



## Building Character Through the Qur'an and Hadith: Hadith's Review the Wisdom Behind the Invisibility of God, Heaven and Hell

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### Abstract

Character formation in Islam plays a very important role in shaping the attitudes and morals of Muslims to be in accordance with religious teachings. This study aims to analyze how the concept of the invisibility of God and the afterlife taught in the hadith of the Prophet Muhammad saw can contribute to the development of good character. Using a qualitative approach and library research method, this study reveals the relationship between belief in the invisibility of God and the afterlife with the formation of a Muslim's character. The belief that God is invisible teaches Muslims to be humble, patient, and obedient to His commands, while belief in the afterlife encourages them to do good, maintain morals, and focus on the afterlife. The hadiths of the Prophet Muhammad saw provide clear instructions on how Muslims can live a life that focuses on happiness in this world and the hereafter. This study shows that belief in the invisibility of God and the afterlife plays a major role in shaping better character and providing encouragement to do good in everyday life. The author also suggests that Muslims deepen their understanding of the hadiths and apply them in everyday life to improve morals and achieve happiness in the hereafter.

**Keywords:** *Character; Invisibility of God, Heaven; Hell; Hadith; Character Building; Islamic Morals*

### INTRODUCTION

Faith education refers to the learning process that leads to strengthening a person's belief in God, even though there is no visible physical evidence. In various religious traditions, especially in Islam, people are taught to believe that God, heaven, and hell exist, even though they cannot be seen with the human eye. This is a test in itself in faith education, where an individual is encouraged to continue to worship with full faith in God and believe in life after death.

This article aims to discuss how faith education shapes individual character in worship, even though there is no visible evidence of the existence of God, heaven, and hell. This process not only introduces religious values, but also plays an important role in the formation of good ethics and behavior among religious people. Faith in the context of religion means believing in God and all His teachings even though there is no physical evidence that can be seen or felt directly by the five human senses. In Islam, this faith is reflected in the pillars of faith which include faith in Allah, Angels, His books, His Messengers, the last day, and good and bad destiny.

حَدَّثَنِي إِسْحَاقُ عَنْ جَرِيرٍ عَنْ أَبِي حَبِيَّانَ عَنْ أَبِي زُرْعَةَ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ



عَلَيْهِ وَسَلَّمَ كَانَ يَوْمًا بَارِزًا لِلنَّاسِ إِذْ أَتَاهُ رَجُلٌ يَمْشِي فَقَالَ يَا رَسُولَ اللَّهِ مَا الْإِيمَانُ قَالَ الْإِيمَانُ أَنْ تُؤْمِنَ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ وَلِقَائِهِ وَتُؤْمِنَ بِالْبَعْثِ الْآخِرِ قَالَ يَا رَسُولَ اللَّهِ مَا الْإِسْلَامُ قَالَ الْإِسْلَامُ أَنْ تَعْبُدَ اللَّهَ وَلَا تُشْرِكَ بِهِ شَيْئًا وَتَقِيمَ الصَّلَاةَ وَتُؤْتِيَ الزَّكَاةَ الْمَفْرُوضَةَ وَتَصُومَ رَمَضَانَ قَالَ يَا رَسُولَ اللَّهِ مَا الْإِحْسَانُ قَالَ الْإِحْسَانُ أَنْ تَعْبُدَ اللَّهَ كَأَنَّكَ تَرَاهُ فَإِنْ لَمْ تَكُنْ تَرَاهُ فَإِنَّهُ يَرَاكَ قَالَ يَا رَسُولَ اللَّهِ مَتَى السَّاعَةُ قَالَ مَا الْمَسْئُولُ عَنْهَا بِأَعْلَمَ مِنَ السَّائِلِ وَلَكِنْ سَأَحْدِثُكَ عَنْ أَشْرَاطِهَا إِذَا وَلَدَتِ الْمَرْأَةُ رَبَّتَهَا فَذَاكَ مِنْ أَشْرَاطِهَا وَإِذَا كَانَ الْحَقَاءُ الْعُرَاةُ رُءُوسَ النَّاسِ فَذَاكَ مِنْ أَشْرَاطِهَا فِي خَمْسٍ لَا يَعْلَمُهُنَّ إِلَّا اللَّهُ { إِنَّ اللَّهَ عِنْدَهُ عِلْمُ السَّاعَةِ وَيُنزِلُ الْغَيْثَ وَيَعْلَمُ مَا فِي الْأَرْحَامِ } ثُمَّ انصَرَفَ الرَّجُلُ فَقَالَ زِدُوا عَلَيَّ فَأَخَذُوا لِيْرُدُّوْا فَلَمْ يَرَوْا شَيْئًا فَقَالَ هَذَا جَبْرِيْلُ جَاءَ لِيُعَلِّمَ النَّاسَ دِيْنَهُمْ<sup>1</sup>

One of the most challenging forms of faith is the belief in God, heaven, and hell even though there is no physical evidence that can be proven by human senses. Religious people, especially in Islam, believe that Allah is always there and watches over every action of His servants, even though they are not physically visible.

## FOCUS OF THE PROBLEM

In the context of character building through Islamic teachings, hadiths that discuss the invisibility of God and life after death have a very important role. Therefore, the formulation of the problem that will be discussed in this study is as follows: What is the relationship between hadiths that discuss the invisibility of God, Heaven and Hell with the formation of human character?

## WRITING PURPOSE

The main purpose of this paper is to understand how the hadiths that discuss the invisibility of God and the afterlife can be used as a tool to build the character of Muslims. This study will explore how the concepts contained in these hadiths provide understanding and moral foundations for Muslims in living their lives. By studying these hadiths, it is hoped that the relevance of these teachings can be found in the formation of good morals and behavior. Specifically, this study aims to: 1. Identify the principles of character that can be built through belief in the invisibility of God, Heaven and Hell. 2. Present practical ways on how Muslims can implement these teachings in everyday life. 3. Explore the wisdom contained in the invisibility of God, Heaven and Hell, as motivation for Muslims to live according to Islamic moral principles.

## METHODOLOGY

This study uses a qualitative approach, which aims to explore and understand the concepts in Islamic teachings through hadith texts and interpretations. The method used is library research, by analyzing various relevant sources, such as authentic hadith books, interpretations of the Qur'an that discuss the theme of God's invisibility and the afterlife in the context of character formation. This literature study will cover: 1. Hadith Collection: Examining hadiths that discuss the invisibility of God and the afterlife, both those contained in authentic hadith books such as Sahih al-Bukhari and Sahih Muslim, as well as other hadith works. 2. Tafsir and Exegesis: Analyzing interpretations relating to verses of the Qur'an which describe the invisibility of God and the afterlife, as well as the

views of scholars regarding their relationship to character formation.

With this methodology, this study is expected to provide deeper insight into how hadiths that discuss the invisibility of God and the afterlife can be a guideline for building character in accordance with Islamic teachings.

## CHARACTER CONCEPT IN ISLAM

### Islam definition on character's

In the Indonesian Dictionary, character is defined as mental traits, morals, or manners. Character is the tendency of the heart (attitude) in reacting to something and the form of behavior. In religious language, character is essentially morals, good character is called *akhlak al-karimah*, while bad character is called *akhlak al-madhmumah*<sup>2</sup>. So that character in Islam can be understood as morality or ethics that reflect the quality of a person's personality, which is based on the teachings of the Qur'an and Hadith.

According to Ibn Miskawih's understanding, morality refers to behavior that is carried out spontaneously without requiring prior consideration or thought. Therefore, moral education aims to form a person with a Muslim personality who can easily carry out the laws and provisions of the sharia that are ordered. This obedience becomes part of the individual's character, so that he consistently obeys religious rules without looking for reasons to avoid them<sup>3</sup>. Character in Islam is not only focused on visible moral actions, but also involves intentions, thoughts, and feelings that are in accordance with religious teachings. Noble morals, such as honesty, patience, humility, sincerity, and compassion, are the main qualities that a Muslim must have. The Qur'an states that:

إِنَّكَ لَعَلَىٰ خُلُقٍ عَظِيمٍ (القلم 4 : )

*"Indeed, you (Muhammad) have great morals"* (QS. Al-Qalam: 4)

This verse indicates that good morals are an important element of a Muslim's personality. Therefore, character in Islam is not only related to physical behavior, but also includes deep spiritual aspects. Morals are the foundation of character formation in Islam that distinguishes humans from other creatures. Morals in Islam teach people to do good and maintain harmonious relationships with God, fellow human beings, and the surrounding environment. Allah says in the Qur'an:

إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيتَاءِ ذِي الْقُرْبَىٰ وَيَنْهَىٰ عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَالْبَغْيِ يَعِظُكُمْ لَعَلَّكُمْ تَذَكَّرُونَ (النحل 90 : )

*"Indeed, Allah commands (you) to act justly and do good deeds, to give to your relatives, and Allah forbids evil deeds, evil and enmity. He teaches you so that you can learn."* (An-Nahl: 90)

There are several interpretations of al-'adl (justice). Ibn Kathir interprets it as a neutral, impartial, and balanced attitude. In Tafsir Al-Quran al-Adzim, Ibn Kathir explains:

يخبر تعالى أنه يأمر عباده بالعدل وهو القسط والموازنة ويندب إلى الإحسان

*"Allah informs (through Surah An-Nahl verse 90) His command to His servants to act justly, namely to be impartial and balanced, and calls them to do good deeds."*<sup>4</sup>

### Faith education for character education

Character education is a broad term used to describe the curriculum and organizational features of schools that encourage the development of fundamental values in children in schools. It is said to be a broad term because it includes various subcomponents that are part of the character education program such as learning and curriculum on social skills, moral development, value education, fostering concern and various school development programs that reflect activities that lead to character education<sup>5</sup>.

Faith education plays an important role in shaping one's character. By educating individuals to always be aware of God's presence and believe in life after death, a person is guided to act with high moral awareness. Even though they do not see God, heaven, or hell, individuals who have good faith education will feel compelled to do good and avoid evil because of the belief that these actions have good or bad consequences before God.

This faith education teaches values such as honesty, responsibility, patience, and social concern. This concept reminds each individual to act ethically, even though there is no immediate threat or reward. One of the important values instilled is an awareness of personal responsibility in life in this world and the hereafter, which serves to keep one's behavior within the boundaries of religious norms.

### Hadith of the wisdom behind the invalidity of god, heaven and hell

A very interesting hadith was found telling of a dialogue between Allah as God, and angels as creatures or servants of Allah who always obey His commands. at *Shahih al-Bukhari*:

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ حَدَّثَنَا جَرِيرٌ عَنِ الْأَعْمَشِ عَنْ أَبِي صَالِحٍ عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ لِلَّهِ مَلَائِكَةً يَطُوفُونَ فِي الطُّرُقِ يَلْتَمِسُونَ أَهْلَ الذِّكْرِ فَإِذَا وَجَدُوا قَوْمًا يَذْكُرُونَ اللَّهَ تَنَادَوْا هَلُمُّوا إِلَيَّ حَاجَتِكُمْ قَالَ فَيَحْفُوهُمْ بِأَجْنِحَتِهِمْ إِلَى السَّمَاءِ الدُّنْيَا قَالَ فَيَسْأَلُهُمْ رَبُّهُمْ وَهُوَ أَعْلَمُ مِنْهُمْ مَا يَقُولُ عِبَادِي قَالُوا يَقُولُونَ يُسَبِّحُونَكَ وَيُكَبِّرُونَكَ وَيُحَمِّدُونَكَ وَيُتَمَجِّدُونَكَ قَالَ فَيَقُولُ هَلْ رَأَوْنِي قَالَ فَيَقُولُونَ لَا وَاللَّهِ مَا رَأَوْكَ قَالَ فَيَقُولُ وَكَيْفَ لَوْ رَأَوْنِي قَالَ يَقُولُونَ لَوْ رَأَوْكَ كَانُوا أَشَدَّ لَكَ عِبَادَةً وَأَشَدَّ لَكَ تَمَجِيدًا وَتَحْمِيدًا وَأَكْثَرَ لَكَ تَسْبِيحًا قَالَ يَقُولُ فَمَا يَسْأَلُونِي قَالَ يَسْأَلُونَكَ الْجَنَّةَ قَالَ يَقُولُ وَهَلْ رَأَوْهَا قَالَ يَقُولُونَ لَا وَاللَّهِ يَا رَبِّ مَا رَأَوْهَا قَالَ يَقُولُ فَكَيْفَ لَوْ أَرَاهُمْ رَأَوْهَا قَالَ يَقُولُونَ لَوْ أَرَاهُمْ رَأَوْهَا كَانُوا أَشَدَّ عَلَيْهَا حِرْصًا وَأَشَدَّ لَهَا طَلَبًا وَأَعْظَمَ فِيهَا رَغْبَةً قَالَ فَمِمَّ يَتَعَوَّدُونَ قَالَ يَقُولُونَ مِنَ النَّارِ قَالَ يَقُولُ وَهَلْ رَأَوْهَا قَالَ يَقُولُونَ لَا وَاللَّهِ يَا رَبِّ مَا رَأَوْهَا قَالَ يَقُولُ فَكَيْفَ لَوْ رَأَوْهَا قَالَ يَقُولُونَ لَوْ رَأَوْهَا كَانُوا أَشَدَّ مِنْهَا فِرَارًا وَأَشَدَّ لَهَا مَخَافَةً قَالَ فَيَقُولُ فَأُشْهِدُكُمْ أَنِّي قَدْ غَفَرْتُ لَهُمْ قَالَ يَقُولُ مَلَكٌ مِنَ الْمَلَائِكَةِ فِيهِمْ فَلَانَ لَيْسَ مِنْهُمْ إِنَّمَا جَاءَ لِحَاجَةٍ قَالَ هُمْ الْجُلَسَاءُ لَا يَشْقَى بِهِمْ جَلِيسُهُمْ.<sup>6</sup>

*“Has told us Qutaibah bin Sa’id has told us Jarir from Al A’masy from Abu Salih from Abu Hurairah he said; Rasulullah sallallaahu ‘alaihi wasallam said: “Indeed, Allah has angels who always go around the streets, and look for gatherings of dhikr, if they find a people who are dhikr of Allah they call their friends, saying: ‘Come here to what you have said. you guys are looking for.’ Then they came and covered the people with their wings so that they filled the heavens of the earth. So their Rabb asked, even though He knew better than them;*

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*'What did My servant say? 'They sanctified You, praised You, glorified You.' Allah said: 'Did they see Me? ' The angels answered; 'No, by Allah they did not see You.' Allah says: 'What if they see Me? ' The angels answered; 'If they could see You, they would certainly be more active in worship, glorify and praise You more, and purify You more,' Allah says: 'Then what do they ask for? ' The angels answered; 'They asked for heaven.' Allah said: 'Have they seen it? ' The angels answered; 'No, by Allah they have never seen it.' Allah said: 'What if they had seen it? ' The angels answered; 'If they see it, of course they will be even more eager and enthusiastic and very hopeful.' Allah says: 'Then from what do they seek refuge? ' The angels answered; 'From the fires of hell.' Allah said: 'Have they seen it? ' The angels answered; 'No, by Allah, O Rabb, they have never seen it at all.' Allah said: 'What if they saw it? ' The angels answered; 'Of course they will run away and be even more afraid.'" He continued: 'Allah says: 'Indeed I have borne witness to you that I have forgiven them.' He continued; 'One of the angels said; 'Surely there is such and such a person among them who has come for a purpose.'*

### **The purpose of character formation in Islam**

The formation of good character has an important purpose in the life of a Muslim, both in this world and in the hereafter. Good character not only brings benefits to the individual, but also to society as a whole. The main objectives of character formation in Islam include the following:

First, Creating a Meaningful Life in the World. The main purpose of character building is to help a person live a better life and provide benefits to others. A Muslim who has good character will play a positive role in society, maintain harmonious relationships, and contribute to peace and social order. In Islam, this world is considered a test, and by having good morals, a person can undergo the tests of life with wisdom and patience.

Second, Improving the Quality of Faith and Relationship with Allah. The formation of good character also aims to strengthen one's relationship with Allah. A Muslim with noble character will always feel watched by Allah and strive to follow His commands and avoid His prohibitions. Thus, the formation of good character not only has an impact on social relationships, but also on spiritual relationships with God.

Third, Achieving Happiness in the Hereafter. The greater goal of character building in Islam is to achieve happiness in the hereafter. Islam teaches that every good deed done with sincere intentions and in accordance with religious guidance will receive an appropriate reward in the hereafter. Therefore, by building a good character, a Muslim is expected to be able to obtain happiness in heaven and avoid torment in hell.

Thus, character formation in Islam is not only intended to achieve goodness in the world, but also for everyday goals. This process is a spiritual journey that involves continuous self-improvement, to become a better, wiser individual, and closer to God.

### **The wisdom of character formation through belief in the invisibility of god, heaven and hell**

In Islam, the belief that God is invisible to humans plays a major role in shaping a person's character. Although invisible, belief in the existence of the Most High God encourages Muslims to be humble, patient, and obedient. This belief teaches people to always humble themselves, because they realize that there is a power far greater than them that always watches over every action.

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First, belief in the invisibility of God teaches Muslims to be humble. By understanding that God is the only one who is Great, Muslims will not feel superior to others and will always maintain simplicity in life. As mentioned in the hadith of the Prophet Muhammad saw,

وحدثنا محمد بن بشار حدثنا أبو داود حدثنا شعبة عن أبان بن تغلب عن فضيل عن إبراهيم عن علقمة عن عبد الله عن النبي صلى الله عليه وسلم قال : لَا يَدْخُلُ الْجَنَّةَ مَنْ كَانَ فِي قَلْبِهِ مِثْقَالَ ذَرَّةٍ مِنْ كِبَرٍ

“A person who has pride in his heart, even the weight of a mustard seed, will not enter heaven” (Muslim).

This belief encourages Muslims to abandon arrogance and place greater emphasis on humility in interacting with others.

Second, this belief also fosters patience in facing all life’s tests. Muslims who believe that all tests come from the All-Knowing God will try to be patient and remain steadfast in carrying out His teachings. As stated in the Qur’an,

وَلَنَبْلُوَنَّكُمْ بِسَيِّئٍ مِّنَ الْخَوْفِ وَالْجُوعِ وَنَقْصٍ مِّنَ الْأَمْوَالِ وَالْأَنْفُسِ وَالثَّمَرَاتِ وَبَشِّرِ الصَّابِرِينَ (١٥٥)

“And we will certainly test you with a little fear, hunger, lack of wealth, souls and fruits. And give good news to those who are patient.” (QS. Al-Baqarah: 155). This belief in the invisibility of God leads Muslims to be patient in facing life’s challenges, and not to rush into making mistakes as a form of escape.

Third, this belief also strengthens the awareness of the importance of obeying Allah. Although God is invisible, Muslims believe that Allah is always watching their every action. This belief fosters a fear of God that encourages people to always carry out His commands and avoid His prohibitions. The Prophet Muhammad saw said,

... قَالَ: الْإِحْسَانُ أَنْ تَعْبُدَ اللَّهَ كَأَنَّكَ تَرَاهُ فَإِنْ لَمْ تَكُنْ تَرَاهُ فَإِنَّهُ يَرَاكَ...

“The best worship is to worship as if you see Allah, and if you do not see Him, indeed Allah sees you” (HR. Bukhari). This belief reminds Muslims to maintain their morals and behavior in every aspect of life.

Belief in life after death (akhirat) plays an important role in shaping the character of a Muslim. The belief that every good deed will be rewarded in the afterlife motivates Muslims to always do good and maintain morals in everyday life, in the hope of obtaining eternal happiness in the sight of Allah.

First, belief in the afterlife motivates Muslims to always do good, avoid evil, and maintain noble morals. In Surah Al-Zalzalah, Allah says,

مَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ (٧)

“Whoever does good deeds as heavy as zarrah, he will surely see it” (QS. Al-Zalzalah: 7). This verse, teaches that even though the good deeds done seem small, they will still be rewarded accordingly in the afterlife. This encourages Muslims to always do good, not only because of its social impact, but also as preparation for the afterlife.

Second, belief in the afterlife encourages Muslims to make the afterlife the main goal in life. The world is seen as a place of temporary testing, and every deed done in the world will affect a person’s fate in the afterlife. Therefore, Muslims focus more on increasing righteous deeds that are beneficial in their afterlife. This belief forms a character that prioritizes domestic happiness and is more careful in every action taken.

## CONCLUSION

Character building in Islam is a process based on the understanding and application of religious teachings, taken from the Qur'an and the hadith of the Prophet Muhammad saw. The concept of the invisibility of God and the afterlife play an important role in shaping the character of Muslims, because both teach basic values that influence the attitudes and behavior of a Muslim. Belief in the invisibility of God teaches Muslims to be humble, patient, and obedient to Allah's commands, even though God cannot be seen physically. Meanwhile, belief in the afterlife (the afterlife) motivates Muslims to do good and maintain morals, in the hope of getting a better life in the afterlife. The hadith of the Prophet Muhammad SAW provide clear instructions on how to live in accordance with Islamic teachings, by making the afterlife the main goal and trying as best as possible in every deed.

Thus, understanding the invisibility of God and belief in the afterlife not only strengthens faith, but also shapes the character of Muslims to be better in all aspects of life. The hadiths that explain these two concepts provide important direction in improving the morals, ethics and attitudes of Muslims, and help them to achieve balance in spiritual and social life.

Based on the discussion in this study, there are several suggestions that can be given to readers, especially Muslims, to deepen their understanding and practice of Islamic teachings in everyday life. Understanding these hadiths well can strengthen one's beliefs and improve one's character. This is important to help every Muslim live their life with full awareness that every action they do will be accounted for in the afterlife. By making the afterlife the main goal, Muslims are expected to live a more meaningful life, full of blessings, and obtain eternal happiness in the sight of Allah.

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