

# INTERDISCIPLINARY ANALYSIS OF HUMAN CONCEPTS AND THEIR IMPLICATIONS ON ISLAMIC EDUCATION

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**Abstract:** This research describes human existence in various scientific studies; *psychological, physiological, spiritualist* (interdisciplinary) which has an integral value to the human role in Islamic education. This research is library *research*, using the Koran and hadith as primary sources to explore the strong relationship between humans as nature and Islamic education. The significance of this research lies in an interdisciplinary study in revealing human nature, both in terms of psychology and sociology in the context of Islamic education. The research method used is descriptive qualitative with a library model. To deepen the study, the approach used is *hermeneutics*. The findings of this study are *first*, from psychological analysis, humans are objects as well as subjects in education, so the formulation, objectives, materials, methods, curriculum, and evaluation of education must be based on an understanding of humans within the framework of essence and existence which cannot be separated from its substance. *Second*, physiologically, humans are chosen beings, semi-celestial and semi-earthly creatures in which the recognition of a supernatural (God) is embedded, beings who have freedom, have a sense of responsibility towards themselves and nature. *Third*, spiritually, humans besides having a material physical dimension also have a spiritual dimension. In addition to being created from the essence of soil, humans were also created from the breath of God's spirit, to carry out dual duties as servants (*abd*), as well as God's ambassadors on earth (*khalifa fil ardh*).

**Keywords:** Interdisciplinary, Human Concepts, Islamic Education.

## Introduction

Within the framework of existentialist philosophy, humans are born with three basic potentials; intellectual, spiritual, and emotional.<sup>1</sup> If in its development it can maximize its basic potential, humans can develop according to nature and benefit society. On the other hand, failure to utilize basic potential can position humans in a subordinate area. This is the logical reason why humans need education as a means of developing basic potential. Islamic education is required to understand basic human concepts in all policies. Because in principle, basic human potential can only be developed if able to understand human concepts.

Conceptually, Islamic education pays special attention to human existence.<sup>2</sup> Many verses of the Qur'an that talk about human matters in various aspects. Abul A'la Maududi in *The Meaning of the Qur'an* says "the subject of the Qur'an is human beings."<sup>3</sup> The form of the Qur'an's concern for humans can also be seen in the names given by the Qur'an to refer to humans. The Qur'an when talking about humans uses three main terms, namely *al-basyar*, *al-insân*, and *an-nas*, although these three terms refer to humans, specifically have different meanings.

According to Dawam Raharjo, human terms that are expressed in the Qur'an such as *basyar*, *insan*, *unas*, *insiy*, *'imru*, *rajul* or which contain the meaning of women such as *imra'ah*, *nisa'* or *niswab* or in personality traits, such as *al-atqa*, *al-Abrar*, or *ulul albab*, also as part of social groups such as *al-ashqa*, *dzul-qurba*, *al-dhu'afa* or *al-mustadh'afin*, all of which contain instructions as humans in essence and humans in concrete form.<sup>4</sup> These names describe

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<sup>1</sup> Mutmainnah Mutmainnah, "PEMIKIRAN PROGRESIVISME DAN PEMIKIRAN EKSISTENSIALISME PADA PENDIDIKAN ANAK USIA DINI (Dalam Pembelajaran Bcct Pamela Phelps)," *Gender Equality: International Journal of Child and Gender Studies* 6, no. 1 (March 31, 2020): 13–26, <https://doi.org/10.22373/equality.v6i1.5918>.

<sup>2</sup> M. Abdul Fattah Santoso and Azaki Khoirudin, "Tipologi Filsafat Pendidikan Islam: Kajian Konsep Manusia Dan Tujuan Pendidikan Berbasis Filsafat Islam Klasik," *Afkaruna: Indonesian Interdisciplinary Journal of Islamic Studies* 14, no. 1 (June 24, 2018): 75–100, <https://doi.org/10.18196/AIJIS.2018.0081.75-100>.

<sup>3</sup> M. Dawam Rahardjo, *Insan Kamil: Konsepsi Manusia Menurut Islam* (Jakarta: Pustaka Grafitipres, 1987), 211, [http://opac.iainkediri.ac.id/opac/index.php?p=show\\_detail&id=1965](http://opac.iainkediri.ac.id/opac/index.php?p=show_detail&id=1965). See also Eka Kurniawati and Nurhasanah Bakhtiar, "Manusia Menurut Konsep Al-Qur'an Dan Sains," *Journal of Natural Science and Integration* 1, no. 1 (April 30, 2018): 78–94, <https://doi.org/10.24014/jnsi.v1i1.5198>.

<sup>4</sup> Abdul Gaffar, "MANUSIA DALAM PERSPEKTIF AL-QUR'AN," *Tafsere* 4, no. 2 (December 14, 2016), <https://journal3.uin-alauddin.ac.id/index.php/tafsere/article/view/2775>. See also Syamsul Rizal,

some of the characteristics, traits, tendencies, and characteristics of humans. Besides showing the perfection of human creation as a bio-psycho-social-spiritual-religious being biological, psychological, social, and spiritual-religious).

Humans according to the Qur'an are not only structured from the physical but also spiritual (spiritual).<sup>5</sup> On the one hand, humans are creatures noble-Tiin/ 95:4-6). In the Qur'an, humans are repeatedly elevated in rank and repeatedly humiliated. Humans are crowned far superior to the heavens and even angels, This superiority and glory are seen where after Allah created humans, Allah SWT., ordered the Angels to "prostrate" as a sign of respect and glorification of humans (Surah al-Hijr/15:29). This contradictory picture of humans shows that these psycho-physical beings are very unique and multidimensional.

The uniqueness and privilege of humans<sup>6</sup> have a body with the best form (Surah At-Taghabun: 3, at-Tiin: 4, An-Nahl: 78, are born with natural potential (Surah Ar-Rum: 30), have a spirit that comes from Allah (Surah al-Isra': 85), have free will (Surah al-Kahf: 29), have reason (Surah al-Baqarah: 31). -33), and have lust (Surah al-Furqan: 43-44). Furthermore, related to God's mission to create humans with all their dimensions and potentials is to carry out the divine mandate as servants (*abd*) as well as ambassadors (*caliph*) God on earth.

Humans as servants (*'abd*) are required to serve Him in totality.<sup>7</sup> Humans must realize their position as *servants*, meaning that humans must place themselves as belonging, submit and obey the provisions of their

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"MELACAK TERMINOLOGI MANUSIA DALAM ALQURAN," *Jurnal At-Tibyan: Jurnal Ilmu Alqur'an Dan Tafsir* 2, no. 2 (2017): 221–32, <https://doi.org/10.32505/at-tibyan.v2i2.391>.

<sup>5</sup> Juhansar Juhansar, "John Locke: The Construction of Knowledge in the Perspective of Philosophy," *Jurnal Filsafat Indonesia* 4, no. 3 (November 1, 2021): 254–60, <https://doi.org/10.23887/jfi.v4i3.39214>.

<sup>6</sup> Zaitun et al., "Learning Gurindam 12 as Local Wisdom through Role Playing Assisted by Audio Visual to Strengthen Character of Students," *Journal of Physics: Conference Series* 1477, no. 4 (March 2020): 042033, <https://doi.org/10.1088/1742-6596/1477/4/042033>.

<sup>7</sup> The essence of *'abd* is obedience, submission, obedience to God. As human servants, we cannot be separated from His power, because humans have a religious nature. Bas Levering, "Martinus Jan Langeveld: Modern Educationalist of Everyday Upbringing," in *Education and the Kyoto School of Philosophy: Pedagogy for Human Transformation*, ed. Paul Standish and Naoko Saito, Contemporary Philosophies and Theories in Education (Dordrecht: Springer Netherlands, 2012), 133–46, [https://doi.org/10.1007/978-94-007-4047-1\\_10](https://doi.org/10.1007/978-94-007-4047-1_10).

owners. As *khalifatullah*, humans are historical actors who determine the entire order in this cosmos. He is responsible for the future of civilization in this world. on the face of the earth, so that the order of the cosmos remains in balance.<sup>8</sup> With a special as *caliph of Allah*, humans are also referred to as theomorphic creatures (mirror of God), as human theomorphic creatures not only have human elements but also divine elements. In line with its function as *Abdullah* and *khalifatullah*, humans are equipped with physical (*physiological*) and spiritual (*psychological*) abilities that can be developed optimally, so that they become efficient tools to carry out the mandate they carry.

That means, conceptually, humans are physiological and psychological structures. Physiologically, humans have the task of carrying out as *caliphs* on earth, having integrity, responsibility, social sensitivity, solidarity, and maintaining harmony.<sup>9</sup> While on the other hand, psychologically, humans such as *Abdullah* have *qalb*, *dzaug*, *kebulq*, and other psychological elements, tend to develop intellectual nature. Therefore, it is interesting to study the interdisciplinary of the two sciences (*physiology* and *psychology*), especially their implications for Islamic education. Because after all, Islamic education has its characteristics as a reflection of the Koran and al-Hadith.

Islamic education must humanize humans.<sup>10</sup> In a sense, developing human potential psychologically and positioning the human role on the physiological aspect. Of course, this study and orientation are interdisciplinary. Therefore, an interdisciplinary study of the human concept

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<sup>8</sup> As ambassadors of God, humans have multidimensional characteristics, first, humans are given the right to regulate nature according to their capacity, to carry out this task, humans are equipped with revelation and the ability to perceive, Second, humans occupy an honorable position among other God's creatures. This gift is obtained through the position, quality and power that God has given him. Third, humans have a special role to play on this planet, namely developing the world according to the basis and laws established by the creator. Abdullah Hasan, Zarina Othman, and Rohaty Mohd Majzub, "Using Active, Creative, Effective and Joyful (ACEJ) Learning Strategies toward English Achievement and Their Behavioural Changes among Primary School Students," *Mediterranean Journal of Social Sciences* 6, no. 6 (November 2, 2015): 455.

<sup>9</sup> Limas Dodi, "Nilai Spiritualitas Sayyed Hossein Nasr Dalam Manajemen Pendidikan Islam," *Dirasat: Jurnal Manajemen Dan Pendidikan Islam* 4, no. 1 (July 1, 2018): 71–90, <https://doi.org/10.26594/dirasat.v4i1.1198>.

<sup>10</sup> Limas Dodi, "Educational Value of Johan Vincent Galtung's Conflict Resolution in Reducing Gender Issues Based Violence," *Didaktika Religia* 6, no. 2 (2018): 327–50, <https://doi.org/10.30762/didaktika.v6i2.1110>.

and its implications for Islamic education is significant. The author has searched scientific journals, such as Muaz Tanjung, discussing concepts of human and Islamic education from a philosophical perspective.<sup>11</sup> His research only reveals that humans have both material and immaterial powers. This expression is certainly not comprehensive because it only touches on the psychological area. Likewise, Nurti Budiyani examines human and Islamic education in theological aspects. The results of the study do not discuss social and psychological potential at all, only on the divine aspect.<sup>12</sup> There are still many studies with the focus of study but are partial. Therefore, the author conducted an interdisciplinary study to reveal two things; the human concept and its implications for Islamic education.

This research is descriptive qualitative research with a hermeneutic.<sup>13</sup> Hermeneutics approach is a tool used for texts in analyzing and understanding the intent and revealing the value contained in a text, both visible from the text and obscure or even hidden. As stated by M. Quraish Shihab in the *Rule of Tafsir* which states, hermeneutics is a way of working that must be taken by anyone who wants to understand a text, whether it is visible from the text or is obscure or even hidden due to the course of history or the influence of ideology and belief.<sup>14</sup>

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<sup>11</sup> Anwar Rifa'i, Suchatatiningsih Dian Wisika Prajanti, and Moh Yasir Alimi, "Pembentukan Karakter Nasionalisme Melalui Pembelajaran Pendidikan Aswaja Pada Siswa Madrasah Aliyah Al Asror Semarang," *Journal of Educational Social Studies* 6, no. 1 (August 9, 2017): 7–19, <https://doi.org/10.15294/jess.v6i1.16250>.

<sup>12</sup> Des Hewitt, *Understanding Effective Learning* (London: McGraw-Hill Education (UK), 2008), 120–24. Read also Munawir Yusuf, "PENDIDIKAN KARAKTER MENUJU GENERASI EMAS 2045," *Prosiding Seminar Nasional Inovasi Pendidikan*, no. 0 (October 21, 2017), <https://jurnal.fkip.uns.ac.id/index.php/snip/article/view/11140>.

<sup>13</sup> Hermeneutics is a term that was first used by various theological study groups to refer to a number of rules and standard rules that must be followed by interpreters in order to understand religious texts. The word hermeneutics comes from the Greek "hermeneuein" which means to interpret. In Greek mythology, it is often associated with a character named Hermes, a messenger tasked with conveying Jupiter's message to humans. The task of conveying this message also means translating the words of the gods into a language that humans can understand. The translation is actually synonymous with interpretation. From there, the meaning of the word hermeneutics has to do with an interpretation or interpretation. Nur Huda, Nur Hamid, and Muhammad Khoirul Misbah, "Konsep Wasathiyah M. Quraish Shihab Dalam Tafsir Al-Misbah (Analisis Hermeneutika Hans-Georg Gadamer)," *International Journal Ihya' 'Ulum al-Din* 22, no. 2 (November 30, 2020): 198–231, <https://doi.org/10.21580/ihya.22.2.6768>.

<sup>14</sup> M. Quraish Shihab, *Kaidah Tafsir* (Jakarta: Lentera Hati Group, 2012), 401.

This research data use qualitative data which is expressed in the form of words or sentences. There are two types of data sources in this study, primary and secondary data. The primary data of this research are the Qur'an and Hadith. The data collection techniques used are *library research*, namely collecting and quoting the verses of the Qur'an and hadith as well as expert opinions from books related to the problem being discussed. In the application of data collection there are two categories, *First*, primary data collection, namely data that is directly collected by researchers from the first source; *Second*, retrieval of secondary data, namely data that has been arranged in the form of documents. To analyze the data that has been collected using a descriptive method, which means the analysis is carried out by presenting a description as it is.<sup>15</sup> Efforts to provide descriptions of facts and data are not only described but more than that, namely facts and data are selected according to their classification, given interpretation, and reflection.

### The Concept of Human Body and Spirit

As physical reality consists of parts that make up a composition that shows human existence physically-biologically. Aspects *jismiyah* human structure most perfect this aspect have an important role as a means to actualize the function of the *nafsiyah* aspect and the.

In the Qur'an, several functions of the *jismiyah* aspects *are described* that help the psychological aspects of the work, which can be seen in Table 4.3, as follows:<sup>16</sup>

Table 1. *Jismiyah* Aspects of Human

No.	<i>Jismiyah</i> Aspects	Function	Description
1.	Skin ( <i>al-jild</i> )	touch device ( <i>al-lams</i> )	QS. al-An'am, 6:7
2.	Nose ( <i>al-anf</i> )	olfactory ( <i>al-yyumm</i> )	QS. Yusuf, 12:94
3.	Ear ( <i>al-uẓun</i> )	hearing instrument ( <i>al-sam</i> )	QS. al-Isra', 17:36; al-Mu'minun, 23:78; al-

<sup>15</sup> Jonaedi Efendi and Johnny Ibrahim, *Metode Penelitian Hukum: Normatif dan Empiris* (Prenada Media, 2018), 17–18.

<sup>16</sup> Al Rasyidin, *Falsafah Pendidikan Islami* (Bandung: Perdana Publishing, 2008).

			Sajadah, 32:9; al-Mulk, 67:23
4.	Eyes ( <i>al-'ain</i> )	sight ( <i>al-absar</i> )	QS. al-A'raf, 7:85; Jonah, 10:101; al-Sajadah, 32:27
5.	Lips ( <i>al-syafatain</i> ) and Mouth ( <i>al-fahmm</i> )	obtain and disseminate information and knowledge	QS. al-Balad, 90:9-10; Toha, 20:27-28; al-Fath, 48:11

From the table above, it can be seen that the *Jismiyah* is the image of human physical creation consisting of organisms. The human organism is more perfect than the organisms of other creatures. Physically, humans were created from nothing to exist, can hear and see, have complete, balanced, symmetrical, and harmonious limbs, one limb is not longer than the other. In this image, the process of human creation has similarities with animals, as well as plants, because all of them are part of nature. Each outward biotic realm has the same material elements (earth, fire, air, and water).

In Islamic education, physical (physical) is an important part of the educational process to become a complete person. The attention of Islamic education to this aspect implies that in the teaching and learning process, the five senses need to be trained to be sensitive, thorough, and integrated with mind activities. Thus, Islamic education must aim at developing physical motor skills that are considered necessary for physical health, and avoiding situations that threaten physical health. Habits or practices that develop skills and physical health are strongly encouraged, while physically harmful habits should be avoided.

### **Psychological Analysis of Humans and Its Implications for Islamic Education**

In psychology, humans are creatures created by God which on the one hand act as subjects, and the other as objects. As subjects, humans can carry out behavior in their social environment and can think for themselves. So that humans consist of body and soul, and the quality of both can be

lifted if they have a quality heart and soul.<sup>17</sup> From that, an interesting adage arises that *in a strong soul and body, there is a calm heart*.<sup>18</sup> The adage describes the level of humanism in the soul and heart. Even Aristotle and Plato said that the body (*jismiyah*) is only a tool to express the human heart and soul.<sup>19</sup>

*Nafsiyah* aspect is the totality of distinctive human qualities in the form of thoughts, feelings, will, and freedom. This aspect is the connection between the physical aspect and aspect. aspect *nafsiyah* has three dimensions, namely *Nafs, Aql, and Qalbu*.

In the human psychic system, *Nafs* is a human psychic power that stores the power of *al-Ghadabiyah. al-syahwaniyyah* power.<sup>20</sup> Although the *nafs* have animalistic qualities, they can be directed to humanity after getting the influence of '*aql, qalb, spirit* and *fitrah*. The potential of *nafs* can be developed and actualized through education that is oriented towards the following.

First, developing students' passions for positive and constructive activities. Second, instilling a solid faith, so that students can protect themselves from behavior and actions that are contrary to morals and religious guidance. And third, Islamic education is more oriented to the formation of Muslim personalities with noble character so that the impulses of lust that tend to be individualistic, hedonistic, and materialistic can be controlled.

Intellect is a human psychic dimension that is between two different and opposite dimensions (*nafs* and *qalb*). *The nafs* have an animalistic nature and *qalb* has a human nature and is capable of taste. *Aql* is the intermediary between the *nafs* and *heart*. In the system, human psychic *aql* has an important role in the form of the function of the mind which is a human quality. Through the potential of the human mind to observe, understand, think

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<sup>17</sup> Miya Rahmawati, "MENDIDIK ANAK USIA DINI DENGAN BERLANDASKAN PEMIKIRAN TOKOH ISLAM AL-GHAZALI," *Al Fitrah: Journal Of Early Childhood Islamic Education* 2, no. 2 (January 1, 2019): 274–86, <https://doi.org/10.29300/alfitriah.v2i2.2271>.

<sup>18</sup> Hunainah Hunainah and Syahid Syahid, "KONSEP FITRAH PERSPEKTIF PENDIDIKAN ISLAM MENURUT HAMKA DAN AN-NABHANI," *QATHRUNÁ* 4, no. 2 (December 12, 2017): 1–28.

<sup>19</sup> Jarman Arroisi, "Spiritual Healing Dalam Tradisi Sufi," *TSAQAFAH* 14, no. 2 (November 27, 2018): 323–48, <https://doi.org/10.21111/tsaqafah.v14i2.2459>.

<sup>20</sup> *Al-Ghadabiyah* is the power to prevent humans from things that are harmful, harmful and something unpleasant. *Al-syahwaniyyah*, is a potential power to pursue all things that please or make individuals happy. Muallimin, "Konsep Fitrah Manusia Dan Implikasinya Dalam Pendidikan Islam," *Al-Tadzkiyyah: Jurnal Pendidikan Islam* 8, no. 11 (2017): 249–66.



about and study God's creatures then take *i'tibar* from His creatures (*tafakkaru fi khalqillah wa la tafakkaru fi dzatillah*).

The potential of *Aql* which is a characteristic and differentiator of humans from other creatures implies that education must be pursued to train and enhance the thinking power of students. By utilizing the potential of reason to think, students can gain knowledge which in turn can lead to a *ma'rifat* of Allah SWT. potential *intellectual* in Islamic education can be done in various ways.

First, teaching students to think about Allah's creation, so that they gain the strength to conclude that nature was not created in vain. Second, introduce students to logic, philosophy, mathematics, chemistry, physics, and so on as well as materials that can foster creativity and productivity of reasoning power. Third, teaching knowledge according to the level of students' intellectual abilities by providing easy material first and then moving on to difficult material, from concrete to abstract. Fourth, base knowledge of *aqliyah* with religious teachings. And fifth, attempting to print students to become *ulul albab*, namely Muslim intellectuals, and intellectual Muslims by training thinking power, reasoning power, morality, social commitment, and responsibility.<sup>21</sup>

*Qalb* has a cognitive function that gives rise to creativity such as thinking, understanding, knowing, paying attention, remembering, and forgetting. The function of emotion gives rise to the power of feeling such as calm, affection, and the function of conation which gives rise to the power of initiative such as trying. *Qalb* acts as the center of human good and evil, although in essence, it tends to be good. The potential of *qalb* has implications in Islamic education as follows.

First, technical education must be directed to touch and penetrate the *heart*, and give a positive impression, for example by using the method or method taught by Rasulullah SAW, in preaching gently, lovingly, patient and sincere. Second, educational material does not only contain material that can develop the intellectual power of students but education must be directed at developing thought, dhikr, and good deeds. Third, the aspect of morality is a

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<sup>21</sup> Fathorrahman Fathorrahman, "Konsep Fitrah Dalam Pendidikan Islam," *Tafhim Al-'Ilmi* 11, no. 1 (September 17, 2019): 34–46, <https://doi.org/10.37459/tafhim.v11i1.3553>.

priority to be developed because this aspect can nourish the development of the *heart*. And fourth, the process of Islamic education is carried out by making students aware of the rules or respect for the applicable regulations and implementing these regulations.

### **The Concept of *Spirituality* and Its Implications for Islamic Education**

*Spiritual* aspect is the totality of the highest potential of human beings. That sublime potential emanates from the dimensions of spirit and nature. These two dimensions are human potentials that come directly from Allah SWT. This aspect is spiritual and transcendental. Spiritual because it is the noble potential of the human mind which is the basic nature in humans that comes from the spirit of God's creation. It is transcendental because it regulates human relations with the transcendent, namely Allah SWT.

The spiritual aspect is a human psychic dimension that is spiritual and *transcendental*. In this aspect, there are two dimensions, both of which come from Allah, namely the spirit<sup>22</sup> and *fitrah*.<sup>23</sup>

From the perspective of the human psychic system, the *spirit* is an important factor in the activity of the *nafs*. Without the human spirit as a totality, it can no longer think and feel.<sup>24</sup> Spirit is a pure substance that is high, living, and essentially different from *jism*.<sup>25</sup> The Spirit dimension as a

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<sup>22</sup> The spirit is the psychic dimension of humans that comes directly from God, meaning that the human spirit is actually the spirit of God that has been breathed in humans. This spirit is divine (divinity) and has a spiritual power that attracts the body (*jism*) and soul (*nafs*) towards Allah. This is explained by Allah in the Qur'an which states that Allah "blows" His spirit into the human body. See Zaedun Na'im et al., *MANAJEMEN PENDIDIKAN ISLAM* (Bandung: Widina Media Utama, 2021), 1–2, <https://repository.penerbitwidina.com/ru/publications/347243/>.

<sup>23</sup> Humans are equipped with potential as a characteristic, as well as a differentiator with other creatures. This human potential is known as *fitrah*, which in psychology is called potentiality or disposition. Afifuddin Harisah, *Filsafat Pendidikan Islam Prinsip dan Dasar Pengembangan* (Yogyakarta: Deepublish, 2018), 45. See also Lailiyatun Nafisah and Ahmad Maulana Asror, "Pemikiran Prof. H.M. Arifin, M. ED. (Religius-Konservatif): Pendidikan Dan Relevansinya Terhadap Dunia Kontemporer," *Ngaji: Jurnal Pendidikan Islam* 1, no. 2 (November 23, 2021): 73–90.

<sup>24</sup> Achmad Mubarak, *Jiwa Dalam Al-Qur'an* (Jakarta: Paramadina, 2000), 128.

<sup>25</sup> *Jism* can be seen with the five senses, while the spirit penetrates the body as water enters a flower, does not dissolve and does not break up. Agus Yosep Abduloh and Hisam Ahyani, "PENDIDIKAN HATI MENURUT AL-GHAZALI (Keajaiban Hati: Penjelasan Tentang Perbedaan Antara Dua Maqom)," *Jurnal Tawadhu* 4, no. 2 (October 22, 2020): 1209–27.

human potential tool is pedagogical in education. One of them is the concept of *qaul baligh*<sup>26</sup> in the Balinese language *which* means fluent.<sup>27</sup>

Or in another sense, *baligh* is speech that hits and makes an impression, therefore educators in the teaching and learning process need to apply the principle of *qanlan baligha* which is defined as fluent or precise speech, clear meaning, clear, and precise in expressing what he wants or can also be interpreted as correct speech. If this concept is applied in Islamic education, a conducive and constructive teaching-learning atmosphere will be created. *Baligh* or fluent in the spirit of the communication process, because the communication that is not *mature*/fluent is like a body that does not have a spirit.

The spiritual dimension also demands that the orientation and goals of Islamic education are directed at maintaining and developing human spirituality. This means that education must be able to meet spiritual needs as a human psychic substance, so the path that must be taken by Islamic education to develop this spiritual aspect is as follows.

First, Islamic education is aimed at introducing students to the supernatural (Allah SWT.), with various approaches and methods. Second, Islamic education curriculum refers to Allah's instructions contained in the Qur'an and As-Sunnah, so revelation is the main source of the Islamic education curriculum. Third, Islamic education is directed at creating humans who can carry out divine duties as *Abdullah* and *caliph* on earth with full responsibility. Fourth, Islamic education is directed at lifelong education, which will not end until the spirit leaves the body. Fifth, humans are created from material and immaterial elements, this element demands a coaching process that leads to the development of these components, the system must be built on the concept of unity (integration) between *qalbiyah* and *aqliyah* to be able to produce Muslim humans, believers, and *muttaqin* who intellectually intelligent and morally commendable. Sixth, the formulation of Islamic education theories is carried out through a revelation approach in addition to scientific and philosophical rationale. The scientific and

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<sup>26</sup> The term *qaul baligh* is contained in the Al-Qur'an surah An-Nisaa (4) verse 63.

<sup>27</sup> Nida Ankhofiyya, Zainal Abidin, and Badruddin Badruddin, "BAHASA TABLIGH YANG EFEKTIF DALAM PERSPEKTIF AL-QURAN," *AdZikra: Jurnal Komunikasi & Penyiaran Islam* 11, no. 1 (March 9, 2021): 68–87, <https://doi.org/10.32678/adzikra.v11i1.4266>.

philosophical approach is only a medium for reasoning God's messages, both through His textual verses (*qauliyah*), as well as His contextual verses (*kaunyah*).

*Spiritual* dimension on education is one of the efforts to make the Qur'an a way of life. Good and effective concepts should be able to emerge from a book that there is no doubt in it (the Qur'an) by understanding the concept of the spirit both in text, context and understanding its function and implications for education, will help education practitioners to make Al - Qur'an as the main reference in the educational process.

From the perspective of psychology, nature is seen as the main potential. Basic human potential from birth. Fitrah is a basic human potential that can lead to the growth of creativity and productivity, as well as a commitment to divine and human values.<sup>28</sup> These potential tools and various basic human potentials (fitrah) must be developed in an optimal, integrated, simultaneous, intact, and continuous way so that humans can achieve their life goals, be able to carry out the mandate assigned to them and understand their existence as creatures created by God.

This basic potential or nature requires development efforts, one of which is through education. This is in line with the characteristics of Islamic education as an effort to develop the potential of students effectively and dynamically. The implication is that Islamic education must be understood not only as a transfer of *knowledge or* culture from one generation to another. However, Islamic education must be understood as a process of inculcating divine values that are formulated systematically and adaptively, to prepare Muslim individuals who have complete personalities.

Thus, the formulation of an Islamic education system that is following human nature is an important thing that must be developed. An

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<sup>28</sup> Fitrah means good potential, but that potential is useless if it is not used in the form of certain skills. Like gold or oil buried in the bowels of the earth, there is no use if it is not excavated or processed for human needs. According to Langgulong, cultivating potential (fitrah) is the main task of education, namely changing (transforming) those potentials into skills that can be enjoyed by humans. For example, intellectual progress (intellectual ability) is useless if it is only stored in the heads of scientific experts, intellectual progress will only be useful if it is converted into scientific discoveries. Achmad Munib, "KONSEP FITRAH DAN IMPLIKASINYA DALAM PENDIDIKAN," *Jurnal PROGRESS: Wahana Kreativitas Dan Intelektualitas* 5, no. 2 (December 19, 2017): 223–41, <https://doi.org/10.31942/pgrs.v5i2.2611>.

education system that is sourced from divine education to form a harmonious human personality and become an example on this earth as a caliph, implement justice in the order of people's lives, and utilize all the potential of nature to realize prosperity on earth.

In line with human nature, Islamic education must also rely on *at-tawhid*, to strengthen the human relationship with the creator. Islamic education materials must not conflict with the principles of *at-tawhid*. This concept of at-tawhid emphasizes the greatness of Allah that must be obeyed and considered in the Islamic education curriculum. Another implication of fitrah in Islamic education can be formulated as follows.

First, humans are *responsible*, therefore real education is education that provides a stimulus and is implemented in a humanistic and democratic manner. Second, the orientation of Islamic education should not only emphasize the intellectual development of reasoning but rather direct the development of its full human potential to form a believer human, where faith underlies it. Third, education is not only to develop aspects of individualization and socialization but also to direct the development of a ukhrawi lifestyle. Fourth, the Islamic education system must be built on the concept of unity (integration) between *qalbiyah* and *aqliyah* to be able to produce Muslim humans who are intellectually intelligent and morally commendable, for the formation of a perfect person (*Al-Insan Kamil*).

Fifth, humans are given the freedom to strive to develop their nature, however, in their growth and development they cannot be separated from the existence of certain limits, namely the existence of certain laws, which are neither subject to nor dependent on human will, this law is called *destiny*, universal necessity), therefore the potential of human nature must be optimally and integrated developed through a lifelong educational process. And seventh, humans are provided by Allah with a set of extraordinary potentials, the implication is that the orientation and goals of Islamic education must be aimed at developing the potentials of humans to the fullest. The formulation of educational goals must be based on the concept

of humans as *caliphs* and *Abdullah* who are responsible to God, others, and nature.<sup>29</sup>

## The Sociological Concept of Humans and Its Implications for Islamic Education

The Qur'an emphasizes one of Allah's missions, creating humans with all their potential to become servants of Allah (*Abdullah*). (*Surah Adz-Dzariyat/51:56*). Humans as *Abdullah* must be aware of their position as *servants*, meaning that humans must place themselves as owned, submissive and obedient to the provisions of their owners (Allah SWT.). Therefore, all activities must have the value of worship.<sup>30</sup>

Besides being *Abdullah*, humans were also created as *caliphs*<sup>31</sup> on earth. (QS Al-Baqarah/30:30).<sup>32</sup> As *caliphs*, humans are required to manage the earth as well as possible following the will it represents, namely Allah SWT. The roles and responsibilities of humans as *caliphs* are not limited to the ability to explore natural resources, but how to make the results of these explorations can be used as capital to make changes and develop the people. The task of the caliphate is a cultural task with creative characteristics so that

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<sup>29</sup> Munif Chatib, *Orangtuanya Manusia: Melejitkan Potensi Dan Kecerdasan Dengan Menghargai Fitrah Setiap Anak* (Bandung: Kaifa, 2015), 198.

<sup>30</sup> Worship according to Quraish Shihab in Tafsir Al-Misbah includes two main things, (1). stability of the meaning of self-servitude to Allah swt., in the heart of every human being. Stability of feeling there is a servant and there is God, an obedient servant and a God who is obeyed (faith); and, (2). pointing to Allah swt., with every movement of the conscience, on every limb and every movement in life, all of which only lead to Allah sincerely (realization in life is based only on Allah swt., alone). M. Quraish Shihab, *Tafsir Al-Misbah* (Jakarta: Lentera Hati, 2004), 107–13. Lukis Alam, "PERSPEKTIF PENDIDIKAN ISLAM MENGENAI FITRAH MANUSIA," *Tarbawi: Jurnal Keilmuan Manajemen Pendidikan* 1, no. 02 (December 12, 2015): 41–52, <https://doi.org/10.32678/tarbawi.v1i02.2002>.

<sup>31</sup> The word caliph comes from fiil madhi "khalafa" which means to replace and continue. So the caliphate can be interpreted as a replacement process between one individual with another individual. In this context, Dawam Raharjo in the Encyclopedia of the Qur'an explains, the word caliph has a double meaning, on the one hand the caliph is understood as the Head of State in a government like the Islamic Kingdom in the past, and on the other hand the caliph is understood as the "representative of God" on earth. See Dawam Raharjo, *Ensiklopedi Islam, Tafsir Sosial berdasarkan Konsep-Konsep Kunci*, (Jakarta: Paramadina, 2002), 346; lihat pula K. Rigby, "Bullying in School: Guidelines for Effective Action," *Journal Guide For Educational* 21, no. 1 (2017): 89.

<sup>32</sup> Quraish Shihab, after studying several verses about the caliph, reached the following conclusions: (1) the word caliph is used in the Qur'an for those who are given the power to manage the territory, both broad and narrow, (2) a caliph has the potential and can actually be make mistakes as a result of following the passions. M. Quraish Shihab, *Membumikan Al-Qur'an* (Bandung: Mizan Pustaka, 2007), 158.

it can always create something new following the needs of the growth and development of society.

Humans as servants and vicegerents of Allah have been equipped with physical (*physiological*) and spiritual (*psychological*) abilities that can be developed optimally so that they become efficient tools to carry out the mandate they carry.

The position of humans as *caliphs* and '*Abdullah*' requires an educational program that offers complete mastery of science in totality so that humans are strong as *caliphs* and taqwa as the substance and aspects of '*Abd*'. Meanwhile, human existence as a result of two components (material and immaterial) requires an educational program that fully refers to the concept of *equilibrium*, namely a complete integration between *aqliyah* and *qalbiyah*,<sup>33</sup> to be able to produce Muslim humans who are intellectually intelligent and morally commendable.

Relation to being '*Abdullah*' and *Khalifatullah* has implications in Islamic education including the following. First, to integrate the functions of *Abd* and *Caliph*, an educational concept is needed that can lead humans to the ultimate goal of life, namely happiness in the world and the hereafter. The ultimate goal is what is called the *summum bonum*,<sup>34</sup> which is the highest happiness (*spiritual happiness*), so a holistic and integral education concept is needed so that it can lead humans to become whole persons. Second, the preparation of educational program designs outlined in the educational curriculum must be oriented toward achieving the goals of *hablum minallah* (relationship with God); achieving the goal of *hablum minannas* (relationships with humans), and the achievement of the goal of *hablum minal alam* (relationship with nature).

Third, Islamic education must be a process of providing assistance or guidance for students to recognize and reaffirm their *creed* to Allah SWT. And fourth, the essence of man as a servant of Allah implies that Islamic

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<sup>33</sup> Miftah Syarif, "Hakekat Manusia Dan Implikasinya Pada Pendidikan Islam," *Jurnal Pendidikan Agama Islam Al-Thariqah* 2, no. 2 (December 31, 2017): 135–47, [https://doi.org/10.25299/althariqah.2017.vol2\(2\).1042](https://doi.org/10.25299/althariqah.2017.vol2(2).1042).

<sup>34</sup> Christopher Janaway, "What's So Good about Negation of the Will?: Schopenhauer and the Problem of the Summum Bonum," *Journal of the History of Philosophy* 54, no. 4 (2016): 649–69, <https://doi.org/10.1353/hph.2016.0074>.

education must seek to assist students in actualizing the powers of *al-jism* and *al-rub* towards complete submission and obedience to Allah.<sup>35</sup> It means that Islamic education must train and familiarize behavior *abid* and direct the thoughts, emotions, passions, and feelings of students to be fully obedient and submissive to the commands of Allah SWT.

## Conclusion

From psychological analysis, humans are objects as well as subjects in education, so the formulation, objectives, materials, methods, curriculum, and evaluation of education must be based on an understanding of humans within the framework of essence and existence which cannot be separated from its substance. Physiologically, humans are chosen creatures, semi-celestial and semi-earthly creatures in which the recognition of a supernatural (God) is embedded, beings who have freedom, have a sense of responsibility towards themselves and nature. Spiritually, humans besides having a material physical dimension also have a spiritual dimension. In addition to being created from the essence of soil, humans were also created from the breath of God's spirit, to carry out dual duties as servants (*abd*), as well as God's ambassadors on earth (*kehalifa fil ardh*).

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<sup>35</sup> Sufirmansyah Sufirmansyah and Limas Dodi, "Critical Philosophical Study on Policy in Educational Institution: Response to the Global Competitive Environment," *IOP Conference Series: Earth and Environmental Science* 469, no. 1 (April 2020): 012108, <https://doi.org/10.1088/1755-1315/469/1/012108>. See also Firman Mansir, "PENDEKATAN PSIKOLOGI DALAM KAJIAN PENDIDIKAN ISLAM," *Psikis: Jurnal Psikologi Islami* 4, no. 1 (June 8, 2018): 61–73, <https://doi.org/10.19109/psikis.v4i1.2042>.



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