

Human Concepts In The Perspective of Islamic Educational Philosophy

Kun Nurachadijat,¹ Daden Fikruzzaman,² Helnafri Ankesa³

¹Institut Madani Nusantara, Indonesia

² Institut Agama Islam Depok (IAID) Al-Karimiyah, Indonesia

³ Sekolah Tinggi Ilmu Dakwah dan Komunikasi Islam (STIDKI) Bogor, Indonesia

*Correspondence: kunvich@gmail.com

ABSTRACT

*This research aims to analyze human concepts from the perspective of Islamic educational philosophy. This type of research uses a qualitative approach with a literature study method. Data sources are quoted from credible pages such as Google Scholar and SINTA. Next, the data was analyzed and checked for validity through data triangulation. The results of this research conclude that human nature based on the Koran is called the terms *basyar*, *insan/ins*, and *bani Adam*. The integrity of humans biologically, psychologically and spiritually is seen as a creature that has all the potential so that it is able to become 'abd (servant of Allah) and caliph (leader on earth). Thus, understanding human nature is an essence that is the beginning of further understanding in understanding the implementation of Islamic education. Islamic education is a process of creating a conducive learning environment for students in order to realize the goals of Islamic education, namely developing students' potential, including their physical, biological potential and their soul potential (*nafs*, *qalbu*, *aql*).*

Keywords: *Philosophy of Islamic Education, Human Concepts.*

ABSTRAK

Penelitian ini bertujuan untuk menganalisis konsep manusia dalam perspektif filsafat pendidikan Islam. Adapun jenis penelitian ini menggunakan pendekatan kualitatif dengan metode studi kepustakaan. Sumber data dikutip dari laman kredibel seperti *Google Cendekia* dan *SINTA*. Selanjutnya data dianalisis dan dicek keabsahannya melalui triangulasi data. Hasil penelitian ini menyimpulkan bahwa hakikat manusia berdasarkan al-Qur'an disebut dengan terma *basyar*, *insan/ins*, dan *bani Adam*. Keutuhan manusia secara biologis, psikis dan spiritual dipandang sebagai makhluk yang memiliki segenap potensi sehingga mampu menjadi 'abd (hamba Allah) dan *khalifah* (pemimpin di bumi). Dengan demikian, pemahaman hakikat manusia merupakan suatu esensi yang menjadi awal dari pemahaman selanjutnya dalam memahami pelaksanaan pendidikan Islam. Pendidikan Islam adalah suatu proses menciptakan lingkungan pembelajaran yang kondusif bagi peserta didik dalam rangka merealisasikan tujuan pendidikan Islam, yaitu mengembangkan potensi peserta didik, meliputi potensi fisik biologis dan potensi jiwanya (*nafs*, *qalbu*, *aql*).

Kata Kunci: *Filsafat Pendidikan Islam, Konsep Manusia.*

A. INTRODUCTION

In the implementation of Islamic education, it must first pay attention to matters that are its main aspects. The main aspect that becomes the subject in relation to Islamic education is human beings. Because humans are creatures that are gifted with intelligence and responsibility to carry out Islamic education as a whole (Tanjung, 2020; Hamzah, *et.al.*, 2022).

For this reason, it is necessary to understand the essence or fundamentals of human nature and life (Syahputra, 2020; Siddiqui, *et.al.*, 2022). The link with education is that understanding human identity can help formulate the goals of Islamic education (Hasib, 2019). Thus, from then on the process of implementing Islamic education will run effectively if it understands human nature well in accordance with Islamic philosophy.

Humans as the main aspect of Islamic education are said to be necessary because humans are the main subjects, objects and actors in the implementation of Islamic education (Amir, 2012). Understanding human nature in the Islamic context will facilitate the implementation of education which is realized in the form of students' concepts, regarding the duties of educators, the formulation of Islamic education goals and curriculum, the use of good methods at each stage of students both physically and spiritually and also the implementation of evaluations. All of these things are solely to constantly remind people through Islamic education that in the end Allah is the place where humans return (Adnan, 2019).

Based on this explanation in this article, the focus of the discussion is on the nature and concept of human beings in the philosophy of Islamic education, which will be further broken down into 1) Human nature in the language of the Koran: al-insan, al-basyar, and children of adam as well as the two dimensions of humanity 2) The process of human creation and who created it 3) Purpose, function and task of human creation? and 5) Implications of human nature in Islamic education. These questions will be explained in more depth in the discussion section.

B. METHOD

This research uses a qualitative approach with a literature study method. The focus of the problem studied is the concept of human beings from the perspective of Islamic educational philosophy. Research data sources were obtained from credible pages including Google Scholar and SINTA. The data in question includes scientific articles, books, proceedings and final assignments (thesis or dissertation). Next, the data was

analyzed and the validity of the data was checked using research data triangulation techniques (Assingkily, 2021).

C. RESULTS AND DISCUSSION

1. *Human Nature Based on the Terms of the Qur'an*

Discussion of humans according to the Islamic view as stated in the Koran and as stated by Shihab (2003), there are three terms used in the Koran to refer to humans; (1) using a word (term) consisting of the letters *alif*, *nun*, *nas*, and *unas*. (2) using the word *basyar* (3) using the words *Bani Adam* and *zuiriyat Adam*. The use of these terms is differentiated, indicating differences. This is unique because these terms contain nothing but special messages.

a. *Al-Insan*

The term referring to the word human is taken from the root word *uns* which means tame, harmonious and visible (Salminawati, 2012; Nasution, *et.al.*, 2022). Thus, this shows that humans refer to the nature of something that can be seen which leads to the good. So it can be concluded that *al-insan* is a word that refers to traits that are visible and lead to the positive.

In the Koran, the word al-Insan is repeated 65 times. Abuddin explains that the vocabulary of al-Insan is used in the Koran in eight aspects:

- 1) Relating to the nature, character and condition of humans as creatures who are weak, helpless, dependent on other people, and have nothing. This is stated in the word of Allah SWT, in QS. Al-Nisa[4]: 28. In al-Misbah's interpretation, regarding QS. An-Nisa [4]: 28, explains that humans feel heavy about the decrees of the commands and prohibitions of Allah SWT, which are addressed to humans, but know that these commands do not burden humans, and that feeling of heaviness is just a whisper of lust (Safroni, 2013). Thus it can be understood that the word "dha'if" indicates the nature of humans who were created with a weak nature, because they were persuaded by lust so that Allah gave orders that did not burden humans. As for other holy verses of the Koran which also explain human nature, they are also listed in QS Hud [11]: 9, QS. Yusuf [12]: 5, and QS. Abraham [14]: 24.
- 2) With regard to the origins of human events, for example listed in the word of Allah SWT, in QS. Al-Hijr [15]: 26. In the tafsir al-Misbah QS Al-Hijr [15]: 26, explains the origin of the events/life of the first human, namely Adam AS. The

word *shalshal* is taken from the word *shalshalah*, which is a loud and dry sound. Then "*hamin*" is soil mixed with water and smells, while the word "*masnuunin*" means poured so that it is ready and easily formed into various desired shapes (Ramayulis & Nizar, 2009). Thus it can be understood that the origin of human events comes from soil and is mixed with water and then formed into a human form. Likewise in QS Al-Mu'minun [23]: 12 and QS.Al-'alaq [96]: 3 explains the origin of human events.

- 3) Relating to humans who like moral values and noble morals that they must implement, which are stated in QS Al-Ankabut [29]: 8 and also found in QS Luqman [31]: 14.
- 4) In relation to humans, they have the potential to be educated, namely physically, five senses, mind, conscience and spirituality. Listed in QS Al-A'raf [7]: 179 and also listed in QS. Al-Rahman [55]: 3.
- 5) Shows humans as creatures who experience resurrection from the grave, and are brought back to life and asked to be held accountable for all the good deeds they have done. This is stated in QS Al-Qiyamah [75]: 3 and 36, QS Al-Nazi'at [79]: 35 and QS Al-insyiqaq [84]: 6.
- 6) Showing humans as the best creatures created by God. Allah SWT., said in QS At-Tiin [95]: 4.
- 7) Shows humans as creatures who must make the best use of time to produce anything useful in the form of wrong deeds for their luck in this world and the hereafter. Allah Swt., in QS Al-Ashr [103]: 2.
- 8) Shows humans as creatures who in order to get something must try to fight for it with great difficulty; toiling, exhausting his energy and thinking. Allah says in QS. Al-Balad [90]: 4.

From this explanation it can be concluded that *al-Insân* tells about (1) aspects of human nature and character points a, c, d and g, (2) the initial process of human creation, points b and f and (3) human tasks on earth points e and h. This concludes the meaning of *al-Insân*, the meaning of human being is human as a whole.

b. *Al-Basyar*

In the Koran, terms that refer to humans are also found in the word *al-Basyar*. In the language of *al-basyar*, the meaning of *al-basyariyah* is *zhahir al-jald* which means visible skin (Al Rasyidin, 2015). It shows understanding of something that can be seen. This is in line with the writings of Al Rasyidin & Nizar (2005) that the

word *basyar* is taken from a good and beautiful appearance, from the same word the word *basyarah* was born which means skin.

Humans are said to be *al-basyar* because their skin can be seen clearly and is not covered by thick fur like animals (Al-Ahwani, 1997). This shows that human skin (body) is not filled with thick hair which makes it impossible to see clearly what the color or shape of human skin is, unlike animals, which are covered with fur so it is difficult to see clearly what the color or shape is like. the skin.

The word *basyar* as a type name that has a human meaning is mentioned in 35 places in the Qur'an, in which 25 places concern the human side of the apostles and prophets accompanied by text showing the parable word "like". Meanwhile Nata (2014) stated that the verses that describe humans as *al-basyar* provide information related to the human side, the characteristics and actions that are generally carried out in humans. Namely eating, drinking, sleeping, making friends, joking, laughing, having a household, having children, forgetting, living and dying. This explains that *al-basyar* in the Koran tells of a prophet who is mentioned as *al-basyar* which refers to the characteristics of the deeds of the prophet that are the same as humans in everyone. Thus, we can conclude that humans as *al-Basyar* are creatures who can be seen clearly from their human side, such as their characteristics and behavior in everyday life. *Al-Basyar* is an explanation of humans that can be seen with the naked eye, both physically and through their physical activities during their lifetime.

c. *Bani Adam*

The use of the word *bani* in Arabic is commonly used to indicate the meaning of descendants, generations or later generations (Dewi, 2015). According to Muhaimin (2010), children in the form of *masdar* are *al-bina'* which means 'building', while the word Adam refers to the prophet Adam a.s who was the first human being created by Allah SWT. So that it can be concluded that the language of the children of Adam refers to the descendants, generations or children and grandchildren of the prophet Adam a.s.

In the Koran the use of the word children of Adam is found in QS. Al-Isra' [17]: 70 and QS. Al-A'raf [7]: 27, 31 and 35. From these verses, Nata (2014) explains that the sons of Adam show humans as social creatures who can carry out activities together, such as carrying out social communication, utilizing resources. natural

resources, use of social facilities and so forth. This shows that all humans on earth have the same dignity and worth, without elements of ethnicity, class or religion. So that humans as descendants of Adam can be interpreted as humans who are seen from the origin of their descendants, namely the prophet Adam (AS), and because all humans on earth are descendants of Adam, there is no difference between their honor and dignity.

2. Human Nature and Human Dimensions

Humans have a dual nature or dual nature, they are soul and body, they are a physical self and a spirit at the same time (Al-Attas, 2010). This is also explained by Al Rasyidin & Ja'far (2015) that humans are created from elements that are material and immaterial. It denotes the human dimension which is called matter or something that can be seen and that which cannot be seen or non-material.

a. Material (Body)

Arifin (2005) explained that the human material dimension is mortal or impermanent, it grows and develops from small to large, but at some point it will be destroyed, the human dimension is seen from its physical strength and movement power. This explains the impermanence of human physical strength, as well as the use of the senses; taste, sight. Meanwhile, his movement strength, such as being able to walk and the ability to move his limbs, all of this grows and develops until he weakens.

b. Non-Material (Soul)

The non-material dimension is also called the spiritual dimension, which has four terms, namely breath (soul), *qalb* (heart), spirit and *aql* (mind). Bustam (2021) says that when the spirit struggles with everything related to intellect and understanding, it is called 'intellect or '*aql*'; when governing the body it is called the 'soul' (*nafs*); when undergoing institutional enlightenment, it is called the 'heart' (*qalb*); and when it returns to its abstract world it is called supplication. The following are the dimensions of non-material human beings:

1) *Nafs* (Soul)

Al-nafs is a spiritual entity that has the energy or power to regulate or control oneself. This illustrates that the soul is the part within humans that is related to physical aspects and life. As humans have two souls (*nafsan*) similar to their

dual nature, the higher soul is called the *akali soul (al-nafs al-naqitah)* and the lower soul is called the animal soul.

2) *Qalb (Hearth)*

Qalb means turning, returning, going back and forth, going up and down, changing. This naming is related to the nature of the heart itself which is the locus of good and evil, truth and error, where it often changes, going back and forth in receiving goodness, and crime and wrongdoing (Ali, 2002). This shows that the heart resides in the soul.

3) *Aql*

Reason in the Islamic sense is not only the brain, but the thinking power contained in the human soul (Arief, 2002), so that reason is closely related to being able to distinguish between good and bad. Reason is divided into two, namely practical reason; who received meanings derived from the *mareti* of the memory sense existing in the animal soul and the theoretical mind; which captures pure meanings, meanings that never exist in matter.

4) *Ruh*

Saihu (2019) explains that the spirit has the same root as the word *rih* which means wind, the spirit that exists in human bodies is called that because it is as smooth as the wind, the spirit is the driving force in approaching God, thus the spirit is something that cannot be seen and is related to with the divine, both before man was created until he was put into motion by the body, and left the body.

The nature of human beings from the point of view of Islamic educational philosophy is that humans are creatures created by Allah SWT, who are endowed with potentials that are able to manage themselves to understand the universe with knowledge. Humans can be interpreted in the perspective of Islamic educational philosophy by interpreting them in various terms such as humans as *al-insan*, *al-basyar* and as children of adam. Each of these terms defines humans from the perspective of their nature, physical characteristics, abilities and non-material potential.

Understanding human nature is an essence that is the beginning of further understanding in understanding the implementation of Islamic education. Islamic education is a process of creating a conducive learning environment for students in order

to realize the goals of Islamic education, namely developing the potential of students, including their physical, biological and spiritual potential (*nafs, qalbu, aql*).

In order to realize Islamic education, you must first understand human nature because humans are subjects and objects and even the main actors in the implementation of the Islamic education process. In this way, the implementation of Islamic education will be more focused and its achievements will be effective in accordance with the goals of Islamic education.

The aim of Islamic education also includes understanding the creation of humans who have goals, functions and duties. The aim of Islamic education is to create humans who have faith in the Creator, namely Allah SWT. This definition provides an understanding that the goals of Islamic education are essentially the goals of human creation. Thus, the application of the goals of Islamic education must be realized in the process of implementing Islamic education.

D. CONCLUSION

Based on the description above, it is concluded that human nature based on the Koran is called the terms *basyar*, *insan/ins*, and *bani Adam*. The integrity of humans biologically, psychologically and spiritually is seen as a creature that has all the potential so that it is able to become *'abd* (servant of Allah) and *khalifah* (leader on earth). Thus, understanding human nature is an essence that is the beginning of further understanding in understanding the implementation of Islamic education. Islamic education is a process of creating a conducive learning environment for students in order to realize the goals of Islamic education, namely developing students' potential, including their physical, biological potential and their soul potential (*nafs, qalbu, aql*).

REFERENCES

- Adnan, M. (2019). "Konsep Manusia dalam Pandangan Filsafat Pendidikan Islam" *Jurnal Kependidikan*, 7(2). <https://ejournal.uinsaizu.ac.id/index.php/jurnalkependidikan/article/view/3517>.
- Ali, Y. (2002). *Jalan Kearifan Sufi: Tasawuf Sebagai Terapi Derita Manusia*. Jakarta: Serambi.
- Al-Ahwani, A. F. (1997). *Filsafat Islam*, cet. VIII. Jakarta: Pustaka Firdaus
- Al-Attas, S. M. N. (2010). *Islam dan Sekularisme*. Bandung: Institut Pemikiran Islam dan Pembangunan Insan.
- Al Rasyidin, A., & Nizar, S. (2005). *Filsafat Pendidikan Islam: Pendekatan Historis, Teoritis dan Praktis*, cet. kedua. Ciputat: Ciputat Press.
- Al Rasyidin, A. (2015). *Falsafah Pendidikan Islam Membangun Kerangka Ontologi, Epistemologi, dan Aksiologi Praktik Pendidikan Islami*. Bandung: Citapustaka Media Perintis.
- Al Rasyidin, A., & Ja'far. (2015). *Filsafat Ilmu dalam Tradisi Islam*. Medan: Perdana Publishing.
- Amir, D. (2012). "Konsep Manusia dalam Sistem Pendidikan Islam" *Al-Ta'lim Journal*, 19(3), 188-200. <http://www.journal.tarbiyahainib.ac.id/index.php/attalim/article/view/52>.
- Arief, A. (2002). *Pengantar Ilmu dan Metodologi Pendidikan Islam*. Jakarta: Ciputat Pers.
- Arifin, M. (2005). *Filsafat Pendidikan Islam*, edisi Revisi. Jakarta: Bumi Aksara.
- Assingkily, M. S. (2021). *Metode Penelitian Pendidikan: Panduan Menulis Artikel Ilmiah dan Tugas Akhir*. Yogyakarta: K-Media.
- Bustam, B. M. R. (2021). "Filosofi Pendidikan KH. Ahmad Dahlan dan Implikasinya pada Epistemologi Pendidikan Islam Kontemporer" *Jurnal Pendidikan Agama Islam Al-Thariqah*, 6(2), 262-281. <https://journal.uir.ac.id/index.php/althariqah/article/view/6119>.
- Dewi, E. (2015). "Konsep Manusia Ideal dalam Perspektif Suhrawardi Al-Maqtul" *Substantia: Jurnal Ilmu-ilmu Ushuluddin*, 17(1), 41-54. <https://jurnal.ar-raniry.ac.id/index.php/substantia/article/view/4107>.
- Hamzah, M. I. M., Purba, A. Z., Abdullah, B. M., Siregar, N. A., & Siregar, N. E. (2022). "The Urgency of Citizenship Education for Elementary Age Children" *Journal of Contemporary Islamic Primary Education*, 1(2). <https://zia-research.com/index.php/jcipe/article/view/86>.
- Hasib, K. (2019). "Manusia dan Kebahagiaan: Pandangan Filsafat Yunani dan Respon Syed Muhammad Naquib Al-Attas" *Tasfiah: Jurnal Pemikiran Islam*, 3(1), 21-40. https://www.academia.edu/download/60844758/Manusia_dan_Kebahagiaan20191009-107860-t0yynq.pdf.
- Muhaimin, M. (2010). *Pengembangan Kurikulum Pendidikan Agama Islam di Sekolah, Madrasah, dan Perguruan Tinggi*. Jakarta: Rajawali Pers.
- Nasution, A. G. J., Nadhifah, D., Tanjung, A., & Andriani, P. (2022). "Description of the Way of Preaching Rasulullah saw. in the Book of History of Islamic Culture (SKI) in

- Grade 4 Madrasah Ibtidaiyah (MI) Level” *Journal of Contemporary Islamic Primary Education*, 1(2). <https://zia-research.com/index.php/jcipe/article/view/83>.
- Nata, A. (2014). *Perspektif Islam tentang Strategi Pembelajaran*. Jakarta: Kencana Prenadamedia Grup.
- Ramayulis, R., & Nizar, S. (2009). *Filsafat Pendidikan Islam: Telaah Sistem Pendidikan dan Pemikiran Para Tokohnya*, cet. kedua. Jakarta: Kalam Mulia.
- Safroni, L. (2013). *Al-Ghazali Berbicara tentang Pendidikan*. Yogyakarta: Aditya Media Publishing.
- Saihu, S. (2019). “Konsep Manusia dan Implementasinya dalam Perumusan Tujuan Pendidikan Islam Menurut Murtadha Muthahhari” *Andragogi: Jurnal Pendidikan Islam dan Manajemen Pendidikan Islam*, 1(2). <https://jurnalptiq.com/index.php/andragogi/article/view/54>
- Salminawati, S. (2012). *Filsafat Pendidikan Islam: Membangun Konsep Pendidikan yang Islami*. Bandung: Citapustaka Media Perintis.
- Shihab, M. Q. (2003). *Wawasan Alquran: Tafsir Maudhu’i Atas Pelbagai Persoalan Umat*. Jakarta: Mizan Pustaka.
- Siddiqui, M. H., Sembiring, A. B., Antika, D., Pangaribuan, S. A., & Hasibuan, T. P. (2022). “Citizenship Education-Based Children’s Character Development” *Journal of Contemporary Islamic Primary Education*, 1(2). <https://zia-research.com/index.php/jcipe/article/view/87>.
- Syahputra, H. (2020). “Manusia dalam Pandangan Filsafat” *Al-Hikmah: Jurnal Theosofi dan Peradaban Islam*, 2(1). <http://jurnal.uinsu.ac.id/index.php/alhikmah/article/view/7601>.
- Tanjung, M. (2020). “Konsep Manusia dalam Perspektif Filsafat Pendidikan Islam” *An Nadwah*, 25(1). <http://jurnal.uinsu.ac.id/index.php/nadwah/article/view/7480>.