HUMAN AS A SOCIAL CREATURE AND ITS IMPLICATIONS ON ISLAMIC EDUCATION

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Abstract

This paper explores the Islamic perspective on human nature as inherently social beings and its implications for education. It highlights Islam's emphasis on both vertical (individual to God) and horizontal (individual to individual) relationships, shaping character and social skills. Amidst modern challenges like globalization and technological advancements, Islamic education must adapt while preserving core values through a holistic approach integrating real-life case studies and extracurricular activities. Using a literature review methodology, the paper examines human nature according to Islamic teachings, emphasizing spiritual, physical, and intellectual dimensions. It discusses humans as social creatures, underscoring their innate need for social interaction and cooperation. The paper also addresses the implications of human nature for Islamic education, advocating for the integration of religious education into general institutions and further development at higher levels. It concludes by stressing the importance of preparing a generation of morally upright and socially responsible Muslims capable of positively contributing to society while upholding Islamic values.

Keywords: Human, Social Beings, Implications, Islamic Education

INTRODUCTION مقدمة

Since the beginning of its history, humanity has lived in complex communities. From primitive settlements to modern globally connected societies, humans have always been known as social creatures who cannot live in isolation. This concept is not only reflected in everyday practices but also in religious teachings. In Islam, the recognition of the social nature of humanity has profound implications for education and the formation of the character of the community.

The Islamic view of humans as social beings is based on the teachings of the Quran and the Sunnah. The Quran depicts humans as interconnected parts of society (Surah Al-Hujurat: 13), while the Sunnah of Prophet Muhammad (peace be upon him) emphasizes the importance of good social interaction among fellow humans. In this context, Islam not only teaches the vertical relationship between individuals and God but also the horizontal relationship between individuals and other humans.

The implications of this understanding for Islamic education are significant. Islamic education is not only about teaching the theological aspects of religion but also about shaping characters in accordance with Islamic values in a social context. Students are taught to be responsible, empathetic, just, and to make positive contributions to society.

In everyday life, social interactions serve as a test of one's faith and character. How a Muslim behaves in society reflects the depth of their understanding of Islamic teachings. For example, the ability to maintain good relations with neighbors, help those in need, or behave justly in all situations are part of implementing Islamic values in daily life.

However, in the modern era with all its technological advancements and social changes, new challenges arise. Globalization, urbanization, and the development of social media have transformed the social landscape, creating new complexities in human interactions. On one hand, globalization expands the horizon of communication and interaction, allowing for broader cultural exchanges and knowledge sharing. However, on the other hand, this phenomenon also brings negative impacts such as depersonalization, excessive individualism, and the fragmentation of traditional values.

In this context, Islamic education needs to adapt to the dynamics of the times without sacrificing the core values of religious teachings. It is important to develop a holistic approach to Islamic education, which not only focuses on theological aspects but also emphasizes character formation and social skills. For example, through the teaching of real-life cases, students can learn how to apply Islamic values in everyday situations. Extracurricular programs that encourage collaboration, such as social activities and community service, can also be effective means of shaping social characters in line with Islamic teachings.

Furthermore, Islamic education needs to provide space for dialogue and critical reflection on complex contemporary social issues. By facilitating open and in-depth discussions on issues such as poverty, injustice, or climate change, Islamic education can help students understand the connection between religious values and the modern challenges facing humanity.

Thus, understanding humans as social beings and its implications for Islamic education is crucial in preparing a generation of Muslims who are not only knowledgeable about religion but also have noble character and can make positive contributions to an increasingly complex society. Through a holistic and contextual approach, Islamic education can play a significant role in shaping competitive, empathetic, and responsible individuals in facing the challenges of the times.

METHOD | منهج

This research employs a literature review approach, also known as library research, which involves analyzing and utilizing written literature such as books, scientific journals, as well as printed and electronic documents as the main sources. It is a qualitative study, emphasizing the analysis of pre-existing data. The method used in this research is descriptive analysis, which is utilized to illustrate how humans, as social beings, and its implications on Islamic religious education, as well as its relationship with the analyzed phenomena. Subsequently, the data is analyzed to obtain an explanation of humans as social beings and their implications on Islamic religious education.

RESULT | نتائج

Humans in the Koran are mentioned in various terms, namely al-insan, an-naas, al-basyar, and bani Adam. Within humans there are essential values, namely soul, body, soul, heart and reason. This makes humans unique creatures. In the context of Islamic education, understanding

the nature of humans as social creatures provides a strong foundation for designing curricula and teaching methods that are in harmony with human nature. By understanding that humans cannot live in isolation, Islamic education is directed at building awareness of the importance of healthy social interaction, effective communication, and cooperation in building a just and prosperous society. In its development, humans are required to become quality individuals along with the rapid flow of globalization which is a challenge for every human being to remain an educated individual. Islamic educational institutions are a forum for maintaining human morality so that it remains firm in adhering to Islamic values.

| DISCUSSION | مناقشة |

Understanding Human Nature

Human is a word that has a very deep meaning, where humans are creatures that are very perfect compared to other creatures. A creature that is very special and different from the creatures that existed before. Creatures that are real and have the mind and passions given by God to think, search for truth, seek knowledge, distinguish between good and bad, and other things. Because the many perfections that humans possess cannot be separated from their duties as caliphs on this Earth. Therefore, the quality, essence, nature, authenticity of humans is good, true and beautiful. There is no creature in this world that has such noble qualities and authenticity (Adz-Dzaky, 2003).

Humans are a complete integration of material and immaterial components. The material component comes from the earth, while the immaterial component is the soul breathed into them by Allah SWT. This unity signifies that, on one hand, humans are similar to the external world (transient), and on the other hand, it indicates that humans are capable of overcoming their surrounding world, including their physical selves (eternal) (Syarif, 2017).

Humans as subjects have good potentials in accordance with their nature, besides that there are also tendencies towards bad things. The Qur'an also emphasizes the quality and value of humans by using four types of terms that are interconnected with each other, namely al-insan, an-naas, al-basyar, and bani Adam (A. Idi, 2011):

a. Humans are called al-insan because they often become forgetful so reprimands and warnings are needed. If the word "manusia" is derived from the words "insan," "nasiya," and "al uns/ anisa," it means a human being viewed from the mental and spiritual aspects (Maragustam, 2018). Apart from that, the word Al-insan describes the nature of harmony, gentleness and forgetfulness (Syahputra, 2020).

b. Meanwhile, the word an-naas (taken from the word an-naas) means movement and there are also those who argue that it comes from the word unaas, which means appearing, which is used to denote a group of humans, either in the sense of a type of human or a certain group of humans. The word al-Naas, according to Al-Isfahany, shows the existence of humans as social creatures as a whole, regardless of their status of belief or disbelief (Ramayulis & Nizar, 2011).

c. Humans are called al-basyar, because they tend to be sensitive and emotional so they need to be patient and reconciled. Humans, when viewed from the concept of al-Basyar, refer to humans outwardly. The word al-basyar was indicated by Allah for all humans, both men and women, and was also indicated for each of His Messengers. Messengers were given

revelation by Allah, while humans were not given revelation (Ramayulis, 2015). Al-Basyar can also be interpreted as mulamasah, namely skin contact between a man and a woman (Munzir, 1992).

d. Humans are called children of Adam because they show their origins starting from the prophet Adam (AS) so that they can know and be aware of their identity. For example, where he comes from, what he lives for, and where he will return (Siregar, 2017). The use of the term "bani Adam" refers to humans in general. In this context, there are three aspects examined: (1) The encouragement to cultivate culture in accordance with Allah's provisions, including dressing modestly to cover one's private parts. (2) A reminder to the descendants of Adam not to be lured by the temptations of Satan, which lead to disbelief. (3) The utilization of everything in the universe as part of worship and to uphold the oneness of Allah. All of these are both recommendations and warnings from Allah to honor the descendants of Adam above His other creatures (Ramayulis & Nizar, 2011).

In conclusion, it can be explained that human quality is between instinct and conscience. In a series like that, humans behave, both positive and negative behavior. The function of intelligence can raise humans to a higher level. However, intelligence alone is not enough, it must be accompanied by a sharp and clean conscience. Human qualities and values will be revealed if humans have the ability to direct their free instincts based on the considerations of reason that Allah SWT has given them and are guided by the light of faith that illuminates their purest conscience.

The essential values contained in humans include the spirit, body, spirit, heart and mind.

a. Spirit

Humans are composed of material elements, namely the body which has life and material elements, namely the spirit which has two powers. Like feeling power in the chest and thinking power in the head. If the power of feeling is well honed, it will sharpen the conscience, and the power of thinking if trained will sharpen the reasoning ((A. J. Idi, 1997).

In Arabic, the word ruh comes from the language of the Qur'an, namely Al-Ruh, which means the emission of life substance that moves a creature He created to life, which comes from the substance of His Almighty Life. Al-Hayyi Rabb, Lord of the worlds, or in Indonesian the word ruh can only be translated with the word spirit or what is known as soul (Cholid, 2018).

So in the Qur'an it is reported that all elements of human identity will ultimately return to their God. Allah says in QS. 89.Al-Fajr: 27-30 namely:

يَا أَيَّتُهَا النَّفْسُ الْمُطْمَئِنَّةُ ﴿٢٧﴾ ارْجِعِي إِلَىٰ رَبِّكِ رَاضِيَةً مَّرْضِيَّةً ﴿٢٨﴾ فَادْخُلِي فِي عِبَادِي ﴿٢٩﴾ وَادْخُلِي جَنَّتِي ﴿٣٠﴾

Meaning: "O calm soul, return to your Lord with a satisfied and pleased heart; then enter the congregation of My servants, and enter My paradise (*Qur'an Hafalan Dan Terjemahan*, 2015)"

Then in this verse it is reported about the existence of other groups among humans. They were not among those affected by this incomparable torment. They actually received good news and were put into His heaven, for example as in several interpretations below:

1. According to Ibn Abbas, he is al-muthmainnah bi tsawâbil-Lâh (a peaceful soul with the reward of Allah) which also means a believing soul.

2. Al-Hasan interpreted it as al-mu'minah al-mûqînah (a believing and confident soul).

Athiyah is of the opinion that he is a soul who is pleased with Allah's qadha.

3. al-Khazin, what is meant by this is a soul that is firm in faith and belief, confirms what Allah SWT has said, believes in Allah SWT as its Lord, and submits and obeys His commands.

4. Ibn Jarir ath-Thabari interprets him as a person who is at peace with the promise of Allah SWT which was conveyed to the experts of faith in the world in the form of glory for himself in the afterlife, then he confirmed that promise.

5. Abu Hayyan al-Andalusi stated, al-muthmainah is al-âminah (a person who is safe and secure) not overwhelmed by fear and worry; or at peace with the truth and not mixed with doubt.

6. Fakhruddin ar-Razi, al-itmi'nân means al-istiqrâr wa ats-tsabbât (solidity and steadfastness) believing the truth with certainty (Nurqomariah & Dahliana, 2024).

b. Body

Consisting of Physical, Body, and flesh. One of the human elements consists of a prototype bone covered in flesh along with all components of its metabolic system which originates from the soil. Therefore, all activities and mechanisms for the development of the human body remain under the power of the Spirit of Al-Idhofi or Ruh Al-Hayat or in Indonesian it is called life, which controls all blood circulation and nerves and provides energy for the movement/work of the lungs. and heart.

Because there is a spirit that controls the body, humans can feel pain, lethargy, fatigue, freshness and so on. If the Spirit of Al-Idhofi who controls this body leaves the body, then even if a needle is pricked, the body will not feel pain or the body will be in a state of numbness. This physical spirit controls anger and animal desires. This animal lust has characteristics and preferences like animals, for example: lazy, likes to have sex, greedy, wants to win alone and so on (Cholid, 2018).

c. Soul

The soul (al-nafs al-nathiqah) is one of the essential values contained in humans. According to Al-Ghazali, it has a close relationship with the body, the relationship between the body is likened to a horse rider and his horse. This relationship is an activity relationship in the sense that it is the rider who is in control, not the horse. The horse is only a means to an end, this means that the body is a tool for the soul. So, the body has no purpose in itself and that purpose will exist if it is connected to the soul, namely as a tool for actualizing its potentials.

In another place, Al-Ghazali explains that the relationship between the soul and the body is like that of a master using his labor, a leader receiving services from his people, and a worker receiving his tools. The soul uses the body as its vehicle. According to Al-Ghazali, the relationship between the soul and the body is not limited to just this world, but is also still connected in the afterlife. The soul does not die, but only leaves the body and waits to return to its Lord on the Day of Judgment (Cholid, 2018).

d. Heart

The word qalbu (heart) is not as frequently used in the Qur'an as the word nafs. It seems that most of the meanings revolve around the meaning of feelings or emotions and intellect in humans. Therefore, the heart is the basis for healthy nature, various feelings (emotions), both

feelings of love and hate, and a place of guidance, faith, will, control and understanding (Cholid, 2018). About the heart as a container for a healthy fitrah is mentioned in the Qur'an:

$$\text{إِلَّا مَنْ أَتَى ٱللَّهَ بِقَلْبٍ سَلِيمٍ}$$

Meaning: "Except for those who come to Allah with a clean qalb (heart)" (*Qur'an Hafalan Dan Terjemahan*, 2015). From all the foregoing it is clear that the meaning of qalb (heart) in the Qur'an is more specific than the meaning of nafs (soul). It does not show instinctive motivation but specifically concerns conscious aspects only (Langhulung, 1987). Qalbu (heart), contains two meanings:

1. A narrow, conical shape of a piece of flesh on the left side of the chest, whose job is to circulate blood, is the source of the hayawaniyah character. This heart is also found in animals. The heart that is meant by this term belongs to the natural world, so therefore it can be seen by the eye.

2. A very miraculous manifestation of the Divine realm that has a relationship with the heart that materializes the object, just like the relationship between a householder and his house or between a craftsman and his tools. He himself is responsible and feels what he has felt (Langhulung, 1987).

e. Sense

In the Islamic view, humans are the most perfect creatures compared to other creatures. Therefore, humans must use reason and their senses to understand what is the real truth, or the truth that is justified. The dense human existence must be understood and thought about. Humans are religious creatures, where humans treat religion as a truth that must be obeyed and believed in to build humans who are capable of carrying out worldly development that is meaningful for personal life in the afterlife (Ibrahim, 1991). as in the sura al-Baqarah 44:

$$\text{اَتَأْمُرُوْنَ النَّاسَ بِالْبِرِّ وَتَنْسَوْنَ اَنْفُسَكُمْ وَاَنْتُمْ تَتْلُوْنَ الْكِتٰبَۗ اَفَلَا تَعْقِلُوْنَ}$$

Meaning: "Why do you order other people (to do) good deeds, while you forget yourself (obligations), even though you read the Bible (Torah)? So don't you think?" (*Qur'an Hafalan Dan Terjemahan*, 2015).

More than that, it can be said that the sciences of religion and philosophy benefit from each other, so that in summary it can be said that the starting point for rational studies among Muslims actually revolves around the combination of reason and religion. For example, the science of ushul fiqh, as one of the methods of studying fiqh, makes extensive use of Aristotle's philosophy and logic. The science of interpretation better explains this combination, it is dominated by two tendencies, the first is based on naql while the other tendency is based on reason. And in a rational interpretation, science and philosophy are combined. This style by Fakhruddin al-Razi, in his popular book, Fath al-Rahman, has really been optimized. In general, the great thinkers of Islam never lost the opportunity to know these various aspects and drink the ocean of existence in all its diversity.

Al-Hadith as the second source of Islamic teachings apparently also gives a high position to reason. It has been explained that religion is the use of reason, there is no religion for people with reason. In the hadith qudsi Allah says to the mind:

"For the sake of My power and majesty I have not created a creature more noble than you. Because of you I take and give and because of you I determine rewards and impose punishments" (Nasution, 1998).

Humans as social creatures

As social beings, humans naturally seek to fulfill all their needs, whether they are basic, secondary, or tertiary. Every action undertaken by humans is driven by a motivation to fulfill a particular goal. Motivation serves as a drive to manifest directed behavior, influencing abilities, efforts, desires, determining directions, and selecting behaviors towards a specific objective. As individuals, humans possess varying characteristics from one another. As social creatures, they inherently require other humans to navigate through life. Being a social creature implies a dependency on others for survival. Humans cannot live in isolation; they need assistance from others. In daily life, humans cannot feasibly live alone or meet their needs alone. Every human tends to communicate, interact, and socialize with others (Fajrussalam et al., 2023).

The concept of humans as social beings has existed for centuries, emphasizing the influence of society on individuals. This includes biological drives such as the need for food, self-defense, and interpersonal relationships. Fundamentally, humans play a dual role in interacting with their environment, both vertically and horizontally. Humans have the intellectual potential to sustain their lives (Fajrussalam et al., 2023). However, this potential can only develop when they live and learn among others. In interacting with others, humans must understand each other's roles and positions to avoid misunderstandings that could disrupt harmony in interacting with others.

Social interaction entails mutual relationships between individuals, groups, and individuals with groups. Socially, humans are both individual and social beings who have equal opportunities in various aspects of life and existence within society. This means that every individual human has equal rights, obligations, and opportunities in mastering something, such as attending school, working, taking responsibility within the family, as well as various economic, political, and even religious activities (Fajrussalam et al., 2023).

There are positive impacts of humans living socially, including the ability to carry out activities cooperatively (mutual cooperation), share information and knowledge, and help each other. The position of humans as social beings is expected to fulfill roles in line with the demands of that position, adapting to the conditions that occur in society because these roles are crucial in the community environment.

As social creatures, humans cannot live alone, even if they have high status and abundant wealth, because it is inherent in human nature to need each other. As social beings, they must know their obligations as members of society; they are required to participate in developing communal life. The role of humans as social beings arises from an inner drive to interact with other members of society. Humans have a need to live in groups and befriend other humans (Nawangsih & Achmad, 2022).

Human Implications for Islamic Education

Since humans desire progress in life, the idea has emerged to transfer, preserve and develop culture through education. Therefore, in the history of societal growth, education has always been the main concern in order to advance the lives of generation after generation with the demands of societal progress. Thus, Islamic education in the process must take place intellectually with values, because Islam as a revealed religion contains a value system that guides human life in all fields, including in the field of education (Arifin, 2000).

In terms of the purpose of the Islamic religion revealed by Allah to humans through His messenger (Muhammad SAW) it is none other than to be a blessing for all nature. This goal contains the implication that Islam as a revealed religion contains comprehensive instructions

and regulations, where all of nature will receive grace as a whole, including worldly and everyday life, external and internal, physical and spiritual.

Implication is a situation in which humans participate in an involvement (Farida, 2000). For example, in research that might create a benefit or advantage for itself. The basic pattern of Islamic education implemented in a system provides the possibility for the parts to progress towards the goals that have been determined according to Islamic teachings. Thus, an Islamic education system must develop from its basic pattern which will form an education that has an Islamic style, character and spirit. The consistent and constant nature of the educational process will not depart from the basic pattern so that the results are also congruent with that basic pattern.

For this purpose, we must understand the philosophy of Islamic education, because it is the basis and also directs the goals. Because it concerns philosophical issues, the basic pattern of Islamic education contains Islamic views on the principles of the universe, the principles of human life as individuals, and the principles of life as social creatures. These three principles will involve in-depth discussion according to the following consecutive philosophical technical terms (Arifin, 2000):

1. Ontology: Which discusses the origins of real natural events and behind real nature.

2. Epistemology: Which discusses the possibility of humans knowing natural phenomena.

3. Axiology: Which discusses the system of values and value theory or what is called ethics.

Azyumardi Azra quotes the opinion of Omar Mohammad al-Toumy al-Syaibani explaining the goals between humans in Islamic education as follows:

1. Individual Goals that relate to individuals, learning and their personalities, and what these individuals relate to desired changes in their behavior, activities and achievements, and to desired personal growth , and on the preparation required for those who aim at this world and the hereafter.

2. Social goals are related to the life of society as a whole, to the behavior of society in general, to what is related to this life, namely the desired change and growth that enriches the desired experience and progress.

3. Professional goals related to education and teaching as science, as art, as a profession and as an activity among community activities (Azra, 1998).

Thus, it is clear that the definition of Islamic education is a conscious effort made by devout Muslim adults to direct and guide the growth and development of human nature or students towards a perfect and ultimate personality based on Islamic teachings. Islamic education as a planned activity has clear goals to be achieved. Because goals determine where Islamic education is directed. Every activity carried out must have a certain goal, because without having a goal to be achieved, the activity will not be clear about where to go, so it cannot be said that the activity is successful or not.

Islamic education is a necessity to be able to practice Islam as desired by Allah SWT. Based on this meaning, the aim of Islamic education to prepare humans to carry out the mandate borne by humans must be based on the Al-Qur'an and Al-Hadith. As a source for all aspects of law according to Islam.

The development of Islam from a social perspective is greatly influenced by the active role

of humans in various aspects of life. Humans, as the primary actors in the history and development of religion, play a crucial role in disseminating, interpreting, and practicing the teachings of Islam within a social context. One of the primary roles of humans is in the propagation of the faith. From the early days of Islam to the present, humans, especially the prophets and messengers, have served as messengers of Allah, conveying the message and teachings of Islam to society. Social interactions also play a crucial role in the development of Islam. Discussions, debates, and the exchange of ideas among individuals and groups contribute to the diversity of thought within Islam. Furthermore, the exemplary conduct of religious figures and community leaders in practicing Islam well also shapes the values accepted by Muslims. Education and learning are also significant factors in spreading knowledge of Islam. Religious schools, universities, and other educational institutions serve as places where Islam is taught and studied, enriching the understanding of the religion within society. Social contexts, such as culture, politics, and economics, also influence the understanding and practices of Islam among its followers. Thus, the role of humans in the development of Islam from a social perspective is crucial, as they shape, interpret, and practice the teachings of Islam within diverse social contexts (Nawangsih & Achmad, 2022).

In developing Islamic religious education, humans encounter several problems. Problems and challenges in education oriented in Indonesia with cultural diversity, if analyzed more deeply, turn out to be very complicated. Challenges often faced include: (1) Globalization, which has changed the way people live significantly, both directly and indirectly; (2) Islamic radicalism, which threatens the spread of cultural diversity throughout the world because some parties oppose freedom and diversity by using violence; (3) Group and religious dynamics; (4) The relationship between religion and the state, which is often the subject of debate in society and especially in Islamic society. There are three views on the relationship between religion and the state that are often debated: First, the integralistic paradigm where religion and the state are considered to be an inseparable unit; Second, the symbiotic paradigm where religion and state are mutually dependent and strengthen each other; Third, the secularistic paradigm where religion and state are separated and considered as different entities that cannot possibly be united (Ali, 2015).

To respond to the challenges and meet the demands of development in the era of globalization, readiness and the emergence of a modern Indonesian society are implied and necessary (Shaleh, 2000). A spectacular aspect of modern society is the replacement of production techniques from traditional methods to modern ones, encapsulated in the concept of the industrial revolution. It is often mistakenly assumed that modernization only pertains to industrial and technological aspects. However, it can generally be said that the modernization of society involves the application of scientific knowledge to all activities and aspects of community life (Sarnoto, 2017).

In the effort to build a society, there is no society that can be simply copied without considering its values or being value-free. This has been evident with the imitation of socialist and materialistic lifestyles by Indonesian society. Therefore, there is a need for development in the field of religion. Development in the religious field is aimed at organizing a more harmonious, vibrant, and profound religious life, focusing on increasing the quality of faith and devotion to the Almighty, establishing religious harmony, community cohesion, and quality enhancement in raising awareness and participation in responsibilities towards the development of morals, as well as collectively reinforcing the spiritual, moral, and ethical awareness of the nation in implementing national development, improving services, facilities, and infrastructure for

religious life (Shaleh, 2000).

A society undergoing development is a society undergoing change, and sometimes these changes are fundamental and surprising. A society under development means an open society, which allows for the influx of capital, knowledge, technology, and foreign values and morals, which sometimes do not align with the national identity. Therefore, the role of religion is expected to function as a guide and safeguard in national development. In this changing society, the most vulnerable object is the younger generation, hence, attention to this younger generation needs to be increased for the success of development (Sarnoto, 2017).

When these challenges can be overcome, you will become a quality human being. Human quality concerns many aspects, namely aspects of mental attitude, behavior, aspects of ability, aspects of intelligence, aspects of religion, aspects of law, aspects of health and so on (Djaafar, 2001). All these aspects constitute two potentials that are possessed by each individual, namely physical and spiritual. It cannot be denied that the physical aspect is always determined by the spiritual aspect, which acts as the driving force from within the human being. To achieve high-quality individuals, the primary effort is actually to improve the potential from within the human itself, as exemplified by the obedience of society to the law determined by this spiritual aspect. In this regard, Islamic education plays a primary role in realizing it (Sarnoto, 2017).

To create quality individuals and society, important steps have been formulated in the development of religious education, namely:

1. Intensify and align the development of religious education from elementary to tertiary level with general education. This aims to ensure that religious education can actively contribute to the development of science and technology.

2. Strengthening religious education in general education institutions from elementary to tertiary level, with the aim of forming individuals who have faith and devotion to God Almighty. Religious education is also expected to play an active role in the development of science and technology.

Further develop higher education in the field of religion and institutions that produce religious experts and scholars. The aim is so that they can play a bigger role in developing scientific thinking to understand, feel and translate religious teachings according to existing social life (Shaleh, 2000).

CONCLUSSION | خاتمة

Human nature is portrayed as a complex amalgamation of physical, spiritual, emotional, and intellectual elements, shaped by divine attributes and earthly experiences. The essence of humanity, as depicted in various religious and philosophical traditions, underscores the innate capacity for both virtue and vice, reflecting a constant struggle between instinctual impulses and moral conscience.

Islamic teachings elucidate the multifaceted nature of human identity, delineating roles as individuals, members of society, and recipients of divine guidance. The Quranic terminology elucidates different facets of human behavior and psychology, emphasizing the need for guidance, self-awareness, and moral rectitude.

Furthermore, the text underscores the significance of social interconnectedness in shaping

human existence. Humans are portrayed as inherently social beings, reliant on communal bonds for survival, growth, and fulfillment. Social interactions not only facilitate practical cooperation but also foster intellectual exchange, cultural enrichment, and moral development.

In the realm of education, Islamic principles offer a comprehensive framework for nurturing holistic human development, encompassing intellectual, moral, and spiritual dimensions. The integration of religious values with educational endeavors serves to instill a sense of purpose, ethical responsibility, and communal engagement among learners, aligning their pursuits with divine mandates and societal needs.

However, the path of Islamic education is fraught with challenges, ranging from globalization's transformative impacts to the rise of religious extremism and the ongoing debate over the relationship between religion and the state. Negotiating these complexities requires a nuanced understanding of cultural diversity, social dynamics, and the evolving contours of religious discourse.

In essence, the understanding of human nature, as elucidated through religious, philosophical, and social lenses, underscores the intricate interplay between divine guidance, individual agency, and communal engagement. By embracing this holistic perspective, societies can strive towards realizing the full potential of human existence, guided by principles of wisdom, compassion, and justice.

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