

Prevention of Hypocritical Behavior and Its Perspective in Islamic Education

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Abstract

Hypocritical behavior needs to be watched out for because it is symptomatic in the community, especially now with access to global relationships without any boundaries of place and time where it is associated through social media, people who are infected with this disease are very difficult to guess, can only be known with certain signs namely: lying, treasonous, broken promises, *riya*, like to slander and spread lies. The purpose of this study is to explore broadly regarding with detail concept of hypocrisy from several vital point of views i.e. from Al-Qur'an, Hadith, and Islamic interpreters. Furthermore, it is also highly urgent to avoid ourselves and teenagers from being a hypocrite. Hence, recognizing signs and characteristics of hypocrites is also crucial in order for us to be more alert toward this issue. Many studies about hypocrisy have been conducted by many researchers in various condition including education, politics, and so fort. In this study, hypocrisy is also discussed from Islamic education perspective.

Keywords: characteristics of hypocrites, hypocritical behavior, perspective of Islamic education

A. Introduction

Alquran is the main reference for Muslims, in all activities, both related to Allah, which is implemented by ritual worship and it is well known as *habl minallah*, as well as relations between human and the environment, it is well known as *habl minannas*. The Alquran as a holy book which is absolutely believed by Muslim, has become a spring that never dries, even though it is always being drained. Because the value contained in it is extraordinarily unlimited, besides its universal value, it is always updated all the time.

One of many discussions in the Qur'an is regarding hypocrisy, a bad character that must be shunned by faithful people who believe in Allah and Prophet. Hypocritical behavior is hated

by Allah and His Prophets, because this behavior is more dangerous than the infidel. The infidel is easily known by the identity and the behavior clearly that he is an infidel, but the hypocrite is not clear his identity, in the presence of believers (*mu'min*) he is as if someone who really believes in Allah and His Prophets, but behind a believer, is actually an enemy of a believer. The attitude of pretending to be faithful, his character who likes to denounce and reject the truth and these other negative characters are revealed in Al-Qur'an in various *surah* and verses. In general, Al-Qur'an cannot be understood properly and comprehensively if there is no knowledge related to Al-Qur'an, therefore it is necessary for interpretes or person who has the capability and scientific competence of Al-Qur'an to explain the purpose of the verses existed in Al-Qur'an. In this paper, the researcher described how exactly the hypocritical behavior in Al-Qur'an by analyzing the views of classical and modern interpreters, it is expected that this paper can reveal clearly and comprehensively the hypocritical behavior in the Quran.

Specifically about hypocrisy, it is obvious that it has spread out in all aspects of life (Gastner et al., 2019). Moreover, there are many experts who define that hypocrisy is a form of moral and behaviour deviations that can affect our lives. Hypocrite is assumed to be someone whose action is inconsistent with his words (Alicke, Gordon, & Rose, 2013; Aikin, 2008; Jordan et al., 2017; Kreps, Laurin, & Merritt, 2017). In accordance with the previous researchers, Effrona et al. (2018) said that hypocrite is a person who has "word-deed misalignment". It means that there is also contradiction between what he is saying and doing. To sum up, hypocritical behavior is considered to be a negative behavior that lead to undeserve moral benefits such as being trusted (Effrona et al., 2018).

Other than that, identifying the concept of hypocrisy in terms of meaning never seems to be enough and significant to discussed broadly. Particularly, research about hypocrisy has been carried out by many researchers from various review i.e. general knowledge in life as well as specific aspects regarding with Islamic point of view. For example, these several researchers had researched about hypocrisy from the view of Islamic aspects. It was Zamroni (2009) who had researched about hypocrisy according to the interpretation of al-Misbah who examines the hypocritical criteria in the interpretation of Al misbah by Quraisy Syihab. Then Putri (2018) discusses the same focus with different interpretation from Al Maraghi. Moreover, related research also done by Fajriyyah (2014) where in this case she investigated characteristics of hypocritical behavior according to Al-Baqarah verse 8-20.

Meanwhile, research out of Islamic point of view also has been studied such as a study from Isserow & Klein (2017) where in their study, they explored how hypocrisy issues have widespread all over years and drive significant effects to moral values in our lives. In career development, hypocrisy is studied on how it can influence workers in administrative area in working place (Alawamleh, 2013). In this case, Alawamleh (2013) suggested that administrative hypocrisy should be reduced by doing hard efforts. Then what actually result the hypocritical behavior? Naso (2007), Ortiz et al. (2016), and van Prooijen & van Lange (2016) said that hypocrisy is a consequence of dishonesty and unethical cultures so that people transfer those habits into their social lives.

Above studies regarding with hypocrisy whether in common life situation or in Islamic point of view indicate that hypocrisy is a matter of causing a corrupt personality toward nowadays youth characters as it is very essentials to pay attention to youth or students' behavior to build positive characters. Specifically, many studies also have been researched toward this focus i.e. Na'imah (2018) who discussed about the study of management of Islamic character

o.	Hypocritical words	Surah/surah number/verse (total verses)
	وَقَلِقُوا	Ali Imran/3/167 = (1)
	وَقَلِقُوا	Al-Hasyr/59/11 = (1)
	لَهُمْ قِيَاهُ	An-Nisa'/4/61, 88, 138, 140, 142, 145 = (6)
		At-Taubah/9/67, 68, 73 = (3)
		Al-Ankabut/29/11 = (1)
		Al-Ahzab/33/1, 24, 48, 73 = (4)
		Al-Fath/48/6 = (1)
		Al-Munafikun/63:1, 7, 8 = (3)
	At-Tahrim/66/9 = (1)	
	لَهُمْ قُلُوبُونَ	Al-Anfal/8/49 = (1)
		At-Taubah/9/64,67,101 = (3)
		Al-Ahzab/33/12, 60 = (2)
		Al-Hadid/57/13 = (1)
		Al-Munafikun/63:1 = (1)
	اَقْبَاقٍ	At-Taubah/9/101 = (1)
	فَنَالَا	At-Taubah/9/77, 97 = (2)
	لَهُمْ قُلُوبَاتٌ	At-Taubah/9/67, 68 = (2)
		Al-Ahzab/33/73 = (1)
		Al-Fath/48/6 = (1)
		Al-Hadid/57/13 = (1)
Total = 12 surah and 37 verses		

C. The Criteria of Hypocrites in Hadith

In Hadith basically there are some specialities or characteristics the behavior of hypocrites, as mentioned by Prophet Muhammad about three criteria of hypocrites as follow:

كَتَبَ لِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ إِذَا قَالَ لِي كَذِبًا فَلَا يَأْتِيهِ بِحَقِّهِ إِذَا قَالَ لِي كَذِبًا فَلَا يَأْتِيهِ بِحَقِّهِ إِذَا قَالَ لِي كَذِبًا فَلَا يَأْتِيهِ بِحَقِّهِ

Has told us Sulaiman Abu ar-Rabi 'said, told us Isma'il bin Ja'far said, told us Nafi' bin Malik bin Abu 'Amir Abu Subail from his father from Abu Hurairah from the Prophet, He said: "There are three hypocritical signs; if speak he lies, if promise he reneges and if given the mandate, he will betray". (H.R. Al-Bukhari-32)

In another Hadith, the Prophet Muhammad also mention in detail regarding with four criteria of hypocrites:

كَتَبَ لِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ إِذَا قَالَ لِي كَذِبًا فَلَا يَأْتِيهِ بِحَقِّهِ إِذَا قَالَ لِي كَذِبًا فَلَا يَأْتِيهِ بِحَقِّهِ إِذَا قَالَ لِي كَذِبًا فَلَا يَأْتِيهِ بِحَقِّهِ

Has told us Qabishah bin 'Uqbah said, had told us Sufyan from Al-A'masy from Abdullah bin Murrah from Masruq from Abdullah bin' Amru that the Prophet said: "Four things if there is in a person he is real hypocrite

As-Sayuthi. Meanwhile, the modern interpreters are represented by Muhammad Husein Thabathaba'i, Muhammad Quraish Shihab and Hamka. Before expressing their views on the hypocritical verses in the quran, the following are explanation of the interpreters, both classical and modern about hypocritical terminology.

According to Muhammad Rasyid Ridha (w.1345 H), he stated that hypocrites are people who do not want to use intellect to accept Islam, even though it can understand and know good and bad, but they have followed the taghut (Ridha, 1999). In addition, Muhammad Husein Thabathaba'i explained that hypocrites are the people who displaying acts of faith but harboring disbelief (Thabathabai, 1995). Furthermore, Al-Qurthubi (2002), explained that hypocrites are Muslim but still infidel, because they do not have faith.

Meanwhile, according to Al-Asfahani (2008) as one of modern interpreters explain about hypocrites that *nifaaq* is defined as, "entering into religion (syara') 'from one door and coming out of it through another door". This interpretation is based on Q.S.at-Taubah/9: 67. In addition, in the view of another modern interpreter, M. Quraish Shihab, the word hypocrite is taken from the word *nafiq*, which means the mouse holes, a kind of tunnel that has two holes where it comes in and out. If being pursued here it comes out there, and vice versa. Shihab continues, as the character of hypocrites, he belongs to the group of believers by their confession of "I believe in Allah", and also belongs to the group of people who are kufr with the words "I am like you (Shihab, 2006).

Based on the description above, it can be said that *nifaaq* is a heart disease or psyche that blossoms in the hearts of people who are not strong in his faith yet. Hypocrites are people who have a dual role in religious life. In other words, hypocrites are the people have two-faced, namely by displaying good intentions or faith when dealing with Muslims, but keep the nature of revenge and envy in his heart. According to some interpreters, the indication of *nifaaq* have begun to appear when the Islamic dakwah in Makkah. The phenomenon of apostasy in their view is the beginning of hypocrisy. However, when Islam does not exist in Makkah, hypocrisy has not been felt by Muslim yet.

After the Prophet migrated to Madinah, *nifaaq*'s disease played its role by interfering and obstructing da'wah of Islam. Actually, the factors that cause hypocrisy — besides internal factors (weak faith) — are due to social jealousy. As the historian informed that before the arrival of Islam to Madina, the reins of leadership were handed over by two Arab tribes of Medina, Aus and Khazraj to Abdullah bin Ubay. He is the most influential and respected person among them. However, after the prophet and the Muslim arrived in Madina by bringing Islamic teaching with the egalitarian and humanist, the attention of the Arabian Madinah who originally directed at Abdullah bin Ubay moved to the Prophet. This was ultimately triggered the anger of Abdullah bin Ubay, so he decided to convert to Islam with the intention to destroy it from inside. Responding to the increasing danger of the hypocrites for the Muslims, Allah then explained their characteristics and characteristics features in various *surah*, there was even one *surah* that was taken from this group, namely al-Munafiqun. Hopefully what is served in this paper gives a clear description of the hypocrites and their influence in the da'wah of Islam.

E. Hypocritical Behavior in Islamic Education Perspective

If traced in the history of Islam, the appearance of hypocrites in Islam are just happened, in reality and in large numbers, it can be said in Madinah period. Even though in Makkah

period, before the Prophet's migration or what so called by *hijrah*, there were already symptoms of hypocrisy, but there were no strong factors to encourage hypocrites in large numbers.

Related to this matter, Hamka (1982) explains that there are two groups of hypocrites in Madinah. First, hypocrites from among the Jews who felt increasingly pressured, even though before the arrival of Prophet Muhammad and Muslims to Madinah they were the householder in Madinah. This is because their lives are more prosperous compared to the original Arabian. However, after the arrival of Prophet Muhammad, they were increasingly pushed to the suburb. While the second hypocrite group is the Arabian of Madinah, led by Abdullah bin Ubay.

Furthermore, in Al-Qur'an, in various *surah* and verses, it is already explained that hypocrisy (*nifaaq*) is one of mental illnesses or abnormalities in human. It is confirmed that the weakness of faith in someone will control his behavior. This is where the need for spiritual education or what so called by *tarbiyah an-nafs* such as *basad*, greedy, rapacious, revenge, arrogant, arrogant, haughty, and so fort. The disease resides in the hearts of hypocrites has an impact on their lives by always making damage on this earth. This is reflected in verses 11-12 of *surah* Al-Baqarah verses 11-12 as follow:

لَا إِلَهَ إِلَّا اللَّهُ فَضَرَدُوا لَنَا آسَافًا ضَالًّا أَلَمْ نَجْعَلِ الْأَرْضَ لِلَّذِينَ آمَنُوا خِزْيَانًا خَالِفِينَ ﴿١١﴾ (أَلَمْ نَجْعَلِ الْأَرْضَ لِلَّذِينَ آمَنُوا خِزْيَانًا خَالِفِينَ ﴿١٢﴾)
 And when it is said to them: "Do not make damage in the universe", they answer: "We indeed make repairs." Remember, in fact they are the people who make damage, but they are not aware.

From above *surah*, it can be learned that hypocrites really do the damage. Therefore, M. Quraish Shihab stated that the damage they did was reflected for them, who were reluctant to seek treatment so that the disease they suffered was getting worse. Furthermore, the destruction will certainly spread to their families and children, because the badness is transmitted through the exemplification of bad character (Shihab, 2006). Not only that, the destruction caused by hypocrisy also has an impact on social life by preventing others from virtue such as by spreading negative issues, instilling hatred and breakdown the society (Shihab, 2006).

Among the interpreters, especially the classical one, Al-Bayanuni (1970) classified hypocrisy as the worst type of *Kufr* (*aqbah 'amma' al-kufr*). It is because the hypocrites have terrible disease in their heart e.g. betrayal, lying, deception, and disbelief. It was stated by Muhammad Rasyid Ridha that the spirit of a hypocrite is the most evil spirit, his soul is the worst soul, and his mind is the most heinous-mind. Because of that, Allah will place them in the worst place on the day after, which is the lowest level of hell (Ridha, 1999), as clearly stated in *surah* An-Nisa verse 145;

إِنَّمَا أَقْبَلُ بِمَنْ آمَنَ مِنْكُمْ إِذْ دَخَلَ دَارَ الْآخِرَةِ مِنْكُمْ خَائِبًا ﴿١٤٥﴾
 Surely the hypocrites placed at the lowest level of hell. And you will never get a helper for them.

The verse above provides a lesson for Muslim to not fall into hypocritical behavior because the threat of Allah towards the hypocrites is so powerful and dreadful that is placed in the lowest hell. Therefore, this kind of behavior should be shunned by every Muslim.

F. Signs of Hypocritical Behaviour

Hypocritical behavior is despicable behavior that needs to be spurned because someone who is infected with this disease can camouflage and has a potential to damage social order. This behavior has been rampant in the community, especially at the moment with access to

war. However, when the Muslim lost and the infidels won, the hypocrites also appeared to the infidels, clapping their chests as the heroes who determine the victory over the Muslim. In this case, the betrayal behavior of the mandate given is a big mistake.

3. Broke Promise

In Al-Qur'an *surah* at-Taubah verses 75-78, it is explained the hypocritical characteristics that easily break promises that have been agreed, the translation of the verses are as follows:

And among them there is who have vowed to Allah: "Verily, if God gives a part of His gifts to us, we will surely give alms and surely we are among the pious. So after God gave them a part of His gift, they are stingy with that gift, and turn away, and they are indeed those who always turn their backs the truth, so Allah causes hypocrisy in their hearts until they meet God, because they have denied Allah, what they have vowed to Allah and also because they always lie, do they not know that Allah knows their secrets and whispers, and that Allah knows all unseen?"

Based on *sabab an-nuzul*, above verses are actually related to a person named Sala'bah bin Hatib Al-Ansari in the era of Prophet Muhammad (At Thobari, 2000; As-Suyuthi, 1994). In general, these verses are addressed to all hypocrites as a reproach to them which easily broke promises. In this case, they cannot responsible for mandate and any responsibility.

4. Riya'

Riya' is another behavior of hypocrites where they want pople see their good deed such as charities, etc. It is based on Al-Qur'an verse 142 as stated as follow:

إِنَّ لَّهُ لُطُوفِينَ يَدْعُونَ اللَّهَ وَهُوَ خَادِعُهُمْ وَإِذْ قَامُوا إِلَى الصَّلَاةِ لَأَقْبِرَ فِيهَا أَنْفُسَ الَّذِينَ يُرِأَوْْنَ لِلنَّاسِ وَإِذْ يَقُولُ بَيْنَ يَدَيْهِ عِزٌّ عَالِيٌّ (142)

Surely the hypocrites deceive Allah, and Allah will replay their deception. And when they stand for praying, they stand lazily. They have riya (in their prayer) of humans. And they do not remember Allah except very little.

As-Suyuthi (1994) explains the verse above, indeed, the hypocrites deceive Allah by showing things that are contrary to disbelief that they hide it to avoid the worldly laws which related it and Allah deceives them to replay their deception by telling what they hide to His prophet until their secrets were opened in this world while in the hereafter they will get suffering. And if they stand to pray with the believers they stand lazily and they are riya for human with the prayer and not do zikir (remembrance) to Allah by means they do not pray except for a short time because of riya.

Moreover, Az-Zamakhsyari (1966), in his interpretation, Al-Kasysyaf 'an Haqa'iq At-Tanzil wa' Uyun Al-Aqawil fi Wujuh At-Ta'wil, argued that hypocrites only remember Allah only a little amount of time. Most of their time they spend for world business. In addition, Az-Zamakhsyari (1966) argued that the word *qalila* at the end of the verse above can be interpreted as "adam" which means "no". The sentence implies that hypocrites do not remember Allah in their prayers or do not glorify to Allah in their lives.

Above kind of behavior describes hypocrites who never ready to achieve goodness that are nobel with eternal value. This attitude also describes a person who does not want to take difficulties, does not want to work hard, and not willing to sacrifice even a little to achieve positive aspects in life. Other than that, a person like this intends to make religion as median to get the world enjoyment. In other words, all his actions are always based on worldly profits.

Therefore, hypocrites clearly cannot be expected become social, who is willing to reach out to help others except with certain rewards. Hypocrites are asocial people. People like this has littlefriends, especially true friends, of course people will stay away of them when they find out their hypocrisy behavior and attitudes.

5. Slander and Share Hoax

The other characteristics of hypocrites are slander and share hoax with the aimed is to vilify Muslim. In the era of Prophet Muhammad, hypocrites in Madinah, under the leadership of ‘Abdallah bin Ubay, often used slander as a weapon to destabilize Muslim. For example, there was a hypocrite who slander ‘Aisyah by saying that ‘Aisyah did immoral deed with one of *sahabat*, Safwan bin Al-Mu'attal. This slander shocking the Prophet Muhammad until special *surah* of An-Nur verses 11-20 were descended to clean up ‘Aisyah from the accusation.

Hypocritical criteria that have been described above showed that hypocritical behavior must be shunned by Muslim. Both classical and modern interpreters do agree that hypocrisy is a very bad behavior for humanity, it destroys social order, true friendship, brotherhood, and even always shared hostility to anyone who obstructs his interests. The importance of hypocrites are worldly benefits, they are not interested slightest in preparing their provisions in hereafter which more peaceful and eternal because of their weakness of belief and faith.

G. Important Aspects in Avoiding Hypocritical Behaviour

An educator is a person who is responsible for students’ moral and it becomes an obligation for him to make efforts to educate students to avoid hypocritical behavior. here In this case, Abidin (2019) pointed out that there are several aspects that can directly or indirectly prevent students from hypocritical behavior as follows:

1. Aspect of Faith

Educated faith in of students is on obligation of educators. Educate a sense of faith must be carried out in right ways and in accordance with righteous faith so that they can have strong faith grown in their soul. Early grown faith will drive kids to have intended behavior by being a raw model for them and bring them good habits everyday. At the end, they are expected to develop themselves soon when they grew up in accordance with Islamic values. Specifically, kinds of efforts that educators can do is introducing to students the Islamic symbols, worship procedures, teaching them six pillars in Islam, obligation to do five times prayers everyday, and so fort. Those positive religious activities will create good habits and build virtuous characters until they are mature.

2. Aspect of Morality

Early morality needs to be instilled through parents’ education. In this case, the role of a family is the most substantial case for the growth and development of students’ behavior. Good morality will create noble behavior and vice versa, when students have sort of shameless morality so that it will lead them to corrupt behavior. Related to this point, Khazaei (2019) explained that building morality is one of main focuses in Islamic education. Is is intended to promoting moral virtues and good deeds based on Islamic rules.

3. Aspect of Islamic Syari'ah Implementation

Syari'ah is the second foundation in for muslim after faith, so it can also be said that *syari'ah* is a realization of faith which is essentially included in Islamic provisions. While *amaliyah syari'ah* is indicated by worship practiced evryday according to all endowmentin Islam. In this case, to apply *syari'ah* in Islam is not easy. Therefore, students need to be taught starting from early age about Islamic obligations. It becomes very important in our lives because *syari'ah* enforcement will imply to the application of doing kindness and avoid harmful actions or what so called by *amar ma'ruf nabi munkar*.

H. Conclusion

It is obvious that taking care of students' characters is a must both for parents and teachers. It is because our students' characters are gained from sort of behavior they have and do everyday. Hence, the students must be kept away from depraved deeds such as hypocrisy because it is very dangerous not only themselves, but also for other people. Moreover, from the views of Al-Qur'an and Hadith, it is already explained very clearly about the consequences of being hypocrites that they will be put in the lowest level of hell.

Students from early age should be taught based on Islamic regulation i.e. for not doing sort of characteristics of hypocites e.g. lying, betraying, breaking promises, riyah, slander, and spread lies. People with hypocites' traits are very dangerous because they are very difficult to predict and recognize. They also do sort of worship activities as other Muslim, but they are away from remembrance of Allah in their heart. Therefore, teaching our students about faith, morality, as well as Islamic *syari'ah* will lead them to evade them from bad characteristics including hypocrisy.

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