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## **HUMAN NATURE IN THE PERSPECTIVE OF ISLAMIC PHILOSOPHY**

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### **Abstract:**

As unique creatures, humans have specific characteristics that make them different from other creatures. It certainly makes scientists interested in studying it and including this theme in particular fields of study, including Islamic philosophy. Thus, this study aims to describe Human Nature from the Perspective of Islamic Philosophy. The method used is qualitative with literature study techniques, while the documentation model becomes a tool for data collection. Then, the essential and relevant things according to the theme are recorded, a careful analysis of the contents is carried out, and finally, it is concluded. The results of the study show that human nature in Islamic philosophy is placed as a creature that has a myriad of potentials with which he must maintain a relationship with the universe and its contents and continue to pay attention to ethical, moral, and social values to others to worship Allah so that he can achieve optimally the highest goal is to get a good life in the world and be safe in the afterlife.

**Keywords:** Human Nature; Islamic Philosophy; Perspective.

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## **INTRODUCTION**

Allah SWT created humans through a natural process in several stages. There are four stages in human creation, namely the stages of body, life, spirit, and nafs. Humans have specific biological characteristics that distinguish them from animals: walking upright, having thumbs, having a more highly developed brain, being equipped with vocal organs, and having adaptable potential. Humans have a noble position and are born on

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this earth with exceptional potential<sup>1</sup>. In the Al-Qur'an, humans are mentioned through several different words that have different meanings. As a Muslim guideline, Al-Qur'an emphasizes that human nature is a creature with a purpose in life, namely to achieve the pleasure of Allah. To achieve this goal, humans must develop their potential optimally, both in cognitive, affective, and psychomotor aspects. Furthermore, it is also explained that humans must be responsible for managing and utilising their potential well to benefit themselves, the community, and the surrounding environment<sup>2</sup>.

In addition, Islam also emphasizes the importance of developing a good relationship with Allah and fellow human beings. Humans are considered social beings who cannot live alone, so they must learn to interact and communicate with others properly. It is almost in line with the opinions of philosophers regarding human nature<sup>3</sup>. A philosopher is profound and detailed when studying something so that what becomes a problem can be resolved at its roots. At the same time, the knowledge studied is included in philosophy, where reason is the main guide while others serve as a comparison or only as reinforcement of arguments. Philosophy itself is a comprehensive object of study because it consists of various scopes ranging from the philosophy of science and education to Islamic philosophy<sup>4</sup>. Of the many scopes mentioned, Islamic philosophy is the most exciting scope for the writer because it combines reason and revelation, where philosophy is a reflection of the human mind, which is the most beautiful gift given by Allah. At the same time, Islam is the revelation of religious teachings. It is a blessing for the universe, which can bring its adherents to achieve true happiness in this world and the hereafter, including the essence of human beings. Therefore, the author is interested in discussing Human Nature from the Perspective of Islamic Philosophy with the aim that humans can understand their identity in terms of reason/logic and revelation/religion.

The discussion that the author raises is different from previous research where a study was conducted by Enung Asmaya regarding the nature of man in Alghozali's perspective using literature review and producing that the nature of man in Sufism is a servant who must know his God through Takhalli, Takhalli, and Tajalli to obtain peace and tranquillity in his soul<sup>5</sup>. The research is certainly very different in terms of an object with the theme that the author raises, where the author discusses the nature of man in terms of Islamic philosophy. In contrast, the research discusses the nature of man in terms of Alghozali's thought.

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<sup>1</sup> Murjazin Murjazin et al., "Psychological and Physiological Motives in Humans (Study on Verses of The Qur'an)", *Suhuf* 35, no 1 (2023): 30-44 <<https://doi.org/10.23917/suhuf.v35i1.22581>>

<sup>2</sup> Murjazin Murjazin, Abid Nurhuda, en Thariq Aziz, "Community Social Education in the Perspective of the Hadith of the Prophet Muhammad SAW", *IJECA (International Journal of Education and Curriculum Application)* 6, no 2 (2023): 161-170 <<https://doi.org/10.31764/ijeca.v6i2.16418>>

<sup>3</sup> Abid Nurhuda en Nur Aini Setyaningtyas, "Nilai-Nilai Edukatif Dalam Surat Al Kautsar Beserta Implikasinya dalam Kehidupan (Tela'ah Tafsir Al Qurthubi)", *Social Science Studies* 1, no 3 (2021): 162-176.

<sup>4</sup> Yulita Putri en Abid Nurhuda, "Hasan Al-Banna's Thought Contribution to the Concept of Islamic Education", *International Journal of Contemporary Studies in Education (IJ-CSE)* 2, no 1 (2023): 34-41 <<https://doi.org/10.56855/ijcse.v2i1.185>>

<sup>5</sup> Enung Asmaya, "Hakikat Manusia dalam Tasawuf Al-Ghazali", *KOMUNIKA: Jurnal Dakwah Dan Komunikasi* 12, no 1 (2018): 123-135 <<https://doi.org/10.24090/komunika.v12i1.1377>>

## **RESEARCH METHOD**

The method used in this research is qualitative, which means that it reveals the existing phenomena in detail. The approach is carried out by studying literature by reviewing previous studies in journals, articles, books, ebooks, websites, or others<sup>6</sup>. Then, the data collection using documentation techniques and a careful and good recording model is carried out on essential parts. Finally, an analysis of the contents is carried out before concluding so that all the data obtained is valid and can be accounted for.

## **RESULT AND DISCUSSION**

Human nature can be interpreted as the essence or fundamental nature that distinguishes humans from other living things. Humans can think, feel, and behave in complex and varied ways as intelligent and civilised beings<sup>7</sup>. From ancient times to modern times, thoughts about human nature have never ended and will never end. Thinking and talking about human nature causes people to constantly try to find satisfying answers to the fundamental questions about humans, namely what, where, and where humans come from. From various discussions about human nature, various views and differences of opinion emerged from various perspectives, as discussed below<sup>8</sup>.

### **The Flow of Human Nature**

#### **a. All-Substance Flow**

This flow can also be called the flow of materialism. According to this school, what exists is substance or matter. Substance or material that is the essence of something. This nature is substance or matter, and humans are elements of nature. Therefore, human nature is substance or matter. Because matter exists in the world, the view of materialism tends to be synonymous with worldly nature and does not believe in spiritual nature. Regarding education, this school views humans as creatures of reaction whose reaction patterns can be summed up as a response stimulus. This theory in education implies that humans only need experience and practice and do not recognize the potential for creativity and initiative.

#### **b. Spirit flow**

This flow is also called the flow of idealism. According to this flow, all the nature of things in this world is spirit. Also, human nature is spirit. As for that substance, it is a manifestation of the spirit in this world. This school considers the spirit the human essence, while the body is only a shadow. Spirit does not occupy space, so it cannot be touched and seen by the senses, while matter is an incarnation of the spirit<sup>9</sup>. The basis of this school is that the soul is more valuable and has a higher value than the body or matter. For example, someone who dies means he is without a soul; it will be said, "He has gone,

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<sup>6</sup> Abid Nurhuda, "Islamic Education in the Family : Concept , Role , Relationship , and Parenting Style" 2, no 4 (2023): 359–368, <https://doi.org/https://doi.org/10.54012/jcell.v2i4.153>.

<sup>7</sup> Abid Nurhuda, "Obligation to Learn and Search Science from the Perspective of the Prophet's Hadits", *Edunity: Social and Educational Studies* 2, no 3 (2023): 405–415.

<sup>8</sup> (Zuharini & et al, 1995)

<sup>9</sup> (Sham, 1986)

he is gone, and so on. Regarding this flow, education must be based on spiritual needs to develop reason, feeling, will, and spirit.

c. Dualism

This stream tries to marry the two streams mentioned above. This school considers that humans consist of two physical and spiritual substances: body and spirit. Each of these two substances is an original element whose existence does not depend on the other. Thus, the body does not come from the spirit, and vice versa; the spirit does not come from the body. Only in its manifestation is man multifaceted, body and spirit, which integrate to form what is called a human. Between the body and the spirit, there is a causal relationship between cause and effect. It means that the two influence each other. What happens on one side will affect the other. For example, people with physical disabilities will affect the development of their souls. On the other hand, a person whose soul is disabled or messed up will affect his physique.

d. Existentialism

The discussion about human nature continues to grow and never ends. People are unsatisfied with the views above, from the all-substance, all-spirit stream, and the dualism school. Modern philosophers diligently think further about which human essence is the actual existence or form of that human. Those who think of humans in terms of their existence or human form are called existentialists<sup>10</sup>. They study humans in terms of what controls humans as a whole. Thus, this flow looks at humans as a whole about the way humans exist in this world. They are faced with questions such as "Who am I?" and "What is the meaning of existence?". The act of daily life is a process of formulating its essence. After he has experienced life, he makes choices and develops his likes and dislikes. Through this action, he defines who he is as an individual. Through this process, he realizes he is what he chooses to be and is responsible for his choices. Man is confronted with the actual realities of life, death, and meaning.

### Humans in the View of Islam

Islam believes human nature is a connection between the body and the spirit. The body and the spirit are independent substances that do not depend on the existence of the other. In the Al-Qur'an letter, al-Mukminun verses 12-14 Allah SWT. Say what it means <sup>11</sup>:

*"And indeed, We have created man from the essence (derived) from the ground. Then, We made semen (stored) in a firm place (womb). Then We made the semen, something to stick to, then We made the sticky lump of flesh, and the lump of flesh, and We made bones, then We covered the bones with meat. Then, We made him a different (form) creature. Glory be to Allah, the best Creator."*

Islam explicitly states that the body and spirit are natural substances. At the same time, nature is a creature, and both were created by Allah, explaining that the process of human development and growth is according to the laws of material nature. Thus, humans consist of two substances: matter from the earth and spirit from God. Thus, the essence of man is the spirit. At the same time, the body is only a tool used by the spirit to live a

<sup>10</sup> (Zuharini & et al, 1995)

<sup>11</sup> Abdul Khobir, "Hakikat Manusia dan Implikasinya dalam Proses Pendidikan (Tinjauan Filsafat Pendidikan Islam)", *Forum Tarbiyah* 8, no 1 (2010): 4, <https://ejournal.uingusdur.ac.id/index.php/forumtarbiyah/article/view/56>.

material life in the material realm, which is secondary, and the spirit is primary because the spirit alone, without a material body, cannot be called human<sup>12</sup>.

The Qur'an uses various words to designate human meaning, including *basyar*, *insan* and *unlucky*. Humans, in the view of the Qur'an, as dimensional creatures, have a very noble position. Humans exist as Abdullah and the caliph as God's messenger on earth; here, they have to come into contact with history by developing the essence of curiosity to make them creative by being inspired by transcendental values. In the Qur'an, humans are also seen as weak and vulnerable creatures who need God's protection and help. Therefore, humans are expected always to remember and worship Allah and be grateful for His blessings. Human nature in the Qur'an also emphasizes the importance of building good relationships with fellow human beings. Humans are considered brothers and sisters in faith who must help and love one another and fight for justice and peace. In addition, the Qur'an also emphasizes the importance of optimally developing one's potential in morality, knowledge, and skills. In the Qur'an, humans are expected to continue to learn and develop themselves and use their potential to produce works that benefit human life<sup>13</sup>. Overall, human nature in the Qur'an teaches that humans are extraordinary creatures with significant responsibilities as Allah's caliphs on earth. Therefore, humans are expected to continuously develop their potential and fight for goodness and justice.

### **Humans in the View of Philosophical Figures**

Various kinds of philosophical figures from both Western and Eastern circles provide their views on human nature. Here are some of them<sup>14</sup>:

- a. Socrates: Socrates considered that human nature is the desire to attain truth and wisdom and that humans must constantly study and seek knowledge to achieve these goals.
- b. Aristotle: According to Aristotle, human nature is a rational being who can think, contemplate and understand the world well. Humans also desire happiness, which is achieved through excellent and moral actions.
- c. Immanuel Kant: According to Kant, human nature is a being who can distinguish between good and evil and must act according to his moral obligations. Humans must also always act rationally and free from the influence of emotions or desires.
- d. Friedrich Nietzsche: Nietzsche argues that human nature is a creature that must find meaning in life and choose its purpose. Humans must also be able to transform themselves and reach their full potential.
- e. Jean-Paul Sartre: According to Sartre, human nature is a being who is free and responsible for his choices. Humans must create meaning in their lives and not depend on religion or other authorities.
- f. Al-Farabi: Al-Farabi considers that human essence is a creature that Allah wills to achieve perfection. Humans must develop their intellectual and spiritual abilities to

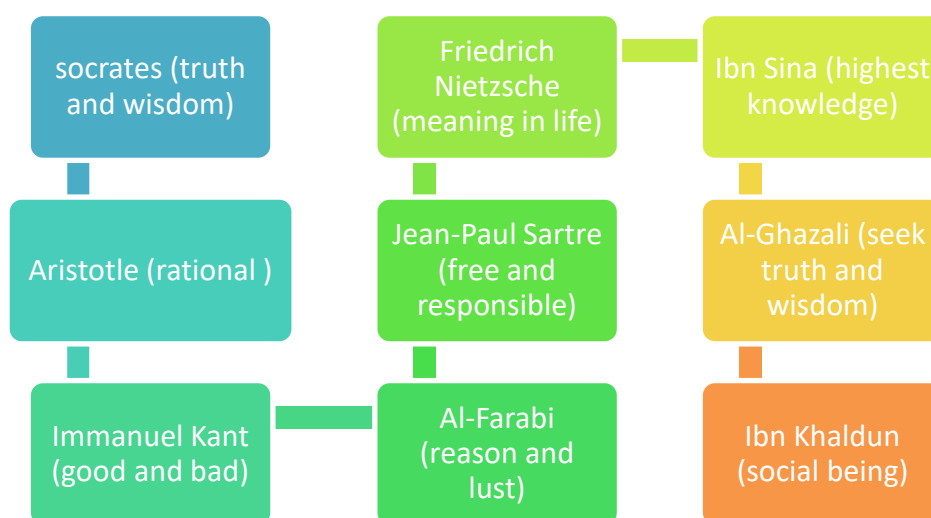
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<sup>12</sup> Jalaluddin en Abdullah Idi, *Filsafat Pendidikan: Manusia, Filsafat, Dan Pendidikan* (Jakarta: Rajawali Pers, 2018).

<sup>13</sup> Alimatus Sa'diyah Alim, "Hakikat Manusia, Alam Semesta, Dan Masyarakat Dalam Konteks Pendidikan Islam", *Jurnal Penelitian Keislaman* 15, no 2 (2019): 144-160 <<https://doi.org/10.20414/jpk.v15i2.1760>>

<sup>14</sup> Anwar Sutoyo, *Manusia Dalam Perspektif Al-Qur'an* (Yogyakarta: Pustaka Pelajar, 2008).

- achieve this goal. In addition, Al-Farabi also emphasized the importance of maintaining a balance between reason and lust<sup>15</sup>.
- g. Ibn Sina: According to Ibn Sina, human nature is a being who has the potential to attain the highest knowledge about Allah and the world. Humans also desire happiness and prosperity, which can only be achieved through wisdom and good morality<sup>16</sup>.
  - h. Al-Ghazali: Al-Ghazali argues that human nature is a creature that desires to seek truth and wisdom. Humans must always try to understand God and the world and act according to valid moral values.
  - i. Ibn Khaldun: Ibn Khaldun considers that human nature is a social being who needs to live in an orderly and stable society. Humans must also strive to achieve happiness and satisfaction and always pay attention to their social and moral responsibilities toward society.



**Picture 1.** Description of human nature according to experts

### The Position and Concept of Man in Islam

There are four-word expressions used in the Qur'an to refer to human meanings with different emphases, namely:

- a. Al-Basyar

The word al-Basyar is stated in the Qur'an 36 times and is spread over 26 letters. Etymologically, al-basyar means the scalp, face, or body where the hair grows. This understanding shows that biologically, what dominates humans is their skin rather than their hair or fur. In this aspect, we can see the general biological differences between humans and animals, which are more dominated by fur or hair. Al-Basyar can also be interpreted as Mulasamah, skin touching between men and women. Etymologically, it can

<sup>15</sup> Abid Nurhuda, "Kepemimpinan Negara dalam Diskursus Pemikiran Politik Al-Farabi: Book Review", *Tolis Ilmiah: Jurnal Penelitian* 5, no 1 (2023): 71-76.

<sup>16</sup> Yulita Putri en Abid Nurhuda, "Ibn Sina ' S Thoughts Related TO Islamic Education". *Jurnal Hurriah: Jurnal Evaluasi Pendidikan dan Penelitian* 4, no. 1 (2023): 140-147 <<https://doi.org/10.56806/jh.v4i1.121>>

be understood that humans have all human characteristics and limitations, such as eating, drinking, sex, security, happiness, and so on. The designation of the word Al-Basyar is addressed by Allah to all human beings without exception<sup>17</sup>.

With the meaning above, it can be understood that all human beings will experience the process of sexual reproduction and always try to fulfil all their biological needs, require space and time, and are subject to natural laws (sunnatullah). All of that is a logical consequence of fulfilling these needs. For that, Allah SWT. Giving him the freedom and potential to manage and utilize the universe is one of the tasks of his caliphate on earth.

b. Al-Insan

The word al-Insan, which comes from the word al-uns, is stated in the Qur'an 73 times and spread in 43 letters. Etymologically, the word al-insan can be interpreted as harmonious, gentle, visible, or forgetful. The Koran uses the word al-Insan to denote the totality of human beings as physical and spiritual beings. The harmonization of these two aspects leads to humans as creatures of Allah who are unique and special, perfect and have individual differentiation from one another, and as dynamic beings so that they can bear the caliph of Allah on earth. The combination of physical and psychological aspects has helped humans to express the al-insan Al-Bayan dimension, namely as a cultured being who can speak, know good and evil, develop science and civilization, and so on. With this ability, humans can shape and develop themselves and their communities through human values that have a divine nuance. This integration will be reflected in the value of faith and practice<sup>18</sup>.

The word al-Insan in the verse above contains two meanings: First, the meaning of a biological process, namely originating from the essence of the soil through the food that humans eat, up to the process of fertilization. Second, the meaning of the psychological process, namely the process of being blown by the spirit into humans, along with the various potentials bestowed by God on humans. The first meaning implies that humans are dynamic beings who process and cannot be separated from the influence of nature and its related needs. Both of them influence each other. Meanwhile, the second meaning implies that when humans cannot escape material needs and strive to fulfil them, humans must also be aware of and not forget their ultimate goal, immaterial (spiritual) needs. Therefore, humans are ordered to always direct all aspects of their practice towards the reality of submission to Allah SWT., without limits, defects, and end. Such an attitude will always encourage and make it do good and submit to God's teachings. From the meaning of the word al-insan mentioned above, it can be seen that humans are God's creatures who have positive and negative human qualities. For humans to be safe and able to function in their duties and position on earth correctly, humans must always direct all of their activities, both physically and psychologically, by Islamic values<sup>19</sup>. Such an attitude will

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<sup>17</sup> Elizabeth Kristi, Alwizar Alwizar, en Kadar Yusuf, "Hakikat Manusia dalam Perspektif al-Qur'an", *Risalah: Jurnal Pendidikan dan Studi Islam* 8, no 1 (2022): 115-129 <[https://doi.org/10.31943/jurnal\\_risalah.v8i1.217](https://doi.org/10.31943/jurnal_risalah.v8i1.217)>

<sup>18</sup> Eliana Siregar, "Hakikat Manusia (Tela'ah Istilah Manusia Versi al-Qur'an dalam Perspektif Filsafat Pendidikan Islam)", *Majalah Ilmu Pengetahuan dan Pemikiran Keagamaan Tajdid* 20, no 2 (2017): 52-53 <<https://doi.org/10.15548/tajdid.v20i2.79>>

<sup>19</sup> Arifatul Khyaroh et al., "The Influence of Jamaluddin Al-Afghani's Pan-Islamic Movement on the Fighting Spirit of Muslims in Various Countries", *Fahima* 2, no 1 (2023): 1-12 <<https://doi.org/10.54622/fahima.v2i01.84>>

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c. Al-Naas

Al-Naas is stated in the Qur'an 240 times and spread in 53 letters. According to Al-Isfahany, as quoted by Ramayulis, the word al-Naas shows the existence of humans as social beings as a whole, regardless of their faith or disbelief status. Regarding human meaning, the word al-Naas is more general than Al-Insan. This generality can be seen from the emphasis on the meaning it contains. The word al-nas refers to humans as social beings and is mainly described as a particular group of people who often do damage and are the inhabitants of hell, besides the devil<sup>21</sup>. As Allah says:

*"So if you can't make (it)-and surely you won't be able to make (it), protect yourself from hell whose fuel is humans and stones, which is reserved for the disbelievers."* QS al-Baqarah: 24

In general, the use of the word al-Naas has the meaning of Allah's warning to humans about all their actions, such as do not be stingy and deny favours, Riya (see QS al-Nisaa: 37-38), do not worship and ask for help other than Allah (see QS al-Maidah: 44), the prohibition of doing injustice (see QS al-A'raf: 85), reminds people of the existence of threats from Jews and polytheists, all human deeds will be rewarded later in the hereafter.

d. Bani Adam and Zurriyat Adam

The terms bani Adam and Zurriyat Adam refer to human understanding because of their connection with the name Adam, which gives a historical impression in the human concept that humans come from one source and one blood, even though they are scattered in various skin colours, races, and nations.

### Process of Human Creation

Judging from the process of its creation, the Qur'an states the process of human creation in two different stages: First, it is called the primordial stage. In this case, the first human Adam was created from the ground (Min Time, Min Turbo, Min Shal, Min Hamaain Masnun), which was then formed by Allah as beautifully as possible, and then Allah breathed a spirit from Him into man (see QS al- An'am: 2; QS al-Hijr: 26,28,29; QS al-Mukminun: 12; QS ar-Rum: 20; and QS ar-Rahman: 4). Second, it is called the biological stage. In this process, humans are created from the essence of the soil, which is used as semen (Nutfah) and stored in a firm place (womb). Then, the Nutfah is made into

<sup>20</sup> (Sharif, 2017)

<sup>21</sup> Ramayulis en Samsul Nizar, *Filsafat Pendidikan Islam : Telaah Sistem Pendidikan Islam dan Pemikiran Para Tokohnya* (Jakarta: Kalam Mulia, 2011).



congealed blood ('Alaqah), which hangs in the womb. He then made the congealed blood into a lump of flesh (mudghah), covered it with bones, and breathed the spirit into it. As the word of God in the letter, Al-Mukminun verses 12-14<sup>22</sup>.

Based on the creation process, humans are a complete series of material and immaterial components. The material component comes from the ground, and the immaterial component is the spirit that Allah SWT blows. This unity implies that, on the one hand, man is equal to the world outside himself (Fana), and on the other hand, it implies that man can overcome the world around him, including himself as a body (Baqa'). According to Harun Nasution, human material elements have physical powers, such as hearing, seeing, feeling, touching, smelling, and moving. Meanwhile, the immaterial element has two powers: the power of thinking, which is called reason, and the power of feeling, which is centred on the heart<sup>23</sup>. Building physical strength needs to be fostered through skills training and the five senses. Meanwhile, developing intellect can be sharpened through reasoning and thinking. Meanwhile, the power of taste can be sharpened through worship because the essence of worship in Islam is to get closer to Allah SWT.

### **Human Duties and Functions as Abdullah and Khalifatullah**

#### **a. 'Abdu or Mu'abbid**

The position of humans in nature that experts often raise is as a servant who must worship Allah SWT. Humans, as the noblest creatures, are given the potential to develop themselves and their humanity. These potentials are the essential capital for humans in carrying out various functions and responsibilities. For these potentials to become actual in life, they need to be developed and led to perfection through educational efforts. Therefore, it is necessary to create educational directions that make humans fit to develop the Divine mission. Worship means covering all human activities in life in this world, including daily worldly activities, if these activities are carried out with an inner attitude and intention of self-devotion and servitude to God. Something significant to remember about worship or Ubudiyah is that in carrying out these deeds, one must only follow religious instructions concerning holy sources (the Book and Sunnah) without the slightest right for someone to create their way and pattern of doing it. Precisely, a creation, addition, or invasion in the field of worship in this unique sense will be classified as religious deviation (heresy, heresy), which is strictly prohibited<sup>24</sup>.

The central religious teachings revealed by God to the prophets and apostles are the oneness of God. According to Naquib Al-Attas, the concept of religion brought by the prophets and messengers has a fundamental foundation known as the verse of the agreement because the descendants of Adam are psychologically confronted with God and required to acknowledge His divinity. Hasan Langgulung said that humans who worship or Mu'abbid must develop the nature of God given to humans in the form of potential that originates from God. Worship in this context is not narrow because every effort to develop and explore God's attributes, such as will, knowledge, rich, intense, noble, compassionate, and compassionate, is worship. As a Mu'abbid human, said Muhmidayeli, in this case, he is required to reflect God's attributes into himself and make those qualities actual in his

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<sup>22</sup> Isop Syaifei, "Hakikat Manusia Menurut Islam", *Psymphathic : Jurnal Ilmiah Psikologi* 6, no 1 (2013): 746.

<sup>23</sup> Harun Nasution, *Islam Rasional* (Bandung: Mizan, 1995).

<sup>24</sup> Nurcholis Madjid, *Islam Doktrin Dan Peradaban, Cet 1* (Jakarta: Yayasan Wakaf Paramadinah, 1992).

various actions. Pursuing God's attributes in oneself is necessary for forming Muslim human humanity as a portrait and symbol of goodness and virtue, which must always be imitated and strived to become a self-attitude towards self-actualization<sup>25</sup>.

b. Caliph

In his book *Grounding the Al-Qur'an*, Quraish Shihab discusses the issue of this caliphate concept. According to the results of his research, it was explained that in the Qur'an there is the word caliph in the singular twice, namely in sura al-Baqarah verse 30 and surah shad verse 26, and in the plural (plural), namely Khalaif and Khulafa' which are repeated four times and three times respectively. According to him, the entire word is rooted in "Khulafa", which initially meant "behind". From here, according to him, the word caliph is often interpreted as "substitute" (because those who replace are always behind or come behind after those they replace<sup>26</sup>).

Quraish Shihab then describes the use of these terms. Concerning the verse which means: "And David killed Jalut, Allah gave him power/kingdom and wisdom and taught him what He wanted ...". Quraish Shihab said that the caliphate bestowed upon the Prophet David was related to the power to cultivate certain areas. He obtained it thanks to the grace of God, who taught him al-wisdom and knowledge. The term caliphate, associated with God's efforts to teach al-wisdom and knowledge, clearly indicates a close relationship between implementing the caliphate's functions and education and teaching.

Furthermore, if observed, it appears that the term caliph in the form of Mufrad (singular), which means political ruler, is only used for prophets, in this case, the prophet Adam. And not used for humans in general. Meanwhile, for ordinary humans, the term Khala'if is used, which has a broader meaning, namely, not only as a political ruler but also as a ruler in various fields of life. When discussing human position in nature, the term Khala'if seems more suitable than the word caliph. However, in everyday use, humans are caliphs on Earth. There is nothing wrong with such an opinion because the term Khala'if already contains the meaning of the term caliph. As a caliph, he functions to replace other people and occupy his place and position. He replaces other people, replaces his position, leadership, or power<sup>27</sup>.

Humans are given an honourable status, namely as the caliph of Allah on earth, complete with its framework and work program. Symbolically, this function and framework were declared by Allah in the process of Adam's creation, as Allah SWT said in QS Hud verse 61, which means:

"Worship Allah; there is no god for you but Him. He has created you from the earth (soil) and made you prosperous; therefore, ask Him for forgiveness, then repent. Indeed, my Lord is very near (His mercy) and allows (the prayers of His servants)."

To carry out the intended tasks so that they can run smoothly, Allah SWT provides a set of equipment needed by humans. The first and main equipment is the potential of monotheism. A very romantic view of the relationship between humans and nature or

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<sup>25</sup> Hasan Langgulung, *Manusia Dan Pendidikan: Suatu Analisis Psikologis Dan Pendidikan* (Jakarta: Al Husna Zikra, 1995).

<sup>26</sup> Muhammad Quraish Shihab, *Membumikan al-Qur'an: fungsi dan peran wahyu dalam kehidupan masyarakat* (Bandung: Mizan, 1993).

<sup>27</sup> Fakral-Din Muhammad Al-Razi, *Tafsir Al-Fakhr al-Razi* (Beirut: Darul Fikr, 1995).

between humans and each other is not a relationship between the conqueror and the conquered or between master and servant, but a relationship of togetherness in submission to Allah SWT. Because even if humans can manage (master), this is not the result of the power it has but the result of God subjecting it to humans<sup>28,29</sup>.

In another verse of QS al-Baqarah: 30-31, it is also explained that the Prophet Adam, after being appointed as caliph on earth, was then given teaching. It implies that a caliph needs knowledge, skills, mental maturity, and education in general. The superior ability possessed by Prophet Adam, which is illustrated by his ability to receive lessons about the names of objects and his ability to convey these names before angels, all of which can be interpreted as conceptual abilities, actually becomes one of the assets that underlie the position of Prophet Adam as caliph. In other words, because Prophet Adam had conceptual abilities produced through education, that was the key to his success as caliph.

## **CONCLUSION**

Islamic philosophy places humans as beings who have a clear purpose in life, namely to worship Allah and utilize all the potential that Allah has given to achieve this goal and to protect the universe and its contents. Islam has an essential role in helping humans develop holistically and form good character and morality to achieve their goals in life optimally. According to philosophers, human nature can reach the highest aims, such as acquiring excellent knowledge and wisdom and living in an ordered and stable community. Humans must also consider moral values and social responsibilities to create a good life.

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<sup>28</sup> M. Quraish Shihab, *Wawasan Al-Qur'an* (Bandung: Mizan, 2018).

<sup>29</sup> Syarif, Miftah. "Hakekat Manusia dan Implikasinya Pada Pendidikan Islam". *Jurnal Pendidikan Agama Islam Al-Thariqah* 2, no. 2 (2017): 137-138 <[https://doi.org/10.25299/althariqah.2017.vol2\(2\).1042](https://doi.org/10.25299/althariqah.2017.vol2(2).1042)>

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