

The Nature of Humanity in the Quran: Perspective of Islamic Educational Philosophy

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ABSTRACT

The nature of humans in the concept of Islamic education is a creature created by Allah SWT who can develop all the potential they have as well as possible without neglecting anything at all. The basic potential of human nature must be designed optimally and integrated through a lifelong education process. The research method used in obtaining data in this article is qualitative research with libraries, which takes data from the literature used to search for concepts, theories, opinions, or discoveries that are closely related to the main problem of this research. Based on the explanation in the discussion section, it can be concluded: (1) the terms used in the Qur'an in referring to humans are al-Insan (referring to humans who have special qualities and potential), al-Basyar (referring to humans as biological creatures), and al-Nas (referring to humans as social creatures); (2) The views of the figures on the nature of humans differ but the essence is the same, namely humans as creatures who have different potential from other creatures of Allah; (3) Humans are referred to as ahsan al-taqwin which places humans in a strategic position, namely as servants of Allah and as caliphs of Allah.

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1. INTRODUCTION

Knowledge about the nature of humans is a debate among experts because the knowledge they conclude about humans comes from different perspectives. There are epistemological differences between Western philosophical thought and Islamic philosophy. Even among Islamic philosophical thought figures, such as Al-Kindi, Ar-Razi, Ibn Rushd, Ibn Sina, Ibn Miskawayh, Muhammad Iqbal, and Al-Ghazali. Differences in the review and meaning of human nature also occur. This, namely the difference in epistemological foundations, shows that human nature is

something that is always trying to be formulated as a basis for its argument, so that it can be better understood existentially.

The Qur'an in Islamic philosophy is the episteme foundation used to study and formulate knowledge about the nature of humans. The Qur'an displays three technical key words for describing human existence: al-Insan, al-Basyar, and al-Nas [1]. These three key words are semantic fields that have unique meanings and understandings. Toshihiko Izutsu introduced semantic methodology as a framework that can be used to understand the basic concepts of the Qur'an. First, choosing key terms in the text of the Qur'an that are considered the conceptual basis of *weltanschauung*. Second, mapping the basic meaning and related meanings (relational meaning). Third, concluding the worldview (*weltanschauung*) of the Qur'an in a complete conception [2].

The essence of man can be interpreted as a tendency to understand the fixed and unchanging essence of man, and to indicate his distinctive characteristics that distinguish him from others. The essence of man in philosophy is a tendency that assumes that man has a pre-existent definition of his humanity that can clearly distinguish him from his existence. So, essence is more important than existence [3].

The essence of human humanity is inherent in humans every moment from birth to death. Humans, in actualizing their humanity in various lives, will gain honor. Thus, armed with the essence that is always inherent in them, humans develop their lives on this earth [4]. The discussion about human nature includes two main discussions, namely, about humans and education. Knowledge about human nature is the basis for educational development and determining the direction of educational pursuits [5]. Therefore, this article was created to describe human nature according to Islamic educational philosophy to get an overview of human nature.

2. METHOD

The research method used in obtaining data in this article is qualitative research with libraries (library research), which takes data from the literature used to find concepts, theories, opinions, or findings that are closely related to the main problem of this research. The approach used in this study is descriptive, namely, explaining the description of the characteristics of a symptom being studied. This research is used to reveal a problem and condition as it is. In this study, the researcher analyzed the verses of the Qur'an that would help to find problems related to the Nature of Humans in the Qur'an (Islamic Education Philosophy Perspective). The focus of the study is divided into three main themes, namely (1) Islamic views on human nature; (2) Human Nature in the view of philosophers (philosophical figures); and (3) Human Position in Islam.

3. RESULTS AND DISCUSSION

3.1 Islamic View of Humans

According to Jalaluddin Abdullah, a human being shows himself as a human being if he uses his mind in everything. Of course, under the guidance of revelation. Then if humans act without using their minds, it means they are the same as animals. Well, that is the advantage of humans being created with minds so that they can distinguish between what is good and what is bad. Mind is all important aspects in the nature of humans. Mind is a tool for thinking, so one of the natures of humans is that he wants, he is able and he thinks [6].

Unlike other creatures, according to Suparlan, humans are born with the potential of their nature in the form of creation, feeling and will. Creation is a spiritual ability that specifically questions the value of truth. Feeling is a spiritual ability that specifically questions the value of beauty. While will is a spiritual ability, which specifically questions the value of goodness. With

these three potentials, humans always push to want to know and not get the values of truth, beauty, and goodness contained in everything that exists. These three types of values are framed in a single system bond, then used as a basis for establishing a guideline for life that can regulate the nature and behavior of life so that it is always directed towards achieving the goal of life. Life guidelines are general knowledge that is specifically made into a principle that is considered true, because it is in accordance with the original nature and is useful for achieving life goals.

According to Santoso Irfan, the nature of humans is a kind of vitality that determines their lives in the midst of changes in society. The search for the nature of humans not only emphasizes that material is the main factor that determines human life, but also emphasizes the spiritual aspect as the main factor that determines human life [7]. Meanwhile, Aziz stated that human potential based on the view [8] of Islam is a created being. So that with the creation of humans, the Creator has given the potential for life related to the concept of human nature [9].

Furthermore, Eliana Siregar describes the nature of humans in the view of Islam, the nature of humans is: (1) humans are creatures created by Allah SWT, (2) independence and togetherness (Individuality and Sociality), and (3) humans are limited creatures. The Qur'an as the main source of epistemology in Islamic philosophy, is the foundation of knowledge about the nature of humans. As previously mentioned, in terms of words (terms), there are three key vocabularies used by the Qur'an in explaining the existential position of humans, namely al-Insan, al-Basyar, and al-Nas. The semantic orientation and philosophical meaning of these three key words in the Qur'an will be explained below [10].

3.1.1 Al-Insan

The word al-Insan is rooted in the word nasiya which means forget. In the Qur'an, the word al-Insan is mentioned 73 times which are spread across 43 chapters. The word al-Insan is generally used to describe the special qualities of humans as caliphs on earth. This special quality is because in addition to being physical creatures, humans are also psychic creatures who have basic potential, namely nature, reason, and also the heart. This potential places humans as noble and highest creatures compared to His creatures.

According to Ahmad Fuadi, the word al-Insan can be viewed from the perspective of humans as social creatures who are cultured and can educate.¹¹ In addition, the word al-Insan is also used to describe the process of human creation starting from the process of creating Adam to the process of creating humans after Adam, especially in the womb which takes place intact and in process. So it can be concluded that the use of the word al-insan in the process of human creation contains 2 dimensions: (a) the dimension of the body (with its various elements); (b) the spiritual dimension (His spirit was blown into humans) [12].

Based on the various explanations, al-Insan in the context of semantic field can be grouped into three categories. First, al-Insan is associated with its position as a representation and holder of God's mandate (khalifah fi al-Ardh) who has, or is gifted with, the intellectual ability to understand events, natural laws, and all phenomena of existence, then with the moral-intellectual initiative to use this understanding to build a good way of life. To al-Insan, God taught al-Bayan, discursive ability and the ability to develop knowledge: "He has created al-Insan, He taught him al-Bayan (QS: 55: 3-4). Second, al-Insan is associated with negative predispositions. One of the negative characters in al-Insan, as mentioned in the Qur'an, is haste: "And al-Insan is hasty (QS: 17: 11). Another negative predisposition is: "and the Human is very much in dispute (QS: 18:54). These two categories indicate a paradoxical psychological-spiritual position: "There is no other creature that is more volatile than humans. 13 Third, the Human in the process of human creation. When God says: "Indeed, We have created the Human in the best form (QS: 95:4), then what is referred to in this case is psychological-spiritual, not physiological. This third category is

sometimes listed interchangeably with the vocabulary of al-Basyar, as will be explained in the following section.

3.1.2 Al-Basyar

There are 36 mentions of the word al-Basyar in the Qur'an which are found in 26 chapters. Etomologically, the word al-Basyar is the plural form of the word al-Basyarat which means scalp, face, and body where hair grows. Humans as Al-Basyar are interpreted as biological creatures who have characteristics and needs, such as eating, drinking, needing entertainment, sex and so on. If the word al-Insan is limited to humans who have special qualities, then it is different from the word al-Basyar whose use is indicated for all humans, including the Prophet and Apostles. Referring to the word basyar in this position, all humans are viewed as biological and theological creatures, which shows the difference between one human and all humans, for example the process of creating basyar, because the process of creating the first human and humans in general is very clearly different. Allah SWT created the Prophet Adam as. From perfect soil "turab" then the divine spirit was blown, while when humans were subsequently created there was the involvement of the father and mother who influenced the physical and psychological [14]. The term Basyar contains the meaning that humans in their essence are concrete individuals with an emphasis on the external aspects of humans [15].

The next interpretation of the use of the word al-Basyar is that the word al-Basyar means that humans in general have the same basic characteristics as other creatures of Allah such as animals and plants because they are both creatures that are limited by space and time and subject to the sunnatullah. Similar to animals and plants, biologically humans are dependent on nature as the main source of food, drink, and others. Thus the use of the word al-Basyar in humans only shows similarities with other creatures of Allah SWT in the material aspect or natural dimension.

From the explanation above, it can be stated that the concept of al-Basyar refers to the physiological nature of humans: the biological body. The Prophet Muhammad, in the Qur'an, stated that he was the same as other humans as basyar: "... I am al-Basyar like you, except that I was given revelation that your God is one God (QS: 41: 6 and QS: 18: 110), al-Basyar in this verse is meant to be a physiological human, a human with a biological body [16].

3.1.3 Al-Nas

In the Qur'an, the word al-Nas is mentioned 240 times, spread across 53 chapters. The essence of human beings as interpreted in the word al-Nas refers to humans as social beings and more broadly refers to all humans in general without looking at the status of believers or even unbelievers. According to Siti Khasinah, the concept of al-Nas tends to refer to the status of humans in relation to the surrounding community. In addition, according to Al-Raghib Al-Ashfihani, quoted by Islamiyah, al-Nas refers to the existence of humans as social beings in their totality, by paying attention to their status of faith. In terms of breadth of meaning, the word al-Nas is much broader and more commonly used than the word al-Insan in defining the essence

The characteristics of humans as creatures who are in an unstable state also refer to the word al-Nas. This is reasonable because only some humans are willing to use the potential to know God that is bestowed by Allah SWT, even some others use this potential to oppose Allah. Based on this, humans can be categorized as creatures with a dual dimension, namely as noble creatures and despicable creatures.

This third key concept, al-Nas, refers to humans as social beings. The Qur'an, by paying attention to the semantic field of texts that use al-Nas vocabulary, presents human social reality as a phenomenon that has character. First, the hypocritical social character of humans, al-

Munafiquun: "And among humans is he whose talk about the life of the world pleases you (Muhammad), and he testifies to Allah about what is in his heart, while he is the most vehemently opposed (QS: 2: 204). Second, al-Nas as a social creature with two spectrums of quality, some are noble and some are low. As an example of the two spectrums, we can refer to QS: 7: 187 and QS: 18: 22. The two texts of the verses talk about the quality of al-Nas related to knowledge. Humans, al-Nas, who can be dragged into the low spectrum, then become the sociological cause for the presence of a paradigmatic guide, the Prophet and after him people who have extensive knowledge, scholars. Apart from the low spectrum of al-Nas, it is interestingly assumed that there are individuals who have intellectual maturity and can act without a guide [17]

The existence of different understandings and meanings of humans with the terms al-Basyar, al-Insan, and al-Nas The Qur'an describes that humans are unique and perfect creatures as creatures created by Allah SWT. The divine spirit is united in a complete and interconnected physical-psychic aspect. In order for the physical and psychological aspects to function properly, it requires development through balanced, harmonious and integral education, namely education that covers all aspects of the scope of human instruments. Education that not only develops and exploits the cognitive aspects of students but also the affective and psychomotor aspects, then schools are not the only ones for the development of knowledge and character.

3.2 The Nature of Humanity in the View of Philosophers (Philosophical Figures)

3.2.1 Ibn Arabi

According to Ibn 'Arabi, there is no creature of Allah SWT that is more perfect than humans. Allah gives the qualities of rahbaniyah that make humans alive, able to know, have power, have will, able to speak, able to hear, able to see, and able to decide. Ibn Arabi calls humans as insan kamil because humans are perfect creatures in terms of their form and knowledge. Perfection in terms of form is proven because humans are the most perfect manifestation of the image (tajalli) of God. While perfection in terms of knowledge, because humans have reached the highest level of consciousness, namely realizing the unity of their essence with God, which is called makrifat (a peak stage or station of searching for the ultimate truth in the spiritual journey of humans). This makrifat begins with knowing and realizing one's identity because by knowing one's identity, humans will know their God [3].

The concept of the perfect human being from Ibn Arabi according to Abdul Karim al-Jili is divided into three levels, namely: "(1) the initial level which realizes the attributes of God in humans; (2) at-tawasut, the middle level which is related to the reality of God's love, if at the initial level the attributes of God are realized, at this level they rise one level higher, such as having more knowledge given by God; (3) al-Khitam, namely being able to realize the image of God in its entirety and being able to know all the secrets of destiny that will come" [18].

3.2.2 Al-Ghazali

According to al-Ghazali, humans are creations of Allah SWT, which consist of two elements, namely physical and spiritual. It is recommended for humans to be dominant in using their spiritual or psychic elements if they want to live according to their nature. This is what differentiates them from other creatures. However, if the physical element is dominant, humans will lose their essence as humans.

Al-Ghazali stated that reason is one of the most important dimensions in humans because reason, as a tool of thinking, has contributed greatly to the flow of human life. Judging from the potential and level of reason, according to al-Ghazali, there are two classifications of reason:

practical and theoretical. Practical reason is tasked with expressing theoretical reason ideas to the driving force (Almuharrikat) while simultaneously stimulating them to become actual. Practical reason functions to arouse and move the limbs when carrying out activities. Knowledge that comes from practical reason is usually limited to what is in front of the existing reality. Further study of the nature of the knowledge itself is the task of theoretical reason.

3.2.3 Muhammad Al Naquib Al Attas

According to Al Attas, humans are rational forms that have reason that are united in the term 'aql' which is related to al Hayawan al Natiq. Natiq is interpreted as a rational form, where humans also have a mind that is able to formulate various meanings (dzu natq). The formulation of this meaning will involve assessment, difference, and explanation, which will ultimately form rationality. The terms Natiq and Natuq are a unity that aims to string together sound symbols and produce a meaning. Furthermore, the term 'Aql' basically means a bond or symbol that contains the meaning of an inner nature that binds and concludes objects of knowledge using the means of words [19].

Based on the explanation of the Qur'an, humans have a dual nature, namely: soul and body, which are physical and spiritual. Humans have two souls, namely the higher one is the rational soul (al-Nafs al-Natiqah) and the lower one is the animal soul (al-Nafs al-Hayawaniah). In addition, in humans, there is also the potential for religion, which means a sense of total obedience to Allah SWT, and there is no true obedience without an attitude of surrender or surrender. Humans have complex and complete tasks and functions, which are a form of effort to carry out their roles as Abdun li Allah and Khalifah Allah on earth, and must be equipped with various facilities and capabilities that are established and representative of high quality.

3.2.3 Abul A'La Al-Maududi

According to Al-Maududi, humans are servants of Allah who were created equipped with various potentials, abilities, or basic characteristics, namely As-Sam'u, Al-Bashar, and Al-Fuad. Humans will reach a high degree if humans maximize these potentials. Humans can also find various kinds of knowledge so that they can become caliphs on earth. As-Sam'u, or hearing, means maintaining knowledge obtained from others. Al-Bashar, or vision, means developing knowledge that is associated with research results. Al-Fuad or reason, means clearing from all doubts and purifying it [20]

Humans need guidance in the form of education. The role of education based on the Qur'an and hadith is to guide, help, and direct children to be able to actualize their potential to become caliphs on earth. All activities and processes of Islamic education must always be oriented towards the principles and values of the Qur'an.

3.3 Position of Islam in Islam

In Islam, humans are referred to as ahsan al-taqwin, which is proven by the unity of human form between physical and psychological elements and the potential they have. This places humans in a strategic position, namely as servants of Allah and as caliphs of Allah.

3.3.1 Humans as Servants of God ('abd Allah)

According to Musa Asy'arie, the essence of abd is obedience, submission, obedience, all of which are only worthy of being given to God. Humans are bound by God's laws so that humans as servants of God cannot be separated from His power. In addition, humans also have a natural (potential) for religion that recognizes that outside of themselves, there is a transcendental power (Allah). This natural is no exception for ancient humans who still believed in dynamism and animism. They worship large objects because they recognize that outside of themselves, there is a substance that is more powerful and controls their entire life.

According to Ghalab, the animist religion also had a positive impact at that time in reducing crime and being able to make humans happy. 22 Worship or rituals or worship that were

initially carried out as limitations of reason were replaced by the revelation through His Messengers so that humans could carry out worship properly because the revealed religion has absolute perfection. Worship means encompassing all human activities while living in this world.

The Qur'an has explained the existence of humans as 'abd or servants of Allah in the clause liya' buduni Q.S. al-Zariyat 56, which reads:

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ ﴿٥٦﴾

"I created the jinn and humankind only that they might worship Me.."

The word abd itself in the Qur'an was first found in Q.S. al-Alaq: 10, then in the form of a verb found in QS. al-Fatihah: 5.

From the two uses of the word 'abd, it can be seen that the concept contained includes two aspects, namely the subject who worships, namely humans, and the object of worship. The opinions of scholars vary in formulating the meaning of worship in terms. Ibn Karsir defines worship by pointing to its nature as an act that gathers a sense of love, perfect surrender of a servant to God, and a deep fear of God's rejection. Rasyid Ridha stated that worship is the soul's awareness of greatness whose source is unknown. The power, essence and form of the source are beyond human reach. In line with this opinion, Muhammad Syaltout put forward the same understanding that worship is the awareness of the existence of unlimited power.

The position of humans as caliphs on earth indicates the need to uphold moral or ethical attitudes in carrying out their caliphate functions. Allah SWT has given humans a set of potentials (fitrah) in the form of aql, qalb, and nafs to carry out their duties as caliphs. Quraissy Shihab further explains about humans as caliphs that the relationship between humans and each other or the relationship between humans and nature is not like the relationship between conquerors and conquered, or between masters and servants, but the relationship in question is a relationship in the form of togetherness in submission to Allah SWT. The reason is that even though humans can process, it does not mean that God submits it to humans. Ahmad Hasan Firhat divides the position of human caliphate into two forms, namely: caliphate kauniyah and caliphate syar'iyat. Khalifah kauniyah is manifested in human authority as a gift from Allah SWT to regulate and utilize the universe and its contents for the continuation of life. Humans with their power will use the universe as a consequence of their caliphate without control, and deviate from divine values, so that humans tend to do damage. While the caliph of sharia is in the form of Allah's authority given to humans, especially to believers, to prosper the universe. This is intended so that, with the faith they have, humans control the universe according to divine values.

This verse confirms the information contained in the previous verses. If the previous verse explains that Allah SWT knows what is not visible to humans, then this verse explains that Allah made humans as caliphs fi al-ardh. The meaning of caliph when viewed from its root word comes from the word khalafa, which means replacing someone after their death, therefore, khalif or khalifah means a substitute. With this, the words khulufa and khalaif as the plural form of the word caliph have been used in the Qur'an.

In relation to the position of humans as caliphs fi al-ardh according to the Islamic Encyclopedia, that caliph means representative, substitute or ambassador of God on earth; substitute for the prophet Muhammad in his function as head of government, even further caliphate fi al-ardh is described as a holy position, namely zill al-Allah fi al-ardh (the shadow of Allah on the surface of the earth). The evidence of all the above understandings suggests the same thing that the word caliph means someone who replaces others, only here there is a sharp difference about who is replaced. Humans have advantages over other creatures in the universe.

His existence as abdullah as well as khalifatullah on earth. Humans as servants („abdullah) have the inspiration of divine values embedded as the trustees (khalifah) of God on earth. Human curiosity makes them creative with the encouragement of transcendent values. Humans with other humans have a balanced correlation, mutual assistance (ta'awun), and work together to prosper the earth. Humans with the surrounding environment are a means to increase knowledge, gratitude, and get closer to God [18]. Thus, the consequence for a caliph is that he cannot do something related to evil and contrary to God's rules, so that humans can carry out their caliphate function properly [22]. It is very clear from the perspective of the Qur'an that humans are the only most perfect creatures created by Allah who have been equipped with reason and lust whose main purpose of creation is as caliphs and servants of Allah [23]. The two human positions above can only be achieved optimally if humans learn. From a pedagogical perspective, humans are referred to as homo edukandum, which means creatures who must be educated through Islamic education. The Islamic education process seeks to develop all the potential possessed by humans as a whole so that they always serve Allah SWT [24].

4 CONCLUSION

The essence of humans in the concept of Islamic education is a creature created by Allah SWT who can develop all the potential they have as well as possible without neglecting anything at all. The basic potential of human nature must be designed optimally and integrated through a lifelong education process. Humans are given the freedom to strive to develop the basic potential they have. The position of humans as caliphs on earth indicates the need to uphold moral or ethical attitudes in carrying out their caliphate functions. Allah SWT has given a set of potentials (nature) to humans in the form of aql, qalb, and nafs to carry out their duties as caliphs.

Based on the explanation in the discussion section, it can be concluded: (1) the terms used in the Qur'an in referring to humans are al-Insan (referring to humans who have special qualities and potential), al-Basyar (referring to humans as biological creatures), and al-Nas (referring to humans as social creatures); (2) The views of the figures on the nature of humans vary but the essence is the same, namely humans as creatures who have different potential from other creatures of Allah; (3) humans are referred to as ahsan al-taqwin which places humans in a strategic position, namely as servants of Allah and as caliphs of Allah.

From the findings in the discussion, the results of this paper imply an Islamic worldview (weltanschauung) on the nature of humans. Key words introduced with a text field approach (semantic field) and the presentation of several Muslim philosophers, can be used to find the nature of themselves as humans, in order to realize how great the gifts of Allah are given in the form of potential so that humans can carry out their functions optimally to worship and to serve Allah SWT.

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