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Human Nature and Characteristics in the Perspective of Islamic Education: A Review of al-Qur'an and al-Hadith

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Abstract

Humans as creatures created by Allah Swt. who are endowed with perfection in the form of reason and potential that is not given to other creatures. There are various terms in the Qur'an that refer to humans, such as insan, an-nas, al-basyar, and al-ummah, which reflect the duties and characteristics of humans according to their potential. The search for human nature is endless, because it has been a topic of discussion throughout history, with various philosophical and scientific perspectives. Therefore, this study aims to examine the nature of man in the perspective of the Qur'an and Hadith and its relevance to education. By using a qualitative approach and literature research method. This research provides an understanding of the nature of man that is based on terms in the Qur'an and Hadith and its role in the world of education. Human nature involves fitrah, natural potential, and character development, confirming the importance of education in optimizing human potential as a creature given a noble task by Allah SWT.

Keywords: Human Character; Human Nature; Islamic Education; Islamic Religious

Abstrak

Manusia sebagai makhluk ciptaan Allah Swt. yang dianugerahi kesempurnaan berupa akal dan potensi yang tidak diberikan kepada makhluk lainnya. Terdapat berbagai istilah dalam Al-Qur'an yang merujuk pada manusia, seperti *insan*, *an-nas*, *al-basyar*, dan *al-ummah*, yang mencerminkan tugas dan karakteristik manusia sesuai dengan potensinya. Pencarian mengenai hakikat manusia tidak ada akan ada habisnya, karena sudah menjadi topik diskusi yang dibahas sepanjang sejarah, dengan berbagai perspektif filosofis

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dan ilmiah. oleh karena itu, penelitian ini bertujuan untuk mengkaji hakikat manusia dalam perspektif Al-Qur'an dan Hadist serta relevansinya dengan pendidikan. Dengan menggunakan pendekatan kualitatif dan metode penelitian kepustakaan. Penelitian ini memberi pemahaman tentang hakikat manusia bahwa berdasarkan istilah-istilah dalam Al-Qur'an dan Hadist serta peranannya dalam dunia pendidikan. Hakikat manusia yang melibatkan fitrah, potensi alami, dan perkembangan karakternya, menegaskan pentingnya pendidikan dalam mengoptimalkan potensi manusia sebagai makhluk yang diberi tugas mulia oleh Allah SWT.

Kata Kunci: *Agama Islam; Hakikat Manusia; Karakter Manusia; Pendidikan Islam*

Introduction

Humans are creatures created by Allah very perfectly and are endowed with intellect and mind that are not given to other creatures,¹ if referring to the Qur'an, it can be found that the Qur'an mentions humans are creatures that are glorified and endowed with advantages compared to other creatures. As explained in Q.S. Al-Isra' [17]: 70, vantages compared to other cover mentions of humans in the Qur'an have four kinds of terms, including *al-insan, an-nas, al-bashar, and al-ummah*, in accordance with the tasks that are attached to them,² This shows that Allah gives humans a noble task because humans have the potential to reason and think far above other creatures that Allah has created.³

The search for the meaning of human nature has been a topic that has been continuously sought and discussed throughout history, even since the time of the Greek Philosophers.⁴ Since then, many great thinkers have tried to understand and reveal the essence and purpose of human life from various perspectives, metaphysics, ethics, and existentialism.⁵ The search for human nature continues today because it is so complex that it cannot be understood entirely through only one point of view or approach. One of the scientists who contributed to studying human nature is Alexis Carrel, who wrote a book entitled "Man the Unknown." Carrel tried to explore and understand human complexity from a scientific point of view. Carrel revealed the difficulties scientists and philosophers face in understanding human nature due to the limitations of science and human understanding. Carrel recognizes that despite the many advances in science, many aspects of humans cannot be explained with certainty. In his view, some aspects of humans remain a mystery, which poses great difficulties in finding definitive answers about human nature.⁶

¹ Ilzam Hubby Dzikrillah Alfani, "Eksistensi Manusia Dan Keadilan Sosial Kemanusiaan Perpektif Tafsir Ruh Al-Ma'ani Al-Alusi," *El-Maqra': Tafsir, Hadis Dan Teologi* 3, no. 2 (2023): 46–57, <https://doi.org/elmaqra.v3i2.6318>.

² Mustafa Mustafa, "Esensi Dan Eksistensi Manusia' Perspektif Sumber Hukum Islam (Al-Qur'an Dan Sunnah)," 2023.

³ Heru Juabdin Sada, "Manusia Dalam Persppektif Agama Islam," *Al-Tadzkiyyah: Jurnal Pendidikan Islam* 7, no. 1 (2016): 129–42.

⁴ Juraid Abdul Latief, *Manusia, Filsafat, Dan Sejarah* (Bumi Aksara, 2024).

⁵ Mulyadhi Kartanegara, *Nalar Religius: Memahami Hakikat Tuhan, Alam, Dan Manusia* (Erlangga, 2007).

⁶ Alexis Carrel, *Man, the Unknown* (Pickle Partners publishing, 2018).

Quraish Shihab directly quotes the book written by Alexis Carrel in his book entitled "Al-Quran Insight: Thematic Interpretation of Various Problems of the People (1996)"; Quraish Shihab provides a critical view on how to know the nature of man. Shihab concludes that to understand man's nature, one must refer to the arguments from God, namely the Quran, As-Sunnah, and the teachings of Islam.⁷ According to Quraish Shihab, although various scientific and philosophical approaches can provide valuable insights into human beings, none is more complete and precise than the guidance provided by God through His revelation.⁸ Quraish Shihab argues that the Quran, as the primary source of Islamic teachings, provides clear guidance on the purpose of human life and its true nature.⁹ In the Quran, many verses explain the creation of man, his potential, the purpose of his life, and the relationship between man and God and fellow creatures. By understanding these revelations, human beings can better understand who they are and what they should do in this world.¹⁰

Previous studies about human nature have been carried out very well; among them is research conducted by Siti Khasinah. This study looks more at the style of Western thought and how Islam views human nature. At the same time, this article will further discuss the nature of human development in the study of the Qur'an and Hadith and its relevance to education¹¹ Then, research was conducted by Alimatuss Sa'diah Alim entitled "The Nature of Man, the Universe, and Society in the Context of Islamic Education". This research discusses the essence of man and how it relates to the universe, seeing how the essence of the universe and society are all viewed from a philosophical perspective. At the same time, this article will be more focused on seeing the nature of man based on an Islamic approach based on the Qur'an and Hadith and how humans should be said to develop.¹²

To gain a deeper understanding of human nature, this research will explore the Islamic perspective on human nature as presented in the Qur'an. It aims to examine the terminology used to refer to humans in the Qur'an and to analyze human nature through the lens of Hadith and the Qur'an.¹³ Additionally, this study will investigate the relevance of human nature in the field of education.

Research Methods

⁷ M Quraish Syihab, "Wawasan Al-Qur'an: Tafsir Maudhui Atas Pelbagai Persoalan Umat," *Mizan: Bandung*, 1996.

⁸ Ali Sibramalisi and M Ud, *Mengenal Tuhan Bersama M. Quraish Shihab* (Nuansa Cendekia, 2024).

⁹ M Quraish Shihab and Najelaa Shihab, *Hidup Bersama Al-Quran 1*, vol. 1 (Lentera Hati, 2000).

¹⁰ Syihab, "Wawasan Al-Qur'an: Tafsir Maudhui Atas Pelbagai Persoalan Umat."

¹¹ Siti Khasinah, "Hakikat Manusia Menurut Pandangan Islam Dan Barat," *Jurnal Ilmiah Didaktika* 13, no. 2 (2013).

¹² Alimatuss Sa'diyah Alim, "Hakikat Manusia, Alam Semesta, Dan Masyarakat Dalam Konteks Pendidikan Islam," *Jurnal Penelitian Keislaman* 15, no. 2 (2019): 144–60.

¹³ Ahmad Mukhtār 'Umar, "Ilm Al-Dilālah," 1982.

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This type of research is qualitative.¹⁴ which aims to assemble and describe words from the material presented to answer various problems related to the research theme.¹⁵ The method used in this research is the library research method, which contains various sources from books, articles, and scientific works related to the research theme.¹⁶ The data collected is analyzed descriptively with thematic concepts based on the analysis of scientific sources that have been published and considered relevant to the research theme.

Results and Discussion

The Nature of Human

Human nature in Islam is a form created very perfectly by Allah SWT. In the creation of humans, Allah fulfilled them with various potentials to live, which is closely related to the concept of nature possessed by human beings. If nature is related to humans, then human nature is how humans are from the moment they are born and the potential that humans can develop in various aspects of life. The Qur'an mentions the word fitrah in various forms of sentences at least 20 times.¹⁷ Based on various mentions of the term fitrah, it can be said that fitrah is creation, temperament, religion and monotheism. In general, what is meant by fitrah is the potential given by Allah and created by Allah as the essence of humans; the essence of humans naturally will not grow old with their religious awareness; this is, of course, found in humans naturally as *sunnatullah*.¹⁸ Fitrah is a condition where humans tend to find the truth more radically. The author wants to say that every human being tends to seek and then accept the truth, even though it is not stated verbally, still in their hearts, humans always accept the truth; this statement can then be kept quiet for some people, this could be because there is an x-factor that influences it.¹⁹ The Prophet Muhammad also clearly said regarding human nature, *"every child is born according to his nature (fitrah), it is his parents who make him a Jew, Christian, Magian. Just like cattle are born, they are born healthy, did you see that the animal had its ear cut off?"*.²⁰

Based on the explanation above, humans have innate abilities since they were born and have good potential; their father and mother are educators who significantly influence each child's development. Fitrah is the potential humans possess to make themselves evolve

¹⁴ Julianty Pradono et al., "Panduan Penelitian Dan Pelaporan Penelitian Kualitatif" (Lembaga Penerbit Balitbangkes, 2018).

¹⁵ Wahyudin Darmalaksana, "Metode Penelitian Kualitatif Studi Pustaka Dan Studi Lapangan," *Pre-Print Digital Library UIN Sunan Gunung Djati Bandung* 5 (2020).

¹⁶ Amir Hamzah, "Metode Penelitian Kepustakaan (Library Research)," *Malang: Literasi Nusantara* 24 (2020).

¹⁷ Suriadi Suriadi, "Fitrah Dalam Perspektif Al-Quran (Kajian Terhadap Ayat-Ayat Al-Quran)," *Muaddib: Studi Kependidikan Dan Keislaman* 8, no. 2 (2019): 143–59.

¹⁸ (Yusuf & Matua, N.D.)

¹⁹ Thoriq Aziz Jayana, "Model Interpretasi Alquran Dalam Pendekatan Tafsir Kontekstual Abdullah Saeed.," *AL QUDS: Jurnal Studi Alquran Dan Hadis* 3, no. 1 (2019): 37–52.

²⁰ Hadits Soft, "Hadits Soft" (Jakarta: Lidwa Pusaka, 2011).

towards heights and nobility as significant human beings. Therefore, human development is the essence of humans themselves; humans continue to develop with various potentials that God has given; it is just that in the process of development, humans cannot be separated from education, especially the education of their parents, since humans were born.²¹

Humans and their Characters

Human characteristics are the essence of humanity, reflecting the unique temperament inherent to people. In the Qur'an, when Allah refers to humans, He employs various terms corresponding to their traits. These names illustrate the different aspects of human nature. As for the name including:

1. Al-Insan

The verses of the Qur'an that use the word *al-insan* always want to show that humans are moral and extraordinary creatures.²² Privileges that are only devoted by Allah to humans so that other than humans do not get these privileges. The origin of *insan* is taken from the word *uns*, which means tame.²³ However, some other experts associate the word *al-insan* with *Nasiya*, and in Indonesian, it is often interpreted as forgetting.²⁴ However, in the Qur'an, the opinion that the word *al-insan* is taken from the word *uns* (benign) is said to be far more appropriate than taking *insan* from the origin of the word *nasiya* or what is often interpreted as forgetting because *uns* in Arabic means having feelings of affection, closeness, or familiarity.²⁵

The word *insan* in the Qur'an indicates the totality of human beings, both body and soul. The difference between humans and other creatures is due to physical differences and intelligence, and if in the spiritual aspect, it will be different regarding faith and morals. In other words, *insan*, besides describing the word to show humans as a whole, also describes the differences between humans and others.²⁶ Humans as humans in the Qur'an refer to the potential they have, including the potential or ability to speak (Q.S. Ar-Rahma [55]: 4) or the potential to know and master a science (Q.S. Al-An'am [6]: 4-5), but apart from referring to this potential, sometimes humans will lean on their destructive potential, namely *nisyan* (forgetfulness), as explained in Q.S. Hud 9 (khasinah)

2. Al-Bashar

²¹ Muhammad Alqadri Burga, "Hakikat Manusia Sebagai Makhluk Pedagogik," *Al-Musannif* 1, no. 1 (2019): 19–31.

²² Sukardi Bay, "Mengenal Diri Dalam Al-Qur'an," *ISLAMIDA Journal of Islamic Studies* 1, no. 1 (2022): 44–60.

²³ Muhammad 'Ali Al-Ridha'i Al-Asfahani, *Mu'jam Mufradat Alfaz Al-Qur'an*, ed. Ibrahim Samseddin (Dar Al-Kotob Al-Ilmiyah, 2008).

²⁴ Gusril Kenedi et al., "Hakikat Manusia Dalam Perspektif Islam Serta Implikasinya Pada Konseling Pendidikan Islam," *Tarbiyatuna: Jurnal Pendidikan Ilmiah* 8, no. 2 (2023): 177–98.

²⁵ Yusuf Baihaqi Sahabuddin, Irfan Mas'ud, and Salim Cahyono, "Ensiklopedia Al-Qur'an: Kajian Kosakata," *Lenteera Hati*, 2007.

²⁶ Redmon Windu Gumati, "Manusia Sebagai Subjek Dan Objek Pendidikan (Analisis Semantik Manusia Dalam Filsafat Pendidikan Islam)," *Jurnal Pendidikan Indonesia* 1, no. 02 (2020): 127–44.

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The word *al-bashar* is synonymous with *basharah*, which means the skin's surface where the hair grows²⁷, Using the word in the Qur'an usually shows the human side of Adam's children, who like to eat, drink, and walk in the markets. In the markets, they meet each other based on similarities, similarities from social and biological aspects where they need to eat and drink, and biological needs of the opposite sex and similarities in the aspect of both will age and then die.²⁸

The word *bashar* always refers to humans in general, namely humans who, in their lives, are always dependent on nature, including eating, drinking, sex and so on, until they die and disappear. Even a Prophet is not separated from his nature as a *bashar*, meaning that the Prophet also has needs like ordinary people, he eats, drinks and socializes with the surrounding community. The Qur'an states in Q.S. Al-Kahf [18]: 110.

﴿قُلْ إِنَّمَا أَنَا بَشَرٌ مِّثْلُكُمْ يُوحَىٰ إِلَيَّ أَنَّمَا إِلَهُكُمُ إِلَهٌ وَاحِدٌ فَمَن كَانَ يَرْجُوا لِقَاءَ رَبِّهِ فَلْيَعْمَلْ عَمَلًا صَالِحًا وَلَا يُشْرِكْ بِعِبَادَةِ رَبِّهِ أَحَدًا﴾ (١١٠)

Meanings: Say, 'O Prophet, '“I am only a man like you, 'but' it has been revealed to me that your God is only One God. So whoever hopes for the meeting with their Lord, let them do good deeds and associate none in the worship of their Lord.”

The Prophet also said in his Hadith that:

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ عَنْ مَالِكٍ عَنْ هِشَامِ بْنِ عَمْرٍو عَنْ أَبِيهِ عَنْ زَيْنَبِ بِنْتِ أَبِي سَلَمَةَ عَنْ أُمِّ سَلَمَةَ رَضِيَ اللَّهُ عَنْهَا أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِنَّمَا أَنَا بَشَرٌ وَإِنَّكُمْ تَخْتَصِمُونَ إِلَيَّ وَلَعَلَّ بَعْضَكُمْ أَنْ يَكُونَ أَلْحَنَ بِحُجَّتِهِ مِنْ بَعْضٍ فَأَقْضِي عَلَى نَحْوِ مَا أَسْمَعُ فَمَنْ قَضَيْتُ لَهُ مِنْ حَقِّ أَخِيهِ شَيْئًا فَلَا يَأْخُذْهُ فَإِنَّمَا أَقْطَعُ لَهُ قِطْعَةً مِنَ النَّارِ

Meanings: The Prophet said, "I am only a human being, and you people have disputes. May be some one amongst you can present his case in a more eloquent and convincing manner than the other, and I give my judgment in his favor according to what I hear. Beware! If ever I give (by error) somebody something of his brother's right then he should not take it as I have only, given him a piece of Fire (al-Bukhari).

From the verses and hadiths, we can understand that *bashar* is the side of humanity owned by every human being, even the Prophet has it, the nature of man is to have characteristics where he needs the side of his humanity which is his nature as a human being.

3. *An-Nass*

The Qur'an uses the word *an-nas* to express the existence of humans and groups of humans who carry out their activities and activities to make their lives more developed. The

²⁷ Al-Asfahani, *Mu'jam Mufradat Alfaz Al-Qur'an*.

²⁸ Abdul Rasyid Ridho, "RAHASIA AYAT-AYAT AMTS? L TENTANG KEHIDUPAN DUNIA DALAM AL-QUR'AN," *El-'Umdah* 1, no. 2 (2018): 168–97.

various activities carried out by humans include human activities in the fields of animal husbandry, iron processing, shipping, and even social change.²⁹

The word *an-nas* refers to the nature of humanity as a social being addressed to all humans without exception, whether he is in a state of faith or not. In addition, when viewed further, the word *an-nas* is often and mainly used to describe certain human groups who often do damage or are in the wrong thing and also as residents of hell³⁰. For example, in Q.S. Al-Baqarah [2]: 24.

﴿ ٢٤ ﴾ لِّلْكَافِرِينَ أُعِدَّتْ ٱلْجَحَازَةُ ٱلنَّاسِ وَفُودُهَا ٱلنَّارُ فَٱتَّقُوا ٱلنَّارَ فَٱتَّقُوا تَفْعَلُوا وَلَن نَّفْعَلُوا لَمَّ فَيَأْتِكُمْ

Meanings: But if you are unable to do so—and you will never be able to do so—then fear the Fire fuelled with people and stones, which is prepared for the disbelievers.

In addition, the Qur'an *an-nas* uses the word *annas* to show that human characteristics are in flux; sometimes, humans believe, but sometimes, their faith decreases, and they even become hypocrites. Humans do have the potential to know their God, but only a handful of humans use that potential, and some humans even use their potential to oppose God. It is no wonder that humans are often referred to as double-dimensional creatures, namely noble creatures and despicable creatures³¹. This is also found in the Qur'an, for example, in Al-Baqarah verses 8, 13, 44, and 83.

From the context of the use of the word "*an-nas*" in the Qur'an, it can be understood that *an-nas* show humans in general as beings who have potential in essence, but they like to use this potential to do damage. So, the use of the word *an-nas* in the Qur'an will usually be juxtaposed with Allah's warning so that they do not do harmful things.

4. *Al-Ummah*

Ibn Manzur interprets the word *ummah* in the Qur'an as *al-Qasd*, which means a straight goal, and *al-hin*, which means human mass.³² When viewed in *Maqayis al-Lughah*, the word comes from the letters *hamzah* and *mim* with *shadda*, which has the basic meaning of *Umm* (Mother) and *Imam* (leader) the meaning of mother and leader then becomes two essential words that have a philosophical meaning which explains that both words are attached to the support and support of many people and communities both on a large and small scale.³³ So, the word wants to describe how *ummah* is understood as a mass of people supporting each other in one group.³⁴

²⁹ Ahmad Yazid Hayatul Maky and Iskandar Iskandar, "Hakikat Manusia Dan Potensinya Menurut Al-Qur'an Dan Hadits," *MUSHAF JOURNAL: Jurnal Ilmu Al Quran Dan Hadis* 1, no. 1 (2021): 74–88.

³⁰ Tafiati Tafiati, "Hakikat Manusia Dalam Alquran: Kajian Medan Makna Istilah-Istilah Manusia Dalam Alquran," *Diwan: Jurnal Bahasa Dan Sastra Arab* 15, no. 1 (2023): 1–15.

³¹ Tafiati.

³² Muhammad Ibnu Makram Ibnu Manzur, *Lisan Al-'Arab* (Beirut - Lebanon: Dar Eiha Al-Tourath Al-Arabi, 1985).

³³ Ibnu Husain Ahmad bin Faris Zakariya, "Mu'jam Muqayis Al-Lughah Jilid 4," *Dar Al-Fikr*, 1987.

³⁴ Fatum Abu Bakar, "CONCEPT OF UMMAH IN THE AL-QUR'AN ANALYSIS SEMANTICS OF TOSHIHIKO IZUTSU," *In the Discourse of Koran Studies in the West, the Term Ummah Is Often Associated*

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Meanwhile, the word Ummah, from Quraish Shihab's perspective, comes from the word *amma-Jammu*, meaning emulate, emulate, and support. The Ummah is a group of Muslim communities with cultures from various places that provide harmony among one another.³⁵ Ummah can also be interpreted as a congregation or group, meaning people in one group have one goal and are all bound by the same creed. If you look at it in a sociological context, the Ummah is interpreted as a group of people where a group of people work together towards the same goal and work together towards one direction together.³⁶

The word *ummah* found in the Qur'an, which is explicitly used for humans, also contains several meanings, including: First, it means all generations of humans who have been born and to whom the Prophet or Apostle was sent, such as the people of Prophet Noah, Prophet Moses, etc. Second, it means a particular congregation or group that adheres to a particular belief, for example, Jews, Christians or Muslims.³⁷ Third, it means that specific social ties bind all social layers of society, but in this kind of usage, the word *bail* or something similar is usually used. Fourth, explain the entire human community, from any group or nation.³⁸

More briefly, it can be understood that the *ummah* is a particular group of people depending on the aspect of the topic of discussion; the *ummah* covers all aspects intended; the Indonesian *ummah* is the Indonesian people, including Muslims and Christians within it, while if it is said that the Islamic *ummah* means all people who are Muslim without needing to look at which tribe they come from in this world.

Human character in Islam refers to the basic state of a pure human being, namely the state when humans are born with the potential to recognize God (Allah) and tend to goodness.³⁹ Human character in Islam has a very important role in education, especially in shaping the morals and morals of students.⁴⁰ If associated in the Islamic Education Curriculum. The application of the concept of human character in the Islamic education curriculum can be seen in several aspects: first, the formation of good morals. Islamic

with Religious and Political Communities. In Its Aftermath, This Association Has Implications for Understanding the Ummah's Vocabulary Texts in the Qur'an. Toshihiko Izutsu, 17, no. 2 (2020).

³⁵ Muhammad Quraish Shihab, *Tafsir Al-Misbah* (Jakarta: Lentera Hati, 2002).

³⁶ Ilzam Hubby Dzikrillah Alfani, Mukhsin Mukhsin, and Nata Sutisna, "Justice in the Perspective of the Qur'an and the Sacred Texts of Other Religions and Its Contextuality," *FALASIFA: Jurnal Studi Keislaman* 15, no. 02 (2024): 162–72.

³⁷ Ilzam Hubby Dzikrillah Alfani, "Takwil Al-Qur'an Syi'ah Isma'iliyah: Studi Penakwilan Pada Kisah Nabi Isa As," *Jurnal Penelitian Ilmu Ushuluddin* 3, no. 2 (April 30, 2023): 198–209, <https://doi.org/10.15575/jpiu.24629>.

³⁸ Raja Lottung Siregar, "KONSEP TENTANG MASYARAKAT (Ummah, Sya'b, Qawm, Dan Qabilah)," *Hikmah: Jurnal Pendidikan Islam* 5, no. 1 (2016): 63–78.

³⁹ Eka Damayanti et al., "Hakikat Manusia (Perspektif Filsafat Pendidikan Islam)," *Al-Qalam: Jurnal Kajian Islam Dan Pendidikan* 13, no. 1 (2021): 38–48.

⁴⁰ Muhamad Ramli, "Hakikat Pendidik Dan Peserta Didik," *Tarbiyah Islamiyah: Jurnal Ilmiah Pendidikan Agama Islam* 5, no. 1 (2015).

education emphasizes the importance of forming noble morals as part of human nature. The Islamic education curriculum is designed to develop moral values such as honesty, patience, humility, and helping.⁴¹ Second, the development of spiritual and intellectual potential. This curriculum seeks to develop students' intellectual as well as spiritual potential by bringing them closer to religious teachings.⁴² For example, the teaching of the Qur'an and hadith that teaches good ways to live, as well as bringing children closer to God through worship and prayer. Third, strengthening religious identity. The Islamic education curriculum teaches religion from an early age, with the hope that children can internalize their nature to worship and follow the path of Allah.⁴³ For example, teaching about aqidah, worship, and Islamic morals which are the basis for daily life.

On the other hand, human character in Islam is the basis of moral education. Because in essence in Islam character can be said to be morals, which is a reflection of the quality of self that must be developed to achieve a good life, both in this world and in the hereafter. Islam teaches that good morals are a reflection of one's closeness to Allah and His Messenger.⁴⁴ Thus, Islamic education through the concept of fitrah and character seeks to form students who have a good personality, noble character, and have closeness to Allah, so that they can become individuals who are beneficial to religion, nation, and society.

The Nature of Human Nature and Its Relevance to the World of Education

God gives the nature of humans' natural potential from the moment they are born on earth. Humans should have the instinct to continue learning and developing, starting when humans have the potential and essence, starting when a baby can make sounds from their mouth as the earliest form of communication until they can sit, walk and even run. This instinctive human potential and essence continue to be inherent in every human being as a form of God's love for humans to the point of exceeding their abilities compared to other creatures.⁴⁵

The essential potential of human nature must be developed optimally and integrated through a process referred to as education, where other humans educate humans to develop their potential and instincts to become better and more developed and can be utilized in the development of the times.⁴⁶

In the process of developing their potential, humans will not be able to separate from other humans and their people or tribes, so in the process of development, they will always

⁴¹ Ahmad Faqihuddin, "Building Character in Islamic Education Perspective," *Al-Risalah: Jurnal Studi Agama Dan Pemikiran Islam* 12, no. 2 (2021): 372–82.

⁴² Ramli, "Hakikat Pendidik Dan Peserta Didik."

⁴³ Ifham Choli, "Pembentukan Karakter Melalui Pendidikan Islam," *Tahdzib Al-Akhlaq: Jurnal Pendidikan Islam* 2, no. 2 (2019): 35–52.

⁴⁴ Irwan Fathurrochman and Eka Apriani, "Pendidikan Karakter Prespektif Pendidikan Islam Dalam Upaya Deradikalisasi Paham Radikal," *Potensia: Jurnal Kependidikan Islam* 3, no. 1 (2017): 122–42.

⁴⁵ Mukhsin Mukhsin et al., "The Implementation of Multicultural Islamic Religious Education in the Families of Primary School-Age Children in Putrajawa, Selaawi Garut," *Dinamika Ilmu* 24, no. 2 (2024): 197–219.

⁴⁶ Suriadi, "Fitrah Dalam Perspektif Al-Quran (Kajian Terhadap Ayat-Ayat Al-Quran)."

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be formed in line with their social life, which has agreed norms, through all of these the biological, psychological and socialist processes of human education will be formed simultaneously. According to Islam, the educational process in humans is part of *Sunnatullah*.⁴⁷ because it is God's decree, such as creating Adam and then educating him; indeed, humans are superior to God in terms of their intellect and ability to think.

The existing educational process then shapes humans into better valuable and capable of developing world civilization. Education aims to make humans capable of becoming complete by developing all aspects of nature as the essence of humanity, which is a gift from Allah SWT. The essence of humans is that they can think and acquire perfect reason, which other creatures do not possess. When Allah mentions humans based on their characteristics, it is hoped that they will be able to digest the secret behind it all, which is part of the educational process.⁴⁸

If this concept is applied in Qur'an-based Character Education. Then it can be interpreted as Educating with the Qur'an. One important way to develop fitrah in character education is by teaching the values of the Qur'an, which teaches about tawhid (the oneness of God), adab (ethics), patience, honesty, and trustworthiness.⁴⁹ By understanding the verses of the Qur'an that emphasize these things, students are expected to develop characters that are in accordance with their nature. For example, in Q.S. Al-Alaq [96]: 1-5 as the first verses revealed to the Prophet Muhammad Saw, Allah demands humanity to read, learn, and increase knowledge.⁵⁰ This shows that human nature is curiosity and learning, which should be developed through education. The social reality is that character education by example in Islam, the Prophet Muhammad Sww is the best example who has noble morals and brings people closer to their fitrah. By teaching this example to students, Qur'an-based character education directs them to imitate the Prophet's morals in their daily lives.⁵¹ A practical example of this kind of character education can be applied in a Qur'an-based education system with a comprehensive approach, such as habituation to reading the Qur'an, introducing traditions that teach morals, and organizing activities that encourage students to apply Qur'anic values in their social interactions.⁵²

Conclusion

⁴⁷ Arifin Muzayyin, "Filsafat Pendidikan Islam Edisi Revisi," Jakarta: PT Bumi Aksara 12 (2010).

⁴⁸ Damayanti et al., "Hakikat Manusia (Perspektif Filsafat Pendidikan Islam)."

⁴⁹ Latifatul Masruroh, *Pendidikan Karakter Perspektif Surat Luqman Ayat 12-19 & Ilmu Pendidikan* (Samudra Biru, 2016).

⁵⁰ Syaiful Askhari, "Nilai-Nilai Pendidikan Dalam Surat Al-Alaq Ayat 1-5 Dan Relevansinya Terhadap Pembelajaran" (IAIN Curup, 2019).

⁵¹ Yadi Ruyadi, *Pendidikan Karakter Berbasis Kearifan Lokal* (Indonesia Emas Group, 2022); H Moh Soleh and M Pd, *Implementasi Pendidikan Multikultural Berbasis Profetik Di Pondok Pesantren* (Penerbit Adab, 2023).

⁵² Ulil Amri Syafri, "Pendidikan Karakter Berbasis Al-Qur'an," Jakarta: Rajawali Pers, 2012.

Human beings in the view of Islam are considered as very perfect creatures and have extraordinary potential compared to other creatures. Allah created humans with various potentials that can develop in various aspects of life, known as fitrah. This fitrah includes the potential to recognize truth, religion, and do good. Humans are born with basic traits that affect their moral and intellectual development, which is influenced by education, especially from parents and the environment. The article also highlights how humans are viewed in various Qur'anic perspectives, using terms such as *al-insan*, *al-bashar*, *an-nas*, and *al-ummah* to describe different human traits and characters. In addition, education in Islam is strongly linked to the development of human potential in accordance with their fitrah, aiming to create individuals who have good morals and are able to contribute to society. The implementation of Qur'an-based character education is essential in shaping a noble personality, by instilling values such as faith, patience, honesty and responsibility. This educational process aims to develop the natural potential of humans so that they can become individuals who are beneficial to religion, nation and society.

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