

Abstrak: Dari perspektif Al-Qur'an, eksplorasi konsep manusia menjadi subjek yang menarik untuk penelitian ilmiah, terutama dengan fokus pada kata "muhsin". Kata ini memiliki beragam interpretasi dalam Al-Qur'an, mencakup baik maknanya secara semantik maupun relevansinya terhadap pemahaman tentang manusia. Upaya pemahaman dan pembelajaran dalam bidang ilmu pengetahuan, khususnya dalam kuliah dan penelitian, bertujuan untuk menganalisis korelasi antara konsep fitrah manusia dan pendidikan Islam yang berkaitan dengan Al-Qur'an dan 'ilmu dilalah (ilmu semantik). Penelitian ini berfokus pada penelitian kualitatif dengan pendekatan kajian literatur. Data dikumpulkan dari sumber online melalui pencarian literatur di platform seperti Google Scholar, Scopus, dan Siendirect. Analisis data melibatkan proses analisis konten yang cermat. Temuan dari penelitian ini menyoroti konsep "fitrah" sebagai anugerah ilahi yang diberikan Allah kepada manusia, yang menentukan keberadaan mereka. Memahami makna *fitrah* ini dianggap penting bagi semua individu, untuk memastikan bahwa karunia Allah tidak disia-siakan dan potensi penuh mereka dikembangkan. Pendidikan Islam memainkan peran kunci dalam konteks ini, menjadi kekuatan pemandu yang membantu individu melestarikan dan mengarahkan fitrah bawaan mereka, terutama dalam memupuk kepercayaan dan keyakinan kepada Allah. Pendidikan Islam menekankan pentingnya mengembangkan potensi penuh individu. Dalam Islam, pendidikan tidak hanya ditekankan, tetapi juga erat terkait dengan filsafat ilmu ketika diterapkan dalam pendidikan agama Islam. Ini dipahami bahwa Islam sebagai agama holistik, memberikan panduan dan pendidikan komprehensif bagi umat Muslim.

Kata-kata Kunci: *Fitrah, Filsafat, Manusia, Pendidikan Islam, Semantik.*

Introduction

To build knowledge as the basis of science, there are several stages of goals that need to be achieved in scientific research. First, we seek to understand the natural and social environment by defining, comparing, grouping, analyzing, and reorganizing information about it. Second, we seek to discover the relationships and reasons behind various phenomena, as well as identify cause-and-effect relationships between them. Third, once we have successfully identified cause-and-effect relationships, we can develop the ability to predict or forecast events based on observations we have made previously. Finally, the ultimate goal is to have the ability to manage and utilize the natural and social environment in a way that improves collective welfare (Aziz et al. 2022, 272).

Thus, in the field of Philosophy of Science, it is necessary to explain the mutually influencing interactions between science, technology, and culture. Philosophy of Science invites people, especially students, to reflect on the research activities they carry out. Through the Philosophy of Science, the aim is for students to be aware of and understand the research process they are undergoing. They must be aware of the scientific discipline they are working in, and understand the objectives of the research they are conducting (Asditoni and Rohmah 2022, 27).

In this way, the hope is that students will not get lost in carrying out their scientific research. In turn, they will have a clear understanding of

the goals of their research and will understand the procedures, methods, and steps necessary to achieve the desired results. Finally, through the Philosophy of Science, it is hoped that students will be able to find the meaning and value of the scientific research they carry out and be able to apply this knowledge to improve human welfare (Ghofur and Subahri 2020, 281).

Humans are the creation of Allah Swt., who are the most perfect creatures, having the ability to bring peace and beauty to this world. Humans were created by Allah as best as possible (*aḥsanu taqwīm*), as Allah conveys information through His word in Q.S. At-Tīn (95:4).

لَقَدْ خَلَقْنَا الْإِنْسَانَ فِي أَحْسَنِ تَقْوِيمٍ^ط

Meaning: We have created humans with the most perfect form; therefore, humans are the most perfect creatures of Allah. Different from other creatures of Allah, humans have two aspects of potential, namely physical and spiritual. The human physical potential is given by God through a body complete with members. Meanwhile, the human spiritual potential is gifted by God in the form of reason and heart, which direct humans to behave ethically, politely, and gently. This is the main difference between humans and animals because animals cannot think and have a heart, so they cannot distinguish between right and wrong.

The man was created by Allah Swt. on earth to carry out various activities, ordered to continuously do good, and ordered by Allah to worship as a form of gratitude and faith as servants of Allah based on the Qur'an and the hadith of the Prophet Muhammad PBUH. As Allah reminds all mankind in His words.

The Word of Allah Swt.: And (Allah) did not create a group of jinn and humans except simply to worship me (Allah). In this verse, it is very clear that the purpose of human creation was solely to worship Allah, only to worship Allah alone, not anyone else. Therefore, we must be careful and guard against acts of shirk. Muslims' interest in the Qur'an is increasing. This is reflected in various thoughts put forward by experts, such as in the form of a call to critically re-examine the verses of the Qur'an (rethinking the *Al-Qur'an/al-rujū' lla al-Qur'ān*).

In this case, Jailani (Jailani 2021, 1051) correlating between humans cannot be separated from the guidance of the Qur'an, the Qur'an is the Kalamullah given to the Prophet Muhammad PBUH. As a miracle to be conveyed to humanity, for those who carry out the information of their preaching invitation, practice it with full faith, then it is worth worshiping for them. Talking about human concepts in the Qur'an is very current, to be studied, more specifically analyzed using theoretical and conceptual approaches, and research methods.

As research in the concentration of *fahmul Qur'ān*, to better understand human creation or human perspective on concepts and meanings in the

Qur'an, therefore the researcher wants to convey and reveal information from this research on human concepts in the Qur'an with semantic understanding (*science is fine*) the science that studies meaning in the discipline of language (Romdloni and Djazilan 2019, 129).

Biyanto (Biyanto 2017, 221) explained that the study of the Qur'an is very broad, from the perspective of the meaning of the various characteristics of the Qur'an. Humans are truly holy or clean from sin and dirt, far from bad deeds, negative deeds, and wrong deeds, but in the end, with grateful attitudes and thoughts, faith and values are lost. Religion makes people forget and make many mistakes. Allah Swt. created the best human being, from the time he was born by a mother, until he returned to the ground (*liang lahat*), namely in a pure state.

In language terms it is often called (*fiṭrah*), in most general languages, this word comes from Arabic. The Arabic term (morphology), namely (*faṭara*) creates, this word is identified with the word (*ṭahara*) sacred. Referring to the global (*ijmālī*) understanding of Islam in general, this understanding is identical to *zakat*, which we all know that *zakat* is an obligation, in the pillars of Islam, in Islam we must pay, both *zakāt fiṭrah* and *zakāt māl*. When we discuss the stages and order of creation, here it is also related to human goals, because God did not immediately create humans without any element of something or purpose. The purpose of Allah Swt. in creating humans was nothing but to worship Him in Q.S. Adh-Dhāriyāt [51]: 59 (Zumaro 2021, 139).

According to Zumaro (Zumaro 2021, 142), human nature is very different from nature and character, nature is purely from Allah, and it is directly the right of Allah Swt. as the Creator to create humans as creatures, this nature is directly attached to the process of human existence in the mother's womb, while nature and character are part of the form of human organs. itself, which has undergone a process of use or occurrence in which humans have become tangible and exist in the world.

Mogoane (Mogoane et al. 2023, 6) assumes from an Islamic philosophical perspective, the approach taken is not limited to giving students a large amount of scientific material that they must note down and memorize. On the other hand, as part of the discipline of philosophy, Philosophy of Science courses aim to guide students so that they can ask critical questions, reflect on, and reflect on the scientific activities they carry out. Most of the material presented in the Philosophy of Science lectures already exists and has been applied in students' lives. Therefore, the main focus is to train and improve students' abilities to analyze the activities they carry out more critically, to provide a more systematic, correct, and comprehensive understanding. This aims to help students determine the right direction and steps in continuing their scientific activities (Azriel 2022, 25).

Philosophy of Science is a branch of philosophy that specifically

explores various aspects related to science. As a branch of philosophy, the Philosophy of Science aims to examine science as an object of study rationally, with a critical, logical, and systematic approach. The goal is to understand science in a clear, accurate, and comprehensive way, and detail the basic framework and underlying elements. It aims to identify the distinctive characteristics of true science so that we can correctly identify what falls within the domain of science and what does not (Abdullah 2020, 15).

So far, Hidayatullah (Hidayatullah 2021, 152; Hendarmin, Rosyidah, and Nurmansyah 2021, 104) in the context of the Philosophy of Science, the most fundamental issue to date is the essence of science and how science develops. Regarding education, the question that arises is what is the relationship between the structure of knowledge and the world of education. If education aims to advance human knowledge, how should the educational process be carried out? As part of intellectual activity, education must begin with an understanding of the true nature of science and the framework that allows its development. Therefore, the world of education should participate in the dialogue on the philosophy of science. How the world of education can be understood in the context of the Philosophy of Science is the main subject that will be discussed in this paper.

Previous research as reviewed by Rahmat (Rahmat and Yahya 2021, 80) research on Islamic educational philosophy has an important role in understanding the foundations and goals of education in an Islamic context. One of the main findings in the research results is the concept of integral education which includes aspects of spiritual, moral, and intellectual life. Islamic educational philosophy emphasizes the importance of developing humans holistically, not only in terms of knowledge but also in morality and spirituality.

Apart from that, Sudarsono followed (Sudarsono 2015, 110) research also examines the main role of the Al-Qur'an and Hadith as the main source of inspiration in forming the Islamic education system. This research shows that Islamic values, ethics, and moral teachings contained in the Al-Qur'an and Hadith are the basis for forming the character and personality of students. A deep understanding of these values is considered the key to creating a society with noble morals and high competitiveness.

A recent research result mentioned by Aditoni and Rohmah (Aditoni and Rohmah 2022, 120), the research results show the importance of a pedagogical approach that is by Islamic principles. Learning that involves interaction between teachers and students, individual empowerment, and an emphasis on understanding concepts as a whole is the main focus in designing learning methods that are by Islamic educational philosophy. Thus, this research makes a significant contribution to formulating guidelines and strategies for implementing Islamic education that are

more effective and relevant in facing the challenges of the modern era.

No less important is research from (Huda and Suyadi 2020, 50) the results of research on the concept of humans in Islamic philosophy show that in this perspective, humans are considered as God's caliphs on earth who are responsible for protecting and utilizing natural resources by religious teachings. This concept specifies that humans have a moral and ethical responsibility towards their environment and fellow creatures of God. In this context, research highlights human values, fairness, and social justice as the main elements that must be upheld in everyday life.

Apart from that, the research results also show that the human concept in Islamic philosophy emphasizes the importance of holistic self-development, involving spiritual, moral, and intellectual dimensions. Humans are seen as creatures equipped with reason and nature has the potential to achieve goodness and perfection. Within this framework, research highlights values such as knowledge, wisdom, and piety as the foundations of balanced self-development. By understanding the concept of man in Islamic philosophy, this research makes an important contribution in guiding individuals to live according to religious values and achieve their full potential as vicegerents of Allah in this world (Hanif 2020, 80).

Considering the research above, this research aims to carry out an analysis of the concept of human nature in the context of Islamic educational thought, which is closely related to a review of the Al-Qur'an and semantic studies (Arabic Language Science). First, we will explore the correlation and implications of the concept of human nature contained in the Qur'an. Second, we will examine how the concept of human nature is related to Islamic educational philosophy. So far, the utilization of all human potential in the context of their nature has become a focus of attention that needs to be reviewed. Therefore, this research aims to reveal the results of these research findings to readers (Akmaliyah, Ulfah, and Pamungkas 2021, 100).

In this research, the researcher adopted a descriptive qualitative research method to explain human concepts from the perspective of the Al-Qur'an and to analyze the meanings of the Al-Qur'an through a semantic approach. The main data source for this research is literature contained in the research library. The formal object of this research is the Qur'an and various books related to the study. Meanwhile, the material object is semantic analysis in the context of qualitative research (Sugiyono 2017, 17).

The descriptive qualitative research method carried out through semantic analysis in the Research Library provides the opportunity to reveal and prove various human concepts, as happened in the discussion about "*muhsin*". In this research, the concept of "*muhsin*" can be explained in depth, both in terms of meaning and in the context of existing debates.

This is what makes research on Human Concepts in the Qur'an with semantic analysis very interesting and relevant to research or serve as a research subject (Masykur, Nofrizal, and Syazali 2017, 27).

This research is qualitative in nature, which aims to understand various phenomena experienced by research subjects, such as behavior, perceptions, motivations, and actions, holistically. This approach uses descriptions that describe the phenomenon in the form of natural words and language, in a certain context. In the context of educational studies, qualitative research is used to explore events and information related to students, especially in university academic environments (Darmalaksana 2020, 30).

Novelty this research focuses on literature analysis, the author examines various theoretical concepts by referring to books originating from various reference sources that are relevant to the research title. Primarily, this research focuses on understanding the context of Islamic educational philosophy, to achieve findings related to the concept of human nature in the Qur'an. Literature study, or what is often called literature study, is a method used to overcome problems by tracing various written sources that have previously existed. The following approach is used in this research as follows:

The Summarize approach is a way to combine and summarize information from various references and sources into one main point and firm conclusions. The Synthesize approach is a way to combine and collect all data obtained from various sources. In this research, researchers attempted to collect relevant data through different references (Tupan, Lattu, and Therik 2022, 120).

***Fitrah* in Lexicology**

1. 'Abdullah's Concept

Humans are God's creation created in a very perfect form (*fī aḥṣanu taqwīm*) (Ibrahim, Arief, and Abdullah 2020, 80). Humans are God's creatures created in a very good form. Humans have the potential to develop their potential as creatures of Allah and develop and increase creative and innovative worship of Allah (Sa'dudin 2018, 85). Having potential both physically and spiritually, the physical is a gift and gift for the perfection of the body, Allah commands us to always be grateful and increase one's potential, with the members of the body (*wal 'amalu bil arkān/bil jawāriḥ*), while the spiritual potential is a gift of the mind and heart. To become a polite person with good morals and good speech. Give benefits to others.

Created by Allah to always worship, to serve himself. His whole soul is serious, of course with the guidance of the Qur'an and the recommendations of the Sunnah of the Prophet Muhammad PBUH. The

hope is not to do what Allah Swt. has forbidden. Both in *maḥdah* worship and *gayru maḥdah*. Vertically and horizontally (*ḥambulminallah wa ḥablu minannās*). As Allah says in Q.S. Adh-Dhāriyāt [51]: 59. Which means: *And I (Allah) did not create a group of jinn and humans except just to worship me (Allah)* (Inayatillah, Kamaruddin, and Anzaikhan 2022, 90).

2. Al-Bashr's Concept

This concept is closely related to biological factors, namely humans cannot be separated from their material and physical elements. According to Jalaluddin, humans are identical to biological factors (Zara 2022, 70), which are related to and require material or still maintain physical factors and form. Humans experience growth, and have social relationships with one another, the goal is to make things useful in their lives. To fulfill its biological needs, it needs food, clothing, and good life relationships, social and economic.

3. Al-Insān Concept

The word *insān* comes from *nasiya (fi'il māḍī)* which means. Forget, the word human has two meanings of understanding, depending on the good intentions and attitudes of humans, if humans can direct themselves to something useful then they are motivated by good nature, but on the other hand, if humans forget and are negligent in their lives, comes first, or begins with the bad character, then it is classified as a bad act (Rohmana 2021, 20).

Human Nature in the Perspective of Islamic Education and Al-Qur'an Concept

We know that the presence and existence of Islamic education, as direction and support for humans, develops and maintains their potential to be used for useful purposes. Always improve the ability of the facilities that God has given to humans, to explore and deepen something new, with the hope that it will be useful for the world and the afterlife for humans. It cannot be separated from Islamic education, directing and guiding people to worship, discipline in worship, and maintaining Islamic religious values, so that they are not directed toward what Allah Swt. has forbidden (Hastasari, Setiawan, and Aw 2022, 55).

With Islamic education, we are taught and informed about good religion, especially belief in Allah, and monotheism to Allah so as not to deviate from the teachings of Islamic beliefs. Upholding Islamic values, not confusing the values of *'aqidah* towards Allah, *'aqidah* education is presented, with this *'aqidah* directing to improve the awareness of humans who are still young, believe in God and religion other than Allah, *'aqidah* teaches to stay away from and avoid anything that is shirk towards Allah (Darnela 2021, 80).

In the Islamic perspective, humanity is described in the Qur'an in terms of (*naqlī*), meaning that it is truly distinguished by Allah and is not the same as other creatures. Very different from animals, plants, angels, and jinn. If you say that humans are very noble creatures (*aḥsana taqwīm*), with the nobleness of humans, Allah says in the Qur'an through Q.S. Al-Baqarah [2]: 30:

وَإِذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً قَالُوا أَتَجْعَلُ فِيهَا مَنْ يُفْسِدُ فِيهَا وَيَسْفِكُ الدِّمَاءَ وَنَحْنُ نُسَبِّحُ بِحَمْدِكَ وَنُقَدِّسُ لَكَ قَالَ إِنِّي أَعْلَمُ مَا لَا تَعْلَمُونَ

That is, when your Lord spoke to the angels, He declared His intention to create a caliph on earth. The angels asked about the reason, considering that humans tend to cause mischief and shed blood, while the angels always glorify, praise, and sanctify the name of Allah. God answered that He knew something that they did not. However, if humans do not use their intelligence and high potential that God has given them, such as their thoughts, hearts, souls, physiques, and five senses, in a good and correct way, they can lower their level so that they become like animals. In this case, Allah Swt. conveys the information through Q.S. Al-A'Rāf [7]: 79 (Kementerian Agama 2012, 15).

Meaning: And indeed, We have created for (the contents of Hell) most of the jinn and humans, they have hearts, but they are not used to understand (the verses of Allah) and they have eyes (but) they are not used to see (the signs of Allah's power), and they have ears (but) they do not use them to hear (the verses of Allah). they are livestock, they are even more astray. They are the ones who are negligent (Q.S. Al-A'Rāf [7]: 179)(Shihab 2009, 230).

Concept of the Meaning of *Muḥsin* in the Qur'an in Review of Linguistics (Semantics)

So far, semantics is used and discusses meaning. Semantics in Indonesian comes from English semantics, from the Greek *sema* (noun) 'sign': or from the verb *samaino* 'to mark', 'to mean'. This term is used by language experts to refer to the part of linguistics that studies meaning. Semantics is part of the language level which includes phonology, grammar (morphology-syntax), and semantics (Mahfud et al. 2021, 56).

Aristotle argued that in semantics, words are the smallest units that carry meaning. It consists of two aspects, namely the meaning that intrinsically exists in the word itself (lexical meaning) and the meaning that arises as a result of grammatical rules (grammatical meaning). On the other hand, Plato had a different view, namely that the sounds of language, even though they are implicit, contain certain meanings. There are different views between Plato and Aristotle on this matter. Plato believed that words (sounds of language) have a direct relationship with their referents, while Aristotle argued that the relationship between the form of a word and its meaning is based on the agreement between

language users (Ismail, Aisyah, and Bakri 2020, 90; Roche 2020, 100). For language researchers, semantic understanding provides a strong theoretical foundation for analyzing the language being studied. It also has practical benefits in teaching literature, allowing teachers to better understand the language they teach and making the teaching process more effective (Ṭabarī 2001, 105; Muhsin, Rochmawati, and Huda 2019, 120).

The word “*ḥasan*” has a wide meaning in Arabic and can be used to describe various human concepts, such as “*rajulun ḥasanun*” (a good man) and “*imra’atun ḥasanatun*” (a good woman). The word can also be used to describe something non-human, such as “*shay’un ḥasanun*” (something good) or “*ḥasīnun*” (the great), similar to the use of the word “*‘azīm*” which means great. The word “*ḥasan*” is also related to actions or deeds (*‘amal*). In Arabic, people often use expressions like “*aḥsantu bi fulān wa asa’tu bi fulān*,” which means I am nice to someone and also bad to someone. This means I am good to them and also bad to them, which shows the identification of the meaning of the word “*ḥasan*” as an action done well or doing something well (Jailani 2023, 75).

“*Ihsan*” can also be interpreted as “sincerity” which is an important requirement for the validity of one’s faith and Islam. If someone has expressed faith and professed Islam, but performs deeds without sincerity, then his actions cannot be called the actions of a “*muḥsin*” even though his faith may be good. In addition, “*iḥsan*” also refers to the concept of “*al-murāqabah*” (fear of Allah) and obedience to Him. People who fear Allah tend to do good deeds. In addition, “*muḥsin*” (plural “*muḥsinūn*” and “*muḥsināt*”) comes from the word “*aḥsana–iḥsānan*,” which contains the meaning of doing an action well and with kindness (Biyanto 2017, 35). Researchers have also researched this in terms of meaning using morphosemantic analysis. Examining the content of *fā’il* in the Q.S. Al-Baqarah letter as the data found above (Jailani et al. 2023, 30).

Ontology Concept in Islamic Philosophy and Islamic Philosophy of Education

Ontology is an analysis of material objects from science. Contains empirical matters and studies about what humans want to know and what objects are studied by science. The basic ontology of education is that educational material objects are the part that regulates all educational activities. So, the relationship between ontology and education occupies a basic position in the foundations of science, where the basic laws of the world of science lie (Suyadi, Nuryana, and Sutrisno 2021, 87).

According to Hamami (Hamami and Nuryana 2022, 102), the term ontology comes from Greek, which consists of two words, namely *onto* means “that which is”, and *logy* means science or teaching. So, ontology is the science or teaching of existence. Therefore, the concept of ontology is

closely related to Islamic educational philosophy.

Involves an understanding of the essence of existence, the purpose of life, and the relationship between humans and Allah. This ontology encompasses views on the existence of humans in the context of Allah's creation and their role as stewards (leaders) on Earth. Firstly, in Islamic ontology, humans are considered creatures created by Allah with a specific purpose, namely to devote themselves to Him, seek knowledge, and wisely manage the Earth (Sveiby 2011, 105; Anwar 2021, 205).

According to M. Zainal Abidin (2014, 90), Islamic ontology emphasizes that the existence of humans is not a mere coincidence but the result of Allah's will. Humans have a *fitrah* or nature that directs them to recognize God and fulfill their role as stewards. This ontology emphasizes that everything in life is closely related to its creation, so Islamic education views the world as a manifestation of Allah's magnificence (Abidin 2013, 35).

In Islamic ontology, education is considered a means to understand and apply spiritual values in everyday life. Education is not limited to acquiring knowledge but also includes shaping character, morality, and obedience to Islamic teachings. Humans are seen as future leaders who must be educated to fulfill their role as stewards responsibly (Irham, Ruslan, and Syahputra 2021, 8).

According to some Islamic philosophy scholars, Islamic ontology also emphasizes that education must encompass spiritual and moral dimensions. Education is not just about mastering knowledge but also about developing ethics, justice, and spiritual awareness. Humans in Islamic ontology are seen as beings with a spiritual dimension, and education is directed toward developing this aspect to achieve a balanced life (Kusmana 2012, 9).

In this context, state that ontology in the perspective of Islamic philosophy of education highlights the importance of integrating science and Islamic values. Science and religion are considered complementary and inseparable. Islamic education, in this ontology, must integrate the understanding of science with religious teachings to create individuals who are knowledgeable and morally upright (Jandra et al. 2019, 300).

Thus, ontology in the Islamic philosophy of education places humans in a broad context, viewing them as stewards with moral and spiritual responsibilities to Allah and fellow humans. Education in this perspective serves as a means to achieve true life goals and prepares individuals to take on the role of ethical leaders in society (Ahmed 2016, 6).

In his writing (Abidin 2014, 196) we all know that ontology is a scientific study that focuses on discussing nature. When an ontology is linked to educational philosophy, a relationship will emerge regarding the ontology of educational philosophy.

According to Jandra (Jandra et al. 2019, 300) education is an activity

that is conscious of purpose. Here it means that education aims to achieve goals, so goals become an important thing in the implementation of education. In general, it can be said that education can bring children towards maturity, maturity both physically and spiritually.

As a result of research by Thohir (Thohir et al. 2021, 200) as explained above, educational ontology is a detailed study of the nature of Islamic education. The reality of Islamic education with all the organizational patterns that encompass it. Which, among other things, includes the nature of Islamic education and the science of Islamic education, the nature of the goals and objectives of Islamic education. Human nature as an educational subject is emphasized to educators and students. Apart from that, it focuses specifically on the nature of the Islamic education curriculum.

Yamamah (Yamamah 2022, 39) stated that one must know in detail about the nature of Islamic science and education. Ontology teaches and explains the nature of science to gain an understanding of the philosophy inherent in Islamic education. This includes the concepts of the essence of science. Discussing education is never finished, because education is inherent in humans along with several understandings and approaches that are used as the center of study and discussion. It can be seen that there are many terms and understandings related to education, for example, those involving studies, research, seminars, workshops, general studies, and teaching. This can be found in all information centers and nearby bookstores regarding Islamic education or general education. So far, the most basic educational problems related to this ontology concept lie in the problem of thinking and the lack of strong references to Islamic insight, lack of strong beliefs, and excessive curiosity so that it is more dominated by Western philosophical thought culture (Rubaidi 2015, 100).

The Concept of Ontology of Islamic Education Philosophy and the Concept of Human *Fitrah* in the Qur'an

According to Abidin's opinion (Abidin 2014, 35) the ontology of Islamic educational philosophy refers to an existential understanding and the nature of existence which is the basis for the education system from an Islamic perspective. This ontological thinking recognizes that everything in the universe is related to the Creator, Allah Swt. In the context of Islamic education, this ontology emphasizes that the learning and teaching process must be directed at a deep understanding of the existence of Allah as the source of all truth and wisdom. This ontology also recognizes that humans, as God's vicegerents in the world, have the responsibility to acquire knowledge and skills to carry out this role well.

Haitomi (Haitomi 2019, 70) argues that the concept of human nature, as depicted in the Qur'an, highlights the innate nature and natural tendencies

possessed by each individual. The Qur'an explains that humans are born in a state of upright nature, with a natural understanding of the existence of Allah. This concept of human nature shows that every individual carries the basic potential to know and seek the truth, and has an innate instinct to worship the Creator. In the context of Islamic education, understanding human nature is the basis for guiding individuals to achieve their full potential, by paying attention to spiritual, moral, and intellectual dimensions.

The importance of the concepts of ontology and human nature in Islamic education is reflected in educational practices that emphasize the development of morals, character, and personality in line with Islamic values. The learning process does not only focus on mastering knowledge and skills but also on forming individuals who are aware of their moral responsibilities as God's caliphs on earth. Thus, the ontology of Islamic educational philosophy and the concept of human nature in the Qur'an together form a holistic and comprehensive philosophical basis for Islamic education. Through this approach, Islamic education is expected to make a positive contribution in forming a generation that has faith, noble character, and is able to provide benefits to society and humanity at large (Ghofur and Subahri 2020, 70; Irawan, Widjanti, and Latif 2023, 60).

The concept of human *fitrah* in the Islamic philosophy of education is a fundamental aspect that shapes the understanding of human nature and guides educational principles within an Islamic framework. *Fitrah* refers to the innate nature or primordial disposition that every human being is born with, as described in the Qur'an. A semantic analysis of the term "*fitrah*" reveals its deep-rooted connection to the Qur'anic teachings, emphasizing the inherent predisposition of humans towards recognizing the oneness of Allah and their natural inclination to seek divine guidance (Tola 2014, 40).

The Qur'an, as the primary source of Islamic teachings, repeatedly emphasizes the concept of *fitrah*. For instance, in Surah Ar-Rūm [30]: 30, it is stated, "*So direct your face toward the religion, inclining to truth. Adhere to the fitrah of Allah upon which He has created all people*". This verse underscores the idea that *fitrah* is a universal concept that transcends cultural and societal boundaries, emphasizing the natural disposition towards recognizing and submitting to the truth (Fachry and Machdum 2022, 15).

The semantic analysis of *fitrah* also reveals its connection to morality and ethical conduct. The Qur'anic teachings emphasize that humans are born with an inherent understanding of right and wrong. *Fitrah* serves as the moral compass that guides individuals towards ethical behavior and virtuous actions. This aligns with the educational philosophy in Islam, which aims not only to impart knowledge but also to nurture moral

character grounded in the *fiṭrah* (Rofiq 2019, 20).

Furthermore, the concept of *fiṭrah* in the Islamic philosophy of education highlights the holistic nature of learning. It recognizes that education is not solely about intellectual development but encompasses spiritual, moral, and emotional aspects. The Qur'anic teachings encourage a balanced approach to education that caters to the overall well-being of individuals, aligning with the concept of *fiṭrah* as a comprehensive guide for human existence (Abidin 2013, 18).

In the Islamic philosophy of education, *fiṭrah* is intricately linked to the idea of tawhid, the oneness of Allah. The Qur'anic emphasis on *fiṭrah* underscores the natural predisposition of humans to acknowledge and submit to the oneness of the Creator. This understanding serves as the foundation for shaping the worldview of individuals, fostering a sense of purpose and responsibility in their educational journey (Muhammad 2022, 200).

The semantic analysis of *fiṭrah* also sheds light on its role in fostering unity and equality among humans. The Qur'anic perspective on *fiṭrah* emphasizes the equality of all individuals in their innate disposition and their shared responsibility as stewards of the Earth. This has profound implications for the Islamic philosophy of education, promoting an inclusive and just educational system that recognizes the inherent dignity of every individual (Suyadi and Sutrisno 2018, 35).

In conclusion, the concept of human *fiṭrah* in the Islamic philosophy of education is deeply rooted in Qur'anic teachings and holds profound implications for shaping educational principles. A semantic analysis reveals its multifaceted nature, encompassing the recognition of divine oneness, moral guidance, holistic development, and the promotion of unity and equality. Understanding and incorporating the concept of *fiṭrah* into educational practices aligns with the Qur'anic worldview, providing a comprehensive framework for nurturing individuals who are not only knowledgeable but also morally upright and spiritually grounded (Biyanto 2017, 221–49).

The Concept of Human Nature According to Ibn Sīnā and His Book

The concept of human nature according to Ibn Sīnā, also known as Avicenna in the Western tradition, reflects his deep philosophical views regarding human nature. Ibn Sīnā lived in the 10th century and is known as an important figure in the Islamic philosophical tradition. One of the central concepts is human nature, which is different from the understanding of nature in the context of Islam (Yusri and Musa 2017, 381–98).

Human nature in Islam emphasizes that every individual is born with an innate understanding of the existence of God. Although environmental influences can influence human outlook, *fiṭrah* is considered an intuition

or instinct inherent in every individual, directing him to recognize the existence of a Creator. No less important, nature includes the moral instincts inherent in every individual. Humans are born with a basic understanding of right and wrong, which is the basis for ethics in everyday actions and behavior. This *fiṭrah* creates the basis of morality that underlies the concept of morals in Islam.

Ibn Sīnā emphasized that human nature in Islam provides the basis for the concept of religious freedom. Even though *fiṭrah* provides the same moral basis for every individual, Islam recognizes human freedom to choose and practice religion according to their own beliefs. *Fiṭrah*, thus, becomes the basis for tolerance and respect for religious diversity. To develop oneself to the highest potential, Islam teaches that humans must follow their nature by developing their reason, morality, and spiritual potential. By following nature, humans are expected to achieve balance and happiness and draw closer to Allah as the Wisest Creator (Astari and Bustam 2019, 50).

Jailani believes that Ibn Sīnā stated that human nature is the essence or inner substance that has been inherent in humans since the beginning of their existence. This *fiṭrah* is universal and inherent in every individual, but Ibn Sīnā places it in the context of the concept of existence and substance, which is different from the understanding of *fiṭrah* in Islam which is more related to religious instincts (Mubin 2021, 183–202; Zumaro 2021, 204).

In Ibn Sīnā's view, human nature is an innate potential that includes reason and intelligence. According to him, humans are born with the capacity to understand reality, and through the use of reason, individuals can achieve a higher understanding of the nature of existence and the universe (Jailani, Suyadi, and Kusmana 2021, 65–80). Ibn Sīnā stated that human nature has the potential to achieve happiness and perfection. In his famous work, "*al-Shifā*" (*The Book of Healing*), he put forward the concept that humans can achieve true happiness by understanding and developing their nature through education and the development of reason (Jailani, Suyadi, and Kusmana 2021, 80).

The concept of *fiṭrah* according to Ibn Sīnā is also related to the concept of freedom. He believes that humans have the freedom to develop their natural potential and choose their path to happiness. This freedom is related to understanding reason as a tool for achieving understanding and wise choices (Jailani and Suyadi 2023, 78).

Refers to opinions (Mahmudah and Suyadi 2020, 121–38) that although Ibn Sīnā's concept of *fiṭrah* has roots in ancient Greek philosophical thought, such as Aristotle's thought, he emphasizes the importance of self-development and increasing human potential. In his concept, human nature is the basis for achieving perfection, and the process of education and philosophical reflection is a means to achieve the highest potential.

Thus, the concept of human nature in Ibn Sīnā's thought includes his

philosophical views on the nature and potential of humans. Although this concept is different from the understanding of *fiṭrah* in the context of the Islamic religion, it provides a valuable contribution to philosophical thought and education in the Islamic tradition (Wahidi and Sopari 2015, 98).

The concept of human nature in the perspective of the book “*al-Shifā*” by Ibn Sīnā, or Avicenna, reflects his deep philosophical views on human nature and existence. The book “*al-Shifā*,” or “*The Book of Healing*” is one of Ibn Sīnā’s monumental works that covers various aspects of science, including philosophy, medicine, and mathematics (Sutrisna and Suyadi 2022, 36–48). In “*al-Shifā*,” Ibn Sīnā stated that human nature is the inner essence or substance that is inherent in every individual from the beginning of their existence. This *fiṭrah* is considered an innate potential inherent in humans and is the basis for understanding and knowledge (Jailani and Suyadi 2023, 23).

Ibn Sīnā places *fiṭrah* in the context of the concepts of existence and substance. For him, *fiṭrah* is not just an instinct or natural tendency, but a philosophical concept related to the inner substance that forms human nature. This shows that the understanding of nature in “*al-Shifā*” is more philosophical than religious (Roji and Husarri 2021, 7).

Human nature in the book “*al-Shifā*” is connected with the ability of reason or intelligence. Ibn Sīnā believed that humans are born with the capacity to understand reality and through the use of reason, individuals can achieve a higher understanding of the nature of existence and the universe (Fitriani and Abdullah 2021, 90). In Ibn Sīnā’s view, human nature has the potential to achieve happiness and perfection. In the context of “*al-Shifā*,” he explains that humans can achieve true happiness by understanding and developing their nature through education and the development of reason. Education here is not just learning science, but also includes character and moral development (Wahidi and Sopari 2015, 100).

Buya Hamka responded to this statement from Ibn Sīnā, providing the basis that the concept of *fiṭrah* in “*al-Shifā*” also includes the idea of freedom. Ibn Sīnā argued that humans have the freedom to develop their natural potential and choose their path to happiness. In this case, human nature is connected with individual freedom to achieve fulfillment and perfection (Saepudin et al. 2021, 100; Yana et al. 2020, 345). Thus, the concept of human nature in the book “*al-Shifā*” by Ibn Sīnā includes a deep philosophical understanding of human nature and potential. His thinking places *fiṭrah* as the basis for understanding, wisdom, and human development, showing Ibn Sīnā’s valuable contribution to philosophical thought and education in the Islamic tradition (Wahidi and Sopari 2015, 89).

Conclusion

Based on the findings and discussion above, it can be concluded that humans by nature, as explained above in this research, are holy and clean, as creatures created by Allah, with all their abilities and weaknesses, their potential, which is the glory given to them. However, what makes one change and become dirty in one's nature is one's intervention, but not as nature from Allah. With the presence of Islamic education, it opens up people to be touched by their hearts, maintain their dignity, maintain and develop their nature, with their potential, worship Allah, and benefit others, providing peaceful results filled with love. So far, this is still just an ordinary term, especially in discussions and results of Western philosophical studies which state that humans have nothing to do with the creation of Allah Swt.

The proof is that there is a correlation and connection between the interpretations and rules of Islamic philosophy regarding the epistemology of human concepts. Westerners oppose it because Islamic philosophy is not in line with the revelation of the Qur'an in the seventh century, which is opposed by atheists (secularism). In this case, this research resulted in the finding of the concept of humans from the perspective of the Qur'an explained above, humans are the best of God's creation, explained in the letter At-Tīn verse (8), creatures that Allah highly glorifies because of their potential, which given by God.

The Qur'an as knowledge and understanding is a guide and guidance to all mankind. As a concept for humans, so that humans know, and develop better, as creatures. In this case the findings and what differentiates it from other research. Can be found. Human concepts include. As (Abdullah) and (*khaliftullah*), as well as an explanation of the meaning of *muḥsin* apart from being *muḥsin*, it is also related to language in semantic analysis, as an understanding of the meaning itself, in the future researchers will also look for a connection with (philology) or (morphosemantics), in this research There are also some data findings as above specifically regarding *muḥsin*, namely the meaning of *muḥsin* in terms of word form resulting in the research above. In terms of meaning (*muḥsin*), several research discussions were also found which the researchers had conveyed above in the discussion. by considering literature studies (research laboratories), and assistance with references to books, the Qur'an, journals, articles, and dissertations.

Up to this point, regarding science in Islamic religious education, it is very interconnected, in understanding the philosophy of science must be supported by Islamic religious education, so as not to deviate from understanding and informing academics of science, of course in this case, how do we learn and develop the potential for understanding about philosophy. Also, learn philosophical concepts in Islamic education. The

novelty developed in this research is to strengthen and differentiate concepts developed by Western philosophy such as atheists and secularists who do not believe in human conception. Researchers state that there is a human concept that humans are created by God to worship.

Therefore, humans are supported and must be relevant to the Islamic education approach. Islamic education is present as a driver and determiner of the direction of human policy which will later return to Allah Swt. This research is still literature research, perhaps future researchers will relate it to systematic review research or the latest research approaches which are still relevant to Islamic educational philosophy and the philosophy of science which correlates with human concepts in the Qur'an. This research has implications for strengthening and developing Islamic philosophy which is opposed to Western philosophy which focuses on Islamic education and interpretation of the Qur'an in the scope of human concepts.

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