

Human Existence as Caliph and Implementation of Islamic Education

DOI: <https://doi.org/10.47175/rielsj.v5i1.890>

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ABSTRACT

This article aims to examine more deeply the essence of humanity in Islamic education. In its study, this paper uses the literature study method, namely studying human essence from primary sources of the Islamic religion such as the Al-Qur'an and the Hadith of the Prophet. Education that ignores the goals, functions, and tasks of human creation from the concept of Islamic education is a concrete form of distance from Islamic educational practices. This article concludes that human existence is a combination of physical elements and spiritual elements or between material elements and immaterial elements, the elements of body, mind and spirit are a unity that cannot be separated. Since the time of creation, humans have been equipped by God with the potential to be "knowledgeable" or "knowledgable". The potential for science or knowledge is what then differentiates humans from other creatures. Because of this potential, he became a noble creature and had more value, so he was appointed caliph on earth. From an educational perspective, the Qur'an provides a picture that humans are pedagogical creatures, namely creatures who have the potential to be taught and educated, which in the context of this verse is symbolized by Allah's teaching to Adam about the names of all objects. Thus, education is a necessary process for humans to guide, direct and actualize the potential that exists in humans.

KEYWORDS

man; education; khalifah; existence

INTRODUCTION

The implications of humans as caliphs on earth are not fully understood by humans themselves. Humans tend to simplify their roles and existence by not using reason for the development of themselves and the surrounding community (Surasman, 2016). Apart from that, humans also do not utilize the content of God's Spirit in their souls to continue to draw closer to Him (Handayani & Suyadi 2019). Many humans do not realize that the purpose of their creation on earth is to "replace" God's role in managing the contents of the earth (Saihu, 2019). Human existence on earth is not yet fully understood because of not yet knowing what elements they have and what the benefits of all these elements are.

The study of human existence and its implications in the world of education has developed from the study of the position and function of humans, humans as caliphs of Allah SWT, to the study of the implications of human existence in the world of education (Mudlofir, 2016). Initially, the study of the position and function of humans on earth was only theological, which then gave birth to individual piety. Only then did many studies begin on the role and function of humans which stated that apart from being theological, humans also have a significant role in the sociological realm because humans are social creatures, giving birth to what is known as social piety (Djunaid, 2014). Recent studies see that

elements of human authenticity play a role in increasing educational development and progress. From these three study trends, it appears that humans are positioned as central creatures on earth who have a significant role. However, the subjective perspective regarding what elements humans must play such a significant role has not been well mapped.

This article is based on the argument that the existence of humans as caliphs will only be visible if the elements, they possess have implications in the world of education. The significance of humans as caliphs will only occur if the elements, they possess are recognized so that humans know their function and use. At the same time, the world needs reliable human hands. The implications of human existence in the world of education make education more advanced and developed. Thus, the implications of human existence in the world of education require humans to unleash all their potential.

Specifically, this paper aims to examine the existence of the potentials possessed by humans. Apart from identifying human potential, this article also shows the positive impacts of involving human potential in the world of education. The implications of human potential have not yet fully worked out well in the world of education. Education is a field of human endeavor that requires certain strategies and methods. In other words, this article describes that to advance human education, it requires the involvement of elements and potentials that all humans have.

RESEARCH METHODS

This type of research is qualitative, descriptive in nature, presenting the potential of humans which can have implications for the world of education. For this reason, this paper uses the literature study method (library research), namely data collection with bibliographic research from books, journals and/or other articles related to the topic discussed. This paper uses a philosophical approach and focuses its discussion on the intellectual dimensions of religion (Connoly, 1999). By using this approach, researchers collect and analyze data by reading and reviewing various literature related to the topic of discussion. Through data analysis like this it is possible to obtain material from selected sources to sharpen the analysis.

RESULTS AND DISCUSSION

Human Position and Function

Man in Arabic is called: "an-Nas" or "al-Insan" who was created as the noblest creature. Human glory lies in their potential, namely in the form of *fitrah* (God's new potential). Humans are also given the potential for reason and other tools so that they can produce knowledge, culture and estimates of the future. Humans are historical creatures; this can be seen from the historical journey in the history of the human nation (Ramayulis, 2006). Apart from being historical creatures, humans can also be said to be mysterious creatures, this assumes that the degree of human separation from themselves is inversely proportional to their high level of attention to the world outside themselves. The Qur'an describes humans as creatures chosen by God, as His vicegerents on earth, as well as semi-celestial and semi-worldly creatures who have instilled in them the qualities of recognizing God, being free from trust, a sense of responsibility towards themselves and the universe, and blessed with the superiority of mastering the universe, heaven, and earth (Muthahhari, 2005). Humans have instinctive nobility and dignity, motivation, and motivation in many ways from which humans can freely utilize the blessings and gifts bestowed by Allah Swt (Al-Ghazali, 1998).

In terms of words (terms), the Qur'an introduces three words that can be used to refer to human understanding; 1) *Al-insan*, formed from the word satisfied which means forgetting, dynamic, and movement (Shihab, 1996). Word usageal-insan generally used to describe the privileges of humans who hold the title of caliph on earth, as well as being connected to the

process of creation. This privilege is obtained because humans have basic potential, namely nature, reason, and heart. This potential places humans as creatures of Allah SWT who are noble and highest compared to other creatures; 2) *Al-Basyar*, etymologically, is the plural form of the word *al-Basyar* which means the scalp, face and body are places where hair grows. Human meaning withal *basyar* provides the understanding that humans are biological creatures and have characteristics the nature in it such as eating, drinking, needing entertainment, sex, etc. (Sanjaya et al. 2018); Said *al-Nas*, shows the fact that humans are social beings and is shown to all humans in general regardless of their status as believers or non-believers. Besides, *al-Nas* it is also used in the Qur'an to show that human characteristics are always in an unstable state. Thus, this fitrah nature is the basic capital of humans as the most perfect creatures among other living creatures. This potential in the form of nature will not develop if it is not guided and developed in such a way. Therefore, it is through the mediation of education that the potential that has been born will be nurtured and will develop.

In understanding humans, one must of course be guided by Islamic views as a fundamental benchmark for knowing what human nature really is. In the Islamic view, humans are created from two elements; namely material and non-material elements. From his understanding, the material dimension means humans are *al-Jism* and non-dimensions meaningful material *al-Ruh* (Al-Rasyidin, 2009). The material dimension requires education that is useful for developing potential that has been born. Guidance and development of human potential shows that humans are worthy of being caliph on this earth. If education does not play its role, then humans will be left behind and will not be able to manage the secret capacities that need to be revealed which are useful for increasing human insight in managing and protecting nature. The material dimension also has two powers, they are: 1) Physical or physical powers, such as: seeing, touching, hearing, feeling, and smelling; 2) Locomotion, namely the human ability to move hands, eyes, feet and so on. Meanwhile, the non-material dimension means a place for everything that is equipped with faculties that have different names in different circumstances, namely soul, heart, and mind (Al-Attas, 1995). The non-material dimension also has two powers, namely: 1) The power of thinking called reason is centered in the head; 2) The power of feeling is called *qalb* or heart which is centered in the chest. It can be concluded that humans in essence, in terms of quality and quantity in the view of Islamic education, are a combination of two elements consisting of physical elements and spiritual elements. These two elements have made humans perfect creatures and have a high level of intelligence in carrying out their functions on this earth.

Caliph: Between Existence and Destiny

The words *Khelifah* according to the meaning of language *masdar* of “khalafa”, means: to replace or take his place (Munawwir, 1977). Islam places humans on this earth as caliphs. Therefore, the word caliph means a leader who is essentially a substitute for Allah SWT to carry out His commands on this earth (Al-Marāghī, 1998). Apart from that, the meaning of caliph can also be interpreted as a leader who is given the task of leading himself and other creatures. The leadership that humans must exercise as caliphs is to guard, care for, preserve, utilize, and prosper the universe for the benefit of humanity as stated in the QS. Hud/11: 61. This verse explains that Allah Swt gave humans a mandate to become rulers who regulate the order of the earth and everything in it. This is the general power that Allah SWT has given to humans as caliphs, namely to prosper life on earth.

In addition, apart from being caliphs, humans were created to worship and serve Allah SWT. In the Qur'an it has been emphasized that humans were created only to serve Allah Swt as stated in the QS. Al-Dzariyat/51: 56. This verse states that what humans must do when they are born on the surface of this earth is only to serve Allah Swt. In the context of

worship, it can be interpreted that all activities carried out by humans in their daily lives must be based on the aim of worship. All forms of devotion must be accompanied by intentions and goals only because of Him. The meaning of worship can not only be interpreted in the form of obligatory religious rituals, but in depth, the context of worship is a form of human treatment and actions that are based on the intention and aim of serving Allah Swt alone.

Caliph means 'one who succeeds' or 'one who comes after those who came before. In carrying out their duties, humans must always be guided by the instructions given by Allah SWT. In QS. Al-Baqarah/2: 30, states that humans must have: 1) Awareness of their duties as rulers of the earth; 2) Do good to fellow humans and other creatures; 3) Make every effort to avoid actions that could cause damage to anyone; 4) Strive to create *islah* or peace on earth and avoid disputes that will bring damage (Suyadi, 2004). This requirement is also stated in QS. Al An'am/6: 165. Shihab, commented on this verse by stating that the relationship between humans and nature, or the relationship between humans and humans, is not a relationship between conqueror and conquered, or between master and servant, but a relationship togetherness in submission to Allah Swt. Therefore, humans in the vision of the caliphate, not only replace them, but in a broad sense must always follow the orders of those they replace (Shihab, 2006).

To carry out his duties as caliph, Allah swt has given humans a set of potentials (fitrah) in the form of intellect, heart, and soul. But the nature itself does not develop automatically, but how the human being develops his own nature. For that, Allah Swt has revealed His revelation to the prophets to be a guide for humans in actualizing their nature as a whole and in harmony with the purpose of their creator. With the position and function, as well as the advantages given by Allah SWT to him over other creatures, it has religious moral value consequences, and man must be accountable for all his life activities in front of Allah Swt.

Existence And Implementation of Human Concepts In The Islamic Education System

The richest and deepest meaning of the term existence is found in Arabic. Existence comes from the root verb *wajada*, this form of the verb means “to find” and its derivative *wujud* (There is), *wijdan* (aware), *wajd* (nirvana). When used in the *wujud*, *wijdan*, and *wajd* means "to possess," and having possession ultimately leads to existence independent, which is an existence that does not depend on others. Allah swt said:

أَسْكِنُوهُمْ مِّنْ حَيْثُ سَكَنْتُمْ مِّنْ وَّجْدِكُمْ وَلَا تُضَارُّوهُمْ لِنَصِيْقُوا عَلَيْهِمْ

Here we lived Place them (wives) where you live according to your ability and do not trouble them to narrow (their hearts)” (QS. at Thalaq/65: 6).

The word “وَجْدِكُمْ” it means “according to your strength, health and existence.” Meanwhile in QS. Taubah (9): 5:

فَإِذَا انْسَلَخَ الْأَشْهُرُ الْحُرْمُ فَاقْتُلُوا الْمُشْرِكِينَ حَيْثُ وَجَدْتُمُوهُمْ وَخُذُوهُمْ وَأَحْصُرُوهُمْ

When the Haram months are over, kill the polytheists wherever you find them, and arrest them. Surround them and spy on the lookout...” (QS. at-Taubah [9]: 5)

It means “find” and “generate power” Another meaning of the term exists(existence) is a existence that is felt, discovered and determined by the five senses. Therefore, it can be said that there is something that can be felt by the five senses. On the other hand, there are also existences that cannot be known by feeling but by reason. From the description above it can

be concluded that human existence means human existence, meaning everything that exists or appears that can be found or felt in humans, both physically and metaphysically, empirically, or metaempirically. The definition of human existence by Al-Ghazali is defined as a composition that shows human existence in a totality. This means that humans as a factual reality consist of parts that form a composition that shows their existence (Al-ghazali 2014).

Human existence is a combination of several elements that cannot be separated (Hasbullah, 2002). The essence of the human self is a combination of several elements that are interrelated and cannot be separated from one another. Some of the elements referred to are the spirit, mind, and body. That expression M. Qutb also stated that in the Islamic perspective, human existence, which is a combination of these three elements, is an integrated and interrelated whole, the material body cannot be separated from the immaterial mind and spirit. Each of these three elements has power or potential that supports and complements each other in the journey of human life (Qutub, 2002). Human material elements have physical powers such as hearing, seeing, feeling, touching, smelling and the power of movement. Meanwhile, the immaterial element has two powers, namely the power of thinking called reason and the power of feeling which is centered in the heart. To build physical strength, it needs to be developed through training in skills and the five senses. Meanwhile, to train intellectual power, it can be sharpened through the process of reasoning and thinking. Meanwhile, developing your senses can be sharpened through worship such as prayer, fasting and so on, because the essence of worship in Islam is to get closer to Allah. The Most Holy can only be approached through a holy spirit and worship is a means of strategic training to purify the spirit or soul (Nasution, 2005).

The description above gives us an idea that Islam has a complete perspective on the self or human existence. Islam rejects partial views such as materialism and spiritualism which only highlight one aspect of the human element. The choice of humans as caliphs on earth is because of the advantages that Allah has bestowed on humans in the form of knowledge, which is not given to other creatures of Allah SWT, including angels. Allah swt said:

عَلَّمَ آدَمَ الْأَسْمَاءَ كُلَّهَا ثُمَّ عَرَضَهُمْ عَلَى الْمَلَائِكَةِ فَقَالَ أَنْبِئُونِي بِأَسْمَاءِ هَؤُلَاءِ إِنْ كُنْتُمْ صَادِقِينَ قَالُوا سُبْحَانَكَ لَا عِلْمَ لَنَا إِلَّا مَا عَلَّمْتَنَا إِنَّكَ أَنْتَ الْعَلِيمُ الْحَكِيمُ غِيبَ السَّمَاوَاتِ وَالْأَرْضِ وَأَعْلَمَ مَا تُبْدُونَ وَمَا قَالِ يَا آدَمُ أَنْبِئْهُمْ بِأَسْمَائِهِمْ فَلَمَّا أَنْبَأَهُمْ بِأَسْمَائِهِمْ قَالَ أَلَمْ أَقُلْ لَكُمْ إِيَّيَّيْ أَعْلَمُ كُنْتُمْ تَكْتُمُونَ

“And He taught Adam the Names (things) in their entirety, then presented them to the Angels and said: 'Tell Me the names of those things if you are truly righteous people!'. They replied: 'Glory be to You, we do not know anything other than what You have taught us; Indeed, you are the All-Knowing and the All-Wise'. God said: 'O Adam, tell them the Names of these things'. So after he told them the names of those things, God said: 'Didn't I tell you that I know the secrets of the heavens and the earth and know what you bring forth and what you hide?',” (QS. al-Baqarah/2: 31-33).

In QS. Al Baqarah verses 31-33 which tells about God's teachings to humans, it gives the understanding that to be able to carry out the functions and roles of the caliphate, capital or conditions are needed, namely knowledge. This is in line with Quraish Shihab's opinion that knowledge or potential in the form of the ability to say names is a requirement as well as capital for Adam (human) to manage this earth. Without knowledge or the use of knowledgeable potential, the task of the human caliphate will fail, even though he is diligent.

bow, prostrate and worship Allah as angels do. Even though angels are the most obedient creatures, they are still considered creatures who do not have the ability to become caliphs, because they do not have knowledge or knowledge about it (Shihab, 2003).

As for Adam's ability to say names according to Ali in *The Glorias Kur'an* as quoted by Machasin, it can be interpreted as the ability to take the initiative. In this case, humans are given the ability to give names to objects, that is, to form concepts about those objects. Form meaningful concepts master it. So, the nature of human knowledge is conceptual. According to him, taking the initiative also means that apart from having the potential to do damage, humans also have the potential to do good. According to him, this shows the creative nature of humans. This creative potential is only given to humans, and not to angels or other creatures. According to Machasin, Adam or humans who can obey and disobey, contain elements of creativity (Machasin, 1996). Abdullah also stated that the human ability to say names can be interpreted as the ability to formulate concepts. In the next explanation, he said that the concept formulation had 2 benefits. First, it provides thinking facilities. Humans analyze and synthesize what they think. In contrast to animals, humans can formulate conceptual knowledge when facing problems. The second benefit of conceptual knowledge is that it allows humans to remember past events. Humans record their history, the ability to read history makes humans have the highest abilities in certain aspects. Animals cannot remember events they have experienced. Not surprisingly, the Qur'an considers history as its verses, which stimulate the practice of thinking.

Historical facts are not mentioned as such memorization, but contemplation. The uniqueness of human knowledge is strongly supported by psychological discoveries. The human ability to discover new forms of knowledge and solve new situations or problems makes humans have more value than animals. The difference between human knowledge and animal knowledge is qualitative, not quantitative. The vast network of human ideas can only be explained in the ability to give names given to Adam (as). It is very clear that the ideas achieved and the concepts achieved cannot be separated from the role played by the caliph. According to Shariati, Adam's ability to say names is interpreted as Adam's ability to grasp scientific facts. The names in verses 31-33 are interpreted as symbols of scientific facts, and studying these can guide humans towards the factual truths that exist in the universe (Shariati, 1996). The potential for reason, which is only given by Allah to humans, gives him the ability to understand symbols, abstract things, analyze and compare or make conclusions as well as choose and separate right from wrong. The ability to reason encourages humans to be creative and innovate in creating culture and civilization. Humans with their intellectual abilities can master science and technology, change, and engineer their environment, towards a better, safer and more comfortable living situation (Jalaludin, 2000). All of this is of course within the framework of carrying out the functions and roles of the caliphate.

knowledge as described above is the intellectual dimension of human existence (Muthahhari, 2011). In essence QS. al-Baqarah verses 30-33 tell the story of events as well as the virtues held by Adam as (human). He was chosen by Allah SWT to be the caliph on earth because of the knowledge he was given. This means that Allah has placed humans in a high/primary position because of knowledge. That is why humans have the right and are worthy to be caliphs rather than angels. The superiority of humans because of knowledge has been widely revealed by Allah SWT in the Qur'an. QS. Mujadalah/58: 11

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا قِيلَ لَكُمْ تَفَسَّحُوا فِي الْمَجَالِسِ فَافْسَحُوا يَفْسَحِ اللَّهُ لَكُمْ وَإِذَا قِيلَ انشُرُوا
فَانشُرُوا يَرْفَعِ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ وَالَّذِينَ أُوتُوا الْعِلْمَ دَرَجَاتٍ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ

“O believers, when it is said to you: "Be spacious in the meeting", then be spacious and Allah will surely give you space. and when it is said: "Stand up", then stand up, surely God will elevate those who believe among you and those who are given knowledge to several degrees. and Allah knows best what you do.” (QS. al-Mujadilah [58]: 11).

QS. al-'Ankabut/29: 43

وَتِلْكَ الْأَمْثَالُ نَضْرِبُهَا لِلنَّاسِ وَمَا يَعْقِلُهَا إِلَّا الْعَالِمُونَ

“And these parables We made for mankind; and no one understands it except the learned.” (QS. al-'Ankabut [29]: 43)

QS. az-Zumar/39: 9

أَمَّنْ هُوَ قَانِتٌ آنَاءَ اللَّيْلِ سَاجِدًا وَقَائِمًا يَحْذَرُ الْآخِرَةَ وَيَرْجُو رَحْمَةَ رَبِّهِ قُلْ هَلْ يَسْتَوِي الَّذِينَ
يَعْلَمُونَ وَالَّذِينَ لَا يَعْلَمُونَ إِنَّمَا يَتَذَكَّرُ أُولُو الْأَلْبَابِ

“..... Say: 'Are the people who know the same as the people who do not know?' Verily, it is the people who have God who can receive lessons.” (QS. az-Zumar [39]: 9).

And there are many more verses that reveal the virtues of people who have knowledge. The description above clearly provides an illustration of the primacy of knowledge. Humans are prioritized by Allah SWT because of knowledge. Because of knowledge, humans become creatures that have more value than other creatures. For reasons of knowledge, Allah also chose and appointed humans to be caliphs on earth.

Humans In Education

Since the time of creation, humans have been gifted by Allah SWT with a potential that makes them have more value than other creatures of Allah. The potential referred to in this verse is the potential for "knowledge" or "knowledgeable" in the language of the QS. al-Baqarah verse 31 is discussed with Adam's ability to the name of all the things that Allah Swt has taught him. “He taught Adam the Names (things) in their entirety, then presented them to the Angels and said: "Tell me the names of those things if you are indeed the righteous people“(QS. al-Baqarah/2: 31).

The potential for "knowledge" is said to be the existence of human intelligence, with which humans have attributes that differentiate themselves from other creatures. Man's ability to name objects is entirely due to the power of reason given to him by Allah. The power of reason that exists in humans encourages humans to become creative and initiative creatures. With this initiative ability, according to Machasin, humans can form concepts about everything. Thus, human abilities are conceptual. According to him, taking the initiative also means that apart from having the potential to do damage, humans also have the potential to do good. According to him, this shows the creative nature of humans. This creative potential is only given to humans, and not to angels or other creatures. According to Machasin, Adam (human) can obey and disobey, which contains elements of creativity (Machasin, 1996).

Humans, with their intellectual abilities, enable them to receive and develop science and civilize it (Darajat, 1996). Description above illustrates that reason is the greatest human strength and is also God's greatest gift. As Allah Swt says:

قُلْ هُوَ الَّذِي أَنْشَأَكُمْ وَجَعَلَ لَكُمُ السَّمْعَ وَالْأَبْصَارَ وَالْأَفْئِدَةَ قَلِيلًا مَّا تَشْكُرُونَ

“Say: "It is He who created you and made for you hearing, sight and heart". (but) Very few of you are grateful» (QS. al-Mulk/67: 23).

The heart in the verse above is used to understand reason or the power to perceive or sense in general (Qutub, 2002). Af'idah which is translated as heart also contains the meaning of intelligence and affection or aspects of thought and emotion or feeling (Yousif et al. 2018). In this context, humans have two powers, namely the power of thinking and the power of feeling. This also gives the title to humans as thinking and feeling creatures. Humans were gifted with reason by Allah SWT so that they can be used to think and feel. Many verses of the Koran hint at this. God often commands humans to think. God's advice to humans to think can be seen in the following words of God: QS. ar-Rum/30: 8 “And why do they not think about (events) themselves? Allah did not create the heavens and the earth and what is between them except with a true (purpose) and a determined time. and indeed, most of the people really deny the Meeting with their Lord.” QS. Yunus/10:1 ““Say: 'Look at what is in the heavens and on the earth. the sign of God's power and the Messengers who give warning to those who do not believe are not beneficial”. QS. al-Baqarah/2: 242 “This is how God explains to you His verses (His laws) so that you understand them» (QS. al-Baqarah [2]: 242).

And there are many more verses that encourage thinking and reflecting. The demands on humans are not only expected to be able to capture the phenomenon but also the nomenon. Capture and knowledge of phenomena can be achieved through ratios, and for this a thinking activity is required. However, in the reality of life and existence, humans are often faced with nomenon, which cannot be rationalized. This is where the heart and feelings function to acknowledge its presence and existence (Hamka, 1985).

The description above gives us an idea that reason with all the power it has is a very great and meaningful power and gift from God for human survival. Because with human intelligence, they become creative and initiative creatures, humans can develop knowledge and civilize it. Because Humans also become civilized creatures in the world. Because reason also wins its existence over other creatures, including angels. The second is approach teachers. What is meant by the pedagogical approach here is the approach in the perspective of education. See the words of Allah Swt in Surah QS. al-Baqarah/2: 31-33): “And He taught Adam the Names (things) in their entirety, then presented them to the Angels and said: 'Tell Me the names of those things if you are truly righteous people!'. They replied: 'Glory be to You, we do not know anything other than what You have taught us; Indeed, you are the All-Knowing and the All-Wise'. God said: 'O Adam, tell them the Names of these things'. So after he told them the names of those things, God said: 'Didn't I tell you that I know the secrets of the heavens and the earth and know what you bring forth and what you hide?'.

The verse above which tells about the teaching of Allah Swt to Adam about names, in the perspective of education shows that humans are essentially creatures teachers namely creatures that can be educated and educated (Chowdhury, 2016). In Jalaludin's terms, it is stated that in line with the potential possessed by humans, humans are valued as creatures explorative, namely creatures capable of being developed and developing themselves. As explained in QS. a r-Rum/30: 30, that Allah SWT has created humans accompanied by an underlying nature. “So face your face Straight to the religion of God; (remain on) the nature of God who has created man according to that nature. there is no change in God's nature. (That is) the straight religion; but most people do not know”.

Fitrah in this context is defined as potential. The nature of Allah SWT in the form of potential will not change, with the understanding that humans will continue to be able to think, feel and act and can continue to develop. This fitrah is what differentiates humans from other creatures and this fitrah is also what makes humans human special and more noble which also means that humans are creatures' teachers (Ally 1999). From the two approaches described above, one connecting point can be found which illustrates that humans are naturally equipped with potential that differentiates humans from other creatures. Intellect is a potential that is only given to humans. And the mind will only be able to develop perfectly if it is guided and directed, namely through the educational process. Thus, humans cannot develop by themselves. Its development depends a lot on environmental influences. Education is the most important environment in helping humans to achieve their development. Therefore, in Islam the provision of education for humans is a necessity (Syafii, 2018).

Implementation of Human Existence in Islamic Education

Starting from the analysis of human existence from the QS perspective. al Baqarah: 30–33 as previously described, then its implementation in Islamic Education, namely: 1) Humans, with their ability to reason and heart, have the title of being both thinking and feeling creatures. The value of Islamic education lies in the balance between aspects of thought and feeling or between aspects of thinking and dhikr. The development of the thinking aspect alone will lead humans to a rationalistic and materialistic attitude. Vice versa, developing the taste aspect alone will cause humans to become intellectually stunted. If these two components are separated or separated in the process of Islamic education, then humans will lose their balance and will never become complete and perfect individuals (A perfect person), then based on the perspective above, Islamic education must be built on the concept of unity (integration) between education *aqliyah* and my heart thus producing Muslim humans who are both intellectually intelligent and morally commendable (Prasetiawati, 2017).

As explained in QS. al-Baqarah: 30–33, that humans have been made by Allah as caliphs on earth. To carry out this function, Allah has equipped humans with a set of potentials. In this context, Islamic education must be directed at developing all human potential to the maximum, so that it can be realized in a concrete form, in the sense of having abilities that can benefit both oneself, society and the environment as a realization of the function and purpose of its creation, namely as caliph and *abdullah*. For this purpose, the formulation of Islamic Education must always be in place match with the situation surrounding it. This means that every change that occurs must always be responded to by education, so that education is never outdated and stagnant, but on the contrary is always dynamic, adapting to developments and changes in space and time. Of course, without being separated from the roots of the underlying values, in this context the values of Islamic teachings. This is intended to prepare the young generation who are strong and ready to fill the functions and roles of their lives. Because as Hasan believes, one of the goals of Islamic education is to prepare future generations (Fua et al., 2018).

CONCLUSION

The goal of human essence in Islamic education is to create Muslim humans who are complete in concept *al-insan al-kamil*, namely humans who are always steadfast and continuously skilled in functioning their physical and spiritual powers to always submit and obey Allah SWT. Education that ignores the goals, functions, and tasks of human creation from the concept of Islamic education is a concrete form of distance from real educational

practice. Human existence is a combination of physical elements and spiritual elements or between material elements and immaterial elements, namely the combination of body (as a material element), mind and spirit (as an immaterial element). These elements manifest within humans and is a unity that cannot be separated. Since the time of creation, humans have been equipped by God with the potential to be "knowledgeable" or "knowledgable". The potential for science or knowledge is what then differentiates humans from other creatures. Because of this potential, he became a noble creature and had more value, so he was appointed caliph on earth. The ability to know that exists in humans is because humans were gifted with reason by God. Reason in the Qur'an can also be translated with the heart. Reason in context as a tool for thinking functions to capture phenomenal things. Meanwhile, reason in the context of the heart is useful for capturing nominal things, namely things that cannot be rationalized. In an educational perspective, QS. Al-Baqarah: 30–33 gives a picture that humans is a pedagogical creature, namely a creature that has the potential to be educated and educational, which in the context of this verse is symbolized by Allah's teaching to Adam about the names of all objects. Thus, education is a necessary process for humans to guide, direct and actualize the potential that exists in humans. The value of Islamic education lies in the balance between aspects of thought and feeling or between thought and dhikr. So Islamic education must be built on the concept of unity (integration) between education *aqliyah* and my heart. The separation between these two aspects in the education process will cause humans to lose their balance, so that they will never become whole and perfect humans (perfect person).

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