

HUMAN NATURE AND EDUCATIONAL GOALS IN THE PROPHETIC PEDAGOGIC

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DOI: <https://doi.org/10.29313/tjpi.v9i2.11798>

Accepted: December 07th, 2020. Approved: December 27th, 2020. Published: December 27th, 2020.

Abstract

Education develops as a human effort to take advantage of what is in the universe. The purpose of education is the same as human goals. Humans want all humans, including their offspring, to be good humans. In more detail, the objectives of Islamic education can be classified into four groups, namely goals related to the body/physical condition (abdaf jismiyah), moral development (abdaf akhlaqiyah), intellectual development (abdaf fikriyah), and expertise (abdaf maslakiyah). This paper is compiled based on the views of experts, especially in Islam who discuss educational goals based on a prophetic pedagogic perspective.

Keywords: *Human Nature; Educational Goals; Prophetic Pedagogic.*

Abstrak

Pendidikan pada dasarnya berkembang sebagai usaha manusia mengambil manfaat dari apa yang ada dalam alam semesta. Tujuan pendidikan sama dengan tujuan manusia. Manusia menginginkan semua manusia, termasuk anak keturunannya, menjadi manusia yang baik. Secara lebih terperinci, tujuan pendidikan Islam dapat diklasifikasikan ke dalam 4 kelompok, yaitu tujuan yang berkaitan dengan badan/ keadaan fisik (abdaf jismiyah), pembinaan akhlak (abdaf akhlaqiyah), pembinaan akal (abdaf fikriyah), dan keahlian (abdaf maslakiyah). Tulisan ini disusun berdasarkan pandangan para ahli khususnya dalam Islam yang membahas tujuan pendidikan berdasarkan pespektif pedagogik profetik.

Kata Kunci: *Hakikat Manusia; Tujuan Pendidikan; Pedagogic Profetik.*

INTRODUCTION

The nature of reality in its main study discusses what is, where it is, and what is truth. Some experts explain the nature of reality, one of which is Seyyed Hossein Nasr, who explains the existence of nature, including human life. It's thinking about nature, using character, and using what is available as material to make something necessary in life. Education essentially developed as a human endeavor to benefit from what exists in the universe. Meanwhile, one of the charismatic scholars in the archipelago, Sheikh Nawawi Al Bantani, explained nature was created so that humans can explore the values of truth and that the benefits contained in it can lead humans to existential recognition of themselves as servants of Allah SWT, especially to know God as a provision of monotheistic faith.

Reality believes in what is (visible) and what is not seen (unseen); in Sura Al Haaqqah verses 38-39, it is explained "Then I swear by what you see. and for the sake of what you don't see." Imam Ibn Kathir explains this verse in his tafseer that Allah Almighty swears to His creatures by mentioning everything that they witness, namely the signs of His power found in all His creatures, which show His perfection in asthma and His attributes. He also swears to them by mentioning all supernatural things they cannot see. Meanwhile, M. Quraish Shihab (2002) explained that the limited human senses could not reach other realities, so observation or observation of these realities cannot be made. In essence, man must be aware of his existence and believe in something Divine (QS. 6:59). Nothing that looks and doesn't look invisible is a creation of Allah Almighty, who is the creator of nature from nothing and has authority in creating this nature.

Allah Almighty is the source of truth because truth is eternal and eternal. While nature can be seen, something unseen, as well as knowledge and charity when not intended because of Allah Almighty, are things that will perish. Therefore, the absolute truth is Allah Almighty. In Sura Ar-Rahman: 26-27 it is affirmed that: "Everything on earth will perish. And still remain the Substance of your Lord who has greatness and glory... This verse in Ibn Kathir's tafseer explains that Allah declares all the earth's inhabitants, the inhabitants of heaven will perish and die, except whom Allah wills. Only the Glorious Face of God will remain, for our Lord, the Greatest, the Most Holy, is the Living One Who Never Dies.

Everything that happens in this world is within the will and grasp of Allah SWT. No one can resist the will of Allah SWT. It is impossible if Allah SWT. does it forcibly and not by His choice. Here are some verses in the Qur'an that Allah has the will over everything:

"The senseless among men will say, 'What turns them (Muslims) away from the Qibla they used to (worship) to him?' Say (Prophet Muhammad), 'Allah belongs east and west. He instructs whom He wills to the straight path (based on his readiness to receive instruction).'" (Al-Baqarah/2:142).

"We exalt some of them over some (others). For some of them, God spoke (directly) with him and for some, He exalted some degree. We have given to 'Isa son of Mary, very clear evidences (miracles) and We strengthened him with the Holy Spirit (Jibril). If God had willed, surely the people after them would not have killed each other after the evidence had reached them. However, they quarrel so that some of them are believers and some are kufr. If God had willed, they

would not have killed each other. However, God does what He wants. (Al-Baqarah/2:253)

"Allah, there is no god but Him, the Almighty is constantly taking care of (His creatures). He is not stricken by drowsiness and not (anyway) by sleep. His, that which is in heaven and that which is on earth. No one can intercede at His side without His permission. He knows what is before them and what is behind them. They know nothing of His knowledge, except what He wills. His seat (His knowledge and power) covers heaven and earth. He didn't feel heavy maintaining both. He is the Most High and the Greatest. (Al-Baqarah/2:255)

"They remain in it as long as there is heaven and earth,362) unless your Lord wills (others). Verily your Lord will do what he wills" (Hud/11:107) "Behold, Allah will put those who believe and do righteous deeds into the heavens that flow under the rivers. Indeed, God does what He wills. (Al-Hajj/22:14). "Almighty does whatever He wills." (Al-Labour/85:16)

"Say (Prophet Muhammad), 'O Allah, Owner of power, You give power to whomever You will, and You deprive Whom You will. You glorify whom You will, and You despise whom You will. In thy hands are all virtues. Verily thou art almighty over all things. (Ali 'Imran/3:26).

"She (Maryam) said, 'O my Lord, how can I have children, when no man touches me?' He (God) said, "Thus, God created what he wills." When He wanted to decide something, He just said to her, "So be it!" So, be that thing. (Ali 'Imran/3:47)

"Those who deny Our verses are deaf and mute, and are in darkness. Whoever God wills (in error), He must have led astray. Whoever God wills (in

guidance), He will make him on the straight path." (Al-An'am/6:39). Those who Allah Almighty misleads do choose the path of kufr, while those who are given guidance do choose the way of guidance.

"So, whoever Allah wants to get hidayah, He will expand his chest to accept Islam. Whoever He wants to be lost, He will make his chest narrow again tight as if he were climbing into the sky. That is how God inflicts torment on the unbelievers." (Al-An'am/6:125).

While in the Hadith, the Prophet (peace be upon him) once told Ibn 'Abbas Radhiyallahu Anhu: "Know verily if all the people gather to bring you benefit for something, they will not be able to benefit you in the least except what Allah has ordained for you, and if they gather to harm you over something, they will undoubtedly not harm you except the accident that Allah has ordained for you. The pen has been lifted and the sheet has dried" [HR, Ahmad 1/293, Tirmidhi 2516, said Tirmidhi Hasan Shahih, and dhiya Mukhtarah 10/22-25, Ibn Rajab instigated it in Jaami' Ulum wa Al-hikam p. 345].

METHODOLOGY

This study uses a qualitative approach to describe and elaborate on human nature and the purpose of education in the prophetic pedagogic Islamic perspective. The data collection technique used in this research is library research, where library research collects research-related materials from books, scientific journals, literature, and other publications that are worthy of being used as sources. The author will examine the study by way of describing and describing the data through several expert opinions.

RESULTS AND DISCUSSION

According to M. Qutb, children are essentially future assets that have potential. In line with this, Sheikh Ja'far Al-Barzanji argued that human development, according to the Qur'an is that man has potential from birth. If it is wrong to optimize the child's potential, expecting him to become a potential resource will be difficult. After all, children want to mature as human beings by learning about examples and life. Abdullah Nasih Ulwan explained that instinctively it is undeniable that humans need education. Those can be seen in the study of educational philosophy about the position of humans as homo educandum; that is, humans are creatures that must be educated. This expression means that man can become a 'man' if he gets an education (educated). Imam Shafi'i affirmed the importance of human beings learning because one is born without provisions (no one is born in a state of alim). So his duty to seek the truth became a provision in his life.

Nauquid al Attas defined this universal man as the perfect man. Only Islam has a perfect human figure like the Prophet Muhammad (peace be upon him). Man is composed of soul and body, physical and spirit. Man is the noblest creature among the other creatures of Allah (Qs. A-Isra':70). He is made by Allah in the best form/event, both physical and psychic (Qs. At-Tin: 4), equipped with various potential tools and basic potentials (fitrah) that can be developed and actualized as optimally as possible through the educational process. Therefore, it is appropriate for humans to bear the task of caliph. In other literature, Nasr argues that according to the Islamic view, human beings are defined in their relationship with God, and responsibilities and human rights are formulated from that relationship. Speaking of humans, Nasr is

familiar with the concept of the holy man (pontifex), or the bridge between heaven and earth, as a traditional man living in a world with an Origin and Center. According to him, the holy man is a replication of the peripheral center and an echo of the origin in the cycles and times of the last generation of history

Ibn Maskawih views humans as human Kamil or complete beings who have lustful power (an-nafs al-bahimiyyah) as the lowest force, courage (an-nafs as-sabu'iyah) as the middle force, and thinking power (an-nafs an-nathiqah) as the highest force. All three are interrelated and influencing elements. Humans are social beings who need conditions or environments to achieve happiness. The best man is the one who does good to those around him. Nawawi Al Bantani The human element consists of matter and immatter. Man is the noblest being, educandum, and educandus, and holds the taklif mandate (being a khilafah and a servant). Even humans are creatures with freedom of choice, and responsibility and are given various powers full of magic and mystery.

As a being endowed with the essential potential to choose and be trusted as servants and caliphs, Allah reminds man to always strive based on his words "and for the sake of His soul and perfecting (creation). Then He inspired him (the way) of wickedness and righteousness. How lucky is the one who purifies it (the soul). and what a loss to the man who polluted it." (QS. As-Shams: 7-10). And God will not change a people until the man himself changes it. "For him (man) there are (angels) who accompany him in turns from the front and behind him who guard him at the command of Allah. Indeed, God does not change the condition of a people until they change what is in them. If God desires evil against a people, no one can resist it, and there is

no protector for them but Him." (Ar-Ra'd/13:11)

Man as a servant. The mandate of man as a servant is explained by Allah in Surah An-Nisa verse 58: "Verily Allah commands you to deliver the trust to the owner. If you establish laws among men, you should establish them justly. Indeed, God has given you the best teaching. Verily, Allah is All-Hearing and All-Seeing". In Al Marogi's (1973) commentary on this verse, it is explained that:

The servant's trust in his Lord, which is something that must be maintained and guarded by man, is in the form of following all His commandments and avoiding all His prohibitions, and using his potential tools and limbs in various activities that can benefit him and can draw closer to his God, so that if man violates it, it means that he is betraying his God;

The servant's trust in his fellow man, which is to return entrusted goods to their owners and not to deceive, and to keep the secrets of someone who does not deserve to be published; and

Man's trust towards himself, which is to try to do better and more beneficial things for himself for the benefit of his religion and world, not to do something that endangers him both for the help of the hereafter and his world and to try to maintain and maintain his health

Humans can carry out the trust compared to other creatures, even though sometimes many humans do not carry out their faith as a servant. In Surah Al Ahzab verse 72 Allah says "Verily We have offered a commission to heaven, earth, and mountains; But all were reluctant to assume the mandate and they feared they would not carry it out. The man carried the commission. Indeed, he (man) is ruthless again, foolish.

The duty of human life as 'Abdullah is the realization of carrying out

the mandate in the sense of maintaining the burdens/duties of duty from Allah that must be obeyed "I did not create jinn and man except to serve Me" (QS. Al Ahzab: 56). Man is composed of a body and a spirit. Man, as a body that comes from the essence of the soil, must submit and obey God's rules on earth. Have spirits taken before their Lord that they acknowledge God as their God and are willing to submit to the words "(Remember) when your Lord brought out from the backbone of Adam's posterity, their descendants, and God took his testimony against themselves (saying), "Am I, not your God?" They answered, "Yes (You are our Lord), we testify." (We do so) so that on the Day of Judgment, you (do not) say, "Verily, we are careless about this." Al Araf: 172)

Man as caliph. Apart from being a servant, another human duty is as caliph *filardh*. The Caliph of Allah is the realization of carrying out the mandate to maintain, utilize, or optimize the use of all limbs, potential tools (including senses, reason, and *qalbu*), or basic human potentials to establish justice, prosperity, and happiness in life. "(Remember) when your Lord said to the angels, 'I will make caliph on earth.' They said, "Are you going to corrupt people and shed blood there while we pray to praise you and purify your name?" He said, "Verily, I know what ye know not." (QS. Al Baqarah: 30).

In the Qur'an, *khalifah* means 'successor,' 'leader,' 'ruler,' or 'manager of the universe'. In Surah Fathir verse 30 Allah (swt) says, "It was He who made you caliphs on earth. He who is *kufr*, (the consequences) of his *kufr* will befall himself. The *kufr* of the unbelievers will only increase the wrath at the side of their Lord. The *kufr* of the infidels will also only increase their losses." He made you caliphs on earth and exalts some of you by some degrees over some (others) to test you for what He gives you. Indeed, your Lord is

swift to punish. Indeed, He is Most Forgiving and Most Merciful. (QS. Al An'am: 165).

The task of man as a caliph as an inhabitant of the world is to rule and prosper it. "To Samud (We sent) their brother, Saleh. He said, "O my people, worship Allah! There is no god for you but Him. He has created you from the earth (land) and made you its prospered. Therefore, ask Him for forgiveness, then repent to Him. Verily my Lord is very near."

The duties of the Caliphate towards oneself: (1) to seek knowledge (Q.S.al-Nahl: 43), because man is a being who can and must be educated (Q.S. al-Baqarah: 31) and who can educate/teach (Q.S. Ali Imran: 187, al-An'am: 51); (2) guard and preserve oneself from everything that can cause harm and misery (Q.S. al-Tahrim: 6) including maintaining and maintaining one's physical health, eating halal food and so on; and (3) adorn oneself with noble morals. Man without spirit, an inanimate object. A spirit without a body, an angel.

The duties of the Caliphate in society include the tasks of: (1) realizing the unity and unity of the Ummah (Q.S. al-Hujurat: 10 and 13, al-Anfal: 46); (2) please help in kindness and devotion (Q.S. al-Maidah: 2); (3) upholding justice in society (Q.S. al-Nisa': 135); (4) responsible for Amar Ma'ruf Nahi Munkar (Q.S. Ali Imran: 104 and 110); and (5) be kind to the weak, including the poor and orphans (Q.S. al-Taubah: 60, al-Nisa': 2), the disabled (Q.S. 'Abasa: 1-11), those under the control of others. At the same time, the task of the Caliphate towards nature (nature) carries out Islamic da'wah as rahmatan lil alamiin.

In carrying out the trust as servants and caliphs, humans should always feel *khauf* and *king* to Allah Almighty. In language, *king* means to expect, while *khauf* means fear of

something dangerous (dangerous) and can harm (Al-Uthaymin, Murtadlo, & Sayyid, 2000. p. 56). The meaning of *roja* is to expect the goodness of the world and the hereafter only from the side of Allah SWT. They were accompanied by efforts to realize this goodness. While *khauf* is the fear of Allah SWT. which causes people always to believe, follow Allah's instructions and practice them, always do good deeds, and surrender and surrender only to Allah SWT. The expected fear is what can restrain and prevent (servants) from deviating from the path of truth.

Epistemology

The nature of knowledge: from Allah

According to Abdullah Nasih Ulwan, education is one of the efforts to bring humans to a higher level and maturity in thinking, which will later lead an individual to become a steady person. Meanwhile, Nauqib Al Attas explained that attention and thought towards education have always emerged throughout the ages because education is necessary for life. So that education is a condition *sine qua non* in human life. The problem of education is essentially a problem that is directly related to human life and experiences changes and developments following human life and experiences changes and developments following life, both in theory and operational concepts.

Imam Nawawi Based on QS. Az-Zumar: 9 and QS. Al-Mujaadilah: 11 emphasizes that knowledgeable people are not the same as stupid people. Knowledgeable people have virtue and obtain a noble degree in the sight of Allah SWT. Imam Nawawi classifies knowledge into two groups. Shari'a sciences include ablution, prayer, fasting, memorizing the Koran and hadith, and science to perfect worship. Then the non-shari'a expertise is included in the *mubah*, *makruh*, and even unlawful groups, such as witchcraft,

meaningless poetry, etc. In addition, Hasyim Asy'ari emphasized that with the priority of knowledge, Allah will bestow blessings, goodness, and degrees on someone who wants to learn and practice it.

The essence of science itself comes from Allah SWT. This is based on His words "If the trees on earth became pens and the ocean (turned into ink) plus seven more seas after (dry) it, surely the kalimatullah would never run out (written with it). Verily, Allah is Mighty, Most Wise. (Luqman/31:27)". What is meant by the sentence of Allah in this verse is His knowledge and wisdom.

Knowledge Content: qauliyah and kauniyah

The knowledge is essentially sourced from Allah SWT., which is documented in the Qur'an as qauliyah and qauliyah verses so humans can learn it through thinking. The Qur'an invites people to reflect on various events and objects in nature to show the oneness of Allah. Allah's verses consist of everything in the universe that shows and communicates the existence and attributes of Allah. Those who can observe and always remember this will understand that the whole universe is only composed of the verses of Allah. This is because Allah has stimulated humans to be able to see and study nature and everything in it. From there, Allah shows His greatness to His creatures in His words as follows: -the apostle who gives warning to those who do not believe." (Q.S. Yunus [10]: 101). "17. Then did they not see the camel and how He was created, 18. And the sky, how it was exalted? 19. and the mountains, how it was established? 20. and the earth how it was spread out? (Q.S. Al-Ghaasyiyah [88]: 17-20). The verse encourages humans to know the characteristics and behavior of the natural world around them, which will become a place to live and a source of materials and food throughout their lives

Allah SWT sent down His verses (signs of power) through verses qauliyah and kauniyah. The qauliyah verse is the word of God (Al-Qur'an) which was revealed to the Prophet Muhammad. As a miracle. While the Kauniyah verse is a natural phenomenon, the path is not formal and humans explore it through observation and research. Anything in chart form, according to Kaelany in Mu'adz, Handayani, Astutik, Supriyadi (2016) can be described.

Based on the process chart for the formation of knowledge mentioned above, the knowledge that is formulated based on knowledge produced by experience is a natural truth which is the provision of Allah or sunnatullah (verse kauniyah). Meanwhile, what comes from revealed information is proof of the truth Allah revealed to His Messengers in the form of revelation (ayattanziliyah).

The qauliyah verses hint to humans to seek knowledge of the universe (kauniyah verses). Therefore humans must try to read, study, investigate, and reflect on it, to conclude then. In the letter Al-Alaq verses 1-5, Allah SWT. said: 1. read by (mentioning) the name of your Lord who created, 2. He has created man from a clot of blood. 3. Read, and your Lord is the Most Gracious. 4. who teaches (humans) by means of the word, 5. He teaches humans what they do not know." (Q.S. Al-Alaq [96]: 1-5). The command to read in this verse means reading in a broad sense, not only for written objects (verses of the Qur'aniyah), but also for objects created by the universe (verses of Kauniyah). By carefully observing the model created, it is hoped that it will be able to capture the implied message from existing natural phenomena. The implication is that humans must forge themselves to maximize all their senses and potential to write, research, observe, analyze, and formulate them so that they become helpful knowledge.

*Axiology**The Nature of Value*

In essence, axiology discusses what science is used for and how it is used. Abdullah Naish Ulwan argues that axiology aims to instill values in education so that these values can be embedded in the souls of students so that they become souls and spirits that always give good directions. Ibnu Maskawih, in the concept of *al-wasath* explains that the nature of values is a starting point for obtaining a balance of morals, character, and actions. The virtue of morals is the middle position between the extremes of strength or goodness and the extremes of weakness or badness of each human soul. In comparison, Imam Syafi'i explained that the nature of the value is to understand that only Allah SWT knows what will happen in the future. However, he placed things that benefit others (such as doctors and linguists) as the most essential part that Muslims need. Syekh Ja'far al Barjanzi, the good and bad values Islam characterizes are morals, meaning behavior whose size are the values of religion. Islamic morality is a set of values that color a Muslim's way of thinking, behaving, and acting towards himself, Allah and His Messenger, society and the state.

From the various explanations below it is clear that the nature of good ethical, moral and aesthetic values must be good according to Allah SWT. not good and beautiful according to creatures. After all, humans are in the wrong place, so it is very likely that mistakes will occur in judging something that is of good value because humans cannot be separated from lust which can defeat reason. Good according to humans is not necessarily good according to Allah SWT. as the word of Allah SWT. "It is obligatory for you to fight, even though you hate it. You may hate something, even though it is good for you, and you may like something, even

though it is bad for you. Allah knows while you do not know. (Al-Baqarah/2:216)".

Therefore, in the educational process, the roles of teachers and students must be based on divine values guided by the Al-Qur'an and Hadith. Ramayulis (2013) explains that the profile of a teacher should (1) always be aware of Allah's supervision of him in all words and deeds that he holds the scientific mandate given to him by Allah, (2) maintains the glory of knowledge, (3) is ascetic, (4) not worldly oriented by making knowledge a tool to achieve position, wealth, prestige, or pride in others, (5) stay away from livelihoods that are despicable in the view of *syara'*, and stay away from situations that can bring slander and not do anything that can lower self-esteem in the eyes of many people, (6) maintaining Islamic symbols, (7) being diligent in doing things that are circumscribed by religion, both verbally and in action, such as reading the Koran, making remembrance, and midnight prayers, (8) maintaining morals, who is noble in his association, (10) fills his free time with useful things, (11) always learns and does not feel ashamed to receive knowledge from people who are lower than him, and (12) should be diligent in researching, compiling, and compose with attention to the skills and expertise needed.

Likewise, students in studying knowledge must prioritize *adab*, especially *adab* to Allah SWT, Rasulullah SAW, family, teacher, himself, and society (Jawas, 2016). First, as a student, he should (1) know and believe that knowledge is worship, (2) pay attention to soul education and its purification (*tazkiyatun nufus*), which will lead him to obedience, and keep him away from immorality, (3) follow and emulate the Companions of the Prophet, (4) adorn himself with noble character and good manners and, (5) always introspect and not look for reasons to justify mistakes because looking for

reasons can further strengthen a person to hold on to his mistakes, (6) adorn himself with fear to Allah both physically and spiritually by always maintaining the shari'ah and syi'ar of Islam, (7) feeling that Allah is always watching over him. Both in secret and openly, (8) act straight in behavior and always return to Allah with pure repentance (sincere, accurate, and honest) when falling into sin, (9). Be qana'ah and zuhud.

Among the adab of a student to Allah SWT. It is necessary to: (1) dedicate himself to Allah in all aspects of his life, (2) monotheism Allah, (3) be pleased with Allah's destiny, and (4) recognize that various virtues, favors, and great gifts belong only to Allah. Against Rasulullah SAW. A student of knowledge should (1) believe that the Messenger of Allah is the last Prophet and Messenger for all humankind, (2) must love the Messenger of Allah more than self-love, parents, children, and others, (3) obey what he orders and stay away from what which he forbade, (4) imitate him in every word, deed, worship, and association.

Both parents should (1) be devoted and obey both of them as long as they do not order to sin and break friendship, (2) humble themselves before both of them, with humility and full of love, (3) pray for both of them by asking for mercy and forgiveness from Allah, (4) fulfilling all the needs of both of them by helping, giving wealth, free time, and earnest effort, (5) serving and connecting kinship after one or both of them died, and carrying out his will.

Human Nature an Islamic Perspective

A. Term Al-Basyar

The term al-basyar is the plural form of the word basyarah which means the surface of the scalp, face and body where hair grows. In the Qur'an the term al-basyar is mentioned 123 times and generally implies joy.

For example, some verses that can explain humans in a broad context are found in OS. Al-Hijr/15:26-29.

"Indeed, We have created man (man) from dry clay (derived) from black mud, which is given a shape. We have created jinn before from scorching fire. (remember), when your Lord said to the Angels: "Indeed I will create a man (basyar) from dry clay (derived) from black mud that is given shape, when I have perfected its occurrence, and have breathed into it the spirit (creation) -My, bow down concerning him."

These verses relate to the occurrence of humans and jinns. The terms al-basyar and al-insin in verse are used in the context of human events.

Another verse that identifies the concept of al-basyar is contained in OS. al-Kahf/18:37, which implies human perfection with the quality of maturity as a man? The word al-basyar refers to other qualities, such as the reproductive potential of the human species (OS. al-Rtim/30:20). In line with these qualities, OS. Ali 'Imrin/3:47 expresses Maryam's amazement how she can have children even though she has never been "touched" by someone

"She (Maryam) said: "O my Lord, how is it possible for me to have children, even though I have never been touched by a man (basyar)." Allah said (utilizing Jibril): "Thus Allah creates what He wills. If Allah wants to determine something, He only needs to say to him: Be,' and then He will be." (OS. Ali 'Imran/3:47)

These two verses show the development of human life because they contain the word min which means ibtida', "starting from" and the word tsumma, which means tartib maa tarakhi, sequence, and interval of time.

B. *Term Al Insan*

Another term to denote humans is al-insan. The term al-insan semantically can be seen from the root words 'Anasa, nasiya, al-"uns or 'anisa. 'insan' indicates a substantial relationship between humans and reasoning abilities.

Humans in the context of al-insan refer to intelligent beings who act as cultural subjects. Humans, as al-insan also refer to creatures with spiritual potentials, such as nature (OS. al-RAM/30:30), heart (OS, al-Hajj/22:46), and reason (OS. Ali "Imran/3: 190-191). These potentials give humans the highest dignity and position compared to other creatures of God (OS. al-Isra'/17:70).

C. *Bani Adam and Dzuriyyah Adam*

The terms Adam and dzuriyyah Adam are related to the term Adam, a personal name from humans who were created by God and received respect from other creatures, such as angels, based on God's word in OS. al-Bagarah/2:34. "Remember) when We said to the angels: "You bow down to Adam," they prostrated themselves, except for Iblees: he was reluctant and arrogant, and He was one of the disbelievers."

Although the two terms mean "descendant", they have different connotations. The term adam is defined as "something born of something else" while the term dzuriyyah is defined as "subtlety" and "spread". When the two terms are based on terms, they give a historical impression.

Humans called Bani Adam designate humans as genealogical creatures, creatures whose origins are clear and blood-related, not from monkeys as in the theory of evolution. The term Bani Adam in Al-Ourin has the same meaning as al-basyar as seen in OS. al-A'raf/7:31. Man is God's most excellent work: the only creature whose actions can manifest the highest part of God's will and become

history (OS. al-Miidah/5:56: alOiyamah/75:36), and he is also an essential cosmic being because he is equipped with with all the potential and conditions needed.

Educational Objectives in Islamic Perspective

According to Ibn Qayyim, the main aim of Islamic education is to maintain the sanctity (fitrah) of humans, protect them from falling into deviations, and realize in humans ubudiyah (servitude) to Allah SWT. In more detail, the goals of Islamic education, according to Ibn Qayyim can be classified into 4 groups, namely goals related to the body/physical condition (ahdaf jismiyah), moral development (ahdaf akhlaqiyah), intellectual development (ahdaf fikriyah), and skills (ahdaf maslakiyah).

The purpose of education is the same as human goals. Humans want all humans, including their offspring, to be good humans. Until here there is no difference between one person and another. Differences will emerge when formulating the characteristics of a good human being. His outlook on life determines a person's good qualities. If his view of life is in the form of religion, then a good human being is a good human being according to his religion. If his view of life is a school of philosophy, then a good human being is a good human being according to that philosophy. If his outlook on life is in the form of inherited values from his ancestors, then a good human being is a good human being according to the views of his ancestors; what is most abundant in this world is a mixture of these three sources of values.

The expected graduates are graduates who are the best human beings. There are only two characteristics, namely (1) being able to live quietly and (2) being productive together. Just those two characteristics: a calm and productive life. However, these two characteristics are still

too general, so it is difficult to design educational programs to achieve these two goals. If detailed further, we will have only three characteristics as follows. (1) healthy and robust body; (2) intelligent and clever brain; and (3) graduates must have strong faith. Graduates can live a calm and productive life with these three primary assets. Firm faith will provide high self-control abilities. Many people are not quiet because they cannot control themselves.

The essence of competency-oriented education is that graduates are skilled at living life. These are often called life skills. In that life, one must have resilient faith, be healthy and robust, live side by side with other people, and have skills in one of the fields of work. Work skills are only a tiny part of the life skill requirements. This is what I mean if KBK only means being able to do something, it is conical and hazardous for life.

In general, the purpose of education is a good human being. In general, it is also known that when everyone is a good person, the root community becomes a good society. One of the examples. Good people are the people of Medina at the time of the Prophet Muhammad.

1.

CONCLUSION

Education Based on Spiritual-Religious Approach. The Meaning of Spirituality and Religiosity in Education. The study of the traditions of the Prophet and attention to his hadiths concerning sanad and matan are among the most prominent indications of contemporary Islamic revival. The reasons are as follows. (Suwaid, 2013)

1. To awaken the people to return to holding on to the revelations revealed to the Messenger of Allah in two ways, those which are recited, namely Al-Our'anul

Karim, and those which are not recited, namely Al-Hadith.

2. Muslims who have lost their glory in the past will not be able to take all modern means of revival and progress to return to that glory unless they have to hold on to something that has made their predecessors good. The Arab nation and the first Muslims were good and victorious with the Book and Sunnah.

3. Attention to the sunnah in this era can also be used to refute doubtful orientalist and westernises and make others doubt the Sunnah of the Prophet by mutilating the Companions who narrated a lot of hadith, and also by crippling the sanad and matan. Furthermore, they also assess the defects of authentic hadith books, adding the label "dha'if" (weak hadith) in them or considering some of them as da'if. Then, by reason of differences in existing hadith narrations, some rulers dared to declare to abandon the Sunnah and be content with the book of Allah.

Religious education is education that instills awareness of obligation and respect. The obligation arises from potential control throughout events. Where attainable knowledge should change results, ignorance bears the sin of crime. And the foundation of consideration is the perception that the present holds within itself the complete whole of existence, backward and forwards, the absolute amplitude of time, namely eternity (Whitehead, 2018).

The religious foundation of guidance and counseling wants to establish clients as God's creatures with all their glory to be the central focus of guidance and counseling efforts (Prayitno and Erman Amti, 2003: 233). The severe need to consider the context and cultural background of the client implies that the counselor must pay serious attention to the role of religion in culture. For most clients, religious beliefs and practices are

fundamental to their culture. In summary, counseling interventions that pay attention to the client's religious beliefs and practices will increase the effectiveness of the counselor's performance.

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