The Students (*Mahasantri*) of Ma'had Aly As'adiyah Perception in Sengkang Regarding The Trustworthiness in The Quran

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Abstract: This research aims to determine the perception of MA'HA Santri (Students) at Al-Aly As'adiyah Islamic Boarding School in Sengkang regarding trustworthiness in the Quran. The research objective is to understand the perception of MA'HA Santri at Al-Aly As'adiyah Sengkang regarding trustworthiness in the Quran, categorizing this study as qualitative field research. Field research uses a contextual and comprehensive approach to explore the meanings, definitions, understanding, events, and lives of individuals directly or indirectly involved in the research subject. According to the students of Ma'had Aly As'adiyah Sengkang, the implementation of trustworthiness has been carried out effectively. The execution of these qualities aligns with the indicators in this study, namely responsibility, transparency, and keeping promises. The students (*Mahasantri)* at Ma'had Aly As'adiyah Sengkang have applied these indicators in their teaching processes at the campus to achieve quality learning. Implementing trustworthiness in learning by the students at Al-Aly As'adiyah Sengkang can produce high-quality outcomes. Quality learning can enhance knowledge for the future, benefiting oneself and others. However, some MA'HA Santri may still need to improve their trustworthiness in their daily lives.

Keywords: Mahasantri; Ma'had Aly As'adiyah Sengkang; Peception; Trustworthiness

INTRODUCTION

Islam is a religion that perfectly governs the order of human life, both in terms of individual and societal aspects. In Islam, it is introduced that there are rewards and

punishments in human life.[1] Those who live according to the teachings of Allah, the Exalted, and do good will be rewarded with His paradise. Conversely, those who engage in wrongdoing in their lives and disregard the commands and prohibitions of Allah will be cast into His hellfire.[2] Such understanding undoubtedly impacts the attitudes and behaviors of the Muslim community.

Some people have conducted research on trustworthiness in the Quran and its interpretation. Sahmiar[3] in his dissertation, described that "Amanah" has several meanings. In one instance, it refers to "safety," implying a sense of security, tranquility, and the absence of fear. In another context, "Amanah" encompasses meanings related to religion, trust, authority, entrusted property, responsibility, and promises.[4] In his article, Sahmiar explains that the quality of "Amanah" entrusted to humans should be practiced with sincerity and patience. With this attitude of trustworthiness, harmony, tranquility, and security are established in one's inner self and the spiritual realm.

As Muslim intellectuals and heirs to the Prophets, scholars must introduce the Quran and present the messages concealed within each string of pearl-like words. They are responsible for explaining these values in line with the development of society so that the Quran can truly function as it should. Scholars employ various methods to convey these values in their writings and discussions. One of the most popular discussion methods used by scholars or intellectuals today is the thematic method, which involves explaining Quranic verses related to a specific topic and compiling them into a comprehensive study addressing various aspects of the issue.[5]

Although the Quran addresses various issues, it is not always systematically organized when discussing a particular topic. Therefore, it is necessary to use thematic methods. One frequently discussed topic and a central concern in the Quran is trustworthiness (*Amanah*). Trustworthiness is crucial to social interactions because it is linked to responsibilities.

In the summary book of Ibn Kathir's Tafsir by Abdurrahman ibn Ishak Al-Sheikh, it is mentioned that Al-Aufi reported from Ibn Abbas that trustworthiness (*Amanah*) was offered to beings before it was offered to Adam (peace be upon him), but they declined to accept it. Then, Allah, the Exalted, said to Adam (peace be upon him) that He had

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[1]Wahyudi Setiawan*, Reward and Punishment dalam Perspektif Islam*, al-Murabbi, Vol, 4, No. 2 (Januari 2018), p. 184-201.

[2]The responses in the Quran are often discussed using the term "Jazaa," and many verses address this concept. For example, in Q.S at-Taubah; 74 al-Zalzalah: 7-8 al-Baqarah; 62, al-Ankabut; 299 See Aziz, "*Reward –Punishment* Sebagai Motivasi Pendidikan: Perspektif Barat dan Islam", *Cendikia,* Vol.14 No.2 (Desember 2016), p. 333-349.

[3]Sahmaniar Pulungan, *Wawasan Tentang Amanah dalam al-Qur'an,* Disertasi Program Pasca sarjana UIN Syarif Hidayatullah, Vol. 1 (t.p :Jakarta, 2016), p. 100.

[4]Sahmaniar Pulungan, *Wawasan Tentang Amanah dalam al-Qur'an,* p. 104*.*

[5]Mustafa Muslim, *Mabahis fi al-Tafsir al-Maudu'i* (Dimasyq: Dar al-Qalam, 1410 H./1989 M), p. 16.

indeed offered trustworthiness to the heavens, the earth, and the mountains, but they refused to bear it.[6]

It all comes back to the meaning that trustworthiness (Amanah) involves responsibilities and accepting various commands and prohibitions with the condition that if one fulfills them, they will be rewarded. However, if they neglect them, they will face punishment.[7]

Trustworthiness is not as simple as it may seem because having trustworthiness implies a burden or demand for the person to actualize it. Prophet Muhammad (peace be upon him) was known for his readiness to shoulder responsibilities and earn the trust of others. As a leader, Prophet Muhammad (peace be upon him) was deeply attentive to the needs of society. He listened to the desires and complaints of the people, and he paid attention to the potentials within the community, ranging from natural resources to human potential. Ultimately, all these efforts converged into his mission of preaching to the community, particularly in matters of faith and piety, as well as professionalism, aiming to enhance the quality of human resources of that time.[8]

The study in this article aims to uncover the meaning of trustworthiness and things related to trustworthiness, including the objects of trust, forms, and the perspectives or attitudes of the Quran towards trustworthiness. From there, a comprehensive understanding of trustworthiness will emerge from various perspectives, leading to an attitude of preserving and appreciating all entrusted responsibilities.

The trust referred to here is comprehensive. It is not limited to safeguarding items for safekeeping but extends to trust in actions, words, and deeds. The issue of trust also encompasses every aspect of life, with a particular focus on matters related to the state.[9]

Therefore, if viewed from the subject's perspective (the one entrusting), trustworthiness can come from Allah SWT, as outlined in the Quran in Surah Al-Ahzab, verse 72, mentioned above. Trustworthiness can also originate from human beings themselves, as mentioned in Surah Al-Baqarah, verse 283, as stated above.

Hence, examining the meaning of trustworthiness according to the Quran is paramount. It serves not only as a religious insight but also as a form of academic study development. There is an exciting expression that power is trust; therefore, it must be exercised with complete trustworthiness. This expression implies two things. First, when humans hold power on Earth, becoming stewards, the authority obtained is a delegation of authority from Allah SWT (delegation of authority) because Allah is the source of all power. Therefore, the power possessed is merely a trust from Allah, which

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[6]Abdullah ibn Muhammad ibn Abdurrahman ibn Ishaq Alu Syaikh,"*Lubaabut Tafsir Min Ibni Katsir*", Terj. M. Abdul Ghoffar EM. dkk (Cet. I, Jakarta: Pustaka Imam Asy-Syafi`I, 2008), p. 431.

[7]Abdullah ibn Muhammad ibn Abdurrahman ibn Ishaq Alu Syaikh,"*Lubaabut Tafsir Min Ibni Katsir*", p. 432.

[8]M. Munir dan Wahyu Ilaihi, *Manajemen Dakwah* (Cet. IV; Jakarta: Kencana, 2015), p.58.

[9]Pusat Dakwah Islamiyah Kementrian Hal Ehwal Ugama, *Jujur, Amanah dan Bijaksana dalam Pekerjaan* (Cet. I, Brunei Darussalam, 1999), p. 14.

is relative and must be accounted for before Him. Second, because power is fundamentally a trust, its implementation requires trustworthiness. Trustworthiness in this context means a sense of accountability, honesty, and a steadfast adherence to principles. Trustworthiness, in this sense, serves as a principle or value.[10]

Trustworthiness, therefore, is one of the principles of leadership. Prophet Muhammad, peace be upon him, is mentioned to possess four characteristics of leadership, namely *shiddiq* (honesty), *amanah* (trustworthy and reliable), *fathanah* (knowledgeable), and *tabligh* (communicative and communicable).[11]

Hence, according to the Islamic concept, everyone is a leader, and each person is accountable for their actions to their fellow human beings and God in the hereafter. The existence of accountability implies that a leader, regardless of their level or position, is a custodian of trust, which can be both towards the people and towards God. The people, as custodians of trust, because trust forms the basis of national and state life, can be interpreted similarly to the concept of the "social contract" (le contrat social) proposed by J.J. Rousseau.[12] Meanwhile, God is undoubtedly the giver and holder of trust to humanity, as stated by Allah in Surah An-Nisa, verse 58.

Trustworthiness was also emphasized by Prophet Moses (Musa) when he entrusted the temporary leadership of the Children of Israel to Prophet Aaron (Harun). The message of Prophet Moses highlights the trust that must be preserved by those holding leadership positions, as held by Prophet Aaron. Therefore, a leader or head of state is a custodian of trust, both from God and the people. Trustworthiness is a crucial principle in matters of governance.[13]

Trustworthiness is something given to an individual deemed capable of upholding it.[14] The issue is that many individuals considered capable of carrying out trust misuse it. That particularly applies to the *Ma'had Aly As'adiyah Sengkang* students, where each person is entrusted with specific tasks. This issue forms the basis of this research, which aims to examine *Ma'had Aly* students' perception of trustworthiness in the Quran.

Among all the students of *Ma'had Aly As'adiyah Sengkang*, everyone undoubtedly has their perspective on trustworthiness. Some students may interpret trustworthiness as responsibility, while others may see it as a matter of trust. This divergence in interpretation leads to different perceptions among *Ma'had Aly As'adiyah Sengkang* students.

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[10]Said Agil Husin al-Munawar, *Al-Qur'an Membangun Tradisi Kesalehan Hakiki* (Cet. IV; Jakarta: Ciputat Press, 2005), p. 200.

[11]Laode Kamaluddin, *Rahasia Bisnis Rasulullah* (Cimahi: Wisata Ruhani, 2007), p. 37.

[12]Said Agil Husin al-Munawar, *Al-Qur'an Membangun Tradisi Kesalehan Hakiki,* p.202.

[13]Said Agil Husin al-Munawar, *Al-Qur'an Membangun Tradisi Kesalehan Hakiki,* p. 202.

[14]Abu al-Hasan Ali al-Bashri al-Mawardi, *Etikaku Mahkotaku Wacana Pembentukan Kepribadian Prima,* Penerjemah Abu Abdul Bari (Cet. I, Cengkareng: Jendral Ilmu, 2002), p. 1.

THEORETICAL OVERVIEW

One of the mirrors of Islamic morals and ethics in this theocentric and religious-ethical society is the qualities of responsibility and trustworthiness, often referred to as "Amanah." Amanah is a crucial concept in the Quran closely related to the spiritual essence of being a Muslim.[15]

Therefore, anyone entrusted with Amanah should fulfill it without discrimination based on religion, race, or culture.[16] Furthermore, religion teaches humanity about Amanah, the foundation of faith in the Prophet Muhammad. Amanah is regarded as the most fundamental pillar in interactions among individuals.[17]

Trustworthiness is the character of the Prophets and Messengers. They were the best at safeguarding trust. It is no wonder that the Prophet Muhammad is known as the most trustworthy, especially in fulfilling trust, which is why he is known as "Al-Amin" or the Trustworthy One. Even long before receiving the title of prophethood from Allah, he was known for his honesty and trustworthiness. These attributes were so firmly embedded that even individuals who did not embrace the teachings of Islam placed their trust in Prophet Muhammad and entrusted him with their matters and possessions. There are at least four essential elements in the concept of trustworthiness: preserving the rights of Allah, safeguarding the rights of fellow human beings, avoiding excess, which means that trust must be delivered in the proper condition without additions or subtractions, and it involves accountability. Therefore, every individual must be trustworthy in all matters entrusted to them by Allah.[18]

Trustworthiness is one of the qualities that must be cultivated when we seek to purify our souls and get to know Allah SWT because it is closely linked to faith. That means that the trait of trustworthiness is born from the strength of a person's faith. The weaker a person's faith, the more faded trustworthiness becomes within them. In line with the hadith of the Prophet *la- ima>na liman la> amana lahu*, there is no faith for the one who is not trustworthy.[19] trustworthiness is a requirement for religious adherence, both in the Quran and in the teachings of the Prophet.

In human relationships, interactions within society are inevitable because, as social beings, we are interconnected with other individuals and constantly have needs and deficiencies that require fulfillment. That is why borrowing and lending exist as solutions to meet these needs. Sometimes, collateral is required in these borrowing and lending transactions, especially when honesty is relatively diminished.

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[15]M. Dawam Raharjo, *Ensiklopedi Al-Qu"ran: Tafsir Sosial Berdasarkan Konsep-konsep Kunci* (Jakarta: Paramadina, 1996), p. 189.

[16]M. Quraish Shihab, *Tafsir al-Misbah, Pesan, Kesan dan Keserasian Al-Qur"an,* (Vol. 2,Cet. III, Jakarta: Lentera Hati, 2005), p. 479-480.

[17]M. Quraish Shihab, *Tafsir al-Misbah, Pesan, Kesan dan Keserasian Al-Qur"an,* (Vol. 2,Cet. III, Jakarta: Lentera Hati, 2005), p. 481.

[18]Husein Muhammad, *Wasiat Taqwa Ulama"-ulama" al-Azhar-Kairo,* (Jakarta: Bulan Bintang, 1986), p. 122.

[19]Abu „Abdillah Ahmad ibn Muhammad ibn Hambal, *Musnad Ahmad ibn Hambal,* Juz. III (Cet. I; Beirut: „Alam al-Kutub, 1419 H./1998 M.), p. 135.

The breakdown of trustworthiness can harm the relationships among individuals. The entrustment of trust by God to humans is intended to elevate their status higher than that of angels if they fulfill that trust, but it will lower them to a status lower than livestock if they neglect it. *Trustworthiness* is a burden that signifies human submission to all fundamental dimensions of Islam. It involves the vertical aspect (*habl min Allah*), which is the responsibility to God, and the horizontal aspect (*habl min an-nas*), which is the aspect of Sharia, especially in the context of interactions and relationships between individuals in society. That is why trustworthiness is considered one of the fundamental principles of Islam.[20]

In essence, human beings have been endowed with qualities of suitability (*shalahiyah*) to receive trust, which includes the gift of intellect capable of distinguishing between right and wrong actions. Therefore, preserving the trust Allah or society gives requires a sincere, steadfast, and strong soul to uphold it. According to the concept in the Quran, such a soul is honest and resolute in upholding the trust placed in it, and it recognizes that all trust received originates from Allah. Ultimately, Allah elevates an individual to positions, ranks, and whatever else in worldly life.[21]

Therefore, the trustworthiness intended here encompasses the fulfillment of human rights, both towards oneself, others, and towards Allah, while also being responsible for the trust received and carrying it out to the best of one's ability.

There are many virtues that Allah bestows upon those who are trustworthy, including:

Finding a way out of difficulties

Imam Al-Bukhari and Imam Muslim narrate a hadith about the story of three people who sought refuge in a cave. While inside the cave, a large boulder rolled and blocked the entrance. All three individuals turned to Allah, seeking His help through their righteous deeds so that the boulder would move and they could escape from the cave.

This story is recorded in the book "*Riyadhu Shalihin*." The first person sought help through his devotion to his parents. The second person sought help through his awe of Allah. The third person had once employed some workers and paid all except one. This worker had left without taking his due payment, and the unpaid wages multiplied over time. After a while, the worker returned and asked for his wages. The employer replied, "Everything you see here is yours – the camels, cows, and sheep all belong to you." Thinking he was being mocked, the worker took everything and left, not leaving a single animal behind. He then prayed, "O Allah, if I did this seeking Your pleasure, grant me relief from this difficulty." Suddenly, the boulder moved, and they could exit the cave while walking.

Trustworthiness brings blessings, betrayal diminishes blessings

Betrayal not only removes blessings but also erases goodness. Trust can nurture blessings and add goodness to one's sustenance. If trust represents all religious obligations, it becomes evident that neglecting prayer constitutes a betrayal of trust, as does failing to give wealth in charity or not wearing the hijab or modest clothing. It is essential to recognize that every blessing granted by Allah is a trust, including vision,

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[20]Khairullah, *"Peran dan Tanggung Jawab Manusia dalam Al-Qur'an"*. p. 94-95.

[21]Rif'at Syauqi Nawawi, *Kepribadian Qur'ani* (Jakarta: Amzah, 2011), p. 99.

hearing, hands, and other faculties. Therefore, individuals should earnestly fulfill their trust in everything bestowed upon them by Allah.[22]

RESEARCH METHODOLOGY

This research aims to understand *Ma'had Aly As'adiyah Sengkang* students' perception of trustworthiness in the Quran. Therefore, this research falls under the category of qualitative field research.[23] It involves exploring individuals' meanings, definitions, understanding, events, and lives by directly or indirectly engaging with the subject of research, employing a contextual and comprehensive approach.

DISCUSSION RESULTS

In the application of trustworthiness, some indicators fulfilling trust is one of the characteristics of a believer. That indicates that the command to uphold trust is clear, and trust is obligatory. Those who believe are assured of a sense of security and tranquility because they trust Allah SWT will protect them without worrying or fearing.[24]

The first and most crucial application of the trait of trustworthiness is having taqwa (piety) towards Allah SWT. The application that can be carried out to fulfill trust as a human, as a creature of Allah, and as His servant is through worship. Every act of worship brings reward and wisdom that enriches a person's life in this world and the hereafter. Secondly, a trustworthy person in their daily life holds fast to truthfulness and honesty. They do not lie or deceive, as even the most minor lie has repercussions for themselves and those they deceive. Thirdly, they strive to keep their promises, acknowledging that making promises is a weighty matter. Therefore, they say "Insha Allah" (God willing) when making promises to others, recognizing that fulfilling promises can be difficult without Allah's blessings and guidance. Fourthly, they maintain trust by safeguarding the trust given by others to them. For example, trust can manifest in the form of wealth.[25]

The implementation of trustworthiness at Ma'had Aly As'adiyah is done by firmly adhering to the principles of "*Sami'na wa ata'na*," which means "We hear, and we obey." That entails obeying and complying with what is prohibited or commanded.[26]

The implementation or application of trustworthiness at *Ma'had Aly As'adiyah Sengkang* is observed through the prompt execution of tasks by male and female students when given instructions. The benefits of this obedience are significant for the

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[22]Mahmud Al-Misri, *manajemen Akhlak Shalaf* (Solo: Pustaka Amanah, 2007), p. 108-109

[23]Sugiyono,*Metode Penelitian Pendidikan* (Cet.VI; Bandung: Alfabeta, 2009), p.14

[24] Nabila Suhaera, Mahasantriwati Ma'had Aly As'adiyah Sengkang, wawancara, di Kampus IV Ma'had Aly, 16 October 2021.

[25]Nabila Suhaera, Mahasantriwati Ma'had Aly As'adiyah Sengkang, wawancara, di Kampus IV Ma'had Aly, 16 October 2021.

[26]Nisa Azhari Marpaung, Student of Mahasantriwati Ma'had Aly As'adiyah Sengkang, *Interview*, in Campus IV of Ma'had Aly, 20 October 2021.

students because they all hold the principle of "*Sami'na wa ata'na*" in high regard and are obedient to the instructions entrusted by *Anregurutta* (instructors or leaders).[27]

However, there are instances where trustworthiness is not executed effectively. For example, some students may not fulfill their trust, such as paying canteen fees on time or fulfilling their duties related to cleanliness in the dormitories or offices but failing to do so promptly.[28]

Always fulfill tasks responsibly and never betray the trust given, so it is easy to be accepted in the environment and become a great leader who advances civilization. The benefit is creating honest students who fulfill a great sense of responsibility to learn and practice what they have learned.[29]

Take responsibility for the trust given, such as adhering to all the rules in the Ma'had Aly environment and consistently instilling the attitude of "*sami'na wa ata'na*" (we hear, and we obey) within oneself. That will raise awareness among students about the importance of discipline, especially in matters of worship. Instilling a sense of responsibility for congregational prayer, for example, will set an example for students to make it a daily habit.[30]

Implementing trust in Ma'had Aly is mandatory obedience to the prevailing rules because *Ma'had Aly*'s motto is "*sami'na wa ata'na*" - we hear and obey. Therefore, it is obligatory to obey these rules as they represent the trust of *Anregurutta*. The benefit of this is its influence on the students of Ma'had Aly because they firmly adhere to the concept of "*barakkana Anregurutta*.[31]

As for the implementation or application of trust in the *Ma'had Aly As'adiyah* environment, based on our perspective, it involves students immediately carrying out orders given by *Anregurutta* without questioning the nature of the task but instead focusing on who issued the order. Mentors also apply this approach towards *Anregurutta*.[32]

However, some students do not fully uphold the trust regarding specific rules, for example, not performing the *qabliyah* and *ba'diyah* prayers at the mosque, even though this is a trust given by the mentors.[33]

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[27]Rismawati , Student of Mahasantriwati Ma'had Aly As'adiyah Sengkang, *Interview*, in Campus IV of Ma'had Aly, 20 October 2021.

[28]Nurmuafiah, Student of Mahasantriwati Ma'had Aly As'adiyah Sengkang, *Interview*, in Campus IV of Ma'had Aly, 20 October 2021.

[29] Nurfadillah , Student of Mahasantriwati Ma'had Aly As'adiyah Sengkang, *Interview*, in Campus IV of Ma'had Aly, 20 October 2021.

[30]Fakhrunnisa Malik, Student of Mahasantriwati Ma'had Aly As'adiyah Sengkang, *Interview*, in Campus IV of Ma'had Aly, 20 October 2021.

[31]Abd, Rahman Kadir, Student of Mahasantriwati Ma'had Aly As'adiyah Sengkang, *Interview*, in Campus IV of Ma'had Aly, 15 October 2021.

[32] Suswandi, Student of Mahasantriwati Ma'had Aly As'adiyah Sengkang, *Interview*, in Campus IV of Ma'had Aly, 15 October 2021.

[33]Mawaddah, Student of Mahasantriwati Ma'had Aly As'adiyah Sengkang, *Interview*, in Campus IV of Ma'had Aly, 20 October 2021.

The students highly emphasize and uphold the implementation of trust at *Ma'had Aly As'adiyah* due to their immense respect and responsibility towards the mentors. Therefore, whatever trust is placed by the mentors is diligently sought to be accepted and carried out as it should be, always based on the teachings of the Quran and the Sunnah.[34]

The implementation of trust at *Ma'had Aly As'adiyah* is like an organization like *DEMA* (Student Council), where all the structures within it, including the president, treasurer, secretary, and others., all have duties that are considered trusts and must be fulfilled. Additionally, aspects like punctuality in learning and congregational prayer are also considered trust given to the students.[35]

Trustworthiness at *Ma'had Aly* is consistently applied because *Ma'had Aly As'adiyah* has the motto "*sami'na wa ata'na*" - we hear, and we obey. This motto is integrated into daily life, so whenever there is an order from *Anregurutta* (mentors), students must listen and obey what is commanded. That aligns with the concept of trust; when one can carry out the instructions of *Gurutta*, they are considered to have a trustworthy character.

The implementation of trust at *Ma'had Aly As'adiyah* means that all students firmly hold onto everything entrusted to them by Gurutta. Trust must be fulfilled, so the personalities of *Gurutta*, mentors, alums, and students are closely tied to trustworthiness.[36]

Implementing trustworthiness at *Ma'had Aly As'adiyah* is rooted in the understanding that trust involves responsibilities. Every student has responsibilities, whether to themselves or others. For example, in maintaining attendance records, a student must faithfully fulfill their duty of recording the attendance of their fellow students, indicating whether they were present, absent with permission, or absent for a valid reason. Another example is when students are assigned to clean, they must carry out that task with trustworthiness. Furthermore, at *Ma'had Aly As'adiyah*, the motto "*sami'na wa atha'na*" is followed, meaning that what *Anregurutta* says must be obeyed.[37]

Implementing responsibility includes attending scheduled classes, controlling the program's progress, and supporting and guiding fellow students. The implementation of the responsibility trust given to students varies, and it may involve carrying out all assigned tasks to the best of one's ability.

From the interviews and direct observations conducted, it is evident that there is a broad scope of responsibility at *Ma'had Aly As'adiyah*. That necessitates that students

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[34]Sri Wahyuni, Student of Mahasantriwati Ma'had Aly As'adiyah Sengkang, *Interview*, in Campus IV of Ma'had Aly, 16 October 2021.

[35] Ainun Nazhifah, Student of Mahasantriwati Ma'had Aly As'adiyah Sengkang, *Interview*, in Campus IV of Ma'had Aly, 20 October 2021

[36] Rahmatan, Student of Mahasantriwati Ma'had Aly As'adiyah Sengkang, *Interview*, in Campus IV of Ma'had Aly, 20 October 2021.

[37]Nurmuafiah, Student of Mahasantriwati Ma'had Aly As'adiyah Sengkang, *Interview*, in Campus IV of Ma'had Aly, 20 October 2021.

consistently cultivate a strong sense of responsibility toward the tasks entrusted to them.[38]

The implementation of trust values at *Ma'had Aly As'adiyah Sengkang* is evident in how students carry out their duties and make trustworthiness one of their guiding principles, particularly regarding the discipline of students and their commitment to "*sami'na wa ata'na*" (we hear, and we obey) when it comes to what *Anregurutta* says. Trust in managing responsibilities is a form of self-actualization to achieve optimal results, and the sense of responsibility exhibited by students aims to ensure the proper care and handling of the trust gives them by *Anregurutta*.[39]

The implementation of trust at *Ma'had Aly* includes keeping promises. Whenever there is trust, there should be a commitment to keeping promises. If one aspect is lost, the other is lost as well. Students are considered trustworthy if they can keep their promises and words before their peers. Keeping promises relates to one's words, so if someone makes a promise, they should fulfill it. In this way, not only have they kept their promise, but they have also demonstrated trustworthiness. When trust is widespread among students, it strengthens their bonds, and goodness and blessings surround them.[40]

Students implement trust by adhering to agreements made before entering Ma'had Aly and by constantly striving to be punctual and follow all the rules within the institution. [41]

In conclusion, all the informants have fulfilled their promises in carrying out their duties as students at *Ma'had Aly As'adiyah Sengkang*. Keeping promises is essential for a student because it relates not only to their learning process but also plays a role in their success as students at *Ma'had Aly As'adiyah Sengkang*.

According to the author, the application of promises is part of trustworthiness, and implementing it within the student community can be achieved by keeping promises made at the outset, resulting in a high level of commitment and optimal results.

Implementing trustworthiness at Ma'had Aly can also be interpreted as being transparent and open. Here, being open means reporting all activities to *Anregurutta* with a trust-based attitude, which fosters mutual trust, honesty, and transparency in all aspects of life, ultimately leading to peace and prosperity. Thus, transparency is also part of trust.[42]

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[38] Nurmuafiah, Student of Ma'had Aly As'adiyah Sengkang, *Interview*, in Campus IV of Ma'had Aly, 20 October 2021.

[39] Mawaddah, Student of Ma'had Aly As'adiyah Sengkang, *Interview*, in Campus IV of Ma'had Aly, 20 October 2021.

[40]Lukman Syarif, Student of Ma'had Aly As'adiyah Sengkang, *Interview*, in Campus IV of Ma'had Aly, 15 October 2021.

[41] Jabal Nur, Student of Ma'had Aly As'adiyah Sengkang, *Interview*, in Campus IV of Ma'had Aly, 15 October 2021.

[42]St. Zaenab Nur, Student of Ma'had Aly As'adiyah Sengkang, *Interview*, in Campus IV of Ma'had Aly, 20 October 2021.

Transparency is essential for students to avoid creating suspicion among peers and fostering distrust. Employees also need to be transparent to create a sense of comfort among themselves.[43]

As derived from interviews with the informants, implementing trustworthiness values emphasizes honesty, responsibility, discipline, and trustworthiness. Trust is understood as being honest and responsible, and this should be implemented in students' behavior towards their peers. The results are similar to what other informants have expressed, which is that trust means responsibility, and implementing trust values by students involves being disciplined, honest, and responsible for the tasks assigned.[44]

The implementation of trust should align with the teachings of the Prophet Muhammad (peace be upon him). When explaining what it means to be a trustworthy student, it is mentioned that a trustworthy student should be able to contribute to the flourishing of the mosque. In the context of a tafsir (interpretation), "flourishing the mosque" does not just refer to its physical aspect and spiritual devotion or *ubudiyah.*[45]

Implementing trustworthiness based on transparency indicators is crucial for *Ma'had Aly As'adiyah Sengkang* students. Transparency is implemented by the informants, who also serve as students through practices such as maintaining open communication. Furthermore, students also communicate with one another, fostering mutual understanding.

In this research, transparency is expected to be achieved among students. That aligns with the observed facts that all informants who are students have carried out their tasks and responsibilities responsibly to achieve professionalism in their work.

Based on interviews and direct observations, transparency is often associated with salaries and attendance reports. However, transparency is also implemented among students. From the interviews, it can be concluded that students can fulfill their tasks. Transparency is not solely related to attendance reports; therefore, transparency in information as an evaluation tool is also necessary.

Transparency is rooted in one's deep sense of honesty that corresponds with the information gathered from informants, indicating that students towards each other practice transparency to achieve optimal results. Additionally, transparency is also applied to students to evaluate their learning progress.

CONCLUSION AND IMPLICATIONS

Conclusion

According to the students of *Ma'had Aly As'adiyah Sengkang*, the implementation of trustworthiness has been carried out effectively. The execution of this characteristic

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[43]Mudzakkirah Jamaluddin, Student of Ma'had Aly As'adiyah Sengkang, wawancara, di Kampus IV Ma'had Aly, 20 Oktober 2021.

[44] Mudzakkirah Jamaluddin, Student of Ma'had Aly As'adiyah Sengkang, *Interview*, in Campus IV of Ma'had Aly, 20 October 2021.

[45]Fakhrunnisa Malik, Student of Ma'had Aly As'adiyah Sengkang, *Interview*, in Campus IV of Ma'had Aly, 20 October 2021.

aligns with the indicators in this research, namely responsibility, transparency, and keeping promises. These indicators have been applied by the students of *Ma'had Aly As'adiyah Sengkang* in their learning processes to achieve quality education. Implementing the trustworthiness trait in learning, as practiced by *Ma'had Aly As'adiyah Sengkang* students, can produce high-quality outcomes. Quality education can enhance knowledge, benefitting both the individuals themselves and others. However, some students still need to improve their trustworthiness in their daily lives.

Implications

This research holds important implications for the students of *Ma'had Aly As'adiyah Sengkang*. They are encouraged to pay more attention to and instill the value of trustworthiness in their daily lives. That is because trustworthiness is a fundamental value in Islam, and understanding it can guide them in comprehending various aspects of life while adhering to the Quran and Hadith as sources of law. Therefore, the students are expected to continually enhance their understanding and practice of this value to achieve better and more beneficial lives for themselves and their communities.

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