



Humans As *Homo Intellectus* In The Point Of View Of Al Qur'an **Laily Nur Arifa**

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Abstract *Understanding the human being as a whole is not possible as many aspects remain unknown. The Qur'an mentions humans as the caliph on earth. As the caliph, Allah has equipped humans with hearing, sights, conscience, and the ability to subdue nature under their reign. The Qur'an also mentions that humans have roles as individual, social, and learning being who bring their original disposition since birth. The appointing of humans as the caliph on earth was full of meaning. Humans have qualities compared to other beings on earth. The conscience enables humans to create a living place for all beings on earth to live comfortably. These qualities cause humans to employ their consciousness. Those who do not possess thinking ability will not achieve the opportunity in becoming the caliph on earth. Therefore, there is a need for education in life as a necessity. Education leads people to become fully human.*

Keyword: *human, human nature, khalifah fi al-'Ardh*

Abstrak Meneliti manusia sama dengan meneliti kemustahilan. Hingga hari ini, banyak hal tentang manusia yang telah diketahui dan dipahami, namun sebagian lainnya masih merupakan misteri. Al-Qur'an menyebut manusia sebagai khalifah di muka bumi. Sebagai khalifah, Allah telah membekali manusia dengan pendengaran, penglihatan, hati nurani, dan kemampuan menaklukkan alam di bawah kekuasaannya. Al-Qur'an juga menyebutkan bahwa manusia memiliki peran sebagai individu, sosial, dan makhluk belajar yang membawa fitrahnya sejak lahir. Terpilihnya manusia sebagai khalifah tentu bukanlah tanpa alasan. Manusia memiliki berbagai kelebihan dibandingkan dengan makhluk lain yang diciptakan Allah di muka bumi. Manusia, dengan akal yang dimilikinya memiliki kemampuan untuk menjadikan bumi sebagai tempat yang nyaman ditinggali semua makhluk. Kemampuan inilah yang menyebabkan manusia, mau tak mau, harus menggunakan akalnya. Manusia yang tidak mampu berpikir, tak akan mampu menjadi khalifah. Inilah yang menyebabkan pendidikan sebagai a necessary of life. Pendidikan mengantarkan manusia menjadi manusia seutuhnya.

Kata Kerja: *manusia, fithrah, khalifah fi al-'Ardh*

Pendahuluan

Research on humans is similar to conducting impossible efforts. Many human aspects have been revealed to this day, yet many more remain a mystery.¹ Quraish Shihab stated that

¹ Yadi Purwanto, *Epistemologi Psikologi Islami: Dialektika Pendahuluan Psikologi Barat Dan Psikologi Islami* (Bandung: Refika Aditama, 2007), 164.

understanding humans requires divine revelation reference to answer the endless discussion on human complexity.²

The Qur'an mentions several terms about humans, each of which has a different function and meaning. There are only two key terms that Qur'an uses to represent humans; they are *basyar*³ and *al-Ins'*. The Qur'an mentions humans many times and in various terms; yet, all derive from the two terms mentioned formerly.⁴

The Appointment of Humans as the Caliph on Earth

Referring to Iqbal as quoted by Munzir Hitami, human existence on earth is viewed as the Quranic legend of the fall.⁵ Qur'an surat Al-Baqarah: 30, QS. Yunus:14 and QS. al-An'am:165 states that Allah wants to create caliphs on earth. Allah stated the appointing of humans as the caliph on earth before He created humans, despite the doubt the angels expressed upon learning the creation plan. Being the caliph on earth serves complex human challenges in terms of relationship with other humans, between humans and nature, and between humans and God, as their creator. The caliph rules nature; therefore, the policies made are not bound only to the humans' wills and needs but also to other existing creatures.⁶

An additional explanation appears in QS. al-Ahzab:72 that states, among other creatures, Allah has appointed humans to become the caliph on earth. Human appointing has particular purposes. Humans receive authority as the caliph through various life competence challenges. The competencies required caused the sky, earth, and mountains to disagree to accept the caliph's duty.⁷ Such duty, when performed by animals with a mere life survival instinct, is a mere absurdity.⁸

Concerning the explanation, according to Sayyid Qutub, the content of surah al-Baqarah:29 is that the earth was created for humans. The phrase "for you" means that Allah created the earth for humans to actively perform the main roles on earth and in all occurring events. Humans function to manage the earth and own the tools, which must be performed according to divine rules as the servant of Allah instead of following individual urges.

² Muhammad Quraish Shihab, *Wawasan Al-Qur'an* (Bandung: Mizan, 1998), 278. . This opinion is adapted from Al-Isra': 85,

وَيَسْأَلُونَكَ عَنِ الرُّوحِ قُلِ الرُّوحُ مِنْ أَمْرِ رَبِّي وَمَا أُوتِيتُمْ مِنَ الْعِلْمِ إِلَّا قَلِيلًا ٨٥

Software Qur'an in Word 2007. See QS. al-Isra':85, al-Quran and its translation version (Bandung: Diponegoro, 2005), page 289

³ The word *basyar* means "the good appearance of a particular thing" Quraish Shihab stated that humans are referred to as *basyar* due to the natural skin tones that are entirely different from animals. Shihab, 279.

⁴ Abdul Aziz Damanhuri, "Argumentasi Keluhuran Penciptaan Manusia; Sebuah Telaah Ontologis, Epistemologis Dan Aksiologis Terhadap Al-Qur'an," *LoroNG* 2, no. 1 (2011): 32.

⁵ Munzir Hitami, *Revolusi Sejarah Manusia; Peran Rasul Sebagai Agen Perubahan* (Yogyakarta: LKIS PELANGI AKSARA, 2009), 133.

⁶ Suparlan Suhartono, *Wawasan Pendidikan: Sebuah Pengantar Pendidikan* (Yogyakarta: Ar-Ruzz Media, 2008), 18.

⁷ Kusnadi, *Akidah Islam Dalam Konteks Ilmiah Populer* (Jakarta: Amzah, 2007), 21.

⁸ Suhartono, *Wawasan Pendidikan*, 21.

Further, as implied by materialism, humans are not subject to changes and developments resulting from tool usage.⁹

Nevertheless, when humans as the caliph only rely on instinct as basic survival instrumental on earth, they have no difference with other creatures. Therefore, humans need consciousness and heart to assist them in facing life challenges. Based on that urgency, humans are animal rationale or also known as “ناطق حيوان”.¹⁰ Among other creatures, such as animals and plants, humans are the only ones who can acknowledge and understand the will of God. Humans are the noblest creation among others, as stated in the QS. at-Tiin:4-5. With consciousness, as stated in the QS. az-Zumar:9, humans can create a blueprint of caliphate and civilization. While by employing heart, human can create a harmony and produce a group of ethics as a basis of interaction on earth.¹¹

The basis of the human caliphate is its ability to process information meaningfully and strategically. Therefore, the most distinctive difference between humans and other creations, including animals and plants, is that humans are more educated.¹² Immanuel Kant proposed that "Humans will become human when experience education". A similar opinion comes from John Dewey, who suggests that education is a necessity of life, a social function, as direction and a measurement tool that lead humans to be responsible in life. Education is a process leading human to become complete in fulfilling the creation purpose (*khalifah fil- ardh*).¹³ The statement has placed education in a significant role in humans' lives and placed humans as the object of education. While according to Freire, the absolute human disposition is to become the subject of the event instead of the object.¹⁴

Allah has blessed humans with various abilities to support their role as caliph; (1) The sight, hearing and consciousness ability stated in the QS. as-Sajdah:9, (2) The ability to manage nature as described in the QS. al-Jatsiyyat:12. Human excellences compared to other creations are as follow cognitive excellence (*fikriyyah ma'rifiyyah*), affection excellence (*khuluqiyah*), psychomotor excellence (*jihadiyah*), spiritual excellence (*ruhiyah*), and social excellence (*ijtima'iyah*).¹⁵ Due to several mentioned excellences, every human being tends to have problem-solving abilities towards hardships in life.¹⁶

⁹ M. Shabir U, “Alquran Dan Peradaban Manusia: Perspektif Pendidikan Keseimbangan Duniawi Dan Ukhwawi,” *Lentera Pendidikan* X, no. 1 (2007): 101; Sayyid Qutub, *Fi Zilal Al-Qur'an*, vol. VI (Beirut: Dār as-Syurūq, 1992), 54; Muhammad Quraish Shihab, *Tafsir Al-Mishbah: Pesan Dan Keresasian Al-Qur'an* (Ciputat: Lentera Hati, 2011), I, 136–37.

¹⁰ Fathiyah Hasan Sulaiman, *Ibnu Khaldun Tentang Ilmu Dan Pendidikan* (Bandung: Diponegoro, 1987), 31.

¹¹ Angga Teguh Prasetyo, “Tarbiyatu Ulil Albab Sebagai Spektrum Peradaban Dan Eksistensi Manusia,” *LoroNG* 2, no. 1 (2011): 13.

¹² Steve Olson, *Mapping Human History: Gen, Ras, Dan Asal-Usul Manusia*, Terj: Agung Prihantoro, Cet. 2 (Jakarta: Serambi Ilmu Semesta, 2006), 14.

¹³ Achmad Warid Khan, *Membebaskan Pendidikan Islam* (Yogyakarta: Wacana, 2002), 62–63.

¹⁴ Paulo Freire, *Politik Pendidikan: Kebudayaan, Kekuasaan Dan Pembebasan* (Yogyakarta: Pustaka Pelajar, 2007), viii.

¹⁵ Prasetyo, “Tarbiyatu Ulil Albab Sebagai Spektrum Peradaban Dan Eksistensi Manusia,” 11.

¹⁶ Prasetyo, 11; Faisal Ismail, *Paradigma Kebudayaan Islam: Studi Kritis Dan Refleksi Historis* (Yogyakarta: Titian Ilahi Press, 2017), 97–98.

Human Socialization as a Learning Process

Experts believe that humans were uncivilized in the beginning; a few decades afterwards, in realizing the need for shelter and clothing, humans began to initiate the need of each other.¹⁷ It is human nature to social interaction, which means that humans act as *zoon politicoon* and *homo socius* who have a complementary relationship with society.¹⁸ Allah mentioned in the QS. al-Hujarat:13 that humans are individual, religious, and social creations. Furthermore, humans have built relationships both with their Creator and among them QS. al-Maidah:2

According to Ibn Khaldun, humans are social creations equipped with a conscience to acknowledge everything in life. As a social creation, humans must recognize the meaning of themselves and their environment in the process of change that accompanies it; one of the ways to achieve that is through education.¹⁹

Some early sociologists propose that education plays the primary role in improving and rectify society. Lester F. Ward suggests that education is a tool to improve the life quality in the community. Through the knowledge they achieve, humans will try to enhance culture to a better possible condition.²⁰

John Dewey proposes that education is a social process. Education is life itself. Every achievement in enhancing society serves as the milestone for the next improvement. Therefore, the education process is one of the forms of long-life education. During the procedure, psychological and sociological processes become integrated. John Dewey also suggests that education must focus on social efficiency, social life benefits, and learning to do or learning from direct experience, known as learning by doing.²¹

Ibnu Khaldun views knowledge and education as mere thought and contemplation activities. According to him, knowledge and education are conclusive symptoms resulting from the formation of society and its development in the cultural stages. Consciousness encourages humans to earn knowledge that is important for them in their simple lives in the first period of the formation of society followed by the emergence of knowledge; in line with time development, education also emerges as a result of human pleasure in understanding and exploring knowledge.²²

Thus, science and knowledge are two products of cultured life and help preserve nature. Therefore, experience and observation are the basis of education resulting in one's

¹⁷ Damanhuri, "Argumentasi Keluhuran Penciptaan Manusia; Sebuah Telaah Ontologis, Epistemologis Dan Aksiologis Terhadap Al-Qur'an," 28; Muhyidin al-Hayyat, *Durusu At-Tarih Al-Islami* (Beirut: Dar Al Fikr, n.d.), 6.

¹⁸ Mertokusumo Sudikno, *Mengenal Hukum Suatu Pengantar* (Yogyakarta: Liberty, 2005), 3.

¹⁹ Ibn Khaldūn, *Muqaddimah Ibn Khaldūn*, trans. Ahmadie Thoha, Terjemah (Jakarta: Pustaka Firdaus, 2000), 525.

²⁰ Ahmad Hufad, "Teori Sosiologi Pendidikan," in *Ilmu Dan Aplikasi Pendidikan, Ilmu Pendidikan Teoretis.*, ed. M Ali, et al. (Bandung: IMTIMA, 2007), 230.

²¹ Y. Suyitno, "Tokoh-Tokoh Pendidikan Dunia (Dari Dunia Timur, Timur Tengah Dan Barat)," in *Kumpulan Makalah Sekolah Pascasarjana Universitas Pendidikan Indonesia*, 2009, 8.

²² Khaldūn, *Muqaddimah Ibn Khaldūn*, 535.

independence and courage in facing reality. The point of view of education and teaching is based on a pragmatic, realistic philosophy.²³ In learning theory, Behaviorism and Constructivism very concern about the environment role as a learning medium. Behaviourism emphasizes the role of adults in shaping personality. At the same time, Constructivism believes that children's development will improve faster upon experience (experimental learning). In particular, Vygotsky argues that in addition to teachers, peers also significantly influence children's cognitive development. In contrast to learning through individual discovery learning, cooperative group work seems to accelerate children's development.²⁴

Human Nature according to Al-Qur'an

The fundamental of human potential, which is commonly referred to as *fitrah*²⁵ in the Qur'an, appears in 19 surahs and 19 verses.²⁶ In several tafsirs, there are different meanings of *fitrah*, including: (a) Fitrah means that humans were created to practice religion (worship).²⁷ The definition is confirmed in QS. Adz-Dzariyat: 56. (b). Fitrah means that religious feelings are following human conscience. As for humans who believe in others, they violate their innate nature.²⁸ based on QS. Ar-Rum verse 30. (c) *itrah* means acknowledging the oneness of Allah (at-Tawhid)²⁹ stated in the QS. Al-A'raf (7): 172. (d). *Fitrah* means essential human potential³⁰ as the word of God in QS. Yasin (36): 22.

*As humans have several natural potentials, these potentials have not yet undergone any improvement, utilization, and actualization. The implication, therefore, is that education will focus more on the establishment of more humanistic philosophy.*³¹ Human basic potentials are innate; the potentials do not have any significant values before undergoing development,

²³ Abdul Khaliq, *Pemikiran Pendidikan Islam: Kajian Tokoh Klasik Dan Kontemporer* (Yogyakarta: Pustaka Pelajar, 1999), 22.

²⁴ Robert E. Slavin, *Psikologi Pendidikan: Teori Dan Praktik*, trans. Marianto Samosir (Jakarta: Indeks, 2011), 87.

²⁵ Ahmad Warson Munawir, *Al-Munawir: Kamus Arab Indonesia* (Yogyakarta: Unit Pengadaan Buku-Buku Ilmiah Keagamaan Pondok pesantren al-Munawir, 1984), 403; Mahmud Yunus, *Kamus Arab Indonesia* (Jakarta: Mahmud Yunus Wa Dzurriyah, 2007), 319; Louis Ma'luf, *Al-Munjid Fi Al-Lughah Wa Al- Adab Wa al-'Ulum* (Beirut: Dar Al- Masyriq., 2005), 619–20.

²⁶ The word forms consists of *fatara* that appears 18 times, *fatiru* appears 6 times, *yatafattarna* appears 2 times, and *infatarat*, *futur*, *munfatir*, and *fitrah* appear 1 time each. Baharuddin, *Paradigma Psikologi Islam: Studi Tentang Elemen Psikologi Dari al-Quran* (Yogyakarta: Pustaka Pelajar, 2004), 149.

²⁷ Rahmawati Rahmawati, "Potensi Dasar Manusia Menurut Ibnu Taimiyah Dan Implikasinya Dalam Pendidikan Islam" (PhD Thesis, Malang, Universitas Negeri Islam Maulana Malik Ibrahim, 2008), 101–2, <http://etheses.uin-malang.ac.id/4772/>; Mahmud Yunus, *Tafsir Qur'an Karim* (Jakarta: Mahmud Yunus Wa Dzurriyah, 2011), 340–41.

²⁸ Rahmawati, "Potensi Dasar Manusia Menurut Ibnu Taimiyah Dan Implikasinya Dalam Pendidikan Islam," 101–2; Bachtiar Surin, *Terjemahan Dan Tafsir Al-Qur'an: Huruf Arab Dan Latin* (Fa Sumatra, 1978), 646.

²⁹ Rahmawati, "Potensi Dasar Manusia Menurut Ibnu Taimiyah Dan Implikasinya Dalam Pendidikan Islam"; Imaduddin Abul-Fida Ismail bin Katsir, *Tafsir Ibnu Katsir* (Beirut: Dar al Kutub al-'Ilmiyah, 2008), 432.

³⁰ Rahmawati, "Potensi Dasar Manusia Menurut Ibnu Taimiyah Dan Implikasinya Dalam Pendidikan Islam," 101–2; Langgulang Hasan, *Pendidikan Dan Peradaban Islam* (Jakarta: Pustaka al-Husna, 1985), 213–14.

³¹ Regarding human disposition, Freire compares humans and animals. According to Freire, humans are different from animals as they have both instinct and consciousness while animals only have instinct. Humans have personality and existence. Freire, *Politik Pendidikan*, ix.

utilization, and actualization, as stated in the QS An-Nahl: 78³² The definition of gratitude according to QS. an-Nahl:78 is by making the best use of human resources in the form of the five senses in understanding the words of Allah, both *qauliyah* and *kauniyah* verses. Learning the *qauliyah* verses is to understand the laws of Allah, as learning the *kauniyah* verses requires humans to learn from all God's creations that exist.³³

Abdul al-Fattah reviews the Qur'an verses related to the potential tools used by humans to achieve knowledge³⁴; they are: first, al-Lams and al-Syuam, refer to the touch and smell sense stated in the QS Al-An'am:7 and Yusuf:94. Second, Al-Sam'u, the sound sense, connected to the *qalb* showing the complementary relationships to comprehend knowledge as stated in the QS. Al-Isra':36, QS. Al-Mukminun:78, al-Sajdah:9, al-Mulk:23. The third is *Al-Bashar*, the sight sense. Many Qur'an verses call humans to see and contemplate what they see in life to comprehend the essence of every event and creation (QS.al-A'raf:185 , Yunus:101, al-Sajdah:27). The fourth is *Al-Aql*, the tool to think (QS. Ali 'Imron:191) and the fifth is, *Al-Qalb* (conscience), the ultimate cognition to comprehend knowledge (QS. Al-Haj:46, QS. Muhammad:24). The conscience known as *qalb* has a significant role in the *ma'rifah ilahiyah* as a revelation given to Prophet Muhammad's *qalb* (QS. al- Syu'ara: 192-194). By using all potential tools, humans can have essential assets in *fitrah* to develop themselves³⁵.

Based on QS Ali Imron: 190-191 humans who manage to achieve the various potentials will be guided to become *ulul albab*. A person who becomes *ulul albab* realizes Allah's vision to manifest humans as the caliph on earth.³⁶ Humans, since born, are equipped with the potentials to lead them in becoming an *ulul albab*. Therefore, Allah has created all human potentials and heredity since born to become *ulil albab*. The *ulil albab* also function to clarify the essence of being between humans and animals.³⁷

Despite the education that humans receive, the Qur'an views *fitrah* as an implication that humans have the tendency to become good as Allah has created them equipped with goodness potentials. Nevertheless, humans' are inseparable from the society and environment where they live. Thus, education is significant to improve humans' potential (*fitrah*). The positive

³² Rahmawati, "Potensi Dasar Manusia Menurut Ibnu Taimiyah Dan Implikasinya Dalam Pendidikan Islam," 101–2.

³³ Rahmawati, 131–32.

³⁴ Khalid Rahman, "Analisis Komparatif Pemikiran Ibnu Tufail Dan Jean Piaget Tentang Konsep Epistemologi Dan Implikasinya Dalam Pendidikan Agama Islam" (PhD Thesis, Malang, Universitas Negeri Islam Maulana Malik Ibrahim, 2008), 54–55, <http://etheses.uin-malang.ac.id/4330/>.

³⁵ Tim Dosen IAIN Sunan Ampel, *Dasar-Dasar Kependidikan Islam (Suatu Pengantar Ilmu Pendidikan Islam)* (Surabaya: Karya Abditama, 1996), 36–38.

³⁶ According to Muhaimin, one of the ways taken by the Qur'an in leading humans to live according to God's instructions is by introducing them to their true identity, origin, where they came from and how they lived. Muhaimin, *Paradigma Pendidikan Islam. Upaya Mengefektifkan Pendidikan Agama Islam Di Sekolah* (Bandung: Remaja Rosdakarya, 2008), 11.

³⁷ Djumransjah, *Pengantar Filsafat Pendidikan* (Malang: Bayu Media, 2004), 56.

human potentials do not have any significant impact unless undergoing an education process.³⁸

There are four main streams of education in defining human disposition, namely empiricism³⁹, nativism⁴⁰, naturalism⁴¹ dan convergence⁴². Human potentials and skills emerge the various names to call to humans. Humans have several names, such as *homo intellectus*, *homo sanciss or homo sociale abima*, *homo sapiens*,⁴³ *animal symbolicum*, and *homo faber*, *homo economicus*⁴⁴. The potentials also prove the importance of education to develop and manage humans in reaching their maximum achievement.⁴⁵

Thus, education is a significant factor in shaping human characteristics. The physical and emotional potentials do not automatically emerge and improve; nevertheless, they require guidance and education. Potential and environment have a significant impact in forming humans to become *ulul albab*.⁴⁶ Humans' potential depends significantly on society and the environment based on their education; it will determine their life, as stated in QS as-Syams:8.

Human Viewed from Islamic Philosophy

In the Great Dictionary of Indonesian Language, "humans" are defined as intelligent beings.⁴⁷ According to the philosophical anthology, the essence of human beings is viewed

³⁸ Toto Suharto, *Filsafat Pendidikan Islam* (Yogyakarta: Arruzz Media, 2006), 93.

³⁹ Empiricism derives from the word *empiri*, which means experience; this theory was proposed by John Lock (1632-1704) with the theory of Tabularasa. This theory argues that humans are born with empty souls. This theory suggests that environmental factors, especially education, determine personal development. Ismail Thoib, *Wacana Baru Pendidikan* (Yogyakarta: Genta Press, 2008), 20.

⁴⁰ Nativism derives from the word natives, which means innate. The definition of nativism in the pedagogic dictionary refers to talent. This thought states that innate traits from birth determine human development. Thoib, 22.

⁴¹ This theory was developed by JJ. Rosseau (1712-1778), who stated that all newborn children have a good disposition. The good nature of a child will be damaged due to environmental influence. Latif Abdul, *Pendidikan Berbasis Nilai Kemasyarakatan* (Bandung: Refika Aditama, 2007), 39.

⁴² The convergence was developed by William Stern to integrate empiricism and nativism. According to him, heredity and environment are equally important Thoib, *Wacana Baru Pendidikan*, 26.

⁴³ Human privilege in terms of intellectual, Humans also can feel, understand, discriminate, wisdom, wisdom and knowledge, Humans are seen from their skills. Human privilege using symbols. Humans are creatures who make new forms out of natural materials to meet their needs. Jalaluddin and Abdullah Idi, *Filsafat Pendidikan: Manusia, Filsafat, Dan Pendidikan* (Jakarta: Rajagrafindo Persada, 2011), 191.

⁴⁴ Ahmad Azhar Basyir and M. B. Muhlison, *Falsafah Ibadah Dalam Islam* (Yogyakarta: Universitas Islam Indonesia (UII) Press, 2001).

⁴⁵ Prasetyo, "Tarbiyatu Ulil Albab Sebagai Spektrum Peradaban Dan Eksistensi Manusia," 17.

⁴⁶ Djumransjah, *Pengantar Filsafat Pendidikan*, 61–62.

⁴⁷ Tim Penyusun, *Kamus Besar Bahasa Indonesia* (Jakarta: Balai Pustaka, 1996), 629.

from three stages: first, human etymology proposes that the word human derives from a Latin word, *mens*, which means a thinking creation. The word *Anthropos* (Greek) refers to the human face. The word *homo* in Latin means an individual who was born on earth. The second stage is the discussion on humans as a creation on earth. Humans body consists of material and organism aspects. The human also has intellectual-spiritual aspects, who intrinsically are independent and free from worldly attachment.⁴⁸

The third step, the development of human nature, will eventually lead to the sublime humanity, which is stated by humanism as the goal of humankind, which is the subject of a historical process during the development of human material and spiritual culture on earth. Humans are a manifestation of bio-social beings, representatives of the species *Homo sapiens*.⁴⁹ According to Alex M.A., "homo sapiens" refers to the fact that humans have the potential for thinking and wisdom. While according to human philosophy, humans are seen conceptually according to a certain philosophical point of view.⁵⁰

According to Islamic philosophy, humans occupy a very significant position. Muslim philosophers put humankind as the standard in viewing other aspects of life. Abd al-Karim al-Jilli views humans as the 'perfect being' (*insan kamil*), while Ibn Arabi refers to humans as the 'center of the universe' (*markaz al-kawn*). Islamic philosophy considers humans as a manifestation of God's being. Al-Farabi views humans as the full process of a complicated emanation (*al-fayd*). Humans were not created merely like a jug from clay; instead, they went through the process of contemplation of pure consciousness from one level to another.⁵¹

Kesimpulan

The assignment of humans as caliphs is certain and meaningful. Humans have various attributes compared to other creatures created by God on earth. Humans, with their intellect, can form the earth into a comfortable place for all creatures to live. This ability causes humans, despite their preference, to use their consciousness. Humans who are not able to think will not be able to become caliph. Thus, education is significant in life. Education leads people to become fully human.

⁴⁸ Lorens Bagus, *Kamus Filsafat* (Jakarta: Gramedia Pustaka Utama, 2002), 564–65.

⁴⁹ Bagus, 564–65.

⁵⁰ Nanih Machendrawaty and Agus Ahmad Safei, *Pengembangan Masyarakat Islam: Dari Ideologi, Strategi, Sampai Tradisi* (Bandung: Remaja Rosdakarya, 2001), 149.

⁵¹ Luthfi. Assyaukanie, "Membaca Kembali Humanisme Islam," in *Seri Kuliah Umum Komunitas Salisahara* (Jakarta: Komunitas Salisahara, 2009), 16; Abu Nasr Ali Farabi and Bu Mulhim, *Ara Ahl Al-Madinah Al-Fadilah Wa-Mudaddatuha* (Beirut: Dar Al- Masyriq., 1995), 117.

Humans cannot live alone without the help of other creatures. Therefore, humans are called homo socius. The process of human interaction with other creatures will indirectly cause humans to wish for higher culture. This interaction creates a knowledge transfer that ultimately appears in the form of an educational process.

Education is obligatory as a form of actualization of human nature. The potentials that exist in humans will not develop without education. Therefore, the first verse that was revealed says Iqra, which indicates the importance of education for humans.

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ⁱ The meaning of الإنسان from the point of view of etymology is "a creation completed with consciousness and intelligence to move forward, develop and improve. The knowledge owned enable it to distinguish the good and the bad. The knowledge functions to determine the good and the bad. Humans are civilized; they do not take what does not belong to them. Humans are cordial and sociable, can adapt well to any development and social change. Humans sometimes forget things, a nature that does not exist in the absolute truth".