



The Concept of Humans in the Qur'an and Its Implementation in Education

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Abstract. Humans are creatures created by Allah Subhanahu Wa Ta'ala, with all the glory assigned to them. Starting from their physical creation, which is more perfect than other creatures, to the gift of nature, all will guide them to become a superior and good human being in the eyes of Allah Subhanahu Wa Ta'ala. Instead of all these advantages, to describe this one creature, the Qur'an even mentions five different words to refer to the same creature called human, and among them are *Bani Adam*, *basyar*, *al-Ins*, *al-Insan*, and *an-Naas*. *Bani Adam* shows that humans are descendants of the prophet Adam 'Alaihissalam; *basyar* emphasizes that humans are creatures whose form appears outwardly; *al-Ins* highlights the human function as a servant whose duty is to worship the Creator; *al-Insan* indicates that Allah Subhanahu Wa Ta'ala has created beings who have manners and are gentle; *an-Naas* denotes that humans are creatures created to live socially. Hence, to achieve a remarkable degree with the perfection of this personality, contributions from the educational process are needed, which are expected to instill good values, thus guiding humans to become knowledgeable and civilized beings. Therefore, besides explaining the human concept, this paper also writes about its implications for the concept of *ta'dib* education initiated by a contemporary scientist named al-Attas. The concept of *ta'dib* is not only oriented towards the transfer of knowledge but rather in the process, namely instilling courtesy in humans. Al-Attas also argues that humans can position themselves fairly as individuals and as social beings with courtesy. Then, it is hoped that the inculcation of courtesy values and the proper practice of knowledge can show humans good behavior so that the mission of creation as a *fil ard* caliph can be properly realized. All these things are nothing but worship and manifest human gratitude to Allah Subhanahu Wa Ta'ala.

Keywords: Concepts · Human · Courtesy

1 Introduction

The concept is a design before concrete action is taken to realize a certain goal. In general, J. Sudaminta put forward the notion of a concept as an image that is still absolute and general in nature about something, which is mental in nature, where the description of something occurs in mind. The concept is divided into two parts: from the side of the object and the subject. The concept from the subject side is a series of activities

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formulated in mind, while from the object side, the concept is the content of the activity design.

On the other hand, humans are creatures created with the most perfect dimensions compared to other creatures. Humans are gifted with spiritual, physical, mind, heart, and lust dimensions, making them superior to other creatures [9]. Ibn Arabi argues that humans are the goal of Allah Subhanahu Wa Ta'alaa to create the cosmos, in which the names of Allah Subhanahu Wa Ta'alaa radiate in humans, but this does not make humans reach the degree of Allah Subhanahu Wa Ta'alaa. In their journey, among humans, some use all knowledge and have divine morals, which Ibn Arabi calls a perfect human being. Perfect humans are absolute servants of Allah Subhanahu Wa Ta'alaa, and they act not because of their desires but because Allah Subhanahu Wa Ta'alaa wants this to happen through human beings. The most important thing that must be understood is that being a perfect human is not the highest appreciation but an obligation to be a human being [15].

Moreover, the universe would not be perfect without the presence of humans, but because of humans, the universe also became corrupt. By separating their entity from the existence of Allah Subhanahu Wa Ta'alaa, humans will act according to the desires created for them. As has happened in modern times, the occurrence of floods, forest fires, landslides, and even earthquakes is none other than because humans no longer embody divine values. It is reinforced in the Qur'an Surah Ar-Ruum verse 41, which emphasizes that all the damage in the world, whether on land or at sea, is due to human disobedience. Also, Allah makes them feel the consequences, so they regret their actions and repent to Allah Subhanahu Wa Ta'alaa.

However, did all these disasters make them leave the disobedience? The answer is that most of them blame the other and do not learn from it. As the days increase, the damage that humans do is beyond reason. Clearly, it can be seen today that humans are out of nature to like the same sex or are called homosexuals. In addition, the astonishing fact is that in 2003, a church appointed a homosexual as a bishop in the Anglican Church, New Hampshire, to be precise. In the past, the church forbade homosexual acts, which were considered inconsistent with the ethical values of the Catholic religion. Nevertheless, what is currently being faced is the deconstruction of religious values [7].

Thousands of millions of years ago, this kind of case also happened, namely in the time of Prophet Lut 'alaihissalam by the Sodomites. Of course, Allah Subhanahu Wa Ta'alaa did not allow disobedience like this. With His mercy, Allah sent among them perfect humans as His messengers to awaken them from their negligence and guide them to the straight path. However, what they did hurt the envoy and turned away from him. Thus, Allah Subhanahu Wa Ta'alaa punished them by turning the earth upside down (top down and bottom up) and showering them with burning sulfur stones, as contained in Surah Al-A'raf verses 80-82.

The primary cause of all the damage that occurs in the world is when humans begin to separate their lives with the guidance of Allah Subhanahu Wa Ta'alaa, or in a modern language known as secularization. The main goal of secularization is to liberate humans from religion with all its metaphysical influences, which control human logic and language [17]. Hence, a conception of human nature develops, the goal of which is the human being himself. It results in the benchmark of a good and bad deed assessed

through the human mind and sensory experience and eliminates the existence of absolute values guided by authentic revelation [7].

All the above influences are spread from one human to another in various ways, through the political, economic, social, educational, and others. However, education is the realm closest to human life and includes primary matters. As long as humans are alive in the world, as long as that is true, education will continue to be carried out. It is because education is a process of guiding and teaching humans to grow and develop their potential so that a perfect human being can be realized. As the word of Allah Subhanahu Wa Ta'alaa in Surah At-Tin verse 4, humans are created in the most perfect form and manifestation among other creatures.

Humans and their attachment to education are like two interrelated coins with each other. Education requires humans as the object of its teaching, and humans also depend on education as an aspect that elevates their status. This symbiosis causes humans to be inseparable from the world of education. On the other hand, education also develops in accordance with the goals of its human concept. The direction of education is determined by what kind of human model it wants to realize in the future.

Based on the facts above, the authors intend to re-explain the human concept in accordance with their nature according to the Qur'an, how the creation of humans, and the view of the Qur'an towards humans so that it leads to the nature of the purpose of human creation and its relationship to education, with the title **"The Concept of Humans in the Qur'an and Its Implementation in Education."**

2 Method

The method used by the authors was qualitative, with a literature review. This document review is seen as an analysis of documents consisting of books, articles, the internet, and other materials relevant to the research. The steps taken by the authors in collecting data are as follows. First, a literature review was carried out, deemed in line with the writing to be studied. Second, data analysis was conducted through descriptive methods based on what the authors understood in conducting the study [13].

3 Discussion

Discourse on human nature will continue to evolve along with advances in technology and knowledge. One of the causes is a deep curiosity about the purpose of humans being in this cosmic circle. For example, a theory was initiated by Charles Robert Darwin about the origin of humans, which resulted from the evolution of primates [9]. It is also supported by the emergence of the theory of naturalism, which states that humans are a component of nature and not of creation that underwent a long biological evolutionary process to reach its current point. Alternatively, a theory refers to humanism, i.e., humans are creatures that can transform nature and create their history with their controls [10].

Some of the above understandings certainly release the robe of Divinity attached to human beings. They deny the existence of Allah Subhanahu Wa Ta'alaa's control over everything that happens in the universe. Humans who believe in this understanding seem to say that the existence of Allah Subhanahu Wa Ta'alaa is only in the house of

worship. More than that, everything that is worldly is under human control. Therefore, the development result of this understanding is moral decay and deviation, both among human beings and the universe.

In theory, many people also disagree with the understanding mentioned above. They are human beings who still worship properly, believe in religious rules according to their respective beliefs, and believe in life after death. However, in behavior, their actions follow the essence of the above understanding. They commit fraud, murder, legalizing liquor, forbidding places, and even corruption on a large scale. Humans like this have locked Allah Subhanahu Wa Ta'alaa in their house of worship and have closed their eyes to the day of judgment. It is a serious problem. It is because how is it possible that the universe will work in harmony when humans who are obliged to preserve it become objects that cause damage? Thus, improving understanding of human concepts is paramount because all actions start from a belief. The concept discussed in this paper comes from Islam. As Allah says in His verse, the religion that Allah is pleased with us being adherents of is only the religion of Islam (Q.S. Ali-Imran: 19).

The Concept of Humans According to the Qur'an

The Qur'an describes the process of human creation 1400 years ago and even before science could examine it. One of them is the word of Allah in Surah Al-Mu'minun verses 12 to 14, which briefly explains that humans originate from a drop of semen. By science, it could only be proven in the early 20th century, written by a doctor biologist from France named Muiric Bucaille. In his book entitled *La Bible, La Coranet La Science*, he writes that the phases of human development begin with the fertilization of the egg by the sperm and then develops into an embryo; then, it becomes a zygote and then a fetus, and within a certain time, it becomes a new human form, or a baby [8].

This fact proves that the Qur'an is not a composition of humans but the words of the One who has created the entire universe. Thus, there is no reason for humans to refuse to believe in it (Al-Baqarah: 2). As must be believed, Allah Subhanahu Wa Ta'alaa did not create jinn and humans but to serve Himself solely to Him (Q.S. Az-Zariyat: 56).

Furthermore, in contrast to Indonesian, which only uses one word to describe this intelligent creature, Arabic can actually describe it in several words, for example, the word *bani adam* in surah Al-A'raf: 31, the word *basyar* in surah Al-Mu'minun: 33, the word *an-Naas* in surah Al-Baqarah: 21, the word *al-Ins* in surah Az-Zariyat: 56, and the word *al-Insan* in surah Al-'Alaq: 2. The meaning of each word also has a different essence. It is to show how noble the position of humans is on the side of His Creator. Hence, to know human nature comprehensively, Muslims must refer to the Qur'an.

1. Bani Adam

In this term, humans are meant to be descendants of the Prophet Adam 'alaihissalam and refute the theory put forward by Charles Darwin that humans are the evolution of anthropoid creatures, a type of ape (Khasinah, 2013). The word *bani adam* is repeated seven times in the Qur'an, and five of them are in Surah Al-A'raf, namely verses 26, 27, 31, 35, and 172, and the rest are in Surah Al-Isra' verse 70 and Surah Yasin verse 60 [3]. *Bani adam* refers to two things: *bani*, which means child, and *adam*, which means descendant of Prophet Adam 'alaihissalam. Using the *bani adam* indicates that humans are complete, civilized beings with all their glory. Also, it is respect for human values, which focuses on understanding the bonds of brotherhood among human beings from

the same lineage. Even though they come from different backgrounds, whether ethnic, linguistic, social, cultural, skin color or others, all human beings still have the same position.

The first is as a protection for human beings for their dignity, which Allah Subhanahu Wa Ta'alaa has glorified. Fundamentally, human nature requires two kinds of clothing used to cover both genitals, namely the outer and the inner *aurat*. As Allah says in Surah Al-A'raf verse 26, it is stated that an order was sent down for the children of Adam to cover their *aurat* with the clothes that Allah sent down for them in the world. Al-Baghawi thinks that the revelation of this verse is still related to the habit of the *Jahiliyah* people who have the habit of performing tawaf while naked. In addition, al-Mawardu believes that the best clothing referred to here is the clothing of piety, which covers both the outer and inner *aurat*.

The second is a warning to the children of Adam that throughout their lives, they will always be side by side with two types of *qorin*, namely *qorin* from the angels who always call for virtue and *qorin* from the jinn or devils who always call for evil, as contained in Surah Al-A'raf verse 27. Ibn Kathir argues that Allah Subhanahu Wa Ta'alaa gave a warning by describing the dispute that occurred between the devil and the ancient human ancestors in heaven. It is when the devil, with his cunning, wants to bring the children of Adam from a place full of pleasure to a place full of fatigue.

Third, as children of Adam, humans are civilized creatures and have noble morals with which humans can always place themselves in their social life. Humans are also guided to follow all the commands of Allah Subhanahu Wa Ta'alaa, such as dressing well, consuming halal food, and doing everything in moderation.

Fourth is to protect oneself so as not to worry about the future and not be sad about things passed by continuously increasing the quality of piety to Allah Subhanahu Wa Ta'alaa, as stated in Surah Al-A'raf verse 35. Ibnu Katsir argues that Allah Subhanahu Wa Ta'alaa has sent prophets and messengers among them to deliver good news and warnings to humans and acknowledge the oneness of Allah Subhanahu Wa Ta'alaa while still in the spirit realm (Q.S. Al-A'raf verse 35). Ibn Kathir also believes that Allah Subhanahu Wa Ta'alaa has created the children of Adam from the bones of the *sulbi* in a state of witnessing that there is no Allah Subhanahu Wa Ta'alaa other than Allah Who created them in the best form.

Fifth, Surah Al-A'raf verse 172 affirms that Bani Adam has taken their witness to Allah Subhanahu Wa Ta'alaa, in whom there is no God but Him. Thus, it has become human nature to be born into the world to become a Muslim. However, the parents or the environment make a human a Muslim or another religion. Not a few humans also return to their nature when they use their minds and hearts to seek the truth and, of course, for the guidance that Allah Subhanahu Wa Ta'alaa has given.

Sixth, Bani Adam is glorified by the ability entrusted to them to make a living, both on land and sea. This virtue is conveyed in Surah Al-Isra': 70. By Ibn Abbas, it is said that only humans are the only creatures that can eat with their hands, which they can process, whereas instead of that, they can only eat directly with their mouths and directly from the ground. It makes them more noble than the others.

Seventh is a reminder from Allah Subhanahu Wa Ta'ala through His word in Surah Yasin verse 60. This verse reminds Bani Adam not to fall into shirk by associating partners with Allah to His creatures [11].

2. *Basyar*

The term *al-Basyar* is found in 26 surahs (2:25, 3:47, 18:110, 23:33, 30:20, and others), with the word being repeated 35 times [4]. In language, the word *basyar* shows biological and physiological meanings. When the name *basyar* mentions humans, it refers to the nature that humans are external beings with physical needs, according to the basic material of their creation, namely from dry clay (Q.S. Al-Hijr: 28-29). Therefore, it shows that humans are different from angels whose creation material comes from light, which does not need its physical form.

Etymologically, *al-Basyar* is composed of three letters: *ba*, *syin*, and *ra*, which, when interpreted, have a clear skin meaning [24]. In line with what is written in the book *Mu'jam Maqaayish al-Lughah*, a word whose initial letters are composed of *ba*, *syin*, and *ra*, can mean the appearance of something good and beautiful and having clear skin. In this case, what is mentioned with clearly visible skin is visible psychologically and biologically [14]. This meaning also describes that humans are creatures with all the limitations that exist in them, such as the need for food, drink, clothing, housing, marriage, work, socializing, and others, so humans can easily be conveyed as beings with potential to have lust. The word *al-Basyar* is also aimed at all humans Allah created, except the saints, prophets, and messengers. However, their existence is still nobler than ordinary humans because of their prophetic duties and the revelations sent down to them [1].

In his nickname *al-Basyar*, humans are referred to as their understanding of maturity in life, allowing them to fulfill their mandates and responsibilities. This term also describes several processes of human creation, starting from the womb to maturity [4]. Hence, it can be said that *al-Basyar* is a human with the principle of biological life by multiplying and producing offspring.

Further, the point of emphasizing the meaning of the word *al-Basyar* is found in the Al-Qur'an Surah Al-Baqarah verse 30, namely when Allah Subhanahu Wa Ta'ala explains the function of creation of a creature named *al-Basyar* as a caliph, i.e., a guardian, a prosperous earth, and a good substitute for a bad one. Thus, the Messenger of Allah Sholallahu 'Alaihi Wasallam has reminded people that if humans cannot say good things, then be silent. It is because it is impossible for a caliph that Allah has created perfectly to say bad things.

Allah Subhanahu Wa Ta'ala has also created humans in the best form, and even Allah swears by three noble places: the place where the Prophet Isa and the Prophet Musa 'Alaihissalam received revelations and the place where the Prophet Muhammad Sholallahu 'Alaihi Wasallam received the treatise (Q.S. At-Tin: 1-3). Therefore, no human being was created with physical deficiencies or defects in God's eyes.

3. *Al-Ins*

The term *al-Ins* was once analyzed by a contemporary female scholar and Qur'an expert named Aisyah Abdurrahman, with the pen name Bintu Syati. She once wrote a very good book for reference reading entitled *Al-Qur'an waqodoyal Insan*; The Qur'an

and Human Issues. She analyzes the meaning and diction of the word *al-Ins* in the Qur'an, which uniquely is often paired with the word *al-Jin* 18 times (51:56, 55:33, 74).

Al-Ins and *al-Jin* are two words with paradoxical meanings, where linguistically, *al-Ins* can be interpreted as something visible, while *al-Jin* means something hidden. In the second meaning, *al-Ins* has an innate meaning of friendly, gentle, and kind. On the other hand, the word *al-Jinn* has an innate meaning of rough and unruly. This nature distinguishes the two creations. Hence, even if a *jinn* enters the human body, he will still carry his nature; if he does not mess with his actions, it will show in his words.

Moreover, the essence of the presence of humans along with the mission of creation that Allah has entrusted to the term *al-Ins*, as illustrated in Surah Adz-Zaariyat verse 56, is that Allah presents the creation of the *jinn* and humans in the world to serve Him, to unite in Oneness Him, and never even double-crossing Him with anything in the world. The meaning of the term *al-Ins* also emphasizes the purpose of Allah creating humans, i.e., only to worship Allah Subhanahu Wa Ta'ala. Thus, whoever is human at this time, whatever his profession and even his position must sincerely intend to worship Allah Subhanahu Wa Ta'ala.

4. *Al-Insan*

The word *al-Insan* is mentioned in 43 Surahs in 63 verses in the Qur'an as many as 65 times [21]. According to its etymology, the term *al-Insan* means tame, harmonious, and visible in its form. The Qur'an takes the word *al-Insan* to refer to human perfection as physical and spiritual beings. From these two aspects, harmony is presented that guides humans to become unique and special creatures and has a relationship between humans with one another, which of course, with the various potentials they already have [2]. Aisyah Bintu Syati also argues that the term *al-Insan* describes the nobility of human status, which makes it worthy of leading on earth with the ability to carry out the mandate that God has given in accordance with the provisions entrusted in the form of knowledge, reason, and heart.

Ibn Manzur, an Arabic expert who is a reference for almost all scholars and researchers of Arabic, with his very popular book, namely *lisanul 'arab*, combines nine main books in Arabic references. He once described the specialty of *al-Insan* because it is rooted in three words: *anasa*, *annasa*, and *nasiya* [14].

First is the word *anasa*. Based on grammatical Arabic, it can be interpreted with three main approaches: *absoro*, *'alima*, and *ista'zana*. The meaning of this *absoro* can be interpreted simply by looking sharp, reasoning, and observing. As when Prophet Musa 'Alaihissalam asked permission from his family to approach the fire with his sharp eyesight, Prophet Musa 'Alaihissalam reasoned carefully that maybe, there was something good from the fire (20:10). It is the first gift given by Allah Subhanahu Wa Ta'ala to humans who are called *al-Insan* to show that humans have sharp reasoning and sharp analytical power.

Furthermore, when *al-Insan* is interpreted as *'alima*, it means something based on knowledge. One example is the word used in the sixth verse of Surah An-Nisa when Allah Subhanahu Wa Ta'ala teaches the management of the assets of orphans to test the orphans before giving their wealth with the word *anasa* to refer to knowledge. It gives the impression that humans were created with the potential of *al-Insan*, a being with a strong knowledge base. From here, Allah Subhanahu Wa Ta'ala commands humans

not to act without knowledge because all the gifts that Allah has given will be accounted for in the afterlife (Q.S. Al-Isra': 36).

Another meaning behind the word *anasa* is juxtaposed with the word *ista'zana*, which means asking permission. It implies that humans are called *al-Insan*, referring to the third meaning that humans are civilized beings. Thus, the three implied meanings of the word *anasa*, namely *absoro*, '*alima*, and *ista'zana*, describe that a creature called *al-Insan* is not an ordinary creature but is a perfect creature among other creatures, i.e., having sharp reasoning, being able to analyze critically, having strong knowledge, and being civilized beings and having a high civilization.

Second, the word *annasa* adds *tasyid* to emphasize its deeper meaning than *anasa*. In simple terms, it can be interpreted as friendliness and gentleness. It indicates that humans, with their breadth of knowledge and depth of manners, will be able to add humility, friendliness, and gentleness, thus giving birth to a pearl of wisdom in life, as the fuller the rice, the more it bends. Thus, a human being with a lot of knowledge and high manners will be more friendly and not badmouth other people because he understands that before he knows this knowledge, there are people who know it first.

Third, *nasiya* means forgetting. Quoting the opinion of Ibn Abbas radhiallahuanhu, Ibn Manzur then wrote in his book *Lisanul 'Arabic* that perhaps, the word *al-Insan* was quoted from the word *nasiya*, from which this word has a derivation with the word *insan*, namely *insiyan*, which means forgetting. It is because humans often forget promises to Allah Subhanahu Wa Ta'ala. One of them is their first promise recorded in the Al-Qur'an Surah Al-A'raf verse 172 regarding their commitment to testify to the oneness of Allah Subhanahu Wa Ta'ala. However, when born and because of the influence of the environment, education, or even demands, many forget their promises by serving other than Allah Subhanahu Wa Ta'ala.

Forgetting is a nature bestowed by Allah Subhanahu Wa Ta'ala. In some circumstances, forgetting can be a gift in human life. It can be imagined that if humans remember all the events they have experienced from birth to adulthood for decades, it will create anxiety for the soul and burden the human mind. Nevertheless, forgetting those present because of immorality or lust is a disaster for humans. Therefore, Allah gives instructions in the Qur'an about the signs of life, which can direct human passions and souls so that they can avoid forgetting in a context viewed negatively by Allah Subhanahu Wa Ta'ala. Sinful deeds will forget that humans will obey, and many wrong people will forget to be pious.

If these three meanings are synergized, starting from the words *anasa*, *annasa*, and *nasiya*, it will show the direction of the totality of all human activities. In this case, knowledge as the main foundation in life is perfected with courtesy values so that they become friendly creatures with gentleness and humility. Then, with the presence of forgetting in a positive context, humans can produce innovations in life by leaving behind dark memories experienced in the past. Thus, everything wrong is left so that one can be pious and be seen in the eyes of Allah Subhanahu Wa Ta'ala.

5. An-Naas

Mentioned 241 times in the Qur'an and added glory, this word is made the name of one of the surahs in the Qur'an. An-Naas is a plural word that describes its single word: the context of *al-Ins*, discussion of *al-Insan*, and description of *basyar*. It is where *al-Ins*

shows the nature of his appearance with his gentle friendliness; *al-Insan* describes the totality of the nobility of his activities; the *basyar* shows the guidance of his inner and outer needs. The term *an-Naas* also has a collective meaning, i.e., humans who come together with one another while continuing the social-personal characteristics shared by the three single terms.

The mention of *an-Naas* in the Qur'an refers to human status concerning the surrounding community environment based on human nature, namely as social beings. The purpose of Allah Subhanahu Wa Ta'alaa is to create humans as social beings, starting from a male and female pair, which then develops into tribes and nations, to get to know each other and interact with each other (Q.S. Al-Hujurat: 13).

In several verses in the Qur'an, Allah Subhanahu Wa Ta'alaa commands us to fear Him. One way is to build good relationships with families and communities. It is because God has created humans from oneself and can reproduce to produce offspring by helping each other. Thus, humans are encouraged to keep in touch with each other because God is always watching.

Implementation of Human Terms (Al-Qur'an) for Education

With the gift of mind, heart, and mind given by Allah Subhanahu Wa Ta'alaa to humans, it is natural for humans to improve their standard of living in a better direction with the knowledge and experiences they go through, both in school institutions and social life.

In education, humans have a very strategic position as the subject and object of education. In this case, education can be interpreted as a process of inculcating values to design the maturity level of students. Based on the reciprocal relationship between education and humans, the world of education needs to understand the nature of these humans. A proper understanding of human nature will give birth to correct educational concepts in accordance with Illalahhi's guidance.

As explained in the discussion above regarding human nature, the distribution of human names in the Qur'an has a meaning, such as the *Bani Adam*, showing that humans are descendants of the Prophet Adam 'alaihihsalam, *basyar* with his assertion that humans are creatures whose embodiments appear outwardly, *al-Ins* emphasizing the function of humans as servants whose obligation is to worship the Creator, *al-Insan* indicating that Allah Subhanahu Wa Ta'alaa has created beings who have manners and are gentle, and *an-Naas* denoting that humans are creatures created to live socially. All of this is the cumulative concept of the human being as a whole. Thus, to maximize the potential that God has entrusted, humans must know their knowledge, which can be obtained through education. It is because, without education, humans will only be creatures that do as they please, following the desires of lust, which lead to negative things [6].

Supposedly, education aimed at humans has developed three aspects of human life: the human relationship with Allah Subhanahu Wa Ta'alaa, the human relationship with humans, and the human relationship with the natural surroundings. Thus, the purpose of education must be in synergy with human nature itself to form a superior human person both in world affairs and in the hereafter. One of the goals of education contained in Article 31 of the 1945 Constitution is to form human beings who are faithful, pious, and have noble characters to educate the children of the nation's children [16].

To realize this goal, education is vital, especially to form the mentality and tough attitude needed in relaying between generations. Hence, integral education is needed to integrate general and Islamic education. It is so that humans who study derivatives from general knowledge continue to inspire the divine knowledge contained in Islamic education.

Following the above compilation, according to the Qur'an, the concept of human is a creature created with the potential of courtesy within him, so it is appropriate to provide courtesy education to humans. It is solely intended to achieve the degree of perfection of a human being in the eyes of Allah Subhanahu Wa Ta'ala. Therefore, one example of an educational concept suitable for realizing the desired type of human being is the *Ta'dib* concept initiated by a contemporary scientist named al-Attas.

Al-Attas' full name is Syed Muhammad Naquib al-Attas. He is a contemporary scientist born in Bogor City on September 5, 1931, to a father named Syed Ali bin Abdullah al-Attas and a mother named Syarifah Raquan al-Aydarus. Al-Attas was born into a family that greatly influenced Islam, where al-Attas' ancestor was a great scholar named Syed Muhammad al-Aydrus. Thus, it is not new for al-Attas to be good friends with scientists because he comes from an environment that glorifies science [12].

Al-Attas spent most of his youth deepening his knowledge by reading and studying historical manuscripts, the study of literature, and certainly religious studies, as well as not forgetting the Western classics in English available in another of his family's libraries. Growing and developing in an academic home environment supported by quality reading material is one of the factors supporting al-Attas to become a superior person with good speech and the right choice of words so that, in the future, he becomes a very big influence in the style of writing and speaking Malay [22].

The *ta'dib* concept initiated by al-Attas has the primary objective of instilling goodness and justice for humans as individuals and as social beings. Hence, what is essential to be instilled in the educational process is the value of a true human being as a spirit, not only human values measured as pragmatic physical beings.

The word *ta'dib* can also be described etymologically, coming from *addaba*, *yuaddibu*, and *ta'dib*, which mean education, applying discipline, acting obediently, obeying the rules, and containing warnings or laws [23]. Then, the word *ta'dib* in terminology is interpreted by al-Jurjani as a process of obtaining learned knowledge to prevent humans from all forms of negligence and oversight [20].

Historical records state that *ta'dib* education has been used to refer to educational activities carried out in royal palaces (*qushur*), where students consisted of crown princes, princes, or potential successors to the king. The process of instilling educational values carried out in the palace is expected to prepare future leaders. Therefore, preparing the implanted material includes language lessons, speech techniques, how to write well, lessons on the history of heroes and commanders-in-chief to absorb their successful experiences, swimming, archery and horseback riding, or other skill lessons [19].

In his view, al-Attas interprets education as a process of inculcating something in a human being. What is meant by "a cultivation process" refers to the methods and systems used to instill "education" in stages. Then, what is meant by "something" refers to the content to be implanted, and "human self" refers to the recipient of the process and

content. According to Al-Attas, the most important thing in education is the “content” to be instilled in humans, not the process [18]. If the content to be instilled is good, the process for instilling it is also automatically good.

Concerning the above, from al-Attas’ point of view, courtesy is important to give and instill in a human being. Therefore, al-Attas proposes the concept of *ta’dib* as a concept applied in education to provide and instill courtesy in human beings. Ideally, al-Attas wants education in Islam to produce good human beings as a whole (*al-insan al-kamil*), who are good for themselves, their family, society, other people and their country. It is a goal that leads to two dimensions at once: as *Abdullah* (servant of Allâh) and as *Khalifah fi al-Ardh* (representative of Allah on earth) [18].

In Al-Attas’ view, using the term *ta’dib* in the educational process instills courtesy in humans to produce good people. According to him, courtesy is one of the instruments that returns education to true Islamic principles, namely glorifying Allah Subhanahu Wa Ta’alaa as Allah Subhanahu Wa Ta’alaa, the One and Only God.

The emphasis on the aspect of courtesy is aimed so that the knowledge acquired by a human being in the process of pursuing education can be put into practice properly and not applies it in matters that lead to negative values and the wrath of Allah Subhanahu Wa Ta’alaa. Al-Attas also emphasized that the form of manifestation of the concept of *ta’dib* is practice. After knowledge has been properly learned and obtained, the knowledge must be practiced based on the appropriate knowledge and guidance from the Al-Qur’an. If the practice is carried out without proper knowledge, it will result in a sense of arrogance [6].

Correct knowledge-based practice is intended so a person can act fairly in applying his knowledge. Fair, in this sense, is putting everything in the right place and applying the right (*haqq*) to it. With justice in a person, he can reach the level of a *kaamil* human being. Someone who reaches the rank of human *kaamil* can take appropriate and correct actions in accordance with the orders and guidance of Allah Subhanahu Wa Ta’alaa. In addition, it can prevent him from committing heinous and evil deeds.

Through this *ta’dib*, al-Attas finally wants to make education a means of internalizing good values from Islamic religious teachings or what can be called courtesy values into human beings and becoming the basis for the Islamization of science. Al-Attas also believes that the Islamization of science needs to stem from the influence of materialism, secularism, and scientific dichotomies developed by the West, and all these things can be done through education in accordance with the guidance of the Qur’an.

Regarding the internalization of the cultivation of this courtesy, it must first be done by the man himself. In this case, courtesy towards oneself is when a person recognizes and understands that his entity consists of reason and animal qualities. When a person’s mind can control his animal nature, he has put himself in the right place. A Muslim has to educate himself, purify and cleanse his soul, and keeps him away from things that can tarnish and pollute him, whether in the form of broken beliefs or words and actions that lead to immorality [18].

Meanwhile, the relationship between fellow human beings, especially in implementing courtesy, means ethical norms applied in social manners based on one’s position, such as in the family and society. In this case, a person’s position is not determined by humans based on criteria of strength, wealth, or heredity but by the Qur’an based on its

criteria of knowledge, reason, and noble behaviors. Therefore, sincerely showing humility, affection, respect, care, and others to parents, teachers, siblings, children, neighbors, and society shows that one knows one's right place concerning them.

4 Conclusion

Al-Qur'an, with its majesty, has guided humans to the straight path and is blessed by Him with all its instructions. Everything about life has been described perfectly, including the nature of human beings. The Al-Qur'an had also described how the process of creating human beings is up to guidance so humans can return to Allah Subhanahu Wa Ta'ala in the best form as when humans were first created. Hence, with the great love of Allah for His servants, Allah Subhanahu Wa Ta'ala has perpetuated the designation for humans using more or less five different terms.

First, Allah Subhanahu Wa Ta'ala uses the term *bani adam* to show the glory of humans that they are descended from the Prophet Adam 'alaihissalam, a noble human being who, even before his creation, had made angels ask curious about the perfection of his creation. The meaning of the word *bani adam* breaks Darwin's theory, which says that humans result from primates' evolution.

Second, the word *basyar* emphasizes that humans are creatures from the manifestation of their outward appearance. Humans have soft skin, visible form, and can be seen and even touched to prove their existence. It distinguishes humans from the creatures Allah created first, i.e., jinn and angels, whose manifestations are hidden and do not have skin like humans.

Third, using the word *al-Ins* emphasizes the function of humans as servants whose obligation is to worship the Creator. In the Qur'an, this word is always accompanied by the word *jinn*, which refers to creatures with the goal of creation, i.e., worshiping Allah Subhanahu Wa Ta'ala. Thus, humans, as God's creatures, should make all activities become worship with the guidance that God has taught through His Prophets and Messengers.

Fourth, *al-Insan* indicates that Allah Subhanahu Wa Ta'ala has created creatures with courtesy so that with this courtesy, humans who are called *al-Insan* can practice their knowledge and be gentle and friendly towards others. Hence, no one says, "I was born stupid," because, in nature, humans have been equipped with a mind and heart to live a life that leads to something positive and loved by Allah Subhanahu Wa Ta'ala.

Fifth, *an-Naas* implies that humans are creatures created to live socially and depend on one another. Of course, this dependence does not go beyond the limits of surrender other than to Allah Subhanahu Wa Ta'ala. This term directs people to get to know each other and then be able to remind each other in piety to Allah Subhanahu Wa Ta'ala.

All the terms above can easily be realized in the human person through education. Therefore, as stated above, humans are creatures created by carrying the essence of courtesy within themselves. Thus, education has to bring out these values on the surface of the human person.

In this case, the *ta'dib* concept proposed by a contemporary scientist, al-Attas, is expected to internalize divine values and good manners in humans. The cultivation of courtesy by al-Attas is seen as capable of making humans good in the eyes of humans and

before God. With courtesy, humans will be able to position themselves according to the proportion that Allah has destined for them as a leader in the earth of Allah Subhanahu Wa Ta'ala.

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