

HUMANBEINGS IN ISLAM AND THEIR IMPLICATIONS IN EDUCATION

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ABSTRACT: Human beings in Islam are an essence that has two dimensions, namely the material dimension (*body*) and the immaterial dimension (spirit, soul, intellect and so on). The body element will be destroyed by death, while the soul element will remain and rise again on the Day of Resurrection. (QS. Yasin, 36: 78-79). Man is a noble being, even nobler than an angel (QS. al-Hijr, 15: 29). In fact, man is the only creature that has received great attention in Islam with many verses of the Qur'an that talk about man in various aspects, including the names given by the Qur'an to refer to man, and which are often used by the Qur'an to refer to the meaning of man, namely *human* beings or *ins* or *al-nas* or *unas*, and the word *basyar*, and what are the implications in education. The method or approach used in this study is the Qualitative. Qualitative research (*qualitative research*) is a research that can explain and analyze phenomena, events, social activities, attitudes, perceptions a person, or a group of people. Qualitative research is research which emphasizes on the natural character of data sources. Based on the results of research and analysis from various literature sources, the concept of Islam about human nature based on word expressions *Al-Insan*, *Al-Nas*, *Al-Basyar*, provides an overview of the balance between human rights and obligations as individuals, societies, cultures, as creatures of Allah SWT. Thus, if Islamic education only emphasizes the formation of a Muslim person who able to serve, worship, have good morals, only give birth to piety individuals who ignore the mastery of science and technology, and can It is ensured that the progress of science and technology will be taken by the people who other. And vice versa, if education Islam only focuses on its role as the Founder of the Caliphate on Earth who is able to master knowledge knowledge and technology so that it is only able to manage nature for the sake of prosperity lives in the world, without balancing its function as a servant of Allah



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SWT, then humans can be smart, but their soul and heart empty of divine light, then Islamic education must be towards the development of potential that humans have to the maximum, in concrete form, have the competence which is charged *hard skill* and *soft skill*, So the three domains in education are good *Cognitive*, *apactive* and *psychomotor* achieved, so that the results of the educational process Islam became perfect.

Keywords: Human, Islam and Education

A. Introduction

Many discussions about human beings are carried out by experts, which are further associated with various activities, religious, political, economic, social, cultural, educational, and even defense and security. This is done because human beings are not only subjects (actors), but also objects (targets) of these various activities, from this thinking then give rise to many designations or predicates for humans put forward by philosophers, for example; *Homo sapiens*, (creatures who have ethics/reason), *animal rational* or *hayawan nathiq* (animals that can think), *homo laquen*, (creatures who are good at creating language), *homo faber* (creatures who are good at making tools), *zoon politicon*, (creatures who are good at cooperating), *homo economicus*, (creatures that are subject to economic principles), *Homo religious*, *Homo planemanet*, *Spiritual-spiritual being*, *Animal educandum*, *Educable Being*, *Homo Faber* (Creature who always makes new forms).¹

It is well known that the view of human origin always has a different perspective from the 'western perspective and the eastern perspective' because the studies carried out are very different. In Islam's view, human beings are an essence that has two dimensions, namely the material dimension (*body*) and the immaterial dimension (spirit, soul, intellect and so on). The body element will be destroyed by death, while the soul element will remain and rise again on the Day of Resurrection. (QS. Jasin, 36: 78-79).

Human beings are noble creatures, even nobler than angels (QS. al-Hijr, 15: 29). In fact, human beings are the only creatures that receive great attention in Islam with many verses of the Qur'an that talk about human affairs in various aspects, including the names given by the Qur'an to refer to humans, there are at least five words that are often used by the Qur'an to refer to the meaning of humans, namely *human* beings or *ins* or *al-nas* or *unas*, And said *Basyar*. Thus, the formulation that appears in this discussion paper, only the first two discussions will discuss the Islamic view of human beings and the second human implications in education.

¹ Zuhairini, *Philosophy of Islamic Education*, Jakarta: Bina Aksara, 2009, p. 82. can also be seen in Syahminan Zaini, *Getting to Know Man Through the Qur'an*, Surabaya: 1980, pp. 5-6

B. Literature Review

Human Definition

Human beings are a word that has a very meaningful meaning, where humans are the most perfect creatures created by Allah SWT (QS al-Tin: 4), both physically and spiritually. special creatures that are different from other creatures. The position of human beings as creatures glorified by Allah SWT (QS-al-Isra:17), has the consequence that humans must maintain and maintain their glory.² beings who are real and have reason and lust given by God to think, seek the truth, seek science, distinguish between good and bad, therefore human beings are appointed by Allah SWT as the caliph on earth (QS al-Baqarah: 30).

Deep Indonesian dictionary³"human" is defined as "a sentient, virtuous creature (able to control other creatures); referring to this understanding, it can be said that Man is a creature of God who is given reason and mind, reason and morality to be able to control other beings for the sake of prosperity and its benefits. According to Shaykh Ibn Al-Arabi, human beings are *Microcosm*, human beings are the realm of sahir and the universe is human beings. at *Macrocosm* There are three levels of nature. Spiritual, spiritual and physical, then the human beings of these three realms are represented by *Spirit, Nafs and Jism* (body)⁴. This level shows the extent to which it absorbs God's light. According to Abul A'la Maududi in "*The Meaning of the Quran*" that the subject of the Qur'an is human beings⁵. Other essays "*The Basic Principles of Understanding the Quran*", a work by Pakistani Islamic scholars and thinkers also states that the central theme of the Qur'anic conversation is the human being himself. This information shows that the verses of the Qur'an are more alluding to their important role as caliphs on earth.

Humans are creatures who have abilities, privileges, and has duties as a caliph. Every individual human being must have responsibility to himself, even though he does not need to know and understand everything. But to be able to regulate yourself and differentiate what is good or bad, he should get enough insight about what is the essence of human nature, the ability

² Sutiono, *Kapita Selektta Pendidikan Islam*, 2022, UIA PRESS, p. 7

³ Usman A Hakim, *Kamus Indonesian*, 2001, Jakarta, Balai Pustaka,.,

⁴ Shaykh Ibn Arabi, in his book: *Futuh al-Makkiyah*, Fushus al-Hakim, explained: a perfect mamusia, not a human being who is known as a forgetful or ignorant being, he views a perfect human being from two fundamentally opposite points of view, bathinia and essence.

⁵ Abul A'la Maududi, *The Meaning of the Qur'an*, Markaz Maktaba, 1972.

possessed by that trait, what it aspires to, and what is right can develop human beings to be able to achieve the desired goal, which is to become a "Perfect man".⁶

Definition of Islamic Education

Before explaining the definition of Islamic education, we will first explain what education is. The word education (*education*) as a term that is newly used in Europe. Because before 1527 AD in France did not use this term. Word *Education* new use by activists *humanism* at the time *Renaissance* in the 19th century.⁷ In Indonesian, the word education comes from the word *didik* which gets the prefix -pe and the suffix -an. which means the act of educating, teaching, which means providing knowledge or lessons.⁸ linguistic meaning of the word education, teaching (*education or teaching*) It appears that these words indicate an activity or process related to coaching carried out by a person to another person. This understanding has not shown the existence of programs, systems, and methods that are commonly used in conducting education or teaching.⁹

Education in Arabic terms is often associated with the term *Tarbiyah* and appeared since the existence of the Arabic language itself, meaning the word *Tarbiyah* appeared from the beginning before the arrival of Islam. Word *Tarbiyah* itself is a noun of the word formation *Rabba* which has at least three meanings; fixing and caring for something, keeping something and occupying it, and combining something with something else.¹⁰ Islamic education consists of two words, education and Islam. Islam comes from the word *aslama* which means peaceful and obedient. According to Ahmad Tafsir, Islamic education is Islamic, Islamic education, that is, education based on Islam.¹¹ Islam is a religion and civilization, Islam is not a ritual religion, but a system of life, Islam is an ideology that is a way of life (*way of life*) that exudes perfect rules and systems in all aspects of life.

In Islamic education there is a foundation, or foundation. A strong foundation for education to stand upright and firm. According to Anas Ahmad Karzon¹², the main foundation in building education is the foundation of Tawhid. Tawheed is the most fundamental basis of

⁶ Louis Leahy, *Humans: A Mystery of a Philosophical Synthesis of Paradoxical Creatures*, Jakarta, 1984, Gramedia Pustaka Utama, p. 2

⁷ Ahmad Sastra, *Philosophy of Islamic Education: Understanding Islamic Epistemology, Suing Western Philosophy*, 2014, Darul Muttaqien, p. 103

⁸ Abudin Nata, *Philosophy of Islamic Education*, 2005, Gaya Media Pratama, p. 5

⁹ Ibid, p. 5

¹⁰ Ahmad Sastra, p. 103

¹¹ Ahmad Tafsir, *Islamic Education*, 2013, Remaja Rosdakarya, p. 33

¹² Anas Ahmad Karzon, *Tazkiyah An-Nafs*. Page 25

Islamic teachings. Tawheed is not only the main principle in terms of faith. Tawheed according to Al-Faruqi, God (Allah) occupies a central position in every position, action, and thought of Muslims.¹³ in general, monotheism is also a principle in the *epistemological construction* of Islam, including in the integration of science and religion (Islam). Furthermore, what cannot be forgotten in Islamic education is that the purpose of Islamic education itself refers to the goal of human creation, namely to become *a caliph* on earth as stated in the holy book of the Qur'an, then the essence of Islamic education is personal development in all aspects (physical, intellect and heart).¹⁴

C. Methodology

The approach used in this study is a qualitative approach. Qualitative research (*qualitative research*) is a research that can explain and analyze phenomena, events, social activities, attitudes, perception of a person, or a group of people, towards something. Qualitative research be scientific research that emphasizes on the natural character of data sources. The description in this study is to describe the concept of human beings in Islam and its implications in education. This research is a descriptive qualitative research designed to obtain information about things that have been researched and aim to provide or explain the conditions observed at the time the research is carried out.

Research Techniques and Instruments

The instrument in this study is as revealed by Sugiyono, that the researcher as a *human instrument* functions to establish the focus of the research, select informants as data sources, collect data, assess data, analyze data, interpret data, and make conclusions about their findings.¹⁵ The source of data for this research is through the Qur'an and al-hadith. Collecting data through book sources means looking for data by reading books that discuss the problem of human concepts in Islam and how their implications are in education, especially Islamic education.

¹³ Ismail Raji Al-Faruqi, *Tawhid*, Bandung, Pustaka, 1988, p. 1

¹⁴ Sutiono, *Education From Islamic Perspective*, Vol 12 No 2, 2021, Jurnal Al-Risalah: Journal of Religious Studies and Islamic Thought.

¹⁵ Sugiyono, *Qualitative Quantitative Research Methods and R&D*, 2012, Bandung: Alfabeta, p. 306

Data Processing and Analysis Techniques

Data processing and analysis used descriptive analysis conducted to identify the understanding of human concepts in Islam and its implications in education. After obtaining the data obtained in the research, the next step is to process the collected data by analyzing, describing the data, and drawing conclusions. In order to be able to analyze data, qualitative data analysis techniques are used, because the data obtained is a collection of information. Process data analysis by examining all available data from various sources, namely the Qur'an, al-hadith, textbooks, observations, and documentation. Data analysis in qualitative research was carried out on ongoing data collection.

The qualitative data analysis as stated by Milles and Huberman was quoted by Rohidi: it consists of three streams of activities that occur simultaneously, namely; data reduction, data presentation, and conclusion drawn/verification.¹⁶ Furthermore, Rohidi stated that data reduction is interpreted as the election process, focusing on simplification, abstraction, and "rough" data that emerges from the written records obtained. After the data is reduced, then the data is presented in qualitative research, namely data can be presented in the form of brief descriptions, charts, relationships between categories, *flowchat*, and then draw conclusions or verification (*conclusion drawing*). Thus, the conclusions in qualitative research may be able to answer the formulation of the problem formulated from the beginning, but it may not be able to answer the formulation of the problem from the beginning.

D. Finding and Discussion

Man in the Islamic View

The concept of human beings in Islam is a central concept for every social discipline of humanity that makes human beings as their formal and material objects. In order for the concept of human beings that we build is not merely a speculative concept, we must ask the substance that created and understood humans, namely Allah SWT, through the Qur'an. Through the Qur'an, Allah gives secrets about man. Etymologically, the term human in the Qur'an has four words used, namely *al-Insan*, *al-Nas*, *al-Basyar*, or *BaniAdam*. These terms describe human beings in terms of their duties and functions.¹⁷

¹⁶ Miles, Matthew B and A. Michael Huberman, *Qualitative Data Analysis: A Sourcebook of New Method*. Translation of Tjetjep Rohendi Rohidi. *Qualitative Data Analysis: A resource book on new methods*. 2014, Jakarta: Publisher: UI Pres. P. 16

¹⁷ Trio Supriyanto, *Humanity-Spirituality in Education*, Malang: UIN Malang Press, 2009, p. 49

Islamic spiritual experts or more popularly Sufism experts, view human beings as not just sentient beings, but human beings are servants of Allah Almighty who have two dimensions: outward and bathiniyah.¹⁸ Talking about growth and development, the main keyword is change. Changes in human beings consist of qualitative changes as a result of psychological changes, and quantitative changes as a result of physical changes. Human beings in the Islamic view are creatures who have intellect, orgasm and animal instincts and can also have *angelic* spirituality¹⁹. This means that human beings can sometimes do evil and can also do good, all of which are of course controlled by their passions so that humans can purify themselves. Allah SWT says in the Qur'an surah Ash-Shams verses 7-9:

وَنَفْسٍ وَمَا سَوَّاهَا ۖ فَأَلْهَمَهَا فُجُورَهَا وَتَقْوَاهَا ۚ قَدْ أَفْلَحَ مَنْ زَكَّاهَا ۝٩

Meaning: "And the soul and its perfection (creation), then Allah then inspired the soul with its wickedness and piety, it is indeed lucky for the one who purifies his soul and the one who pollutes it". (Qs. Ash-Shams 7-9)

The essence of human beings in the Islamic concept is that they are creatures created by Allah SWT, have various potentials to grow and develop towards perfection, that potential includes: physical (physical), spiritual (spiritual), and intellect (mind) potential. Third, the potential will give humans the ability to determine and choose their own life path and humans are given the freedom to determine their destiny.

Islamic Concept of Human Nature There are four word expressions used in the Qur'an to show the meaning of human beings with different emphasis on meaning, namely: *Al-Basyar*. The word *Al-Basyar* is stated in the Qur'an 36 times and spread into 26 letters²⁰. Etymologically, *al-basyar* means the scalp, face, or body where hair grows. This meaning shows the meaning that biologically what dominates humans is their skin, rather than their hair or fur. In this aspect, the general biological differences between humans and animals that are more dominated by fur or hair can be seen (Ramayulis & Samsul Nizar, 2011: 48). The appointment of the word *al-basyar* is addressed by Allah to all mankind without exception. Likewise, His messengers who are referred to as ordinary human beings, who are given revelation to, as Allah SWT says:

¹⁸ Imam Suprayogo, *When Human Beings Are Seen as Limited to the Dimensions of Their Birth*, Malang: UIN Maulana Malik Ibrahim (Echo, Campus Information & Policy Media), 2013, Wednesday 6 November

¹⁹ Yusuf Al-Qordhawi, *Introduction to Islamic Studies*, 2000, Jakarta: Pustaka al-Kautsar.,

²⁰ Muhamad Fu'ad Al-Baqi, *al-mu'jam al-Mufahras li al-Alfaz al-Qur'an al-Karim*, 1988, Cairo: Dar al-Hadith, pp. 153-154

قُلْ إِنَّمَا أَنَا بَشَرٌ مِّثْلُكُمْ يُوحَىٰ إِلَيَّ أَنَّمَا إِلَهُكُمُ اللَّهُ وَاحِدٌ فَمَنْ كَانَ يَرْجُوا لِقَاءَ رَبِّهِ فَلْيَعْمَلْ عَمَلًا صَالِحًا وَلَا يُشْرِكْ بِعِبَادَةِ رَبِّهِ أَحَدًا ١

Say, "Verily, I am an ordinary man like you, who has been revealed to me, "That your Lord is the One God." Whoever hopes to meet his Lord, then let him do righteous deeds and do not associate with anyone in worshipping his Lord" (QS. Al-Kahfi : 110).

The word *al-Insan* , which comes from the word *al-uns*, is stated in the Qur'an 73 times and spread in 43 letters²¹. Etymologically, the word *al-insan* can be interpreted as harmonious, gentle, visible, or forgetful. The word *al-Insan* is used in the Quran to indicate the totality of human beings as physical and spiritual beings²². The harmonization of these two aspects leads humans as unique and special creatures of Allah, perfect, and have *individual differentiation between each other, and as dynamic beings, so that they are able to bear the title of caliph of Allah on earth. The word al-insan* is also used in the Qur'an to explain the general nature, as well as the strengths and weaknesses of humans. As Allah says in Surah Ash-Shuura: 48

فَإِنْ أَعْرَضُوا فَمَا أَرْسَلْنَاكَ عَلَيْهِمْ حَفِظًا ۖ إِنْ عَلَيْكَ إِلَّا الْبَلَاغُ وَإِنَّا إِذَا أَذَقْنَا الْإِنْسَانَ مِنَّا رَحْمَةً فََرَحَ بِهَا وَانْ تُصِيبُهُمْ سَيِّئَةٌ يُمَاقِدَتْ آيْدِيهِمْ فَإِنَّ الْإِنْسَانَ كَفُورٌ ﴿٤٨﴾

Meaning: If they turn away, Then We do not send you as an Overseer for them. Your obligation is nothing but to deliver (treatises). Indeed, when We feel a grace from Us, He rejoices because of that grace. and if they are afflicted by the deeds of their own hands, they will disobey them, for indeed, man is very disobedient. (QS. Ash-Shuura: 48).

The word *al-Naas* is stated in the Qur'an 240 times and spread in 53 letters.²³ The word *al-Naas*, according to *Al-Isfahany* as quoted by Ramayulis, shows the existence of human beings as social beings as a whole, regardless of their status of faith or disbelief.²⁴ The word *al-nas* refers to humans as social beings and is mostly described as a certain group of humans who often do damage and are inhabitants of hell, besides demons. As Allah says:

فَإِنْ لَّمْ تَفْعَلُوا وَلَنْ تَفْعَلُوا فَاتَّقُوا النَّارَ الَّتِي وَقُودُهَا النَّاسُ وَالْجِبَارَةُ ۖ أَعَدَّتْ لِلْكَافِرِينَ ﴿٦١﴾

²¹ Muhamad Fu'ad Al-Baqi, *al-Mu'jam al-Mufahras li al-Alfaz al-Qur'an al-Karim*, 1988, Cairo: Dar al-Hadith. (The word *al-insan* comes from the word *al-ins* , which means benign, harmonious and visible). pp. 119-120

²² M. Quraish Shihab, *Grounding the Qur'an*, 1994: Bandung, Mizan

²³ Ibid, Al-Baqi, pp. 895-899

²⁴ Ramayulis, Samsul Nizar, *The Philosophy of Islamic Education: An Analysis of the Education System and the Thoughts of Its Figures*, 2010, Jakarta: Kalam Mulia, p. 54

Meaning: So if you cannot make it - and surely you will not be able to make it, save yourselves from the Hell of human fuel and stone, which is reserved for the disbelievers (QS. Al-Baqarah : 24).

The word *bani Adam* was found 7 times and spread in 3 letters. Etymologically, the word *bani Adam* shows meaning in the descendants of the prophet Adam AS. In another expression, it is mentioned with the word *dzuriyat adam*. As Allah says:

يٰۤاٰدَمُ خُذْ زِينَتَكَ عِنْدَ كُلِّ مَسْجِدٍ وَكُلْ وَاشْرَبْ وَلَا تُسْرِفْ إِنَّهُ لَا يُحِبُّ الْمُسْرِفِينَ ۝٣

Meaning: O son of Adam, wear your beautiful clothes in every mosque, Eat and drink, and do not overdo it. Indeed, Allah does not like people who are excessive. Al-A'raaf: 31).

The Islamic concept in the Qur'an about human nature is based on the expressions of the words *al-basyar*, *al-insan*, *al-nas*, and *bani adam* or *dzuriyyat adam*, as mentioned above, provides an overview of the balance between human rights and obligations as individuals, societies, cultures, and creatures of Allah SWT. According to Quraish Shihab, the word *basyar* refers to humans in a biological sense. In this sense, human beings are not different or the same between one and another.²⁵ Such a condition places man in a balance between *theocentric* and *anthropocentric* (a view that places God as the supreme substance or source in all moral and ethical teachings for man. And the theory of environmental ethics that views humans as the center of the universe system).

Implications in Education

The implementation or practice of Islamic education must be based on the basic conception of the Islamic perspective of human beings. Talking about this issue is something very interesting in education. Without clarity about this concept, education will be fumbled, and it may even be that Islamic education will not be able to be understood clearly, without first understanding the concept of Islam related to the development of the individual as a whole.

The human identity of the Islamic perspective can be obtained perfectly after its function as a being, an educator and an educated one, a servant of Allah (*'abd*) and *the caliph of Allah*, as well as other potentials, have been completely integrated in a balanced manner in a complete

²⁵ Quraish Shihab, *Insights of the Qur'an: Tafsir Maudhu'i on Various Questions of the Ummah*. Bandung: Mizan, 2007, p. 367

unity. The emphasis on one of them while leaving the other results in the imperfection of human identity as *kamil* or *kaffah Muslims*.²⁶

If Islamic education solely emphasizes the formation of Muslim individuals who are able to serve, worship, and have good morals, the result of the person formed is individual piety that ignores the mastery of science and technology, and it is certain that the progress of science and technology will be taken by other people. Likewise, if Islamic education only focuses on its role as the formation of a caliph on earth who is able to master science and technology and reveal the secrets of nature to be managed for the prosperity of life in the world, without balancing his function as a servant of Allah SWT, then human beings can be smart, but their souls and hearts are empty from divine light.

From the above description of the nature of human beings in the concept of Islam, it can be seen that Islamic education has a uniqueness that is not possessed in other education, namely:

- 1 It is known that beings who have two components of matter and immaterial (physical and spiritual), so the conception requires a process of formation that refers to the realization and development of these components. This means that the Islamic education system must be built on the concept of unity (*integration*) between *qalbiyah* and *aqliyah* education so that it is able to produce Muslim people who are intellectually intelligent and morally commendable. If the two components are separated or separated in the process of Islamic education, then human beings will lose their balance and will never become perfect individuals
- 2 The Qur'an explains that the function of human creation in this realm is as *a caliph* and *'abd*. To carry out this function, Allah SWT equips human beings with a set of potentials, so Islamic education must be an effort aimed at developing the potential of human beings to the maximum, so that it can be realized in concrete form, in competencies that are loaded with *hard skills* (academic abilities) and *soft skills* (proficiency of values inherent in a person or skills and life skills). for the development of three areas of education, namely; cognitive, apektif and psychomotor.
- 3 The functionalization of Islamic education in achieving its goals is highly dependent on the extent to which Muslims are able to translate and realize the concept of human nature and the function of its creation in this universe. In this case, Islamic education must be used

²⁶ Abd. Rachman Assegaf, *Philosophy of Islamic Education: A New Paradigm of Integrative-Interconcrete-Based Hadhafi Education*, 2011, Jakarta: Rajawali, p. 163

as a conducive means for the process of transformation of Islamic science and culture from one generation to the next. The position of human beings as *caliphs* and *'abd* requires an educational program that offers full mastery of science in totality, so that human beings are rigid as *caliphs* and taqwa as from the aspect of *'abd*. As expressed by Ahmad Tafsir, Islamic education must make people who serve Allah, namely worship Allah.²⁷ So that his life goals are achieved.

- 4 In order for Islamic education to succeed in its process, the concept of human nature and its creation function in the universe must be fully accommodated in the formulation of Islamic educational theories through a revelatory, empirical, scientific and philosophical rational approach. In this case, it must also be understood that the scientific and philosophical approach is only a medium for reasoning on the absolute messages of Allah, both through His textual verses (*quraniyah*), as well as His contextual verses (*kauniyah*), which He has described through sunnatullah.
- 5 The process of internalizing Islamic values into one's personality must be able to be combined through the role of individuals and other people (teachers), so that it can strengthen the realization of unity of patterns and unity of goals towards the formation of a mentality that is able to practice Islamic values and norms in kamil people.²⁸

The implications of the Islamic concept of human nature and its relationship with Islamic education are: **First**, the Islamic education system must be built on the concept of unity between *qalbiyah* and *aqliyah* to be able to produce intellectual and moral human beings, or produce Muslim human beings who are intellectually intelligent and morally commendable. Menurut Adian Husaini aims to form noble morals, in line with the hadith of the Prophet "*I am sent to perfect morals*", he continued, according to Adian, it has been formulated by Umar Bin Khatab r.a "*taaddabuu tsumma ta'allamu* (civilize you, then be knowledgeable).²⁹ **Second**, Islamic education must strive to develop the potential of human beings to the maximum, so that it can be realized with *hard skills* and *soft skills* or human beings who have academic abilities and have life skills such as communication skills, emotional skills, ethical skills, morals and *spirituality*. **Third**, Islamic education must be used as a conducive means for the process of transformation of Islamic science and culture, to prepare the Islamic generation to face a rapidly evolving world along with the development of technology and globalization, the challenge of

²⁷ Ahmad Tafsir, *Islamic Education*, 2013, Bandung: Remaja Rosdakarya, p. 64

²⁸ M. Arifin, *Philosophy of Islamic Education*, 2000, Jakarta: Bumi Aksara

²⁹ Adian Husaini, *This is the Ideal National Education: Concepts, Applications, Challenges and Solutions*, 2022, Depok: At-Taqwa Education Foundation, p. iv

Islamic education must be able to adapt the curriculum and teaching methods to be relevant to the times. **Fourth**, the concept of human nature and its creation function in the universe must be fully accommodated in the formulation of Islamic educational theories through a revelatory, empirical, scientific and philosophical rational approach, not only reasoning on God's absolute messages through textual verses but also contextual ones, then the Islamic education system must be built on the concepts of *qolbiyah* and *aqliyah*. **Fifth**, the process of internalizing Islamic values into a person's person must be able to be combined through the role of individuals and other people (parents, teachers and society), so that it can strengthen the realization of the unity of patterns and unity of goals towards the formation of a *kamil* human mentality or perfection, caliphate and obedience to become a perfect human being.

E. Conclusion

In conclusion, the study explores the dual dimensions of human existence in Islam, emphasizing both the material body and the immaterial soul, with the latter enduring beyond death and resurrecting on the Day of Judgment as indicated in the Quran (QS. Yasin, 36: 78-79). Human beings are regarded as noble, even superior to angels (QS. al-Hijr, 15: 29), and the Quran addresses various aspects of humanity through terms like *Al-Insan*, *Al-Nas*, and *Al-Basyar*. These references highlight the balance between human rights and obligations in individual, societal, and cultural contexts as creatures of Allah SWT.

The qualitative research approach employed in this study underscores the importance of integrating both spiritual and intellectual development in Islamic education. Focusing solely on religious devotion can lead to neglect of scientific and technological advancement, which might then be dominated by others. Conversely, an exclusive emphasis on worldly knowledge and technology without spiritual grounding can result in a lack of divine guidance. Therefore, Islamic education must aim to develop both hard and soft skills, ensuring that cognitive, affective, and psychomotor domains are well-rounded. This balanced approach will lead to the holistic development of individuals who are both knowledgeable and spiritually enlightened, achieving the true essence of Islamic education.

F. Suggestion and Furthe Research

Suggestions:

1. **Balanced Curriculum:** Islamic educational institutions should develop a balanced curriculum that integrates religious studies with contemporary sciences and technologies.

This will help produce well-rounded individuals who can contribute to both spiritual and worldly affairs.

2. **Holistic Development:** Educators should emphasize the holistic development of students by fostering cognitive, affective, and psychomotor skills. This approach ensures that students are not only knowledgeable but also possess good moral character and practical abilities.
3. **Teacher Training:** There should be continuous professional development and training for teachers to equip them with the necessary skills to teach both religious and secular subjects effectively. This training should also include strategies for integrating these subjects harmoniously.
4. **Community Involvement:** Encourage active participation from the community in the educational process. This can be achieved through partnerships with parents, local leaders, and organizations to create a supportive environment for students.
5. **Research and Development:** Invest in research and development within Islamic education to continually assess and improve teaching methodologies and curricula. This will ensure that educational practices remain relevant and effective in a rapidly changing world.

Further Research:

1. **Comparative Studies:** Conduct comparative studies on the effectiveness of integrated educational models that balance religious and secular education in different Islamic countries. This can provide insights into best practices and areas for improvement.
2. **Longitudinal Studies:** Implement longitudinal studies to track the long-term impact of balanced Islamic education on students' personal, professional, and spiritual lives. This will help understand the lasting benefits and any potential gaps.
3. **Educational Technology:** Explore the role of educational technology in enhancing the teaching and learning of both religious and secular subjects. Research how digital tools and online platforms can be utilized to create more interactive and engaging learning experiences.
4. **Curriculum Development:** Investigate the most effective ways to develop and implement curricula that seamlessly integrate Islamic teachings with modern scientific knowledge. This research should include input from educational experts, religious scholars, and industry professionals.

5. **Teacher and Student Perspectives:** Study the perspectives of teachers and students regarding the integration of religious and secular education. Understanding their experiences and challenges can provide valuable feedback for improving educational strategies.

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