

The Nature of Human is Islamic Perspective and its Implications for Islamic Education

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ABSTRACT

This research is a Library Research, previous studies as primary data, which is then analyzed and conclusions can be drawn. research objective is to The first know the nature of man in Islamic perspective. Second, to know the implications of human nature in the Islamic perspective on Islamic education. The results of the study, first, in Islam, humans have a special position as creatures created by Allah SWT who are given reason, spirit, and responsibility in the world. The Qur'an uses three main terms to refer to humans, namely al-insân, al-basyar, and Bani Adam. The Qur'an explains that humans were created through several stages, starting from the ground which then developed into nutfah, alaqah, mudghah, until finally perfected by the inhalation of the spirit by Allah SWT. The purpose of human creation is to recognize and worship Allah, with reason or intellect as a tool for thinking and the heart as a tool for believing in the Essence that cannot be achieved by reason. Second, the implication of human creation with Islamic education has a very close relationship, because Islamic education must be balanced between the science taught and the science of the hereafter. That Islamic education must be based on the concept of human creation in order to have a clear direction in developing human nature in a balanced manner. Human identity as a perfect Muslim can only be realized if all of his potential as a creature of God, educator, learner, servant, and khalifah is well integrated. Islamic education must be based on the integration between qalbiyah (heart) and aqliyah (reason) education in order to form intellectually intelligent and morally superior humans. Islamic education must also be able to develop all human potential through hard skills and soft skills, become a means of transforming Islamic knowledge and culture, and internalize Islamic values in individuals.

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Introduction

The Quran gives many descriptions of man and the philosophical meaning of creation. Man possesses reason, making him the most perfect and best of creatures. In this case, Ibn'Arabi says, "There is no creature of God better than man, who has the power of living, knowing, willing, speaking, seeing, hearing, thinking, and deciding" (Azzahro et al., 2023).

According to Islam, humans are respectfully positioned as beings with reason, spirit and moral responsibility. As stated in the Qur'an, humans are created in the most perfect form (ahsani taqwim) and are commissioned to function as caliphs on Earth. Since the two are intertwined in the creation of human beings, Islamic thought generally describes human beings as entities consisting of both physical and spiritual elements. The spirit animates the elements of the body (physical), mind (the power of thinking), heart (the power of believing), and nafs (the power of feeling or pushing) (Nawangsih & Achmad, 2022).

The spiritual element consists of the ability to think and feel in the heart, while the physical element comes from the earth element (Syari et al., 2023). In addition, according to Islam, humans serve as caliphs on Earth, responsible for maintaining the balance of the universe and nurturing and prospering life (Nurhasnah et al., 2023). As humans are very important cosmic beings, they have all the necessary attributes and characteristics to carry out their roles and functions as God's creatures on Earth (Azzahro et al., 2023).

Islam sees humans as spiritual beings with minds and hearts that seek the truth. Islamic education must be able to develop in a balanced way the intellectual, moral and spiritual potential of human beings.

Previous studies, such as the one conducted by Miftah, concluded that human nature in the Islamic perspective is a creature created by Allah SWT and has various abilities to develop and develop towards the perfection of creation in accordance with the wishes of the Creator (Syarif, 2017).

Many previous studies have discussed human nature from an Islamic perspective. However, in this study, the researcher wants to re-examine the concept by looking at its implications for Islamic education. Given the increasingly stringent challenges of globalization, we need to continue to think about our nature as humans. Therefore, the researcher raised the title of human nature in Islamic perspective and its implications in Islamic education.

Materials and Methods

The research method used is library research, also known as Library Research. The data sources used are previous studies. After several relevant sources were collected, the results of the research were combined into this article.

The selected sources included peer-reviewed journal articles, books, and theses that discuss the concept of human nature from an Islamic perspective, as well as studies on Islamic education. These texts were chosen because they provide a comprehensive understanding of the topic from various angles, such as theological, philosophical, and educational perspectives. This ensures a well-rounded analysis of both human nature and its implications for education within an Islamic context.

The analysis of these sources followed a qualitative approach, which involved content analysis and thematic coding. Each source was carefully reviewed to extract key themes and concepts related to human nature in Islam, such as the spiritual and intellectual faculties of humans, as well as their roles as servants and khalifahs of Allah SWT. The findings from these sources were then compared and synthesized to identify common patterns, contradictions, and gaps in the existing literature.

A framework based on Islamic epistemology and theology was used to interpret the findings, which considers the Qur'an, Hadith, and classical Islamic scholarship as primary texts. This framework guided the analysis by prioritizing Islamic teachings on the creation of humans and the purpose of their existence. This approach allowed the research to contextualize the findings within the broader discourse on Islamic education, ensuring that the implications for Islamic educational practices were both theologically and pedagogically sound.

Research Results and Discussion

The Concept of Man According to the Qur'an

Islam explains that Allah SWT sent his messenger to humans to show that humans have problems with themselves and also have problems of their own. Therefore, in order to achieve happiness both in this world and in the hereafter, we must learn the nature of the human self in Islam.

As creatures created by Allah SWT, who have reason, spirit, and worldly responsibilities, humans have a special position in Islam. "Man is the best of creatures", says QS. At-Tiin:4 about the concept of man from the point of view of Islamic teachings. Because humans must do good all the time (amal Shaleh) (Sofyan, 2017).

There are many verses that talk about human beings. The Qur'an uses three terms to refer to humans. The terms in question are al-insân, al-basyar, and Banî Âdam, each of which has a different meaning. The word al-insân can be used in four forms, namely al-insân, al-ins, al-unas, and an-nâs, each of which means human. While the word basyar and Banî Âdam in the Quran is only in one word form, namely "basyar" and "Banî Âdam" (Alhaddad et al., 2022).

In the Qur'an, the word insan is used thrice and repeated 65 times. As described by the Qur'an through its verses metaphorically, one of them is related to his position as a leader who carries a mandate. It is also associated with developing negative psychological traits, such as greed, quarrelsomeness, and haste. The word "insane" is also related to the process of human creation (Fauzan et al., 2022). The vocabulary "an-Nas" is found 240 times and is found in 53 surahs of the Qur'an and is usually associated with the social role of humans. People are created as social beings consisting of male and female pairs, which then develop into tribes and nations to get to know each other and "interact" (Muhlasin, 2019).

Humans are said to be bani Adam because all humans on Earth come from the lineage of the prophet Adam; humans are referred to as bani Adam in the Quran seven times (Nurazizah et al., 2024). Therefore, Islam disagrees and opposes Charles Darwin's theory that humans are the result of evolution from other creatures. In the Quran, human beings are described as theomorphic

creatures, that is, they have majesty in them, and Bani Adam refers to humans who are honored by Allah SWT. It is mentioned that Allah SWT has given humans reason, which they can use to distinguish between good and bad things. This is done to help them understand the meaning of their creation in the world in the future.

This means that in Islam, humans have a special position as creatures of Allah SWT who are given reason, spirit, and responsibility in the world. The presence of the Messenger sent by Allah shows that humans have problems with themselves, so they need to understand their nature in order to control their passions and achieve happiness in this world and the hereafter. The Qur'an uses three main terms to refer to humans, namely **al-insân**, **al-basyar**, and **Bani Adam**, each with a different meaning. human psychological , **Al-insan** is often associated with the mandate as a leader as well as traits **an-Nas** describes humans as social creatures, while **Bani Adam** emphasizes human origins from the Prophet Adam.

Islam rejects Charles Darwin's theory of evolution and asserts that humans were created directly by Allah SWT with privileges, including the intellect to distinguish between good and bad. As creatures **theomorphic** , humans have high spiritual potential and are given the mandate to live life in accordance with the will of Allah SWT.

Human Creation Process

The Qur'an is a holy book that can offer knowledge on a wide range of topics, including those related to faith, muamalah, tasawwuf, and even human origins. The Quran says that there are several stages in the process of human creation. In this process, humans are created from soil that is processed into seeds (Nutfah) that are stored in a fixed place (womb). Then the sperm is processed into a clot of blood (alaqah) that hangs in the womb. The clotted blood is then made into a piece of meat (mudghah), then covered with bones and then the breath is blown into it (Luthifah et al., 2023).

Verses in the Qur'an provide an explanation of how humans were first created. Among other things, it is mentioned that Allah SWT. created humans from water (Q.S al-Furqon (25): 54), in another verse it is also mentioned that humans were created from clay (Q.S al-An'am (6): 2), with various soils such as tin (Q.S al-Mu'minun (23): 12), dry clay of black mud (Q.S al-Hijr (15): 26), and dry earth like pottery (Q.S ar-Rahman (55): 14). Then the generation after Prophet Adam the process of creation through reproduction as found in (Q.S alHajj (22): 5) and (Q.S al-Mu'minun (23): 13-14), then perfected by the blowing of the spirit (Q.S Shad (38): 72) and finally become the best human being with perfect creation (Q.S at-Tin (95): 4) (Fitriani et al., 2021).

Thus it can be concluded that the Qur'an as a holy book not only contains teachings about faith and muamalah, but also provides knowledge about the origins of human creation. In various verses, the Qur'an explains that humans were created through several stages, starting from the ground which then developed into nutfah, alaqah, mudghah, until finally perfected by the blowing of the spirit by Allah SWT. In addition, the Qur'an also mentions various materials for human creation, such as water, clay, black mud, and dry land. The generation after Prophet Adam developed through the process of reproduction which is also described in several verses. This

whole process shows the greatness and perfection of Allah SWT's creation in forming humans.

Purpose of Human Creation

Allah has revealed the Quran to all human beings for guidance and contemplation. In the kalam tradition, there is general agreement that the main purpose of human creation is to recognize and worship Allah. According to kalam science, every human being is born with fitrah, a natural inclination to recognize and worship their Creator (Hasibuan & Purba, 2024).

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِي وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ

Meaning: I did not create jinn and humans except to worship Me. (Q.S. Adz-Dzariyat 56).

In this context, reason or intellect is given a very important position. The intellect is not only a tool to acquire knowledge of the world, but also a means to understand the signs of Allah's greatness in the universe and in man himself, thus drawing closer to Him.

Later on in the Quran, man is also called upon to contemplate the various natural events and objects, which clearly testify to the existence and Oneness of Allah and His attributes. Those who are able to observe and keep this in mind will understand that the entire universe is composed only of signs of His greatness. In this way, he will recognize the Creator who created him and the universe, become closer to Him, find meaning in his existence, and become a fortunate person in this world and the Hereafter. Allah says:

إِنَّ فِي خَلْقِ السَّمَوَاتِ وَالْأَرْضِ وَاخْتِلَافِ اللَّيْلِ وَالنَّهَارِ وَالْفُلْكِ الَّتِي تَجْرِي فِي الْبَحْرِ بِمَا يَنْفَعُ النَّاسَ وَمَا أَنْزَلَ اللَّهُ مِنَ السَّمَاءِ مِنْ مَاءٍ فَأَحْيَا بِهِ الْأَرْضَ بَعْدَ مَوْتِهَا وَتَبَثَّ فِيهَا مِنْ كُلِّ دَابَّةٍ وَتَصْرِيفِ الرِّيْحِ وَالسَّحَابِ الْمُسَخَّرِ بَيْنَ السَّمَاءِ وَالْأَرْضِ لَآيَاتٍ لِقَوْمٍ يَعْقِلُونَ

Meaning: Verily, in the creation of the heavens and the earth, the alternation of night and day, the ships that sail the seas with (cargoes) that are beneficial to man, what Allah sends down from the sky in the form of water, and with it He gives life to the earth after it is dead (dry), and He scatters in it various animals, and the winds and clouds that are controlled between the heavens and the earth, (all of that) are indeed signs (of Allah's greatness) for those who understand. (Q.S. Al-Baqarah:164)

Humans were created by God with the potential for reason and heart. The intellect is a tool used by humans to produce knowledge and a tool for thinking. As for the heart, it is a tool for humans to believe in the Essence that cannot be achieved by reason. The creatures in the universe will become useful if humans are willing to play the functions of their minds and hearts (Shofiyah et al., 2023).

Thus it can be concluded that in general the purpose of human beings was created, namely to recognize and worship Allah, with the mind or intellectual as a tool for thinking and the heart as a tool for believing in the Essence that cannot be reached by the mind.

Implications of Human Creation for Education

The purpose of Islamic education is to foster human nature so that they can develop and evolve into individuals capable of carrying out their responsibilities. Islamic education must be based on the basic concept of human creation. If Islamic education is not based on this concept, then there will be no clarity about where Islamic education is actually going. It is possible that the identity of man as an *insan kamil* or *kaffah Muslim* is not perfect if his functions as a creature, educator and student, servant of God and *khalifah* of God, and other potentials are not balanced.

If Islamic education only shapes human beings as creatures of God to be good people and worship only Him by ignoring science, then education will shape human beings with high spiritual piety. It is possible that others will take over the world due to advances in science and technology. Muslims will ultimately never progress; instead, they will regress (Syari et al., 2023).

Conversely, if Islamic education only focuses on the formation of humans as creatures who can manage the earth well and master science and technology, without neglecting the function of humans as servants of Allah, namely creatures who always serve and worship only Him, then humans may be smarter and able to advance science and technology. Without faith and morals, the human heart and soul will be like a barren desert where no plants live. The result will be humans who are intelligent but not wise and noble. As a result, people will eventually stop worshipping Allah because they consider knowledge more important than anything else (Syari et al., 2023)

According to Amini et al. (2022), the Islamic education system should be built on the idea of unity (integration) between *qalbiyah* and *aqliyah* education so as to produce Muslim students who are intellectually intelligent and morally respected. According to Amini et al. (2022) Islamic education should focus on fully developing the potential of each person so as to realize human perfection. In the position of man as a *caliph*, educational programs should offer full mastery of science, so that man is firm as a *caliph* and *taqwa* as an "*abd*" aspect; the nature of man and his creation function in the universe must be fully accommodated in the formulation of Islamic educational theories through the approach of revelation, scientific empiricism, and philosophical rationality.

Therefore, the implication of human creation with Islamic education has a very close relationship, because Islamic education must be balanced between the science taught and the science of the hereafter. That Islamic education must be based on the concept of human creation in order to have a clear direction in developing human nature in a balanced manner. Human identity as a perfect Muslim can only be realized if all of his potential as a creature of God, educator, learner, servant, and *khalifah* is well integrated.

An imbalance in Islamic education can have a negative impact. If it only emphasizes the spiritual aspect without paying attention to science and technology, Muslims will regress. Conversely, if it only focuses on mastering science and technology without a foundation of faith and morals, then humans will lose divine values and morality.

morally . Islamic education must also be able to develop all human potential through hard skills and soft skills, become a means of transforming Islamic knowledge and culture, and internalize Islamic values in individuals. With an approach based on revelation, empiricism, and

philosophical rationality, Islamic education is expected to produce humans who balance their duties as caliphs and their obedience as servants of Allah. Therefore, Islamic education must be based on the integration between qalbiyah (heart) and aqliyah (reason) education in order to form intellectually intelligent and superior human beings

Conclusion

Several things can be concluded based on this research. namely first, in Islam, humans have a special position as creatures created by Allah SWT who are given reason, spirit, and responsibility in the world. The Qur'an uses three main terms to refer to humans, namely: **al-insân**, **al-basyar**, and **Bani Adam**. The Qur'an explains that humans were created through several stages, starting from the ground, which then developed into nutfah, alaqah, and mudghah, until finally perfected by the inhalation of the spirit by Allah SWT. The purpose of human creation is to recognize and worship Allah. Second, the implications of human creation with Islamic education have a very close relationship, because Islamic education must be balanced between the science taught and the science of the hereafter. Therefore, Islamic education must be based on the integration between qalbiyah (heart) and aqliyah (reason) education in order to form intellectually intelligent and morally superior humans. Islamic education must also be able to develop all human potential through hard skills and soft skills, become a means of transforming Islamic knowledge and culture, and internalize Islamic values in individuals.

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