

The Basic Principle of The Man to Islamic View***Musyarif¹, Ahdar²***Aisiyyah Cabang Lajoa Kabupaten Soppeng
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Abstract: *The concept of man according to the Qur'an is understood by paying attention to the words that each man is pointing at the meaning of Bechar, insane, and al - nas. God used the concept of Bechar in the Qur'an 37 times, the concept of Bechar is always connected to the biological properties of human origin such as clay or dry plate, the human eating and drinking, Bechar is just a creature being static like animals. The word insan is mentioned in the Qur'an as much as 65 times. The concept of insane is always connected to the insane concept of psychological or spiritual nature of man as a creature who thinks, bear the mandate and given knowledge (al - Ahzab : 72), human beings are becoming (becoming) and continues to move forward towards perfection. Said Al - Nas called 240 times, the concept of al - Nas refer to all human beings are social or collective.*

Key Words: *Basic Principle, Man, Islam View*

INTRODUCTION

Human have tried to understand himself since human existed. But the exactly describing definitely is not able to convince them and get just by relying on the power of subjective reason. Therefore, they need the knowledge of the other people that verse can see himself more fully. God the creator has lowered the holy book of the Qur'an among His verse are the concrete representations of human challenge.

The origin of human existence is seem from a great deal of production described in the verses of the Qur'an in sura al - Qiyama paragraph 37, for example, it is called that the human came from nutfatan min maniyyin yumna (a drop of sperm spilled). Nutfah means a very small number of cells are often interpreted from a drop of water spilled semen is only one cell that ultimately fertilize the ova (egg cells). Fertilized egg implanted in the uterus mucus is roughly on the sixth day after fertilization of the egg automatically include something that depends then continues to grow until about twenty days began gradually taking shape human bone tissue began to appear in embrio the sequence covered by muscles (Azyumardi Azra: DEPAG, 2012.) Embriologi experts assert that after fertilization (amsyaj) then the germs is stuck together with the uterus wall, and this is what the Holy Qur'an with alaqah mean

(M.Quraish Shihab; 2003).

Roh is one of the important components that determine the characteristics of human humanity after the physical processes taking place in the creation of man, the entering Roh of human becomes determinant which distinguish between the human and the animal. As many of the physical aspects of the human essence is not known to man, the soul is the great mystery of human faced) (M.Quraish Shihab, 2003)

Roh is a God's vibration, the vibration signal that divinity as grace, favor, and wisdom which all often be felt his touch but it is too difficult to understand his essence. A touch of spiritual vibration that causes human can digest values of compassion, honesty, fairness and so on. The term of nafs is presented in the Qur'an, although included in the abstract that is elusive, it has the sense that the term nafs is strongly associated with the physical aspects of the nafs can be felt by the human. The flaming of nafs can be felt to spread in the whole of human body because the human body is a collection of billions of cells interconnected lives. Nafs work in accordance with the workings of the human biological system.

Thus, man is God's creation which is very different from the other creatures in the universe. He chooses a character that is distinctive even than most other creature similar quirk though this is according to the holy book of the Qur'an led to awareness of the consequences of such responsibility and retaliation.

Beliefs about human beings that noblest of all creatures and other beings that there is in this universe is that God crowns the virtue that distinguishes from other creatures. God equips man with some specific characteristics. With this gift that human are entitled to the respect of other creatures.

Furthermore, undue physical growth is affected by heredity. Personal growth and social tendencies should not always be influenced by environmental factors. Sometimes physical growth is influenced by environmental factors. Both naturally shaped like climate, seasonal changes, and the nature of the land that is socio-cultural or like how to eat, how to keep the body from disease, and treatment. Similarly, human have a motivation, trends and the need of both the inherited and acquired in the process of socialization, which is obtained when oriented with environmental elements that are objects, people, and culture.

The constraint will be discussed in this paper in connection with the above title

and background are as follows: 1) How is the principle that man is the noblest creatures in the universe. 2) How is the principle belief that the human body has three dimensions, namely, body, intellect, and spirit. 3) How is the principle that human beings are affected by factors in the growth of heritage, natural environment, motivations and needs.

METHOD

This study genuinely using the library method, by collecting data related to material being reviewed.

DISCUSSION

Human are not different from animals in terms of body and physiological function. The functions specified by animalistic instincts, behavior patterns characteristic, which in turn is determined by the structure of the nervous system default.

Human realized that he was very different from any animal. Since human were given the ability to think systematically, the question of who human beings began to arise, but the information in writing about this new future lies in the ancient Roman thinkers started from Thales (6th century BC) (M.Quraish Shihab, 2003).

Experts disagree on defines indigent people, the difference is actually due to the fact of the power, this is multidimensional role played by human beings. While trend experts indigent parties only review from the side that becomes the central point of attention and ignores the other side. The psychoanalytic theorists refer to human beings as homo valence (human desire) according to this flow is human beings who have behavior results from interactions between biological components (id), psychological (ego), and social (super-ego). In human there are elements of animal (animal), rational (akali) and moral (value). The adherents of the theory of behaviorism refer to human as homo mechanic (human machine) according to this flow all human behavior is formed as a result of learning processes on the environment, not caused from rasionl and emotional aspect. Cognitive theory called the man as homo sapiens (human thinking) according to this flow is no longer seen as human beings react passively in its environment, but as human beings who are always trying to understand the environment and the creatures who are always thinking. The theory of

humanism calls human as homo ludens (man play) according to humanism the human are behaved to maintain, improve and actualize themselves (M. Quraish Shihab, 2003) The concept of man according to the Qur'an is understood by paying attention to the words that each man is pointing at the meaning of Bechar, insane, and al - nas. God used the concept of Bechar in the Qur'an 37 times, the concept of Bechar is always connected to the biological properties of human origin such as clay or dry plate (Al - Hijr: 33, al - Rum: 20) the human eating and drinking (al - Mukminun: 33), Bechar is just a creature (being) static like animals. The word insan is mentioned in the Qur'an as much as 65 times. The concept of insane always connected to the insane concept of psychological or spiritual nature of man as a creature who thinks, bear the mandate, and given knowledge (al - Ahzab: 72), human beings are becoming (becoming) and continues to move forward towards perfection. Said Al - Nas called 240 times, the concept of al - Nas refer to all human beings are social or collective.

As we know that the Qur'an confirms the quality and value of human beings by using three kinds of terms that are related to each other, al - insan, al - Bechar and the sons of Adam. Human beings are called al -insan because they often become forgetful so necessary reprimands and warnings. Human are called al Bechar, because he tends to taste and emotional needs so he needs to be had patience and reconciled. Human refered to as the sons of Adam because it shows human origins stemming from the prophet Adam so that he could know and be aware of who he was, where he came from, what he lived for and where he should go back. (Umar Shihab, 2005).

Thus al - Qur'an view human as biological beings, psychological, and social. Human as Bechar are bent down to God's destination, equal with the other creatures. Human as a human being and Al - Nas concerned with gusts roh of God that has the freedom in choosing to comply or defy God's destiny.

Human are not different from animals in body and physiological function. Function is determined by the animalistic instincts, a distinctive pattern of behavior which in turn is determined by the structure of the nervous system of animals. Human are struggle, to achieve the goal of human striving, the human are struggled and supported by the knowledge and awareness. The difference between both of them lies on the dimensions of knowledge, awareness, and level objectives. Here it lies the advantages and superiority which are owned by the human beings compared with

other creatures.

One of the human beings living on earth is a creature that has a very unique character. Human are physically not too different from animals, so the thinkers equate with animals. The layout of the main differences between human and other creatures is the ability given to them birth the culture. Culture only human would have it, while animals only have habits that are instinct. Another advantage of human is the ability to animals to move in space, however, whether on land, sea, and air. While other creatures are only able to move in limited space, although there are animals that are able to move on land and at sea (water) but still it has its limitation and can not go beyond the human. Regarding the advantages of man over other creatures are described by the Qur'an Surat al - Isra verse 70 (Hamdan Mansoer dkk, 2004).

Besides, given the human mind and heart, so as to understand the science of God revealed in the form of the Qur'an with cultured human sciences afford. God created man in the best circumstances (At - Tin paragraph 4). Human remain dignified noble if they are as caliph (alternative creatures) remain alive with the teachings of Allah (Surat al - Anam: 165). By clicking exaggerated because human knowledge of other creatures. Man is the caliph of God on earth. Creature who was in charge of the earth with all its contents, and obliged prosper as a trust from Allah (Nasruddin Razak, 1993).

The belief about that human beings are very noble of every creature which is in this universe, God blessed virtue that sets it apart from other creatures. Allah equip human with some specific characteristics, so that is why with the gift of human beings entitled to respect from other creatures. (Omar Muhammad Al-Toummy Al-Syaibani, 1979).

Another virtue that God has been given to man is constituted by God as a caliph in the earth for the prosperity of the earth, it is charged separately to the human mandate, given also the freedom and responsibility of maintaining the values sert virtue. Primacy is given not because of his people, nor because his color of skin, beauty, property, degree, type of profession, caste social, and economic, but solely through faith, piety, morality and charity reasonable height, and also because his willingness to draw knowledge of various types. Because the ability is able to create and execute a reasonable work in various fields, able to create bar terms of his time, as well as the

ability to master the instincts and desires. Human are able to assume responsibility for themselves and society. They can use the knowledge and intelligence, they can also increase moral and social groups. Human are served glory status because its main characteristics and properties which God gave them. The characteristics of the gift given to other creatures. Because it is worth men were given gifts and virtues given to human.

The belief that the human body has three dimensions namely body, intellect, and ruh. It is a fundamental dimension of the human personality. Progress, happiness and perfection of human personality much dependent on balance and harmony between these three dimensions. If there is an imbalance between the three dimensions then it would be detrimental to personal and community as well.

Islam as a religion of nature that is balancing between the world and the hereafter. Islam doesn't only recognize form three basic dimensions in human nature, even Islam acting confirms and establishes a third form of man according to his form because Islam is not just the body or just a sense or just spirit alone but overall it all complement each element.

According to Islamic groups either spiritual or material each class is oppressing humanity, contrary to the guidance of his life. This spiritual groups if successfully implement best will be the most high-spiritualist but they only become as the spiritual group. The group not dead in the living beings, instead pure materialist class will end up being the only man to have limbs without roh, as if the animal without roh, as though the animals among men (Omar Muhammad Al-Toummy Al-Syaibani, 1999).

The description above explains that Islam can not accept materialism which is excluded from the spirit. Spiritualism or otherwise separate from the material, the material is not absolute poor according to Islam, it is the absolute opposite of spiritualism is not well recognized by Islam are harmonious compound between materialism and spiritualism, between matter and roh. Islam can not accept the strength of materials that are not accompanied by faith and charity and morals he is not willing to see the man became a giant in the dwarf in material but spiritual aspect. Islam can not right rampant sense or knowledge to control the life sciences alone without controlling or just growing a narrow understanding. Even Islam believes that human will go forward with the accompaniment of mind and soul or with science and

spirit. Insist on the world hereafter with what God has given to you and do not forget parts of your world. (Al - Qasas Q.S.: 77).

Islam recognizes the human need to matter as well as the importance of the objects in human life, but the emphasis on the aspect is very clearly nonsensical or spiritualism human must not only alive to his body, not sure if he will go down animals. Human need an intellect and the spirit, his need in spirit and mind is more important. Between the body and the mind manifestation of this spirit, there should be no difference between the three interest aspects or the interests of the material and spiritual needs. There is no reason which blocks between the interests and needs of each factor on it, aligning instead become the basis in Islam, because Islam does not distinguish between body and soul or mind and spirit. Building a fully human means to build spiritual and physical, may not be able to build a whole person by relying on reason alone thinking, because human knowledge as a result of thinking minds of the ancients until now have not been able to figure out the nature itself, because it is a human need to follow the instructions of Islam religion (See Abu Bakar Muhammad).

According to Islam, world is a field of plants to get the result in the next, and man is the vicegerent of God on earth, the purpose is economic prosperity in the world. If God created man without instinct and lust undoubtedly human will be lost. If man is created without freedom then so be worship as a forced and loss of the sense of worship (Omar al-syaibami, 1999).

Sense of power contained in the emotions, bringing a dreamy sense so as to comprehend the mysteries of the universe from natural sources, patio or basic emotions is faith in God will carry its own human reason to believe in nature. Human reason would find that faith is a necessity that can not run away from him. Faith that provide a harmonious interpretation of the rules that can be witnessed in the natural universe that sense to understand and process them, and with the power of reason and take advantage of this natural as well as human needs can be friendly to nature and even prosper as a manifestation of human nature as caliph fil ardi.

Hand religious veneration great sense. Intellect has been given a high position that the mujtahid makes maslahasas legislation. While the reason is deciding to locate or define the problem. (Omar al-syaibami, 1999).

Faith is an amazing thing in life, the principles of life, the afterlife or retaliation

of this sort of problem is still a mystery dizzying can even mislead the human mind to find the answer, but if the man was able to combine the mind, heart and faith will surely be able to find the answer.

Believe that man with all the character and traits of growth is the result of two factors, namely the achievement of heritage factors and environmental factors. Both of these factors interact to affect human in the womb until his death. Because so strong and mixed two factors this role it will be difficult to define developmental or behavioral body exactly to one of the two factors, except in some circumstances the physical growth factor may refer to the offspring, such as heredity factors; hair, eyes, countenance, and as well as personality factors can affect the growth of environmental factors such as health, intelligence and skill.

Undue physical growth continues not to be influenced by heredity. Personal growth and social trends in the constantly undue is not only influenced by environmental factors. Sometimes physical growth is influenced of environmental factors. Either be natural such as climate, seasonal changes, and the nature of the soil, or the socio-cultural nature such as how to eat, how to keep the body from disease and treatment (Omar al-syaibami, 1999).

Level and the influence of heredity and environment on human terms differ according to terms of the growth of human personality. Influence levels of these two factors also are too different to look at the age and growth phase in the pass. Heredity is stronger influence on the level of the baby. Hereditary factors are developed before the sosial relation which is interlanced along with the influence of their limited experience. whereas the enviromental influence will be bigger if the human increase adult. When the connection area and the natural space in which he interacts is getting wider. Circumstances surrounding objects such as water, air, earth, sky, sun and the community where it is located, the group institutions, systems, laws, customs and so on also affect the human.

The intent is that offspring traits and inherited traits in father grandfather, according to different levels commonly or a half of it is inherited half of the characteristics or nature of the father progenitor sperempaty first level, second level one-eighth of the progenitor and progenitor sixteenth of the third level and so on (Omar al-syaibami, 1999).

Concerning to this problem, there are many descendants that their opinion of the scholars who agree and some who reject some neutral faction. They admit on the influence of heredity from body side, mind and soul, but also can affect the social habits of character building, although only in the form of a general willingness to accept the properties of a particular behavior or its level.

However heredity will not be something that can not be affected until stiff, even to some extent bending, flexing and turning tools for the environment with all their analysis. Surrounding environment is an aspect of education that becomes most important (Omar al-syaibami, 1999).

Tersebut Islamic teachings both of the verses of al - Quran and the hadiths and the opinions of scholars though not decisive on a number of factors as environment and heredity factors that affect human growth, but not lacking the resources to explain and would affect these two factors in the growth character and human behavior.

Definition of the descendants broadly divide inherited traits to the three types, inherited traits grows, reasonable properties, and the properties and social morals. Traits such as skin color is growing, tall or short, eye color, hair color, shape of head, face and others. The properties are intelligent or free sense and so on. The properties tend to virtue or moral depravity, patient or ruthless, or reign take a tired and so on (Omar al-syaibami, 1999).

From definition of descendants so the meaning of descendants is inherited that trait from his parents to the child's body in the form of properties such as color, skin, tall or short, etc., properties such as smart or dumb sense, moral properties such as gentleness, patience, rough and - other judgments.

Believes that human have the motivation, trends and requirements obtained in the process of socialization. That is obtained when interacting with objects is element of environment arrives, human or culture. Including the nature of intelligence - day power associated with intellectual, artistic talent, drive looking for a drink, food, clothing shelter sex, motherhood, fatherhood, and the tendency to master in order to live the continuation of life is human need in their life. Human need rest, sleep, and move, and the need for religion, faith with the highest substance, the need to express themselves, social and others.

If only among living beings other than human seem true principles of

motivational influence in directing his behavior then this is apparent in human. This is in fact that the needs have been done by fulfilling the need, then appear secunder motivaton that direct the human behavior. In the same time there arose psychological and social needs and the needs of the peace, compassion awards, triumph, freedom, the need for a sense of belonging (sense of belonging) and so on (Omar al-syaibami, 1999).

Aspire large, forward thinking, man created God as God's representative on Earth to provide progress and well-being, every step made in the earth must move wins. God is very close to human as close to the pulse of man, God does not want the fall of man but God wants success, what if the man fell then realized because there are many gifts of God and knowledge of God are still many men who do not know. Learn fault, find out why the fall, then rise again. Allah the Most Compassionate wait victory because he loves and cares for human beings.

If a man has realized that he has properties revealed by God, then try and cultivate continues to produce a force and motivation are all-powerful. By a courage and strength that is based on faith, it will create an identity (existence) which has a high value. Faith that has knocked awareness of identity as well as khalifatullah Servant never let an opportunity pass without meaning. The world is an asset, trust, and at the same time challenging test for self- exciting every believer as proof of the quality himself (Ary Ginanjar, 2003).

The explanation is a motivation for people to try to produce something to meet the needs of human life. God gave human potential in the form of courage and strength and faith to cultivate and exploit the natural world as a human asset to facilitate the movement of obtaining the meaning of life is happier in the world and also happy in the hereafter.

CONCLUSION

The Qur'an confirms the quality and value of human beings by using three kinds of terms that are related to each other, al - insan al - Bechar and the sons of Adam. Given the human mind and heart, so as to understand the science of God sent down a Qur'an by cultured human sciences afford. God created man in the best of circumstances should be drawing this (At-Tin paragraph 4). Human remains dignified

noble if they are as caliph kept alive by God's teachings. By karan in exaggerated human knowledge of other creatures. The human is a very noble creature of all beings in the universe, God blessed virtue that sets it apart from other creatures. God equips man with a few specific traits, with the gift of human beings entitled to respect from other creatures.

Islam admitting human needs to the objects and the importance of the objects in human life, but the emphasis with aspect is very clearly nonsensical or spiritual man should not live for the body alone, uncertain if he would go down commensurate animals. Require human intellect and spirit. His need to sense and spirit even more important. Between the body and the mind manifestation of this spirit, there should be no difference between the interests of these three aspects or between material interests and spiritual needs, because there is no obvious reason that hinders the interests and the need on each factor, the alignment even be the basis in Islam because it is not distinguished between objects or between body and soul mind and spirit.

Undue physical growth always influenced by heredity. Personal growth and social tendencies are not always influenced by environmental factors at all. Sometimes physical growth is influenced by environmental factors. Both naturally shaped like climate, season and soil properties interchange ability, or socio - cultural nature such as how to eat, how to maintain the body from disease and treatment.

Human seem true principles of motivational influence in directing his behavior, it is clearly visible to human, this is real if it has met the needs of the surrounding, the urge arises to fulfill the needs of the secondary direct human tingkalaku In the same time there is the need to peace, Compassion award, Glory, freedom, the sense of belonging needs (sense of belonging) and so on.

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