

Trust and Responsibility in Islam: Integrating Qur'anic and Hadith Perspectives with Family Issues, Anti-Corruption Leadership, and Islamophobia

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Abstrak

Penelitian ini mengkaji konsep tanggung jawab dalam menjaga amanah melalui perspektif ayat Al-Quran dan hadis serta integrasinya dengan isu sosial, keluarga, dan keagamaan kontemporer. Dengan menggunakan pendekatan kualitatif berbasis studi kepustakaan, artikel ini menganalisis tiga fokus: tanggung jawab orangtua dalam keluarga berdasarkan QS. At-Tahrim ayat 6 yang diintegrasikan dengan konsep life balance; kepemimpinan dalam QS. Al-An'am: 70 yang dikaitkan dengan kepemimpinan anti korupsi; tanggung jawab beragama dalam QS. An-Nisa: 36 dianalisis kaitannya dengan fenomena islamofobia. Hasil kajian menunjukkan bahwa ajaran amanah dalam Islam menyediakan landasan normatif bagi kewajiban personal, sosial, dan kolektif. Hadis-hadis yang dikaji memperkuat mandat quranik tersebut sekaligus memberikan panduan perilaku yang bersifat praktis. Integrasi ajaran ini dengan tantangan modern membuktikan bahwa nilai-nilai Islam tetap relevan dan dapat diterapkan dalam konteks kontemporer. Artikel ini berargumen bahwa internalisasi nilai amanah dapat berfungsi sebagai penawar moral atas disfungsi keluarga, korupsi politik, dan intoleransi beragama di kalangan umat Muslim masa kini.

Kata Kunci: amanah, tanggung jawab, Al-Quran, hadis, life balance, kepemimpinan anti korupsi, islamofobia

Abstract

This study examines the concept of responsibility in maintaining trust through the perspective of Quranic verses and hadiths and their integration with contemporary social, family, and religious issues. Using a qualitative approach based on literature study, this article analyzes three focuses: parental responsibility in the family based on QS. At-Tahrim verse 6 integrated with the concept of life balance; leadership in QS. Al-An'am: 70 which is associated with anti-corruption leadership; religious responsibility in QS. An-Nisa: 36 analyzed in relation to the phenomenon of Islamophobia. The results of the study indicate that the teaching of trust in Islam provides a normative foundation for personal, social, and collective obligations. The hadiths studied strengthen this Quranic mandate while providing practical behavioral guidelines. The integration of this teaching with modern challenges proves that Islamic values remain relevant and applicable in the contemporary context. This article argues that internalizing the value of trust can serve as a moral antidote to family dysfunction, political corruption, and religious intolerance among Muslims today.

Keywords: amanah, responsibility, Al-Quran, hadith, life balance, anti-corruption leadership, Islamophobia.

Introduction

The concept of trust or trust that must be maintained is one of the fundamental values in Islamic teachings which has a wide dimension, covering personal, social, institutional, and spiritual aspects. In the most basic sense, trust refers to a person's obligation to maintain, fulfill, and account for everything entrusted to him, both by Allah SWT and by fellow humans (Mujib & Mudzakir, 2021). This value is not just a moral recommendation in religious discourse, but is an ethical pillar that has a real impact on the order of society, nation, and religious life.

In the contemporary era, the challenges to maintaining trust are increasingly complex. The crisis of trust in family institutions, the rampant corrupt practices involving public leaders, and increasing social pressure on religious identity are urgent issues that need to be studied in depth from the normative perspective of Islam. Data from Transparency International (2023) shows that Indonesia is still in a worrying position in the global Corruption Perception Index, with a score of 34 out of 100. Meanwhile, the SETARA Institute report (2022) noted an increase in cases of religion-based discrimination, which indicates that religious responsibility and tolerance are still unresolved issues. On the other hand, a survey by the National Population and Family Planning Agency (BKKBN) revealed a trend towards increasing divorce rates, one of which is triggered by an imbalance of roles and responsibilities in the family (Wahyuni & Solihin, 2022).

These problems are actually not new in Islamic scientific discourse. The Qur'an has provided a very comprehensive normative framework regarding human responsibility in various dimensions of life. However, the problem lies in the gap between the normative knowledge of religion that many Muslims possess and its internalization and implementation in real life. A number of studies have examined certain aspects of the value of trust in Islam, such as the study of leadership responsibility (Syarifuddin et al., 2023), trust character education (Kurniawan & Hidayat, 2022), and the relationship between trust and governance (Fauzi & Ramadhan, 2021). However, there has not been much research that integratively links the study of the interpretation of verses about responsibility with specific contemporary issues such as life balance in the family, anti-corruption leadership, and Islamophobia all at once in a complete study framework.

This is where the urgency of this research lies. This study seeks to bridge this gap by analyzing three verses of the Qur'an that directly speak about human responsibility in three domains of life, namely QS. At-Tahrim verse 6 in the context of family responsibility, QS. Al-An'am verse 70 in the context of social responsibility, and QS. An-Nisa verse 36 in the context of religious responsibility. These three verses were chosen because each contains commandment that is explicit and has direct relevance to the contemporary issues mentioned. In addition, this study also integrates the hadiths of the Prophet Muhammad PBUH that support and strengthen the normative messages of the three verses.

The objectives of this research are: (1) to analyze the meaning and implications of QS. At-Tahrim verse 6 in relation to the concept of life balance in family responsibility; (2) to examine the relevance of QS. Al-An'am verse 70 as the ethical foundation of anti-corruption leadership; (3) studying QS. An-Nisa verse 36 in the context of religious responsibility in the midst of the phenomenon of Islamophobia; and (4) identify the hadiths that reinforce the three themes of responsibility. More broadly, this research contributes to the development of an integrative Islamic discourse that connects religious normative texts with the social realities faced by Muslims today (Hamid & Nurdin, 2023).

Method

This research uses a qualitative approach with the library research method or literature study. This method was chosen because the main object of study is religious texts in the form of

verses of the Qur'an and hadith of the Prophet, which requires an interpretive-hermeneutical approach in their analysis (Zed, 2022). According to Sugiyono (2021), literature research is the right method to examine primary sources in the form of texts with the aim of producing an in-depth and systematic understanding.

The primary data sources in this study are: (1) the text of the Quran, especially QS. At-Tahrim verse 6, QS. Al-An'am verse 70, and QS. An-Nisa verse 36 and its translation and commentary; (2) the hadiths of the Prophet Muhammad PBUH related to the theme of trust and responsibility from standard hadith books such as Saheeh Bukhari, Saheeh Muslim, and Sunan Abu Dawud. Secondary data sources include leading tafsir books such as Tafsir Al-Misbah by M. Quraish Shihab, Tafsir Ibn Kathir, and Tafsir Al-Azhar, as well as scientific journal articles relevant to the research theme published in the range of 2021 to 2026.

The data collection technique is carried out through documentation studies, namely by identifying, collecting, and recording data from various relevant library sources. The procedure used includes four stages: first, identification and selection of sources relevant to the focus of the study; second, the analysis of the text of the verses of the Quran and hadith using a thematic interpretation approach (*maudhu'i*); third, synthesis of findings from various literature sources to build integrative arguments; and fourth, the formulation of conclusions based on findings that have been verified through triangulation of sources (Afifuddin & Saebani, 2021).

Data analysis uses content analysis and hermeneutical interpretation. In the analysis of verse interpretation, the researcher uses a thematic interpretation approach (*tafsir maudhu'i*) developed by Al-Farmawi (in Shihab, 2021), which is by collecting all verses of the Qur'an that talk about one theme, then analyzing it holistically and comprehensively. Integration with contemporary issues is carried out by referring to the integrative-interconnective approach developed by Amin Abdullah (2022), which emphasizes the importance of productive dialogue between Islamic religious sciences and modern social sciences and humanities to produce a more comprehensive and contextual understanding.

Results and Discussion

Parental Responsibilities in the Family: QS. At-Tahrim Verse 6 and Life Balance Study Text Analysis and Interpretation of QS. At-Tahrim Verse 6

Allah SWT says in QS. At-Tahrim verse 6 which means: "O you who believe! Protect yourselves and your families from the fire of hell whose fuel is men and stones; Its guardians are harsh and harsh angels, who do not disobey Allah in what He commands them and always do what He commands." This verse is one of the most explicit verses in the Qur'an that commands the head of the family to fulfill his responsibility in protecting and guiding his family members to the salvation of this world and the hereafter.

Imam At-Thabari in his commentary explains that the commandment "*quu anfasakum wa ahlikum naaran*" contains two interrelated dimensions of responsibility: responsibility towards oneself (*nafs*) and responsibility towards family members (*ahl*). The meaning of "*quu*" (*nurture*) according to At-Thabari includes preventive measures in the form of teaching good values and avoiding things that bring accidents (Shihab, 2021). Meanwhile, M. Quraish Shihab in Tafsir Al-Misbah underlines that the word "*expert*" does not only refer to spouses and children, but also includes all those who are within the scope of one's responsibility and leadership which is the point of emphasis in this verse is the active dimension of that responsibility. Parents are not only required to be physically present in the family, but also to actively educate, guide, and be a good example (*uswah hasanah*) for their family members. Ibn Katsir in his commentary emphasized that the obligation to educate the family in this verse includes aspects of faith, worship, and morals, so that each family member has sufficient moral and spiritual provisions to live life (Nugroho & Wardani, 2022).

Integration with the Life Balance Concept

The concept of life balance in modern psychology and management refers to a person's ability to allocate his time, energy, and attention in a balanced manner among the various life roles he or she plays, including roles as an individual, parent, partner, worker, and member of society (Greenhaus & Allen, in Prasojo & Listyaningsih, 2023). Imbalances in these aspects are often a source of internal and external conflicts that negatively impact individual psychological well-being and the quality of family relationships.

If you look deeper, the command in QS. At-Tahrim verse 6 actually contains the values of life balance that are much more comprehensive than the concepts developed in modern psychological literature. This verse speaks not only of the balance of time and energy, but of the balance of life orientation that includes the worldly and ukhrawi dimensions at the same time. A Muslim parent who truly understands and lives this verse will not be trapped in one of the extremes, either too focused on career and material matters at the expense of family, or too late in family affairs to neglect his social and spiritual responsibilities (Rahayu & Mufidah, 2022).

Research by Hidayat and Kholifah (2023) which examined the parenting style of Muslim parents in urban areas found a significant positive correlation between the level of understanding and practice of the values of family trust in Islam and the quality of parent-child relationships and the balance of roles in the family. Parents who have a strong internalization of trust values tend to be better able to achieve a healthy life balance because they have a clear value orientation and a hierarchy of priorities that are structured based on religious guidelines. Furthermore, Sari and Muhaimin (2022) found that an Islamic conception of holistic parental responsibility can actually be a firmer foundation for achieving life balance than secular approaches that are often fragmented.

The contemporary challenges faced by Muslim parents today, such as economic pressures, urbanization, the massive use of digital technology, and shifting social values, make the internalization of the value of family responsibility based on QS. At-Tahrim verse 6 increasingly relevant and urgent. Research by Nurhayati et al. (2023) identified that one of the main factors causing the increase in divorce rates among young Muslim couples is the unfulfilled expectations of roles and responsibilities in the family, which if associated with the value of trust in Islam, is actually a manifestation of a person's failure to maintain the most fundamental trust in his life.

Responsibility in Society: QS. Al-An'am Verse 70 and Anti-Corruption Leadership

Text Analysis and Interpretation of QS. Al-An'am Verse 70

The words of Allah SWT in QS. Al-An'am verse 70 which means: "And leave those who make their religion a game and a joke, and they have been deceived by the life of the world. Warn (them) with the Qur'an so that each person will not be thrown into Hell because of his own deeds. There is no protector for him and no intercessor but Allah. And if he wants to redeem (himself) with all kinds of ransoms, it will not be accepted. They are the ones who are thrown into hell because of their own deeds. They have a drink of boiling water and a painful punishment because of their former disbelief."

In the context of this study, the main attention is focused on the phrase "dharu'l ladzina ittakhadzu dinahum la'iban wa lahwaa" (leave those who make their religion a game and a joke). Classical scholars such as Al-Qurthubi and Al-Razi interpreted this verse as a stern warning against those who make religious values and principles something that is played with for the sake of worldly interests. In contemporary language, this can be interpreted as a sharp criticism of those who use religious rhetoric to legitimize corrupt behavior or who separate their claimed religious identity from the integrity of everyday behavior (Ashari & Pratama, 2023).

The core message of this verse is that there is no separation between a person's religious identity and his or her moral and social responsibilities. A leader who professes faith cannot

simultaneously accept bribes, abuse authority, or betray public trust without a fundamental contradiction with his or her faith values. This verse thus provides a strong theological foundation for leadership ethics with integrity and anti-corruption (Fauzi & Ramadhan, 2021).

Integration with Anti-Corruption Leadership

Corruption in its various forms is a betrayal of the mandate of leadership. A corrupt public official, organization manager, or community leader has essentially abused the trust placed by the community, members, or community he leads. In an Islamic perspective, betrayal of trust is not only understood as a violation of the law, but also as a moral and spiritual deviation because it is contrary to the principles of honesty, justice, and responsibility before Allah SWT (Haris & Purwanto, 2023).

Syarifuddin et al. (2023) explained that trusty leadership in Islam is built on four main values, namely *shiddiq* or honesty, *trustworthiness* or trustworthiness, *tabligh* or openness in conveying the truth, and *fathanah* or intelligence and competence. These four values form the character of a leader who is not only technically capable, but also has moral integrity. Leaders who internalize these values will be better able to reject corrupt practices because every decision is understood as part of an ethical, social, and religious responsibility.

QS Linkage. Al-An'am verse 70 with anti-corruption leadership can be understood through the verse's warning against people who are deceived by the life of the world and make religion a game. Corruption is a tangible form of deception by worldly interests, when a leader sacrifices trust, honesty, and responsibility for temporary material gains. In this context, QS. Al-An'am verse 70 provides a theological critique of leadership behavior that uses religious symbols, but does not reflect integrity in action. Maulana and Hidayat (2022) emphasized that the internalization of Qur'anic values plays an important role in shaping the morality of Muslim leadership and suppressing the tendency of corrupt behavior.

In the Indonesian context, the relevance of this study is even more important because corrupt practices are still a serious problem in various leadership lines. This phenomenon shows that formal religious identity is not necessarily in line with moral integrity in leadership practice. Haris and Purwanto (2023) highlight the paradox between religious knowledge and leadership behavior, when religious understanding is not always directly proportional to honesty and public responsibility. Therefore, efforts to eradicate corruption are not enough to be carried out through a legal approach and normative knowledge alone, but also require the internalization of trust values that touch the moral, spiritual, and daily behavior awareness of leaders (Pratama & Wahyudi, 2024).

Ramlan et al. (2023) show that effective corruption prevention depends not only on the legal system and institutional supervision, but also on the formation of an organizational culture based on ethical values. In the perspective of Islam, QS. Al-An'am verse 70 can be placed as a normative foundation for building clean, transparent, and responsible leadership. This verse reminds that power should not be used for personal interests, but must be carried out as a mandate oriented to the public benefit. Thus, the value of trust in the Qur'an can be an ethical basis for strengthening systematic and sustainable anti-corruption leadership.

Religious Responsibility: QS. An-Nisa Verse 36 and the Study of Islamophobia

Text Analysis and Interpretation of QS. An-Nisa Verse 36

Allah SWT says in QS. An-Nisa verse 36 which means: "And worship Allah and do not associate Him with anything. And do good to your parents, relatives, orphans, the poor, your close neighbors, your neighbors, your companions, Ibn Sabil, and your servants. Indeed, Allah does not like the haughty and the haughty."

This verse contains the basic principles of Islamic social ethics that are very comprehensive. The commandment to worship Allah and to stay away from all forms of polytheism shows the vertical dimension of man's religious affiliation to Allah. However, the order is immediately followed by an obligation to do good to fellow humans, ranging from the elderly, relatives, orphans, the poor, close neighbors, distant neighbors, colleagues, travelers, to groups in a socially weak position. This arrangement shows that religious responsibility in Islam does not stop at ritual worship, but must also be realized in social concern, respect for others, and protection of vulnerable groups. Thus, QS. An-Nisa verse 36 emphasizes that man's relationship with Allah must be reflected in a social relationship that is just, polite, and responsible (Ashari & Pratama, 2023).

In Tafsir Al-Misbah, the order in which the parties should be treated well in this verse shows the breadth of a Muslim's social responsibility. This responsibility starts from the closest environment, namely parents and families, then extends to relatives, surrounding communities, neighbors near and far, to people who need help. This pattern illustrates that true religion is not closed and individualistic, but moves out in the form of broader social concerns. The concluding verse that affirms that Allah does not like people who are arrogant and arrogant also gives an important message that social good should be done humbly, not to gain praise or show self-superiority. Therefore, QS. An-Nisa verse 36 can be understood as a normative basis for religious responsibility that is inclusive, humanist, and oriented towards social welfare (Hamid & Nurdin, 2023).

Integration with the Phenomenon of Islamophobia

Islamophobia can be understood as fear, prejudice, hatred, or hostility towards Islam and Muslims that has the potential to give birth to discrimination, marginalization, and even religion-based violence (Zainuddin & Maulana, 2023). In a global context, this phenomenon has intensified after the events of September 11, 2001, although its historical roots have lasted much longer in the dynamics of relations between the Islamic world and the West (Ullah & Ibrahim, 2022).

Relevance of QS. An-Nisa verse 36 in dealing with Islamophobia can be seen from two interrelated sides. First, this verse provides guidelines for Muslims to display good social behavior in a pluralistic society. The command to do good to the elderly, relatives, orphans, the poor, close neighbors, distant neighbors, fellow companions, and travelers shows that religious responsibility is not limited to ritual worship, but also includes social concern for fellow human beings. By demonstrating a fair, caring, and non-discriminatory attitude, Muslims can refute Islamophobic narratives that portray Islam as a closed, exclusive, or hostile religion (Yasir & Kamaruddin, 2023).

Second, QS. An-Nisa verse 36 affirms the collective responsibility of Muslims to maintain the image of Islam as a religion that brings grace to life. Islamophobia often develops due to ignorance, prejudice, and negative stereotypes against Islam. Therefore, the response to Islamophobia is not enough through verbal defense, but needs to be realized through tangible social action. When Muslims show concern for their neighbors regardless of religious background, help vulnerable

groups, and build social relationships based on justice and kindness, they directly present a counter-narrative to Islamophobia (Zainuddin & Maulana, 2023).

Latif and Maarif (2024) explained that Muslim communities that are able to reduce negative perceptions in the surrounding environment are communities that actively translate Islamic values into humanitarian programs, intercultural dialogue, and concrete social cooperation. These findings reinforce the relevance of QS. An-Nisa verse 36 as a practical basis in dealing with Islamophobia. The verse not only teaches individual piety, but also encourages Muslims to build social relations that are inclusive, open, and oriented towards the common good.

On the other hand, Ullah and Ibrahim (2022) remind that the response to Islamophobia should not be stuck in a purely defensive stance. An overly defensive attitude can reinforce social distance between Muslims and other groups. On the contrary, the value of social responsibility in QS. An-Nisa verse 36 encourages Muslims to take a proactive and inclusive position. Concern for close neighbors, distant neighbors, and strangers shows that Islam has a social vision that transcends the boundaries of religious, ethnic, and group identities.

The phenomenon of Islamophobia also needs to be seen reflectively from the internal side of Muslims. When Muslims fail to carry out social responsibilities, such as abandoning the weak, discriminating against certain groups, or displaying arrogance in social life, these conditions can reinforce negative stereotypes against Islam. Therefore, strengthening religious responsibility based on QS. An-Nisa verse 36 is not only a spiritual obligation, but also a social strategy to improve the image of Islam. By displaying a polite, fair, caring, and inclusive religion, Muslims can contribute to building social harmony and reducing prejudice against Islam in the public space (Hamid & Nurdin, 2023).

Supporting Hadiths: Strengthening the Normative Dimension of Trust Responsibility Hadith on Family Responsibility

The Prophet Muhammad PBUH said: "*Kullukum ra'in wa kullukum mas'ulun 'an ra'iyatihi*", which means, "Each of you is a leader and every leader will be held accountable for what he leads." This authentic hadith narrated by Bukhari and Muslim is one of the important foundations in Islam regarding the concept of responsibility. The message of the hadith shows that leadership does not only apply in public spaces, such as the state and society, but is also present in the family and personal space. Every human being has their own trust area that must be maintained and accounted for before Allah SWT (Kurniawan & Hidayat, 2022).

In the context of the family, this hadith emphasizes that the husband has the responsibility as the leader in the household, while the wife also has the responsibility to manage family affairs. The two are not understood in the relationship of dominance, but in the framework of trust, cooperation, and moral responsibility. Every role in the family has ethical and spiritual consequences because it will be held accountable by God. This understanding is in line with QS. At-Tahrim verse 6 which commands believers to protect themselves and their families from destruction. Thus, family responsibility in Islam is not only related to the fulfillment of material needs, but also includes religious and harmonious religious education, worship, morals, and the formation of a religious and harmonious family environment (Prasojo & Listyaningsih, 2023).

Other relevant histories state that children have the right to their parents to get a good education, life skills, and sustenance. The main message of the narration is that parents are obliged to equip their children with useful abilities, a halal livelihood, and a strong moral and spiritual foundation. In the contemporary context, this meaning can be extended to the responsibility of

parents to provide a decent education, build children's character, direct the use of technology in a healthy manner, and instill the values of honesty, discipline, responsibility, and social concern. Thus, the hadiths about family responsibility reinforce the message of QS. At-Tahrim verse 6 that the family is the main space for the formation of trust, character, and life balance for the Muslim generation (Rahayu & Mufidah, 2022).

Hadith on Social Responsibility and Leadership

In the context of social responsibility and leadership, one of the relevant hadiths is the words of the Prophet Muhammad PBUH: "*Idza dhuyyi'at al-amanah fantazhir al-sa'ah*", which means, "When the trust has been wasted, then wait for destruction to come." In the narration, it is explained that the waste of trust occurs when a matter is handed over to a person who does not have the eligibility. This hadith provides an important message that leadership is a mandate that must be carried out with responsibility, competence, and integrity. In the context of anti-corruption leadership, this hadith emphasizes that betrayal of trust is not only an individual moral issue, but can also cause social damage, weaken public trust, and hinder the progress of a society or nation (Haris & Purwanto, 2023).

Another hadith that has strong relevance is the words of the Prophet PBUH: "*Man ghashshana fa laysa minna*", which means, "Whoever deceives us, he is not part of our group." This hadith narrated by Muslims emphasizes that fraud, cheating, manipulation, and betrayal of trust are actions that are contrary to the basic values of Islamic teachings. In the context of leadership, this hadith can be understood as a rejection of all forms of abuse of authority, concealment of truth, policy manipulation, and corrupt practices. A leader who carries out the public mandate is required to uphold honesty, openness, and moral responsibility in every decision taken (Syarifuddin et al., 2023).

Fauzi and Ramadhan (2021) explain that the hadiths about trust, honesty, and the prohibition of deception form a strong moral basis for anti-corruption leadership in Islam. These values close the space for justification for corrupt practices, including the reason that corruption is carried out for the benefit of the family, does not harm others directly, or is considered prevalent in certain social systems. From an Islamic perspective, there is no justification for betrayal of trust because any form of fraud remains contrary to the principles of honesty, justice, and responsibility. Therefore, these hadiths can be an ethical foundation in building leadership that is clean, transparent, and oriented towards the public benefit.

Hadith on Religious Responsibility and Social Relations

In the context of religious responsibility and social relations related to QS. An-Nisa verse 36, one of the relevant hadiths is the words of the Prophet Muhammad PBUH: "*Al-muslimun tatakafu' dima'uhum, wa hum yad wahidah 'ala man siwahum*" which means that Muslims have an equal position and are one unit in facing various common problems. This hadith affirms the importance of internal solidarity in the Muslim community, while showing that religion cannot be separated from social responsibility, collective concern, and commitment to maintaining harmony in common life.

Another very important hadith is the words of the Prophet PBUH narrated by Bukhari: "*La yu'мину ahadukum hatta yuhibba li akhihi ma yuhibbu linafsihi*", which means that a person's faith is not perfect until he loves his brother as he loves himself. This hadith lays a strong ethical basis for social responsibility in Islam. The word *akhihi* or "brother" can not only be understood in the sense of fellow Muslims, but can also be interpreted more broadly as fellow human beings. This interpretation reinforces the principle that a Muslim is required to have an empathetic, fair, and

caring attitude towards others regardless of religious, social, cultural, or group identity. In the contemporary context, this understanding becomes a counter-narrative to Islamophobia, as it shows that Islam teaches universal compassion, caring, and social responsibility.

Yasir and Kamaruddin (2023) explain that a proper understanding of the hadiths about Muslim relations with non-Muslims can form a tolerant and inclusive attitude among the younger generation of Muslims. These hadiths emphasize the values of justice, equality, respect for others, and shared responsibility in social life. Thus, hadiths related to religious responsibility and social relations have an important role as the basis for character education. These values can strengthen social harmony, reduce prejudice between groups, and encourage the formation of a more peaceful and respectful society.

A study of the three verses of the Qur'an and its supporting hadiths shows that the concept of trust in Islam forms a network of interrelated values. QS. At-Tahrim verse 6 emphasizes responsibilities in the family, QS. Al-An'am verse 70 affirms social responsibility and leadership, while QS. An-Nisa verse 36 expands religious responsibility into broader social relations. These three verses show that the mandate is not only individual, but also has family, social, and spiritual dimensions. The hadiths studied reinforce this message by providing practical guidance on how responsibility is carried out in daily life.

In an integrative-interconnective framework, Amin Abdullah (2022) emphasizes the importance of connecting reasoning based on religious texts, empirical evidence, and spiritual experience in contemporary Islamic studies. This framework is relevant to this study because the study of trust is not only understood as a normative concept in the Qur'an and hadith, but is also associated with modern social issues such as family life balance, corruption in leadership, and Islamophobia. With this approach, religious texts do not stop at abstract moral teachings, but can be read contextually to answer the problems of Muslim life today.

The integration between Qur'anic verses, hadiths, and contemporary issues yields some important findings. First, the value of trust in Islam has practical relevance in building a balanced family, leadership with integrity, and inclusive social relations. Second, the gap between religious knowledge and social behavior is not caused by the weakness of Islamic teachings, but by the weak internalization and contextualization process of religious values in real life. Third, an integrative approach is able to produce a more applicable understanding because it connects normative postulates with the social realities faced by contemporary Muslim society (Hamid & Nurdin, 2023).

The implication of this study is the need to strengthen Islamic religious education which is not only oriented to the delivery of evidence, but also to the formation of the character of trust in concrete life. Trust value education needs to be designed as a process of moral habituation involving cognitive, affective, and behavioral aspects. In addition, Islamic educational institutions and religious institutions need to develop programs that link the teachings of trust with actual problems, such as family resilience in the digital era, integrity of public leadership, and the development of inclusive, peaceful, and civilized social relations.

Conclusion

The concept of trust in Islam is a basic value that has personal, family, social, leadership, and religious dimensions. QS. At-Tahrim verse 6 affirms the responsibility of parents in safeguarding, guiding, and forming a spiritually, morally, and socially balanced family. This value is relevant to the concept of *life balance* because family responsibility is not only related to the

fulfillment of material needs, but also with religious education, worship, morals, and the formation of the character of family members. QS. Al-An'am verse 70 provides a theological foundation for anti-corruption leadership by emphasizing that religion should not be used as a formal symbol without moral integrity. Corruption in an Islamic perspective is a form of betrayal of trust because it damages public trust, weakens justice, and is contrary to the values of honesty and responsibility. Meanwhile, QS. An-Nisa verse 36 expands the meaning of religious responsibility into inclusive, just, and humanist social relations. This verse is relevant in responding to Islamophobia because it affirms that true religiosity must be reflected in social concern, respect for others, and an open attitude towards a pluralistic society.

The hadiths studied reinforce the normative message of the three verses by providing practical guidance on human responsibility in daily life. The hadith on family leadership emphasizes that each individual has a mandate that will be accounted for before Allah. The hadith on the prohibition of squandering trust and the prohibition of deception strengthen the ethical basis for honest, transparent, and public-interest-oriented leadership. The hadith on social relations also emphasizes the importance of solidarity, empathy, and concern for fellow human beings. Thus, amanah in Islam is not only an abstract moral teaching, but can also be an ethical framework to answer contemporary problems, such as family crises, leadership corruption, and prejudice against Islam. The implication of this study is the need to strengthen Islamic religious education which not only emphasizes the understanding of postulates, but also internalizes the value of trust in real behavior through habituation, example, and character strengthening in families, educational institutions, public leadership, and social life.

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