

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 fi al-ardh*).

Keywords: Interdisciplinary, Human Concepts, Islamic Education.

Introduction

According to existentialist philosophy, human beings are born with three basic potentials: intellectual, spiritual and emotional.¹ If man can maximise his basic potential in his development, he can develop according to nature and benefit society. On the other hand, if the basic potential is not utilised, man can be placed in a subordinate position. This is the logical reason why man needs education as a means to develop his basic potential. Islamic education is necessary to understand basic human concepts in all policies. For, in principle, basic human potential can only be developed if one is able to understand human concepts.

Conceptually, Islamic education pays special attention to human existence.² Many verses of the Qur'an talk about human affairs in various aspects. Abul A'la Maududi in *The Meaning of the Qur'an* says, "The subject of the Qur'an is man.³ The nature of the Qur'an's concern for human beings can also be seen in the names the Qur'an uses to refer to human beings. The Qur'an uses three main terms when talking about human beings, namely *al-basyar*, *al-insân*, and *an-nas*, and although these three terms refer to human beings, they 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 *niswah* or in personality traits, such as *al-atqa*, *al-Abrar*, or *ulul albab*, also as part of social groups such as *al-ashqa*, *džul-qurba*, *al-dhu'afa* or *al-mustadh'afin*, all of which contain instructions as humans in essence and humans in

¹ Mutmainnah Mutmainnah, "Pemikiran Progresivisme dan Pemikiran Eksistensialisme Pada Pendidikan Anak Usia Dini (Dalam Pembelajaran Bect 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>.

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

³ M. Dawam Rahardjo, *Insan Kamil: Konsep Manusia Menurut Islam* (Jakarta: Pustaka Grafitipres, 1987), 211, 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>.

concrete form.⁴ These names describe some of the qualities, traits, tendencies and characteristics of the human being. They also show the perfection of the human creation as a bio-psycho-social-spiritual-religious being (biological, psychological, social and spiritual-religious).

According to the Qur'an, human beings are not only physically but also spiritually structured.⁵ On the one hand, human beings are creatures of nobility (Tin/ 95:4-6). In the Qur'an, man is repeatedly exalted and humiliated. Humans are crowned far above the heavens and even the angels, this superiority and glory is seen where Allah, after creating humans, ordered the angels to "prostrate themselves" as a sign of respect and glorification of humans (Surah al-Hijr/15:29). This contradictory image of man shows that these psycho-physical beings are very unique and multi-dimensional.

The uniqueness and privilege of man⁶ is to have a body of the best form (Surah At-Taghabun: 3, al-Tin: 4, An-Nahl: 78, are born with natural potential (Surah Ar-Rum: 30), have a mind 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 human beings with all their dimensions and potentials is the divine mandate to serve (*abd*) as well as to be God's ambassador (caliph) on earth.

Humans as servants (*abd*) are required to serve Him completely.⁷ Human beings must realise their position as servants,

⁴ Abdul Gaffar, "Manusia dalam Perspektif Al-Qur'an," *Tafsire* 4, no. 2 (December 14, 2016), <https://journal3.uin-alauddin.ac.id/index.php/tafsire/article/view/2775>. See also Syamsul Rizal, "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>.

⁵ 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>.

⁶ 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>.

⁷ 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

which means that human beings must place themselves as belonging to, submitting to and obeying the provisions of their owners. As *Khalifatullah*, man is a historical actor who determines the entire order in this cosmos. He is responsible for the future of civilisation in this world. on the face of the earth so that the order of the cosmos remains in balance.⁸ With a special as Caliph of Allah, humans are also referred to as theomorphic creatures (mirrors of God), as human theomorphic creatures have not only human elements but also divine elements. In accordance with their function as Abdullah and *Khalifatullah*, human beings are endowed with physical (physiological) and mental (psychological) abilities that can be optimally developed so that they become efficient tools for fulfilling their mission.

This means that conceptually, human beings are physiological and psychological structures. Physiologically, human beings have a mission to fulfil as caliphs on earth, having integrity, responsibility, social sensitivity, solidarity and maintaining harmony.⁹ On the other hand, psychologically, people like Abdullah, who have qalb, dzauq, khulq and other psychological elements, tend to develop an intellectual nature. Therefore, it is interesting to study the interdisciplinary nature of the two sciences (physiology and psychology), especially their implications for Islamic education. After all, Islamic education has its characteristics as a reflection of the Qur'an and al-Hadith.

Theories in Education (Dordrecht: Springer Netherlands, 2012), 133–46, https://doi.org/10.1007/978-94-007-4047-1_10.

⁸ 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.

⁹ 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>.

Islamic education must humanise man.¹⁰ In a sense, the development of human potential psychologically and the positioning of the human role on the physiological aspect. Of course, this study and orientation is interdisciplinary. Therefore, an interdisciplinary study of the human concept and its implications for Islamic education is significant. The author has searched for scholarly journals, such as Muaz Tanjung, that discuss the concepts of human and Islamic education from a philosophical perspective.¹¹ His research shows only that man has both material and immaterial powers. This expression is certainly not comprehensive, as it only touches on the psychological field. Similarly, Nurti Budiyan studies human and Islamic education from a theological point of view. The results of the study do not discuss social and psychological potentials at all, but only the divine aspect.¹² There are still many studies that focus on the study, but they 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 a descriptive qualitative research with a hermeneutic.¹³ Hermeneutic approach is a tool used for texts in

¹⁰ 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>.

¹¹ Anwar Rifa'i, Sucihatningsih 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>.

¹² 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>.

¹³ 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>.

analysing and understanding the intention 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 *Kaidah Tafsir* (the Rule of Tafsir), which states that 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 obscure or even hidden due to the course of history or the influence of ideology and belief.¹⁴

This research uses qualitative data that is expressed in the form of words or sentences. There are two types of data sources in this study, primary data and secondary data. The primary data of this research is 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 under discussion. In the application of data collection, there are two categories: first, primary data collection, that is, data collected directly by the researchers from the first source; second, retrieval of secondary data, that is, data arranged in the form of documents. To analyse the data that has been collected using a descriptive method, which means that the analysis is carried out by presenting a description as it is.¹⁵ 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-biological. Aspects *jismiyah* human structure most perfect this aspect have an important role as a means to actualise 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:¹⁶

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

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

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

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-syumm</i>)	QS. Yusuf, 12:94
3	Ear (<i>al-uḥḍun</i>)	hearing instrument (<i>al-sam</i>)	QS. al-Isra', 17:36; al-Mu'minun, 23:78; al-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 the human physical creation, which consists of organisms. The human organism is more perfect than the organisms of other creatures. Physically, man was created from nothing to exist, he can hear and see, he has complete, balanced, symmetrical and harmonious limbs, one limb is not longer than the other. In this image, the process of human creation has similarities to that of animals and plants, because they are all part of nature. Each external biotic realm has the same material elements (earth, fire, air and water).

In Islamic education, the physical is an important part of the educational process of becoming a complete person. Islamic education's attention to this aspect means that in the teaching and learning process, the five senses must be trained to be sensitive, thorough and integrated with the activities of the mind. Thus, Islamic education must aim to develop physical motor skills that are considered necessary for physical health and to avoid 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 the Human Being and its Implications for Islamic Education

In psychology, human beings are creatures created by God who act as subjects on the one hand and as objects on the other. As subjects, human beings can behave in their social environment and think for themselves. Thus, human beings consist of body and soul, and the quality of both can be raised if they have a quality of heart and soul. This gives rise to the

interesting saying that in a strong soul and body there is a calm heart.¹⁷ The saying 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.¹⁸

The aspect of *Nafsiah* is the totality of distinctive human qualities in the form of thoughts, feelings, will and freedom. The *Nafsiah* aspect has three dimensions, namely *Nafs*, *Aql* and *Qalb*.

In the human psychic system, *Nafs* is a human psychic power that stores the power of *Al-Ghadabiyah* and the power of *Al-Syahwaniyah*.¹⁹ Although the *nafs* has animalistic qualities, it can be directed towards humanity through the influence of 'aql, qalb, spirit and fitrah. The potential of the *nafs* can be developed and actualised through an education that focuses on the following.

Firstly, developing students' passion for positive and constructive activities. Second, instilling a solid faith so that students can protect themselves from behaviours and actions that are contrary to morality and religious guidance. And third, Islamic education is more focused on forming Muslim personalities of noble character, so that the impulses of desire, which tend to be individualistic, hedonistic and materialistic, can be controlled.

Intellect is a human psychic dimension that lies between two different and opposite dimensions (*nafs* and *qalb*). The *nafs* has an animal nature and the *qalb* has a human nature and is capable of taste. *Aql* is the mediator between the *nafs* and the heart. In the system, the human psychic *aql* plays 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 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 human beings from other creatures, implies that education must be pursued to train and enhance the thinking power of students. By utilising the potential of reason to think, students can gain knowledge which in turn can

¹⁷ Hunainah Hunainah and Syahid Syahid, "Konsep Fitrah Perspektif Pendidikan Islam Menurut Hamka dan An-Nabhani," *QATHRUNA* 4, no. 2 (December 12, 2017): 1–28.

¹⁸ Jarman Arroisi, "Spiritual Healing Dalam Tradisi Sufi," *TSAQAFAH* 14, no. 2 (November 27, 2018): 323–48, <https://doi.org/10.21111/tsaqafah.v14i2.2459>.

¹⁹ *Al-Ghadabiyah* is the power to prevent humans from things that are harmful, harmful and something unpleasant. *Al-syahwaniyah*, is a potential power to pursue all things that please or make individuals happy. Mualimin, "Konsep Fitrah Manusia Dan Implikasinya Dalam Pendidikan Islam," *Al-Tadzkiyyah: Jurnal Pendidikan Islam* 8, no. 11 (2017): 249–66.

lead to a *ma'rifat* of Allah. The potential of the intellectual in Islamic education can be done in several ways.

First, teach students to think about Allah's creation so that they gain the strength to conclude that nature was not created in vain. Second, introducing students to logic, philosophy, mathematics, chemistry, physics, etc., as well as materials that can promote creativity and productivity of the mind. Third, teach knowledge according to the level of intellectual ability of the students by providing easy material first and then moving on to difficult material, from concrete to abstract. Fourth, to base the knowledge of *Aqliyah* on religious teachings. And fifth, to try to make students *ulul albab*, i.e. Muslim intellectuals and intellectual Muslims, by training them in thinking, reasoning, morality, social commitment and responsibility.²⁰

Qalb has a cognitive function which gives rise to creativity such as thinking, understanding, knowing, paying attention, remembering and forgetting. The emotional function gives rise to the power of feeling, such as calmness and affection, and the conation function gives rise to the power of initiative, such as trying. The *qalb* acts as the centre of human good and evil, although it tends to be essentially good. The potential of the *qalb* has the following implications for Islamic education.

First, technical education must be designed to touch and penetrate the heart and leave a positive impression, for example, by using the method or approach taught by Rasulullah in preaching gently, lovingly, patiently and sincerely. Secondly, the educational material must not only contain material that can develop the intellectual power of the students, but the education must be directed towards the development of thought, *dhikr* and good deeds. Thirdly, the aspect of morality is a priority to be developed because this aspect can nourish the development of the heart. Fourthly, the process of Islamic education is carried out by making students aware of the rules or respecting the rules in force and implementing these rules.

The Concept of Spirituality and Its Implications for Islamic Education

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

²⁰ 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>.

The spiritual aspect is a human psychic dimension that is spiritual and transcendental. There are two dimensions in this aspect, both of which come from Allah, namely the spirit²¹ and fitrah.²²

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.²³ Spirit is a pure substance that is high, living, and essentially different from *jism*.²⁴ The Spirit dimension as a human potential tool is pedagogical in education. One of them is the concept of *qaul baligh*²⁵ in the Balinese language *which* means fluent.²⁶

Therefore, educators must apply the principle of *qaulan baligha* in the teaching and learning process, which is defined as fluent or precise speech, clear meaning, clear and precise in expressing what he wants or can be interpreted as correct speech. When this concept is applied in Islamic education, a conducive and constructive teaching-learning atmosphere is created. *Baligh* or fluency in the spirit of the communication process because communication that is not mature/fluently is like a body that has no spirit.

The spiritual dimension also requires that the orientation and goals of Islamic education be directed towards the preservation and development of human spirituality. This means that education must be able to meet spiritual

²¹ 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/>.

²² 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.

²³ Achmad Mubarak, *Jiwa Dalam Al-Qur'an* (Jakarta: Paramadina, 2000), 128.

²⁴ *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.

²⁵ The term *qaul baligh* is contained in the Al-Qur'an surah An-Nisaa (4) verse 63.

²⁶ 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>.

needs as a human psychic substance, so the path that Islamic education must take to develop this spiritual aspect is as follows.

First, Islamic education aims to introduce students to the supernatural (Allah) through various approaches and methods. Second, the curriculum of Islamic education refers to Allah's instructions contained in the Qur'an and As-Sunnah, so that revelation is the main source of the curriculum of Islamic education. Thirdly, Islamic education aims to produce people who can perform the divine duties of Abdullah and Caliph on earth with full responsibility. Fourthly, Islamic education is a lifelong education that does not end until the spirit leaves the body. Fifth, the human being is created from material and immaterial elements, this element requires a coaching process that leads to the development of these components, the system must be based on the concept of unity (integration) between *qalbiyah* and *aqliyah* to be able to produce Muslim human beings, believers and *muttaqin* who are intellectually intelligent and morally commendable. Sixth, the formulation of Islamic educational theories is carried out through a revelation approach in addition to scientific and philosophical rationale. The scientific and philosophical approach is only a medium for reasoning God's messages, both through His textual verses (*qauliyah*) and His contextual verses (*kauniyah*).

The spiritual dimension of 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 spirit both in text, context and understanding its function and implications for education, will help educational 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 commitment to divine and human values.²⁷ These potential tools and various basic human potentials (fitrah) need to be developed in an optimal, integrated, simultaneous, intact and continuous manner so that human

²⁷ 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>.

beings can achieve their life goals, fulfil the mission 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 not be understood merely as the transfer of knowledge or culture from one generation to another. Rather, Islamic education must be understood as a process of inculcating divine values that are systematically and adaptively formulated to prepare Muslim individuals who have complete personalities.

Therefore, the formulation of an Islamic education system that follows human nature is an important thing that needs to be developed. An education system that is derived from divine education to form a harmonious human personality and to become an example on this earth as a caliph, to establish justice in the order of people's lives, and to use all the potentials of nature to realise prosperity on earth.

In accordance with human nature, Islamic education must also be based on *at-tawhid* to strengthen man's relationship with the Creator. Islamic educational materials must not contradict the principles of *al-tawhid*. This concept of *al-tawhid* emphasises the greatness of Allah, which must be obeyed and taken into account in the Islamic educational curriculum. Another implication of *fitrah* in Islamic education can be formulated as follows.

First, human beings are responsible; therefore, true education is education that is stimulating and implemented in a humanistic and democratic manner. Secondly, the orientation of Islamic education should not only emphasise the intellectual development of the mind, but should rather direct the development of the full human potential in order to form a believing human being, based on faith. Thirdly, education should not only develop aspects of individualisation and socialisation, but also direct the development of an Ulema lifestyle. Fourth, the Islamic educational system must be based on the concept of unity (integration) between *qalbiyah* and *aqliyah* in order to produce Muslim human beings who are intellectually intelligent and morally praiseworthy for the formation of a perfect human being (*Al-Insan Kamil*).

Fifth, human beings are given the freedom to strive to develop their nature, but 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 integrally developed through a lifelong educational process. And seventhly, human beings are endowed by Allah with a number of extraordinary potentials, which means that the orientation and goals of

Islamic education must be aimed at developing the potentials of human beings to the fullest. The formulation of educational goals must be based on the concept of human beings as Caliphs and Abdullahs who are responsible to God, others and nature.²⁸

The Sociological Concept of Humans and Its Implications for Islamic Education

The Qur'an emphasises that one of Allah's missions is to create human beings with all their potential to become servants of Allah (Abdullah). (Surah Adz-Dzariyat/51:56). Humans, like Abdullah, must be aware of their position as servants, which means that humans must place themselves as property, submissive and obedient to the provisions of their owners (Allah). Therefore, all activities must have the value of worship.²⁹

Besides being Abdullah, humans were also created as *caliphs*³⁰ on earth. (QS Al-Baqarah/30:30).³¹ As caliphs, human beings are required to manage the earth as best they can according to the will it represents, which is Allah. The role and responsibility of human beings as caliphs is not limited to the ability to explore natural resources, but how the results of this

²⁸ Munif Chatib, *Orangtuanya Manusia: Melejitkan Potensi Dan Kecerdasan Dengan Menghargai Fitrah Setiap Anak* (Bandung: Kaifa, 2015), 198.

²⁹ Worship according to Quraish Shihab in Tafsir Al-Misbah includes two main things, (1). stability of the meaning of self-servitude to Allah, 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, 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, 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>.

³⁰ The word caliph comes from *fil 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.

³¹ 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.

exploration can be used as capital to make changes and develop human beings. The task of the caliphate is a cultural task with creative characteristics, so that it can always create something new according to the needs of the growth and development of society.

Human beings, as servants and representatives of Allah, have been endowed with physical (physiological) and mental (psychological) abilities that can be optimally developed so that they become efficient tools for fulfilling their mission.

The position of human beings as caliphs and ‘Abdullahs requires an educational programme that provides complete mastery of science in its entirety, so that human beings 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*,³² to be able to produce Muslim humans who are intellectually intelligent and morally commendable.

The relationship between ‘Abdullah and Khalifatullah has implications for Islamic education, including the following. First, to integrate the functions of Abd and Caliph, an educational concept is needed that can lead people to the ultimate goal of life, which is happiness in this world and the hereafter. The ultimate goal is what is called the *summum bonum*,³³ which is the highest happiness (spiritual happiness), so a holistic and integral approach to education is needed so that it can lead people to become whole persons. Secondly, the preparation of educational programme designs outlined in the educational curriculum must be oriented towards achieving the goals of *hablum minallah* (relationship with God); achieving the goal of *hablum minannas* (relationships with humans) and achieving the goal of *hablum minal alam* (relationship with nature).

Thirdly, Islamic education must be a process of assisting or guiding students in recognising and affirming their commitment to Allah. And fourth, the nature of man as a servant of Allah implies that Islamic education must seek to assist students in realising the powers of al-jism and al-ruh towards complete submission and obedience to Allah.³⁴ This means

³² 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).

³³ 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>.

³⁴ 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

that Islamic education must train and familiarise students with the behaviour of *abid* and direct their thoughts, emotions, passions and feelings towards complete obedience and submission to the commands of Allah.

Conclusion

From a psychological point of view, man is both object and subject in education, so that the formulation, objectives, materials, methods, curriculum and evaluation of education must be based on an understanding of man within the framework of his essence and existence, which cannot be separated from his substance. Physiologically, human beings are chosen creatures, semi-celestial and semi-earthly creatures, in which the recognition of a supernatural (God) is embedded, beings who have freedom, a sense of responsibility towards themselves and towards nature. Spiritually, human beings have a spiritual dimension as well as a material, physical dimension. In addition to being created from the essence of the earth, human beings were also created from the breath of God's spirit to fulfil a dual role as servants (*abd*) and as God's ambassadors on earth (*kehalifa fi al-ardh*).

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