

FAITH AS THE BASIC CHARACTER OF BIG SOULS IN ISLAMIC PERSPECTIVE (Comparative Study of Faith Values Against David J. Schwartz's Thoughts on the Concept of Self-Confidence)

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Abstract The development of the power of self-confidence as one of the points formulated for success in the book *The Magic Of Thinking Big* by David J. Schwartz, has helped many people in developing their personality, while long before scientists, motivators and experts in the field of psychology realized. Regarding this idea, the Qur'an and the Hadith of the Prophet have instilled the values of self-confidence through the concept of faith with the complexity of its scope as the foundation for the formation of individuals with big hearts.

Keywords: Faith, self-confidence, big spirit

1. Introduction

Humans were created as caliphs on earth by Allah. to worship only Him. Allah says in QS. Az-Zariyat (51): 56 :

لَقَدْ خَلَقْنَا الْإِنْسَانَ إِلَّا لِيَعْبُدُونِ

The Translation:

I did not create the jinn and mankind except that they worship Me.

Whether worship is general (Mahdah) or special (Ghairu Mahdah). As an illustration of the beauty of His creation which can also be interpreted as a form of motivation for mankind, Allah ﷻ uses the *fi ahsani taqwim* editorial as His word in QS. At-Tin (95): 4: 4:

لَقَدْ خَلَقْنَا الْإِنْسَانَ أَحْسَنَ

The Translation:

Indeed, We have created man in the best of forms,

The wheel of time continues to run, the present has turned into history, QS. Al-Baqarah (2): 2 which reads "This Book (Al-Qur'an) has no doubt about it; guidance for those who are pious," even more showing his miracle. The progress of the development of human civilization from all aspects in all sides of life, is a concrete proof of the *ahsan taqwiim* of Allah swt. in each individual human being.

However, not all individuals are able to take 'ibrah' from these phenomena, behavior exceeds the limit on oneself by looking down on oneself, does not deserve to be in many cases, maintains bad prejudices, sees all sides of life with a negative

perspective, exaggerates the side of weakness but is reluctant to see the side of self and others is an example of behavior that exceeds the limit on oneself which is a psychological problem faced by most of humanity, especially Muslims in all parts of the world, which incidentally is included in the matter of despair from Allah's grace. as His word in QS. Az-Zumar (39): 53:

لَا إِلَهَ إِلَّا اللَّهُ ۚ سُبْحَانَ اللَّهِ عَمَّا يُشْرِكُونَ
لَا إِلَهَ إِلَّا اللَّهُ ۚ سُبْحَانَ اللَّهِ عَمَّا يُشْرِكُونَ
الرَّحِيمِ

Translation:

Say, "O My servants who transgress against themselves! Do not despair of Allah's mercy. Verily Allah forgives all sins. Indeed, He is the Most Forgiving, the Most Merciful.

Even Allahﷻ mentions in the story of the prophet Jacob as. that those who despair of His mercy are only disbelievers. As His word in QS. Yusuf (12): 87 :

اذْهَبُوا إِلَىٰ أَخِيهِ لَا يُؤْمِنُ بِاللَّهِ إِنَّهُ لَا يَكْفُرُ إِلَّا الْقَوْمُ الْكَافِرُونَ

Translation:

O my children! Go you, seek (news) about Joseph and his brother and do not despair of the mercy of Allah. Verily, those who despair of Allah's mercy are only those who disbelieve."

This problem is also the object of study by David J. Schwartz who gave birth to the book "The Magic Of Thinking Big" and has become one of the best-selling references in self-improvement counseling since the late 19th century until now. David argues that a person can achieve success if he believes in his ability to succeed, a strong belief makes a person's mind will always try to find a way and a way out, our belief in achieving success will cause others to put their trust in us, sincerely believe that we can be successful then we will achieve success, a person is the fruit of his own mind, believe that we can become great people, belief is the thermostat that regulates achievements in life so set our thermostat forward, so that we can launch an attack of success with sincere belief that we are able to achieve success (Schwartz, 2014: 3-7). This is a piece of David's idea which is both literal and meaningful with the value of the verses of the Qur'an and the Hadith of the Prophet. even included in a very fundamental idea in the Islamic personality of the Muslims themselves.

In this study, the author conducts a comparative study between David J. Schwartz's ideas about developing the strength of belief in the complexity of the value of faith in Islamic teachings contained in the Qur'an and the hadith of the Prophet . which the writer finds the same characteristics from both perspectives.

2. Discussion

A. About David J. Schwartz

David Joseph Schwartz (1927-1987) was an accomplished coach and author in the United States. He is best known for his book The Magic of Thinking Big, which

was first published in 1959 and has sold over four million copies worldwide.

Besides being known as a professor at the University of Georgia, Atlanta, United States, David is the former president director of Creative Educational Services, a consulting firm that specializes in developing leadership. Starting in a small classroom in rural Indiana, David J. Schwartz progressed as president of the firm he founded and has spoken at more than three thousand trade associations, sales force groups, and business seminars. His books have helped many people in developing their personality. (Schwartz, 2014: 287)

B. David J. Schwartz's Ideas on Developing the Power of Faith

Self-confidence is one of several elements that can manifest a big-spirited personal character, as the idea of David J. Schwartz in his book *The Magic Of Thinking Big*. Overcoming doubts and negative forces, planning a program to build concrete success, self-vaccination from the disease of excuses which is a disease of failure and so on, are some of David's many brilliant ideas. However, in this study the author focuses on the point of developing the power of belief which was initiated by David J. Schwartz.

Here are three guidelines for gaining and strengthening the power of belief formulated by David. (Schwartz, 2014: 13)

1. Think success, don't think failure. At work, in our homes, replace thinking failure with thinking success. When you are faced with a difficult situation, think, "I will win," and don't think, "I may lose." When we compete with others, think, "I am the best", don't think, "I lost". Whenever there is an opportunity, think, "I can take it", don't think, "I can't". Let the thoughts of success dominate our thought processes. Thinking for success will cause our minds to strive for success as well. Thinking about failure will have the opposite effect and trigger our failure.
2. Regularly remind ourselves that we are better than we think. Successful people are not superhuman, success does not require superintelligence, success also has nothing to do with mystical things. And success is not based on sheer luck. Successful people are just ordinary people who cultivate confidence in whatever they do. Never underestimate ourselves.
3. Rest assured big. The magnitude of our success is determined by the magnitude of our belief. If we imagine small goals, we will get small results. Think big goals and embrace big success. Also remember, big ideas and plans are often easier than small ones.

C. Development of the power of Faith through Faith Values

1) Values of Faith in an Islamic Perspective

In a narration from Umar ibn al-Khattab when the angel Gabriel came before the Prophet in human form to teach religious knowledge to all the companions in a Prophet's assembly.

الإِيمَانُ؟، أَلَا: ((أَنَّ اللَّهَ لَا يَكْتُمُ لَهُ الْيَوْمَ الْآخِرَ الْقَدَرِ وَ)) أَلَا..... (رَوَاهُ لِم)

It means :

tell me about Faith. He said, "You believe in Allah, His angels, His holy books, His messengers, on the Day of Resurrection, and you believe in both good and bad destiny." The man said, "You are right". (Muslim, Hadith No. 93)

It is this hadith that then underlies the six pillars of faith, in which these six things are absolutely believed by all Muslims without the slightest doubt in their hearts.

Then Imam Malik, Asy Shafi'i, Ahmad, Al Auza'i, Ishaq bin Rahawaih, and all scholars of hadith experts and ahlul Medina (Madina scholars) as well as followers of the Zhahiriyyah school and some mutakallimin scholars argue that the definition of faith is: justification with the heart, verbal acknowledgment, and charity with the limbs (al-Hanafiyy, 2015: 131). A person can be called a believer if he carries out the three elements of faith, if one is left behind then he cannot be called a believer, for example. Satan, he is a believer in heart and verbally but he is not obedient to Allah in deed, it is evident when Allah ordered to prostrate to the Prophet Adam. he disobeys and does not obey then he cannot be called a creature of faith because one of the elements of faith is not implemented. (David, 2004: 215)

Islam is a complete religion, our faith in Islam also requires proof in the form of good deeds whose forms and procedures have been regulated such as prayer, fasting, zakat and others, as the hadith of the Prophet ﷺ:

عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ عَنْ أَبِيهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ ((بُنِيَ الْإِسْلَامُ عَلَى خَمْسٍ، شَهَادَةٍ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ، وَإِقَامِ الصَّلَاةِ وَإِيتَاءِ الزَّكَاةِ، وَحَجِّ الْبَيْتِ، وَصَوْمِ رَمَضَانَ))

It means :

From Abdullah ibn Umar from his father that the Messenger of Allah said: "Islam is built on five (pillars), the creed that there is no god but Allah, establishing prayer, paying zakat, performing Hajj, and fasting Ramadan." (Muslim, Hadith No. 113)

Or general practices that have not been regulated in detail, such as jihad with wealth which can be interpreted as infaq or sadaqah in the way of Allah as His word in QS. Al-Hujurat (49): 15 which reads:

إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ آمَنُوا بِاللَّهِ لَمْ أَبُوا اِهْدُوا أَمْوَالَهُمْ أَنْفُسِهِمْ لِلَّهِ أُولَئِكَ الصَّادِقُونَ

The Translation:

Verily the true believers are those who believe in Allah and His Messenger then they do not doubt and they strive with their wealth and souls in the way of Allah. They are the right people.

The complexity of the value of faith is also explained in a Hadith narrated by Imam Muslim

هُرَيْرَةُ أَلْ : أَلْ لُ اللَّهِ ((الْإِيمَانُ سَبْعُونَ - لَهَا لُ لَإِلَهِ لَ لُ، اَهَا اَطَّةُ ا لَ ا الترمذي
(النسائي

It means :

From Abu Hurairah said that the Messenger of Allah said: Faith consists of seventy and several branches (more than seventy) or sixty and several branches (more than sixty). distracting objects from the street. Shame is a branch of faith. (Muslim, Hadith No. 153)

This hadith shows that faith includes beliefs and actions of the heart, actions of the limbs, verbal words, and everything that can draw closer to Allah, as well as everything He loves and is pleased with, both obligatory and mustahab. It's all in faith

In this hadith it is stated that the highest predicate of faith, faith is the most important, faith is the highest, most importantly, the root and foundation of faith is the sentence la ilaha illallah honestly from the heart, in a state of knowing, aware and believes that no one has the right to be worshiped except only Allahﷻ alone. Also called the lowest branch, which is getting rid of things that can interfere with the journey of others, as well as the middle one. The middle is shame. Shame to mention here, because it is the strongest factor that drives a person to do all branches of faith. People feel ashamed of Allah because they realize Allah's bounties which are abundant to him, His generosity, the glory of his names and attributes, while he is just a servant who has many shortcomings.

Also consider the following hadiths.

(اللَّهُ لَ اللَّهِ الْ : ((اِنَّ اللّٰهَ الْيَوْمَ الْاٰخِرُ الْيَقْلُ الْيَصْمْتُ اَنَّ اللّٰهَ الْيَوْمَ الْاٰخِرُ الِ الْارِي لَمْ

It means :

From Abu Hurairah ra. That the Messenger of Allah said: "Whoever believes in Allah and the Last Day should speak kind words or it is better to remain silent, and whoever believes in Allah and the Last Day, let him not hurt his neighbor, and whoever believes in Allah and the last day let him honor his guest."

(أَبَى هُرَيْرَةَ اللَّهِ: أَلِ لَّ اللَّهِ: ((لَا لُونَ الْجَنَّةِ، لَا أَبْوَا، لَا تُكْمَلِي إِذَا فُفْمُوهُ أَبُو

It means :

From Abu Hurairah that the Messenger of Allah said: "You will not enter Paradise until you believe. And you do not believe until you love one another. Shall I show you an action that if you did you would surely love one another? Spread the greetings among yourselves." (Muslim, Hadith No. 194)

هُريرةُ اللهَ الَ: اَل لَ اللهُ : لُ اللهُ : ((أنا لا، ، اقْتَرَبَ لِيَّ ، اقْتَرَبْتُ إِلَيْهِ اعًا، اقْتَرَبَ لِيَّ
اعًا، اقْتَرَبْتُ إِلَيْهِ اعًا، اني، لَه)) (مَتَّقْ لَهُ).

It means:

It was narrated from Abu Hurairah that the Prophet said that Allah said: "I am according to My servant's prejudice against Me, and I am with him as long as he

remembers Me. If he remembers Me in himself, I will remember him in Me. If he remembers Me in a group of people, I will remember him in a better group than him. If he draws near to Me an inch, I will draw near to him a cubit. If he draws near to Me one cubit, I will draw near to him one fathom. If he comes to Me walking, I will come to him running.” (Muslim, Hadith No. 6832)

2) Developing the Power of Self-Confidence with Faith Values

Before examining more deeply about the strength of belief, the author invites the reader to carefully pay attention to the Qudsiy hadith from the path of Abu Hurairah ra. about zann which is defined by prejudice in the hadith, in which Allah explains that the prejudice of His servant will determine Allah's attitude towards him (Muslim, Hadith No. 6832).

Prejudice in the hadith can mean good or bad. Zann itself is masdar from the word yazunnu which is defined by: 'alima (understand, believe), asiba (think), al-fikru (thoughts, opinions), al-takhmīnu (allegations, estimates) and al-tuhmatu (allegations) (Munawwir). , 1997: 883). In an article about the meaning of the word zann according to Muhammad Asad in Tafsir The Message Of The Quran that zann has the potential for error, one of which is zann which is based on lust. There is also zann that has the potential to be true, which is zann which is not based on lust but with a calm mind and heart (Ghani and Azizah, 2021: 53-54). So it seems clear that all forms of meaning of zann lafaz are not certain, in other words that the potential of zann still depends on the subject of zann itself. So Allah said in Q.S al-Hujurat (49): 12

أَيُّهَا الَّذِينَ آمَنُوا اجْتَنِبُوا الزَّهْنَ إِنَّ الزَّهْنَ إِثْمٌ لَا إِلَهَ إِلَّا يَجِبُ أَحَدُكُمْ أَنْ يَلْحَمَّ أَخِيهِ
اتَّقُوا اللَّهَ إِنَّ اللَّهَ بَصِيرٌ

Translation:

O you who believe! Stay away from a lot of prejudice, indeed some of the prejudice is a sin and do not find fault with others and let not any of you gossip about others. Does any of you like to eat the flesh of his dead brother? Of course you feel disgusted. And fear Allah, verily Allah is Most Accepting of repentance, Most Merciful.

In the Qudsiy hadith about the servant's prejudice and Q.S. Al-Hujurat (49): 12 above, we can take the 'ibrah that'

- Prejudice or zann of His servant on Himself has the power to determine Allah's feedback from this prejudice, even though zann itself as described previously is an editorial that is still uncertain,
- It is as if Allah gave a firm statement not to have bad thoughts through the editorial of the verse الزَّهْنَ . and calls for always having good prejudice as explained through his Qudsiy hadith.

So imagine how much power is possessed by a belief which incidentally has a higher probability level than prejudice.

Meanwhile, if we examine the arguments from the texts of the Qur'an or the

hadith about faith, it appears that Allah affirms that:

- a) Faith should not be accompanied by doubt as in Q.S. al-Hujurat (49): 15 Allah ﷻ said:

إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ آمَنُوا بِاللَّهِ لَهُ لَمْ أَبُوا اِهْدُوا أَمْوَالَهُمْ أَنْفُسِهِمْ لِلَّهِ أُولَئِكَ الصَّدِيقُونَ

Translation:

Verily the true believers are those who believe in Allah and His Messenger then they do not doubt and they strive with their wealth and souls in the way of Allah. They are the right people.

- b) Concrete evidence of doubts about things that must be believed:

(1) Deny or kufr from Allah's favor, as His word in Q.S. Abraham (14): 7 :

إِذْ أَدْنَىٰ لَّيْنٍ لَا زَيْدَنكُمْ لَئِنْ إِنَّا إِبْرَاهِيمَ

It means:

And (remember) when your Lord declared, "Indeed, if you are grateful, I will certainly increase (favours) to you, but if you deny (My favours), then My punishment will be very painful."

- (2) Have no shame, because shame is proof of our faith, as in the hadith of the Prophet :

((ال : ال ل الله)) الْحَيَاءُ الْإِيمَانُ

It means :

From Abu Hurairah ra. The Messenger of Allah said: "Shame is part of faith."

- c) Faith that really requires proof in the form of good deeds, including:

- (1) Must speak well, honor neighbors, and honor guests, as the hadith of the Prophet :

اللَّهُ لَ اللَّهِ ال : ((ان الله اليوم الآخر النفل ا ليصمت ان الله اليوم الآخر ال
(الاري لم

It means :

From Abu Hurairah ra. That the Messenger of Allah said: "Whoever believes in Allah and the Last Day should speak kind words or it is better to remain silent, and whoever believes in Allah and the Last Day, let him not hurt his neighbor, and whoever believes in Allah and the last day let him honor his guest."

- (2) The necessity of loving each other among Muslims, as in the hadith:

(أبي هريرة الله ال : ال ل الله : ((لا لون الجنة , لا أبوا , لا لكم لي إذا لفموة أبوا

It means:

From Abu Hurairah that the Messenger of Allah said: "You will not enter Paradise until you believe. And you do not believe until you love one another. Shall I show you an action that if you did you would surely love one another? Spread the greetings among yourselves." (Muslim, Hadith No. 194)

Table 1: Comparison of Zann (Prejudice) and Value of Faith (Belief)

VALUES OF FAITH (BELIEF)	ZANN (PREJUDICE)
Built on a solid foundation with careful consideration	Sometimes it is built without a clear foundation, sometimes it is even built with lust
The object is clear	The object is not clear
Can be realized	Can be realized

Based on the comparison table above, it can be understood that beliefs and prejudices do not only revolve in the imaginary realm, but both can become reality in life. However, based on the differences between the two, it can be seen that belief has more power than prejudice. This is because the thing that underlies the belief is a clear object, which comes from empirical facts or clear knowledge that is intuitive.

As the focus of the study in this paper, the following is the author's description in tabular form regarding the comparison of the principles of faith in an Islamic perspective with David J. Schwartz's ideas about developing the power of belief in order to form a big-spirited personal character.

Table 2: Comparison of David J. Schwartz's Ideas on the Principle of Faith Values

PRINCIPLE OF THE VALUE OF FAITH (In Islamic Perspective)	THE IDEA OF DAVID J. SCHWARTZ (About Developing the Power of Faith)
Faith must not be accompanied by doubt (Believe sincerely)	Think success, don't think failure. Replace thinking failure with thinking success. When you are faced with a difficult situation, think, "I will win," and don't think, "I may lose." When we compete with others, think, "I am the best", don't think, "I lost". Whenever there is an opportunity, think, "I can take it", don't think, "I can't".
True faith requires proof in the form of good deeds,	Successful people are not superhuman, success does not require superintelligence, success also has nothing to do with mystical things. And success is not based on sheer luck. Successful people are just ordinary people who cultivate self-confidence in whatever they do.

4. Conclusion

Happiness and or success is the dream of every human being, but with the wrong principles, such as the habit of maintaining bad prejudices in the soul, then it will not come true in life, even just a mere shadow. Worse is that Allahﷻ gave a statement that the behavior was included in the category of behavior that was beyond the limits of oneself and behavior that despaired of Allah's mercyﷻ. However, by practicing the principles of faith in life, including a strong and sincere belief that is

not mixed with doubt, surely the perpetrator will be close to the happiness promised by Allah.

Based on the study of the principles of faith in the Qur'an and the Prophet's Hadith, it illustrates to us that Faith is a very comprehensive thing that touches all aspects of human life, even the universality of Islamic teachings is increasingly radiated with the ideas built by David J. value of faith.

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