bagimu, Maka janganlah kamu mati kecuali dalam memeluk agama Islam". (QS Al Baqarah (2:132))

His characterization to keep being Islam can be displayed in the clipped-text of Indonesian translation of Al-Qur'an based on the interpretation of Jalalayn *"(dan Ibrahim telah mewasiatkan maksudnya agama itu". ("Hai anak-anakku! Sesungguhnya Allah telah memilih agama ini untukmu) yakni agama Islam, (maka janganlah kamu mati kecuali menganut agama Islam!")*. It means tha Ibrahim forbids them (his children) to leave Islam and commands them to keep being Islam till the end of the time. Exactly, Ibrahim will never leave Islam.

CONCLUSION

This research concludes that Al-Qur'an indicates both positive and negative characters. Names that display the positive characters are such as Adam, Dawud, and Isa. Related to Adam, his characterizations are such as conforming, repent, chosen, and has the more capabilities compared to human beings. Furthermore, Dawud, he has several kinds of characterizations, such as knowledgeable, obedient, patience, and he was also a fair leader. The next one is Isa. He is not a discriminating person towards the other people, he has plenty of miracles, holy spirit, he is a famous person in the world, he has the more capabilities compared to other human beings, he is close to Allah, he is able to talk when he was still a baby, he is obedient, and honest. The next figure is Ibrahim. His characterizations are obedient, sincere, hard worker, and he has a capability to translate a dream, he can provide a warning and also an advice, warm hearted, generous, helpful to the others, demanding empirical evidence, he is surrender his life to Allah SWT, etc. Then, the figure that has negative characterization is Firaun (Pharaoh). His characters are cruel, denying Al-Qur'an, and also arrogant.

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