



Humans in the Perspective of the Qur'an Islamic Education Study

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Abstract. Humans as the most perfect creatures created by Allah SWT place humans as servants of Allah and the caliph of Allah fi al-ardh who are tasked and responsible for prospering life on earth in accordance with Allah's commands. To prepare the next generation of the caliphate in accordance with religious values, humans need to get a good education. The purpose of this article is to describe humans in the perspective of the Qur'an in the study of Islamic religious education. With information analysis method with content analysis approach (content analysis). In the Qur'an, humans are referred to by several terms, namely: al-Insan, al-Ins, al-Basyar, Bani Adam and an-Nas. All human terms mentioned in the Qur'an have various potentials and characteristics inherent in each human being. Therefore, in order for all the potential possessed by humans to be better directed, it needs to be fostered and developed as a whole to achieve perfection through a good and correct educational process.

Keywords: Humans; Al-Qur'an; Islamic Education

1. Introduction

Humans are the most noble creation of Allah SWT among all other creatures. The advantages of humans with other creatures are in their physical and spiritual elements. One of the biggest differences between humans and other creatures lies in the mind possessed by humans, with the human mind being able to distinguish between good and bad actions, between things that are lawful and unlawful, and realize the position of humans as servants of Allah SWT who must carry out the obligation to worship and always be grateful to Him and establish good social relations. As explained by Allah SWT in the letter at-Tiin verse 4 which means: Meaning: And I did not create jinn and humans except so that they would serve Me. (Qs. Adz-Dzariyat: 56)

Allah SWT places humans in the position of 'abd Allah and caliph of Allah fi al-ardh. Man's position as 'abd Allah (servant of Allah) is: obedience, submission and obedience, all of which are only given to Allah SWT. (Ramayulis, 2006) The position of humans as caliphs of Allah fi al-ardh, means: representatives of Allah SWT on earth to act in accordance with the legal provisions that have been made by Allah SWT (Ash'ari, 1992).

To prepare the next generation for the caliphate in accordance with Divine values, humans need to get a good education. Humans have a close relationship with education. Education without humans is meaningless, humans without education will also not develop. Education must pay attention to the human aspect and develop the potential that exists in humans based on their human characteristics. In the Qur'an the terms used to denote the meaning of man are referred to by several names, including: al-Insan, al-Ins, al-Basyar, Bani Adam and an-Nas. Based on the names of human beings mentioned in the Al-Qura'n with

various potentials and characteristics inherent in humans so that they are better directed, it is therefore necessary to develop all dimensions that exist in humans by involving several things related to the educational component, namely: human beings in the perspective of the Koran the study of Islamic religious education in Islamic education.

2. Methods

This section consists of the type of research used, data sources, data collection techniques, data collection techniques, and data analysis techniques. All sections are written in paragraphs, not in bullet form. The statistical symbols used are written according to predetermined standards by including the source. This section is written up to a maximum of 10% (for qualitative research) or a maximum of 15% (for quantitative research) of the main part of the article (results and discussion)

3. Results and Discussion

3. 1 *Humans in the Perspective of the Qur'an*

In the Qur'an there are various terms that denote human meaning, including: al-Insan, al-Ins, al-Basyar, Bani Adam and an-Nas. All of the meanings of the term human when examined in more depth can be seen the differences between each.

a. Istilah al-Insan (Human) in the Qur'an is mentioned 65 times in 43 letters.

Al-Insan can be expressed as a human being who has all the characteristics and potential that is different from one person to another. This can be seen in the word al-Insan in surah al-Alaq which includes all types of human beings, except for Adam whose process of occurrence has been told separately. The Qur'an describes humans as potential beings who are dual, "good" and "bad", but he does not get praise and blame unless this potential is born in an actual form. Therefore, the Qur'an invites humans to actualize their positive potentials in life (Ramayulis, 2006). Human according to the term al-Insan refers to three things, namely:

1) Humans have privileges

Created in the best form According to Mawardi, the best human form is: because humans are the fairest creatures, humans are in the best shape, humans have more strength than other creatures, humans are the most upright creatures (when standing) than other creatures, Humans have the most perfect reason than any other creature. Because human strength actually lies in his mind and because of that he is given the power to choose (make choices) (Muhlasin, 2019). As explained by Allah SWT in the letter at-Tiin verse 4 which means: And I did not create jinn and humans except that they serve Me. (Qs. Adz-Dzariyat: 56)

2) Humans can receive lessons from Allah SWT

Allah SWT gives knowledge or knowledge to humans by using intermediaries. In detail Allah SWT gives an illustration that one way to get knowledge is to use a pen or more easily is to use writing. This is also explained by Allah SWT in the letter ar-Rahman verses 1-4 which means: 1. (God) the Most Gracious. 2. Who has taught the Qur'an. 3. He created man. 4. Teach him good at speaking. (Qs. ar-Rahman : 1-4)

3) Humans are creatures that dare to accept the mandate while.

This is explained by Allah SWT in Surat al-Ahzab verse 72 which means: Indeed, We have sent a mandate to the heavens, the earth and the

mountains. So they all refused to carry the mandate and they were afraid that they would betray him and that the mandate would be taken by humans. Indeed, humans are very cruel and very stupid. (Qs. al-Ahzab: 72) At-Tabari, as quoted by Aisyah Abdurrahman, explained that the message in the verse above is generally interpreted as the entire mandate in matters of religion and human life. Meanwhile al-Asfahani interprets the mandate as reason, because with reason comes the understanding of monotheism, the implementation of justice, the study of hijaiyah letters, everything that humans can know and do about beauty and with reason humans are superior to other creatures (Muhlasin, 2019).

Abdurrahman Sholeh also said the same thing, that the message indicated in the letter al-Ahzab verse 72 means religion or devotion or orders from Allah SWT. Humans who are able to fulfill the mandate of Allah SWT are hereinafter referred to as caliphs.

4) Humans are related to morals or manners.

This is explained by Allah SWT in surat al-Ahqaf verse 15 which means: We command man to do good to his two parents, his mother conceived him with difficulty, and gave birth to him with difficulty (as well), carrying him until weaning him is thirty months, so that when he was an adult and reached the age of forty years he prayed: "O my Lord, show me to be grateful for Your favors that You have given to me and to my parents and so that I can do good deeds that You are pleased with, give kindness to me by (giving kindness) to my grandchildren. Verily I repent to You and verily I am among those who surrender". (Qs. al-Kahfi: 15)

Quraish Shihab argues that the verse above provides an explanation that humans should truly obey Allah SWT throughout their lives. Allah SWT has ordered and given messages to humans with good wills to do good and be devoted to both parents whoever and whatever their religion, beliefs and regardless of the attitude or behavior of the parents. However, if ordered to do something contrary to the teachings of Islam, then it is not permissible to follow it. This does not cause humans to be disobedient children, because basically they must prioritize the interests of Allah SWT rather than the interests of their parents (Abdullah, 1990).

b. Al-Ins

The term al-Ins is mentioned in the Qur'an 18 times in 9 letters. Al-Ins, means not wild or barbaric, the term al-Ins is the opposite of the term al-jins which is metaphysical and wild. Jin lives freely in nature that cannot be felt with the five senses. In contrast to humans who are called using the term al-Ins as creatures that are not wild, the meaning is clear and can adapt to their environment. Quraish Shihab said that in relation to jinn, humans are invisible creatures, while jinn are subtle creatures that cannot be seen. This is explained by Allah SWT in Surat al-An'am verse 112 which means: And thus We made for every prophet an enemy, that is the devils (of the type of) humans and (of the type of) jinn, some of them whisper to others other beautiful words to deceive (man). If your Lord had willed, they would not have done it, so leave them and what they have created. (Qs. al-An'am: 112)

So the term al-Ins is always connected with the sentence al-jinn, as opposed to a word that shows that humans are not wild, not savage like jinn. People with

weak faith have the potential to be tempted by the devil, therefore people need to be reminded of good things so as not to fall into the temptation of the devil. This is a form of test for people to always be careful, because everything that is not well thought out will bring bad things. When people are able to overcome all the things that will deceive them, it will certainly make them stronger. For that reason, so that people do not fall into things that will bring harm to them, guidance and instructions are needed so that people can control themselves and eliminate the negative attributes that are attached to them and change them to positive things (Abdullah, 1990).

c. Al-Basyar

The term al-Basyar is mentioned in the Qur'an 37 times in 26 letters. Al-Basyar means the scalp, face or body where the hair grows. This naming shows the meaning that biologically what dominates humans is their skin (Nizar, 2002). In this aspect, there is a general biological difference between humans and animals, which are more dominated by fur or hair. It can be understood that humans are creatures that have all human characteristics and limitations, such as: eating, drinking, happiness and so on (Islamiyah, 2020).

The verse of the Qur'an using the word al-Basyar implies that the process of human occurrence occurs through several stages so that it reaches the stage of maturity. This is explained by Allah SWT in the letter ar-Rum verse 20 which means: And among the signs of His power is that He created you from dust, then suddenly you (become) human beings who multiply. (Qs. ar-Ruum : 20)

The verse above indicates that the proof of part of the power of Allah SWT is that he has created the origins of human events from soil which are known to have no elements of life and unexpectedly by anyone, they become humans who multiply and spread across the earth (Ad-Damsyiqi).

The word al-Basyar is used by the Koran to refer to humans in general who have similarities in human potential without considering differences in individual traits, levels of intelligence, emotionality and so on. The term al-Basyar implies the attainment of maturity and the ability to have sex. So it can be seen that al-Basyar is associated with maturity in human life which makes him able to assume responsibility for meeting his biological needs.

In al-Basyar's terms, he is bound by the principles of biological life, namely reproduction. The processes and phases of human development as biological beings, namely:

1. Prenatal (before birth), the process of human creation begins with fertilization (fertilization of cells with sperm) in the womb.
2. Postnatal (after birth) the process of development from infants, adolescents, adults and old age (Jalaluddin, 2003).

So, al-Basyar always refers to humans from an outward aspect who have the same body shape, eat and drink from the same material on this earth. Through a good educational process, the role of humans as biological beings in an effort to fulfill primary, secondary and tertiary needs can be properly realized according to the guidance of their creator. So that humans can enjoy their lives according to the standard of needs they need.

d. Bani Adam

The term Bani Adam is mentioned in the Qur'an 7 times in 3 chapters. The term Bani Adam explains how humans are superior to other creatures of Allah SWT.

So that other creatures submit to humans and are prepared for the benefit of humans. According to Bani Adam, more emphasis was placed on the practical aspects of humans, as well as giving directions where and in what form the activity was carried out.

Bani Adam showed humans in general based on three aspects, namely: first, cultured according to the provisions of Allah SWT. Second, reminding people not to commit sinful acts. Third, make use of everything on earth to worship Him (Ramli, 2015). All those things are reminders and suggestions of Allah SWT in glorifying the descendants of Adam. In order for the three aspects attached to human beings as Bani Adam to be realized well in accordance with the provisions that Allah SWT has given, it is necessary to obtain instructions and guidance as a human right to obtain an education that is capable of creating a human personality with an Islamic culture (Widiani, 2018). This is explained by Allah SWT in the letter al-Isra 'verse 70 which means: And indeed We have glorified the children of Adam, We carried them on land and at sea, We gave them sustenance from the good and We made them more abundant perfect over most of the creatures that We have created. (Qs. al-Isra ': 70)

e. An-Nas

The term an-Nas is most often mentioned in the Al-Qura'n 240 times in 53 letters. The term an-Nas is shown to humans as social beings. Humans must maintain good relations with other humans from the beginning of the creation of a human being, a pair of men and women. This shows that humans must live as brothers and help each other (Surasman, 2020). This is explained by Allah SWT in the letter al-Hujurat verse 13 which means: O people, indeed We created you from a male and a female and made you nations and tribes so that you may know each other. Indeed, the most honorable among you in the sight of Allah is the most pious among you. Verily, Allah is All-Knowing, All-Knowing. (Qs. al-Hujurat : 13)

The verse above becomes the principle of human relations, because it is not addressed to believers but to all human beings. Humans as social beings to know each other have a role in efforts to create harmony in social life. Through the educational process, it teaches how humans live in a social environment as well as social beings. This is able to form an understanding that humans must live as brothers and sisters and should not bring each other down (Ibrahim, 2017).

3.2 The Implications of the Human Term in the Qur'an on Islamic Education

a. Creativity and disclosure (Innovation)

Al-Insan has been gifted with potential as a student as well as a teacher. However, if this potential is not born, then it will not be able to come out optimally. Therefore, help or teaching from others in order to give birth to this potential is needed. This is in line with the definition of education above, because only with education will al-Insan be able to actualize himself which will always prosper this earth.

Teaching and training efforts that involve the body and spirit in filling roles and instilling Islamic values that are aligned with the function of al-Insan to do good deeds in the life of the world and tranquility in the hereafter (Ainusyamsi, 2021).

Actors of Islamic Education are divided into two, namely: educators and students. First, the educator in al-Insan's terms in Islamic education, is: an educator who is responsible for providing conscious guidance on the development of the personality and abilities of students, both from the physical and spiritual aspects so that they are able to live independently and be able to fulfill their duties as God's creatures. SWT.

The responsibility of educators as al-Insan, is not only limited to moral responsibility to students, but also responsibility in physical and spiritual needs that are of Divine value. Because, the responsibility of educators in Islam has religious value which will later be accounted for before Allah SWT (Rosyidah, 2021).

Second, students in terms of al-Insan in Islamic education, are: a group of people who are in a phase of growth and development both physically and psychologically which is a characteristic of students who need to get guidance and direction from an educator, so that students grow Become a strong person both psychologically and physically. The purpose of Islamic education as al-Ins, among them are:

- 1) Increase the soul in loyalty only to Allah SWT alone and implement the Islamic morality exemplified by the Prophet SAW based on the ideal ideals in the Qur'an.
- 2) Moral education aims to know the difference between good and bad human behavior, so that humans can adhere to good behavior and distance themselves from bad behavior, so as to create order in society, not to hate each other, to be suspicious of one another, not to there are fights and wars between people. The thing that needs to be controlled by morality is the act of birth. However, external actions cannot occur, if they are not preceded by inner movement, then inner actions are governed by morals. So there will be no fight if it is not preceded by mental actions that hate each other (hasad). Therefore every al-Ins is required to be able to control his heart or control his desires because it is the driving force of all external actions.
- 3) The aim of religious education is to shape al-Ins to become a "religious" human being. "Religious" people, of course, do not only know various religious concepts and teachings, but also believe, live, practice and carry out religious orders in their daily lives. Therefore, to create good religious education goals in educational institutions, planning, preparation and the ability of religious educators are needed as well as sufficient support from schools, parents and the community so that religious education can touch the goals of religious education for all human beings.

b. Character building

as al-Ins is responsible for nurturing, guiding and developing the nature of students, so that they are always in a state of purity and obedience to Allah SWT, avoiding acts that are disgraceful because they are tempted by satan. Adorn the soul with commendable qualities so that the purity of the soul is maintained.

Learners as al-Ins in Islamic education are: a group of people who are immature, need effort, help, guidance of others to become adults in carrying out their duties as servants of Allah SWT, as human beings, as citizens, as members of society and as a private or individual. In order not to fall into sinful acts, because students as

al-Ins will be easily deceived by Satan not to follow good deeds. This is explained in the letter al-An'am verse 112 which confirms that the enemies come from jinns and humans who whisper beautiful words for the purpose of deceiving those who obey Allah SWT and do good deeds (Sarnoto, 2019).

Moral education aims to know the difference between good and bad human behavior, so that humans can adhere to good behavior and distance themselves from bad behavior, so as to create order in society, not to hate each other, to be suspicious of one another, not to there are fights and wars between people. The thing that needs to be controlled by morality is the act of birth. However, external actions cannot occur, if they are not preceded by inner movement, then inner actions are governed by morals. So there will be no fight if it is not preceded by mental actions that hate each other (hasad). Therefore every al-Ins is required to be able to master his mind or control his desires because it is the driving force of all external actions (Gaffar, 2016).

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- 1) Teach students to always be cultured in accordance with the provisions of Allah SWT. This is explained in the letter al-A'raf verse 31. Students should be people who fear Allah SWT by carrying out His commands and staying away from His prohibitions, so that their lives are more directed according to what Allah SWT wants.
- 2) Remind students not to commit acts of sin, as explained in surah al-A'raf verse 26. Educators must teach students that all actions that are considered major sins can damage one's faith and make life uneasy.
- 3) Worshiping and monotheizing Allah SWT, explained in Surat al-Israa' verse 70. All forms of worship must be directed only to Allah SWT and must not be diverted to anything other than Him, such as: prayer, prayer, khauf (fear), raj' a (hope), tawakkal (surrender) and so on.

c. Creativity Development

Al-Basyar gives the understanding that humans are biological beings who have various characteristics. The word al-Basyar is shown to all humans without exception who have similarities with the basic characteristics of humans as biological beings. This is explained in the letter Maryam verses 17, 26 and the letter Mudassir verses 25,26.

Al -Basyar is: a process that is carried out in stages in maintaining and nurturing students, developing the talents and potential of students so that their biological needs are met according to the characteristics of each student and directing these potentials and talents to achieve goodness and physical and psychological perfection learners (Nata, 2016).

The purpose of Islamic education as al-Ins, among them are: Increase the soul in loyalty only to Allah SWT alone and implement the Islamic morality exemplified by the Prophet SAW based on the ideal ideals in the Qur'an.

Moral education aims to know the difference between good and bad human behavior, so that humans can adhere to good behavior and distance themselves from bad behavior, so as to create order in society, not to hate each other, to be suspicious of one another, not to there are fights and wars between people. The thing that needs to be controlled by morality is the act of birth. However, external actions cannot occur, if they are not preceded by inner movement, then inner actions are governed by morals. So there will be no fight if it is not preceded by mental actions that hate each other (hasad). Therefore every al-Ins is required to be able to control his heart or control his desires because it is the driving force of all external actions.

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d. Socialization

Direction and guidance carried out by educators in preparing students to face life by carrying out all the rules according to the provisions of Allah SWT and reminding students not to commit disgraceful acts. This is explained by Allah SWT in Surah al-A'raf verses 26 and 35. The Children of Adam put more emphasis on the practical aspects of humans, as well as giving directions in which direction and in what form activities need to be carried out.

Omar Muhammad al-Thoumi Al-Syaibani as quoted by Ramayulis explained that Islamic education is a process of changing individual behavior in personal life, society and the natural surroundings by means of teaching as a basic activity and as a profession among basic professions in society. This emphasizes more on changing behavior from bad to good, from minimal to maximum, from potential to actual, from passive to active. The way to change this behavior is through a learning process, where behavior change includes everything that exists in the individual and society (social ethics), so as to give birth to a person who has social piety (Khoiruddin, 2018).

The definition of Islamic education above is very close to the meaning of Islamic education in an-Nas terms, namely: changes in the behavior of students towards good things through the learning process, so as to create individuals who have piety in personal life relationships and social relations.

The purpose of Islamic education as an actor of an-Nas, is: as a social being who carries out his role by using symbols to communicate his thoughts and feelings. Humans cannot realize individuality, except through social life. The manifestation of humans as social beings, appears in the fact that no human has ever been able to live this life without the help of others. The existence of human interaction with others will improve human relations in life so that they know each other better

and establish friendly relations. This is also illustrated in the letter al-Hujurat verse 13 which explains that humans live to know each other.

4. Conclusions

Humans are called Allah SWT with various terms that reflect human characteristics and understanding each term has implications for the concept of education. Humans as creatures with the most complete potential compared to other creatures, humans have physical and spiritual, have advantages and disadvantages and dimensions as individual and social beings, so that the goals of worldly and spiritual life can be achieved. Therefore humans need education that is relevant to their characteristics. 1) The meaning of the term human in the Qur'an is referred to by several names, namely: al-Insan, as a creature that has features and weaknesses, associated with the process of creation. Al-Ins, as a creature that is not wild. Al-Basyar, as a biological being. Bani Adam, as cultured beings who remind not to commit sinful acts and to worship Allah SWT. An-Nas, as a social being. 2) The implications of the meaning of the term human in the Qur'an for Islamic education apply different educational processes. to Allah SWT.

Second, al-Ins, education teaches not to commit disgraceful acts by applying fardhu and fardhu kifayah knowledge so that educators increase spiritual piety, morals and diversity. Third, al-Basyar, his education aims to meet physical and spiritual needs by combining general knowledge and religious knowledge so that educational actors develop all their potential according to their needs. Fourth, Bani Adam, education teaches how to be responsible and implement the Shari'a of Allah SWT by combining the knowledge contained in the Qur'an and Science, so that educators worship Allah SWT and not commit sinful acts. Fifth, an-Nas education is responsible for developing the social dimension by integrating various comprehensive knowledge so that educational actors know each other and stay in touch with each other.

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