

# Integrative Education Paradigm Based on Local Culture

## Analysis of Contextual Interpretation of Qur'anic Verses on the Purpose of Human Creation

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**Abstract**—The Qur'an is one of the sources of science in the perspective of Islamic epistemology. The Qur'an provides a paradigm such as the values and the concepts about an object in a field of science. Integrative education is conceived to provide solutions for a partial education system, running independently of character, religious, and science education. This paper examines one of the concepts in the Qur'an about the essence of the purpose of human creation. The Qur'an has explained the origin, purpose of creation, potential, superiority and the fall of man. The objective of the research is to find the essence of human being as the subject of education and how its relevance to the aims of integrative education. The research approach used a contextual interpretation based on local culture. The Qur'anic verses that are found will be analyzed according to the *ma'dhui* interpretation procedure (tafsir thematic), then analysed the contextual meaning that is found with the present-day sociocultural values of Indonesia and the concept of integrative education. The results of the research showed that the essence of humans based on the Qur'an is *khalifatullah fil ardh* which is the representative of God in managing this universe. The relationship between human being, God, and nature is relevant to the concept of integrative educational goals combining the development of spiritual, emotional, and intellectual potency. Human perspective as the subject of complete education should be the development orientation center of integrative education system with the formulation of educational objectives oriented towards the realization of human beings who are aware and responsible for their duties on earth.

**Keywords**—human as education subject; integrative education concept; paradigm of the qur'an

### I. BACKGROUND OF THE PROBLEM

Human is a special and unique creature which is not because of its different structures and elements, but it is because they need the process of becoming human. The man who was born then grows to be big and mature, will vary in physical terms such as food, drink, how to get food until how to behave towards each other. There are humans growing up and having positive character by keeping harmony and the compatibility in the environment, but also there is some having a negative character with no care to the environment. The degree of negativity of adult human characters can be lower than that of a pet. The phenomenon is different from animals, for example, growing from the baby, adulthood into old. They

don't change according to their species in terms of food, drink, and its role in the ecosystem.

The process of making humans as human beings is what is called by education. Javanese term says "*ben dadi uwong*". Humans need learn and be educated, in order to be real human. According to Rupert C. Lodge as quoted by Zuhairini, the issue of education is a matter of life and human life. The process of education lies and develops with the process of development of life and human life. In fact both are one process. Thus according to Zuhairini, the issue of education is directly related to the problems of life and human life. Education is an effort of adult man which has been conscious of its humanity in guiding, training, teaching and instilling the values and basics of worldview to the young generation who is aware and responsible for his obligations as a person, according to the nature and humanitarian characteristics [1].

Conceptually, education, as Naquib al-Attas said, is the process of implanting something into humans. The embedding process refers to methods and systems in which what is otherwise called 'education' gradually. Something 'refers to the content of what is planted; and human refers to the recipient of both process and content. The process, content, and recipients are three fundamental things that become elements of education, although these have not been a clear and complete definition of education yet. The three elements which are emphasized in education are the process. If I redefined the answer, Education is something that is increasingly implanted into human beings [2]. To achieve at the process and content, the discussion should be started from the recipient—human. The perspective of who is the human will determine what needs to be filled to them and how is its process.

The human view of an object is not positive and objective in which in this case it is not completely 100 percent. The way that human sees and thinks is mediated by categories, such as the function of glasses. When humans use black eyeglasses, all objects seen will look blackish. Objective perspective which is not objective is then called the paradigm by Thomas Kuhn. Paradigm is a world view, a general perspective, or a way of breaking down of the complexity. The worldview's meaning is a belief, feeling and what is in mind of the person serving as a motor for sustainability and social and moral change. The same perspective with world view is defined as the human view of

reality [3]. Shri Ahimsa defines in detail that the paradigm in the context of science is a theoretical framework or approach in the socio-cultural sciences consisting of a number of basic elements, namely: (1) basic assumptions; (2) values, (3) models, (4) problems to solve/ answered, (5) concepts, (6) research methods, (7) method of analysis, (8) the results of the analysis and (9) ethnography or representation [4]. Thus, the educational paradigm is a number of basic assumptions, worldviews and or values that underlie the construction of an educational science.

This paper is intended to analyse the one of sources of science in the perspective of Islamic epistemology—the revelation of the Qur'an. Revelation of the Qur'an can be a paradigm for formulating the theory. The paradigm intended is as understood by Thomas Kuhn that the social reality is basically constructed by a certain mode of thought or mode of inquiry which will produce a certain mode of knowing. With that understanding, the paradigm of the Qur'an means a construction of knowledge that allows Muslims to understand the reality as the Qur'an does. Construction of knowledge, in this case about the elements of education science will be the basis for people to formulate a large design of the Islamic system, including the system of science in field education [5]. Thus, al-Qur'an paradigm not only stops at Axiological framework but also may serve to give an epistemological framework [6].

The verses of the Qur'an which are analyzed are focused on the verses which contain the story of Adam in *Al-Baqarah*: 30-39. These verses convey a message about the origin, purpose of creation, potential, superiority and fall of human being. Analysis of the interpretation of these verses is expected to find the concept, values, and worldview which can be a new paradigm in the science of education about the nature of human as the subject of education. The new paradigm is expected its relevancy to the concept of integrative education. The research approach used is contextual interpretation based on local culture. For that, the books of *tafseer* used as references are two books of Indonesian interpretation which is considered to be contextual and actual with Indonesian society problems, namely *Tafsir al-Mishbah* by M. Quraish Shihab and *Tafsir al-Azhar* by Hamka. The Qur'an verses that are found will be analyzed according to the *maudhu'i* interpretation procedure (thematic interpretation), then analyzed its contextual meaning found with today's socio-cultural values of Indonesia and the concept of integrative education.

Based on the author's search, research that discusses the purpose of education based on the Qur'an commentary has been largely done by previous researchers, for example As'aril Muhajir, entitled "*The Purpose of Education in Perspective of the Qur'an*" which discusses key terms in the Qur'an such as *tarbiyah*, *ta'lim*, and *ta'dib* [7]. Similar article which discusses the concept of *tarbiyah* and *ta'lim* in al-Qur'an is also written by Hamzah Djunaid, entitled "*Concept of Education in Al-Qur'an (Thematic Review)*" [8]. Other research results are from Raudlotul Firdaus Binti Fatah Yasin and Mohd. Shah Jani, entitled "*Islamic Education: The Philosophy, Aim, and Main Features*". This article also discusses the Qur'an concept of *tarbiyah*, *ta'dib* and *ta'lim* with the aim of highlighting the main issues of Islamic education, its methodology and

objectives are compared to the current system which is largely considered secular in its philosophy and methodology [9]. Another article is from Sobhi Rayan entitled "*Islamic Philosophy of Education*". This article presents and analyzes the concept of Islamic philosophy education in an Islamic perspective. This article deals with issues of education and philosophy in Islam, where the Qur'an is the main reference in the epistemological and ontological levels [10].

## II. THE PARADIGM OF QUR'AN

The integral sciences try to use the three sources of science—the Qur'an, ratio and nature with integrative and interconnected. The fundamental problem in integrality sciences is how the Qur'an derives from revelation as the source of knowledge. Making the Qur'an as a source of knowledge means to change the way of view of the Qur'an which has long been held by the *ummah* as a normative reference framework both ethical and legal. Kuntowijoyo saw that so far there are two ways of viewing the *ummah* towards the Qur'an as a frame of reference. 1) De-codification (explanation), namely keeping the religious values remain suitable with its originality by describing the Qur'an and *al-Sunnah* into the religious sciences. This worldview bears the movement from text to text, i.e. from the text (Qur'an and *al-sunnah*) translated into text (*tafseer*, *tasawuf*, and *fiqh*). 2. Islamization of knowledge, that is the effort for Muslims not to imitate non-Islamic methods by restoring knowledge at its center namely *tauhid*. Islamization of knowledge means restoring knowledge to *tauhid*, or context to the text [5, 6].

From both ways of view of the Qur'an *al-sunnah* text above, Kuntowijoyo feels that they are inadequate, so it needs to be added to what is called by demystification. If the text de-codification is translated into the text and the Islamization of knowledge returns the context to the text, the demystification wants to relate the text to the context. So far, it must be admitted that the Qur'an lost its contact with reality, actuality, and life. For that, the necessary movement is demystification or with other languages offered Kunto is scientifying Islamizing the science, so that people know the environment better, both physical environment, social, symbolic, and historical environment [5]. In the framework of demystification or scientifying Islam, the project of Islamic paradigm is actually placed. Viewing reality with the Qur'an worldview means to confront the Qur'an with reality and life.

Al-Qur'an as a paradigm means making the Qur'an as Thomas Kuhn understood as a construction of knowledge that allows Muslims to understand the reality as the Qur'an understands it. The construction of such knowledge will be the basis for the *ummah* to formulate a great design of the Islamic system including its science system. Thus the paradigm of the Qur'an not only stops at the axiological framework but also serves to provide the epistemological framework [5, 6].

## III. VALUES IN THE ACTS OF ADAM

The story of Adam in the Qur'an is spread in various letters in the Qur'an. The story of Adam in the Qur'an only consists of several episodes of life, which begins when God delivers His plan to the angels that God wants to create Adam, Adam

undergoes a period of education such tested in front of the angels, getting the honor of the angels upon his superiority, having the honor of living in heaven with all its amenities, getting a ban from God and the temptation of the devil, getting punishment and falling from heaven. The Qur'an does not tell the story of how Adam lived in the world after he came out of heaven. In the Qur'an there is only one story related to Adam's next life, which was about the two quarreling children of Qabil and Habel. The story of Adam begun from the first episode when God conveys His plan until Adam's fall was first stated in al-Baqarah: 30-39 and strengthened by Thaha: 115-126.

Al-Baqarah: 30, according to Quraish Shihab, contained the declaration of God's decision to the angels about His plan of creating man on earth. Man who was created by Allah is called *khalīfah*. The word *khalīfah*, according to some experts, means to replace the God in upholding and applying His will and rules, because He intends to test human and give them respect. In addition to this understanding, there are also experts who interpret the caliph with a meaning that replaces other creatures in inhabiting this earth. Based on several different opinions it can be concluded that the meaning of the caliphs contain some definitions, namely the authority granted by God Almighty, the existence of a creature—Adam AS and his grandchildren given the duty, and the existence of the territory of this earth. Then, the creature given the duty must perform the task according to the direction of God direction who gives the task and authority. The wisdom which is not in accordance with His will is a violation of the meaning and duties of the Caliphate [11, 12].

Hamka, in his commentary, also asserts that *khalīfah* means substitute, either for a previously destroyed mankind or a substitute of God. For the human being, God reveals His law and rules. Humans became the caliphs to govern the earth, unleash hidden secrets in it. The God also gives him intelligent. Humans who when born in a state of weakness. Then, the more he grows, the stronger he is. The power they have is so wide and the desire to know everything is not limited. From generation to generation, their existence can control and govern the earth [13].

The next term getting the spotlight is the word *malā'ikah* or angels. Quraish Shihab discusses who is meant by the term angel, what is the urgency of believing in angels. There are at least two main reasons why Muslims are obliged to believe in the Angel. 1) Believe in the form of angels, in which they have an existence, not an illusion. 2) Believe that they are God's servants assigned such as sharing fortune, carrying God's throne, recording human deeds, and so on. The relationship between the concept of the angel and al-Baqarah: 30 happen when God declares his decision to create Adam in front of the angels, or in more appropriate statement that Allah asks for opinions or dialogue. According to Ibn Asyur as quoted by Quraish Shihab, the form of dialogue is a kind of teaching in the form of respect. It is similar to the situation where teacher teaching the students in the form of question and answer, so that students habituate themselves to engage dialogue on various issues. Furthermore, according to Ibn Asyur, the pattern of sentence *istisyārah* or asking of opinion is deliberately emphasized to make a substance together with the creation of the first man. The dialogue is expected to be the innate character of the Adam's generation, because the situation

and ideas that accompany the form of something can be traced and united between something that manifests with the situation. Ibn Āsyūr's opinion according to Quraish Shihab is very appropriate, because the condition and psychological situation occurring at conception period can affect the fetus [11, 12].

The next verse is 31 and 32 mentioning the reasonableness of human beings as *khalīfah* on earth and simultaneously proving unfairness when the angel is pointed as the caliph. God then taught Adam the names of all things that gave him the potential of knowledge. This informs that human beings are rewarded with the potential of God to know the name or function and character of things, such as the function of fire, wind, and so on. Humans are also endowed with a language potential. After God's teachings were accepted by Adam, He commanded the angels to mention the names of things that Adam had overwhelmed if they felt that they were proper to be the caliph [11, 12].

The meaning of the angels that "You are truly the omniscient and the wise" means that the source of knowledge is Allah Almighty. Allah also knows everything including who is appropriate to be Caliph, and He is The Wise in all of his actions, including determining the creature as Caliph. The relation between this passage and the teaching of names to Adam, explains that God inspired to Adam towards the names of the object when they were exposed to him so that he has the ability to give each object the names that distinguish it from other objects. One of the privileges of human is their ability to express what comes to mind and the ability to grasp the language that lead them know everything. Human ability to formulate ideas and give names to everything is a step toward the creation of knowledgeable human and the birth of science [11, 12].

The last two concepts of al-Baqarah: 33 described by Quraish Shihab are *al-'alīm* and *al-hakīm*. Arabic uses all words composed of the letters *ain-lām-mīm* in various forms to illustrate something so obvious that it does not create any doubt. God is called *al-'alīm* because of His great knowledge, so He is able to reveal the slightest things. The knowledge of all comes from Allah. Meanwhile, *al-Hakīm* is understood as The Wisdom. Wisdom means knowing the ultimate of everything both knowledge and deeds. It is also interpreted as something which hinder *mudharat* or greater difficulties or even invite the greater ease when it is used or cared [11, 12].

The next verse is 33 containing a command from Allah for Adam to tell the names of the things he had learned to the angels. According to Quraish Shihab, the verse wanted Adam to preach rather than teach. Teaching requires the efforts of those who teach so that material is easily understood. The notification proves that angels are not appropriate to be the caliph because the one in charge of something must have knowledge about the aspects related to his duty. The Caliphs, who will serve on earth, must know what is on earth, at least their own name or even potential. Verse 33 shows the angel's inability to answer what is asked to him and Adam's abilities. It does not mean to be proof that the human kind is nobler than the angels, but at least it indicate the existence of Adam's privileges over a number of angels. The privilege can not be

the reason to establish the glory of man yet because it has not shown privilege in all things yet [11, 12].

At the end of the discussion, Quraish Shihab conveys the conclusion that the Caliphate on earth comes from Allah Almighty which means to do what God wants the earth to be. Thus, the knowledge or the potential given by Allah are the main capital to manage this earth. Without the knowledge or utilization of potential, the Caliphate will fail, even if he diligently bows and worship to Allah Almighty. Through this story, Allah intends to affirm that the earth is not managed solely by *tasbih* and *tahmīd*, except with the scientific actions and practiced science [11, 12].

Nevertheless, according to Hamka, the wide human sciences are not given all to one individual and are not given at once, but it will be revealed if they seriously dig and observe by themselves. Al-Baqarah: 31, according to Hamka, is understood that their knowledge is only limited to what Allah have taught, and the verse 32 shows the privilege of man given by God that is increasingly revealed of all the names, but the mystery of the heavens and the earth has not been taught as implied at the end of verse 33 [13].

The verse 34 states that as a tribute to the Caliph who was awarded knowledge and got the task of managing the earth, then Allah swt directly ordered the angels to prostrate to Adam. The angels soon bow to Adam without thinking longer. Nevertheless there is a Devil who entering himself in the angelic group, who is reluctant and refuses to bow because he is arrogant by ignoring the rights of others and look that the other is lower than him. Al-Baqarah: 34 can be the basis of the obligation to honor the knowledgeable people as the next verse that lets Adam and his wife stay in the heaven. This is a sign of the fairness of the scientist and his family to get the facilities, so that he can develop his knowledge [11, 12].

Hamka highlights the devil's aversion to bow to Adam. It is a lesson that God predestined in His revelation that the mark of God's mighty is not if He made a good spirit. In addition, He made the obedient and the rebellious. It has been existed since the beginning [13].

The next verse, according to Quraish Shihab, is a new episode in the story of Adam which also needs to be contemplated after reflecting on the origin and the purpose of Adam's creation, then let's reflect when Allah says to him to settle quietly with his wife in heaven and have them both eat as much as possible, except for one thing not to get closer or even eat the fruit of this tree. If Adam and his wife approached it, they would be in danger causing them the *zhālim* [11, 12].

When it is observed the restrictions in the Qur'an, it is stated that the restriction in which Adam is prohibited to get closer to the object, and there is also a more strict view. Usually the prohibition points to things containing strong stimuli, such as adultery (*wala taqrabu al-zina*). The ban contains the command's meaning to be careful, because those who approached a ban can fall for the ban. The prohibition of approaching a tree from the many trees in the heaven is a sign of the little God's prohibition against what He allows. The prohibition is also a sign that humans must be accompanied by

a ban, because a prohibition will bear the will, and human is also different from animals [11, 12].

Al-Baqarah: 36 tells that Adam and his wife were seduced by demons. They were both affected by his seduction and lies. Therefore, it's not long time since they were both in heaven; they were derailed by a demon causing them to be expelled from heaven. The word "derailed" indicated that Adam and his wife were not fully conscious, but their sin was the same as the sin of the devil who violated consciously and was arrogant. The word "*ba'dukum li ba'din 'aduw*" means Satan becomes the enemy of the human and they must also make it so. The human who is hostile to the other may be a friend again, but Satan is not. He is the eternal enemy until the end of time [11, 12].

The story of Adam's animosity with the devil is also understood by some interpreters (*mufassirs*) as hostility between the descendants of Adam. The offences committed by Adam and Eve resulted the birth of an imbalance in their soul which bear negative traits to the offspring, as it is understandable that human morality can be inherited. What comes to Adam's their mind when committing the offence by tasting the forbidden fruit will leave a trace that they will inherit to their children and grandchildren. The inheritance is a desire to achieve personal benefits while presuming badly to the other. It is the source of hostility. Good and bad morality sources are good or bad hearth whispers. They encourage an activity, and when the activity is repeated more and more, it will be the habit such as good character or evil [11, 12].

Quraish Shihab has finally concluded that through verse 36 it is understandable that God created man in the state of great potential for good. Humans then experience a stratified phase. The first phase is the teaching of speaking and then naming. Language is an early activity for thinking and entering to virtue or deceit. When humans have the ability to obey or rebel, humans are given a ban (approaching the tree for Adam). When man wants to have something for himself, it appears greedy, bad suspect, and so on. The next phase is the arrival of Divine guidance [11, 12].

In Thāhā: 115, it is explained that Adam's fall was due to his forgetfulness to God's command and lack of seriousness. God had warned Adam not to approach the tree. The part of the verse state that no real effort from Adam to fend off a whisper or seduction so that Adam was tempted by such strong seduction to approach and eat it as in his whisperings [11, 12].

The next conclusion from verse 36 is what happened to Adam and his wife in heaven is a very valuable lesson in order to succeed their duty as the caliph in the world. The existence of heaven in which clothing, shelves and food are fulfilled is a picture of how they should prosper the earth and prepare for that essential need. Satan's deceit and lies are meant to explain how cunning and savvy enemies will be faced, so this hopefully will occur anymore [11, 12].

The verse 37 tells that after Adam was derailed from heaven by Satan, he was inspired by God's to regret his deepest heart. After God stayed away from him for his mistake, God returned to him for giving his mercy and forgiveness. When humans make sinful, then God will stay away from human. If

the man regrets and will sincerely not to repeat mistakes and beg for forgiveness, Allah will accept the repentance and back to human again [11, 12].

Quraish Shihab further discusses the problem of repentance (*taubah*). After quoting several opinions, it is concluded that the repentance of the man lies between the two repentances of God. Firstly, Allah returns to give grace to the human for calling their heart and regret their sin, and secondly, after the human come back to Allah again, He forgive their sin and even replace the wrongs or evil they do with virtue. The one who repents needs knowledge of the violation and the sin he has committed. The knowledge leads one to repentance for his actions and forsakes the sin and the transgression, then comes to God and asks for His forgiveness. The story of Adam also confirms the different views of Islam with Christianity. Adam, based on the verse, has been forgiven by God, thus there is no inherited sin. Adam's sin is a personal sin, his repentance is personal rather than collective, and God's forgiveness is so [11, 12].

Hamka also agrees with Quraish Shihab, that there are differences and crossing between Muslims and Christian. Both equally admit that Adam had sinned in violation of the prohibition. But Muslims believe that sin has been forgiven. They don't need to fear and sorrow anymore. Adam was not cast out of heaven, but was given the task of establishing truth in the earth and given guidance. While the Christian say that Adam's sin has become an inheritance to all his offspring, and Isa's rise will compensate the inherited sin [13].

The last verse of the story of Adam in al-Baqarah: 38-39 repeats God's command for Adam to descend from heaven. The end of the verse emphasizes that later when Allah SWT gives His directions, follow them. Do not follow the contradictive directions. Whosoever follows God's guidance, there will be no fear or grief. The last part of the verse can be understood as a covenant bound between God and Adam and his grandchildren, that they will follow the direction that will come at their era. Thus, God's guidance received at Muhammad era must be followed by all humans from that era until the end of life, because there will be no further divine guidance [11, 12].

#### IV. CONTEXT OF ADAM'S STORY IN EDUCATIONAL OBJECTIVES

The story of Adam in Surah al-Baqarah as interpreted by Quraish Shihab and Hamka contains a number of new concepts and values regarding who is human. The concept and value are the paradigm in viewing humans as the subject of education derived from the Qur'an. Then, the interpretation results of Quraish Shihab and Hamka need to be decomposed and reconstructed for subsequent contextualization. Thus, the values and concepts of human nature are clearly visible in relevance in the educational objective.

The story of Adam in Surah a-Baqarah, begins with the statement of Allah who wants to make a human being called the term *khalifah*. The term of mans which is mentioned as *khalifah* indicates that the orientation of the task to be given to man on earth. According to the verse, this understanding indicates that the first thing to note from the human nature is about the orientation and purpose of its creation. It is the

purpose of creation that determines the potential, the specification and the character and challenges that human beings face. That is how the systematics of the story of Adam to the end of the potential of guidance from Allah or religion. The end of the verse emphasizes that Allah had a will to Adam before he came out of heaven as a punishment that he had to live with, that when the guidance came from God, follow it. This last potential which is called *Hidayah* is the potential of spirituality that human beings are obliged to follow the religion that comes from Allah.

The systematic or sequence of the story of Adam is different from the study of philosophy of Education which sees man as directed to its potential and its elements, such as the inner, physical, soul, mind and spirit. Though all the potential and the element becomes part of the human because humans are created for a purpose or a specific task. The concept of the objectives of Islamic education, according to Zuhairini, should consider the position of human beings as God's best creation (*al-Thin*, verse 4) and as *khalifah fi al-ardh* (Yunus, verse 14). Similarly, Islam that rahmatan lil 'alamin / universal contains concrete teachings, can be adapted to the local situation and with the needs of the times [1]. In line with that idea, Roudlatul Firdaus also stated that Islamic education is not only aimed at the absorption of science, but also the formation of fitrah and character of the individual so as to represent Islamic values and behave as *khalifah fi al-ardh* [8].

The norms in the concepts of Islamic education objectives above are clearly visible in the rumor of the goal of Islamic education. The concepts in of Islamic education objectives as stated by Mohammad Athiyah quoted by Zuhairini states the existence of the five purposes of things, the first is to help build a good character, the second is preparation for the life of the world and life in here after, the third is to cultivate a scientific spirit and then prepare students in terms of professional, technical, and company therefore they can master a particular profession, the fifth prepares for the livelihood and the maintenance of the benefits [1]. Another concepts of Islamic education from some experts, summarized by As'aril Muhajir, is to make people worship and submit to Allah, develop the potential and instill noble character [7]. This concept is to make Islamic values acceptable to all parties include non – muslim person. This concept becomes the formulation of national education that is manifestation of man who believe and piety to Allah, be noble, healthy, knowledgeable, capable, creative, independent, and be a citizen of democratic and responsible.

The formulation of educational objectives above appears its theological dimension of human being as the responsible servant of God in the world to the end. The weaknesses seen in the formulation of Islamic educational goals when analyzed in the context of the story of Adam, the human being which functions as *khalifah* have notemphasised, as understood by Quraish Shihab and Hamka. What is the purpose of the realization of the human worshiper of God? If the human task as in the story of Adam is not affirmed in the formulation of educational objectives, it will happen that people are pious personality but not necessarily good socially, or even more naive of it all, that man is manifested plenary but only oriented to the task of material that is work to achieve prosperity

material. It is similar to Rudi's analysis of the national educational objectives, that the editorial of the aims of the national education axiological and theoretically have a positive impact on the formation of students' intelligence, but the formulation of the objectives reflects the existence of a box of votes between several objectives. Faith and *taqwa* have not been the core for educational praxis. Faith and *taqwa* are only aligned with healthy, knowledge, capability and so on. (Suryadi, 2017, p.1997).

Observing the weakness of the formulation of educational goals of both Islamic education and national education, the analysis of the *tafseer* of Adam's story seems relevant as a new way of view of human as the subject of education. The essence of man is a complete sequence of goals he created, his character and potential to support and succeed his task, the challenges to be faced and the human potential to escape from the crisis he faced. This can be the basis for the ideal dreams formulated in the educational objectives which have a systematic or philosophical foundation, which element is the basis, which is the support, and which is the end goal. As stated by Rudi, that the development of educational thinking at this time is characterized by the importance of changing the paradigm of education. Education has not been able to deliver the subject of education, in this case, the student is to become a real human being. Education that should be oriented towards humanizing efforts. It leads to dehumanization efforts. As a result, humans become lost direction and purpose of life and more alienated from the essence of humanity [14].

Creating an ideal human who has good faith, *taqwa*, who has board knowledge and good character are intended for a human task on earth from God that has been formulated since the first time he was created to wealth and to maintain and lead this universe. The concept of man as *Khalifa* is relevant to the purpose of education in order to form a new generation for the better survival of mankind. Sukmadinata as quoted by Yadi Ruyadi explains that there are three important properties of education. First, education contains value and gives value judgments. Education is directed at life in society, and the implementation of education is influenced and supported by the community environment [15]. The clear linkage between individuals as a product of the educational system and the sustainability of a good life on earth can prevent the occurrence of dehumanization, namely the realization of the ideal man, the right man but experiencing a partial life between the material and spiritual oriented or between religious and world life or even trapped in material oriented life which the purpose of their life is only to get a job that come up income. *Wallahu A'lam*

## V. CONCLUSION

The results showed that the essence of humans in the Qur'an is *khalīfah Allāh fil ardh* i.e. the representative of God in managing this universe. The human serving as *khalīfah Allāh* are given the gift—character and science. Human characters can tend to be positive, but it can also be negative. The human have the potential to be obedient and violate. Therefore, people are also given the challenge of a ban. To improve oneself and keep the potential of obedient, one is given the ability to repent and obey the teachings of religion. The human, God, and nature relationship are relevant to the concept of integrative educational goals that combine the development of spiritual, emotional, and intellectual potential. Human perspective as the complete and integrative educational subject should be the centre of developing integrative educational system with the formulation of educational goals which are not only oriented to the realization of the perfect human but also those who is aware and responsible for their duties on earth.

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