Open Access
AL-MANAR: Jurnal Komunikasi dan Pendidikan Islam
Vol. 15, No. 1, June 2026
https://journal.staimsyk.ac.id/index.php/almanar/index

The Nature of Humanity in the Qur'an and Its Implications for Contemporary Islamic Education

Aisyah Dalimunthe[1], Hasan Basri[2], Ida Maulida[3]
[1]*Universitas Islam Negeri Ar-Raniry Banda Aceh, Indonesia*
[2]*Universitas Islam Negeri Ar-Raniry Banda Aceh, Indonesia*
[3]*Universitas Islam Negeri Ar-Raniry Banda Aceh, Indonesia*

251003003@student.ar-raniry.ac.id

ARTICLE INFO
Article history:
Received
March 28, 2026
Revised
May 29, 2026
Accepted
June 04, 2026

Abstract

The development of modernization, globalization, and digital technology has presented serious challenges for contemporary Islamic education, particularly in the form of identity crisis, moral disorientation, and reductionistic tendencies in understanding humans only as intellectual or productive beings. This article aims to analyze the nature of humans in the Qur'an through the integration of the concepts of fitrah, insan, an-nās, basyar, khalifah, and 'abd, and explain their implications for the reconstruction of contemporary Islamic education. This article uses a qualitative approach based on literature studies with the thematic interpretation method (maudhu'i), namely collecting and analyzing Qur'anic verses related to the main terminology of humans in a descriptive analytical manner. The results of the article show that the Qur'an views humans as multidimensional beings who have spiritual potential (fitrah), intellectual-moral (insan), social (an-nās), biological (basyar), civilizational responsibility (khalifah), and transcendental orientation ('abd). All these dimensions form a complete foundation and become the philosophical foundation of Islamic education. The implications of this article emphasize that Islamic education needs to be developed in a holistic and integrative manner, not only oriented towards the transfer of knowledge, but also towards the formation of perfect human beings who are faithful, knowledgeable, moral, socially responsible, and able to face the challenges of modernity without losing their divine orientation.

Keywords: *Human Nature, Al-Qur'an, Islamic Education*

Published by STAI Masjid Syuhada Yogyakarta
Website https://journal.staimsyk.ac.id/index.php/almanar/index
ISSN 2615-8879
Copyright This is an open access article under the CC BY SA license
https://journal.staimsyk.ac.id/index.php/almanar/index
@ 2026 by the author (s)

INTRODUCTION

The development of modernization, globalization, and digital technology has significantly changed the structure of human life and how people view themselves. Technological advances, the expansion of information, and the rationalization of education have indeed presented significant opportunities for the development of science and global civilization, but at the same time, they have also given rise to fundamental problems such as an identity crisis, moral disorientation, individualism, and a weakening of spiritual awareness. In the field of education, these changes are evident in the dominance of an instrumental, pragmatic paradigm that positions education primarily as a means of social mobility, mastery of technical skills, and economic productivity, while the dimensions of character formation, ethics, and transcendental awareness tend to be marginalized (Awaluddin, 2021). This situation indicates that the problems of contemporary Islamic education are not only related to methods, curriculum, or academic achievements, but also touch on the fundamental issue of how humans are understood in the educational process.

When humans are viewed partially as merely intellectual, biological, or social beings, education risks losing its orientation in forming whole human beings according to the values of the Qur'an. Yet, an incomplete understanding of human nature can give rise to education that ignores the spiritual, moral, and purpose of human creation itself (Albina & Aziz, 2021).

Islam offers a conceptual framework for humans that differs from this partial approach. The Qur'an views humans as multidimensional beings possessing not only biological aspects but also spiritual, intellectual, moral, and social aspects. This structure of understanding is reflected through a number of key terms such as fitrah, insan, an-nas, basyar, khalifah, and 'abd, each of which represents the existential dimensions of humans in complementary ways (Shihab, 1996). The concept of fitrah, for example, emphasizes that humans carry a basic potential for monotheism and truth, insan indicates the capacity for awareness, knowledge, and moral responsibility, an-nas represents humans as social beings, basyar affirms the biological-material dimension, khalifah emphasizes humans' responsibility in preserving and prospering the earth, while 'abd indicates an orientation of servitude to Allah SWT. This diversity of terminology shows that the Qur'an does not define humans singularly, but rather through conceptual and interrelated constructions. This perspective is important because Islamic education is fundamentally inseparable from how Islam understands human nature (Firmansyah et al., 2024). Several previous articles have explained the relationship between the concept of human and Islamic education from various perspectives.

(Pransiska, 2017) They place fitrah as the main foundation of contemporary Islamic education by emphasizing the importance of developing basic human potential towards divine values. (Nawangsih & Achmad, 2022) They review the nature of human beings in the context of Islamic educational philosophy by highlighting the philosophical dimension of human beings as subjects of education. (Albina & Aziz, 2021) They examine human beings from the perspective of the Qur'an and Islamic educational philosophy, particularly regarding the development of Muslim personality. (Mildan & Khulasoh, 2024) They also emphasize the relevance of the Qur'anic concept of fitrah to the formation of Islamic human beings. Although these articles make significant contributions, most still focus on certain aspects in a partial manner, for example only on fitrah, character education, or educational philosophy, without integrating the entire terminology of human beings in the Qur'an as a whole human concept. As a result, understanding of human beings is often fragmented, even though the concept of human beings from the Qur'anic perspective is comprehensive and interrelated.

These limitations indicate a significant academic gap. To date, relatively few studies have specifically examined the concept of humankind in the Qur'an through the comprehensive terminology of fitrah (natural being), insan (insan), an-nas (an-nas), basyar (basyar), khalifah (caliph), and 'abd (abd) as a unified whole that can serve as a basis for reconstructing contemporary Islamic education. In line with this, the study of the epistemology of Islamic education becomes crucial to strengthen internal religious knowledge, enabling the Ummah to accommodate contemporary developments without losing its original identity (Zahrani et al., 2022). Without such an integrative reading, Islamic education risks becoming trapped in a partial approach, such as overemphasizing spirituality without social responsibility, or emphasizing rationality without a transcendental orientation. In the context of the modern crisis marked by the secularization of knowledge, moral fragmentation, and the dichotomy between religion and life, the need for an educational paradigm based on the concept of the whole human being is increasingly pressing (Tosan et al., 2023), and this is the starting point of this article.

Based on this framework, this article offers an integrative thematic reading of the nature of humankind in the Qur'an by synthesizing all the main human terminologies as the conceptual foundation of contemporary Islamic education. Different from previous articles

that tended to be sectoral, this study positions the concept of the Qur'anic human as a comprehensive human structure that connects the spiritual, intellectual, biological, social, and leadership dimensions in one epistemological unity. This article attempts to reconstruct the paradigm of Islamic education based on this conceptual integration, so that Islamic education is not only understood as the transmission of religious knowledge, but as a process of forming *a perfect human being* who is able to maintain fitrah, develop reason, manage social life, carry out mandates, and strengthen the orientation of devotion to Allah SWT (Vina et al., 2024).

On that basis, this article aims to analyze the nature of human beings in the Qur'an through the integration of the concepts of fitrah, insan, an-nas, basyar, khalifah, and 'abd, and explain their implications for contemporary Islamic education. This study is expected to strengthen the conceptual foundation of Islamic education to be more holistic, integrative, and contextual in addressing contemporary educational problems. Ultimately, a comprehensive understanding of the Qur'anic human is expected to serve as a philosophical basis in formulating Islamic education that not only produces intellectually competent humans, but also humans who are faithful, moral, socially responsible, and able to carry out their roles in a balanced manner.

METHOD

This article is a qualitative, library-based study *that* focuses on analyzing the nature of humanity in the Qur'an and its implications for contemporary Islamic education. This approach is used because the object of study is the concept, ideas, and construction of the Qur'anic human being, which are sourced from the text, not empirical field data (Zed, 2018). The method used is thematic interpretation (*maudhu'i)*, by collecting verses of the Qur'an based on the theme of the article, then analyzing them comprehensively to obtain a complete understanding (al-Farmawi, 2002). In this article, the theme focuses on the main terminology of humans in the Qur'an, namely fitrah, insan, an-nas, basyar, khalifah, and 'abd. This approach was chosen so that the concept of humans is not understood partially, but as an integrative Qur'anic construction. The primary data sources are verses from the Qur'an related to the concept of humankind, while secondary data are obtained from tafsir books, particularly *Tafsir al-Misbah* and scientific studies relevant to the article's theme (Shihab, 1996). Data were collected through documentation studies, then analyzed through the stages of verse identification, thematic classification, interpretation of the tafsir, and the preparation of conceptual conclusions. The data analysis uses a descriptive analytical method, namely describing the concept of humans in the Qur'an, analyzing the relationship between terminology, and formulating its implications for contemporary Islamic education (Mustaqim, 2015). Through this method, the article is directed to produce a more holistic understanding of the Qur'anic human as a foundation for the development of Islamic education oriented towards the formation of *a perfect human being*.

RESULT AND DISCUSSION

Human Nature as Nature

The concept of fitrah occupies a fundamental position in the construction of humankind from the perspective of the Qur'an because it shows the basic dimension of human creation which brings a tendency towards monotheism. This perspective is aligned with the concept of monotheistic-based education, which emphasizes that education must be a process of developing human potential that is always oriented towards divine values (tauhid) as the primary foundation for forming a noble personality (Latifah et al., 2021, truth, and acceptance of divine values. QS al-Rūm [30]: 30

فَأَقِمْ وَجْهَكَ لِلدِّينِ حَنِيفًا ۚ فِطْرَتَ ٱللَّهِ ٱلَّتِى فَطَرَ ٱلنَّاسَ عَلَيْهَا ۚ لَا تَبْدِيلَ لِخَلْقِ ٱللَّهِ ۚ ذَٰلِكَ ٱلدِّينُ ٱلْقَيِّمُ وَلَٰكِنَّ أَكْثَرَ ٱلنَّاسِ لَا يَعْلَمُونَ

" *So face your face straight towards the religion of Allah: (remain in) the nature of Allah who has created humans according to that nature. There is no change in the nature of Allah. (That is) the straight religion, but most people do not know.*

The verse affirms that humans were created upon *the innate nature of Allah,* which serves as the ontological basis for their existence. In this context, innate nature is not merely understood as biological potential or natural instinct, but as a fundamental spiritual and moral structure that prepares humans to accept the truth. M. Quraish Shihab explains that innate nature is an innate system that directs humans toward acknowledging God and a tendency toward good values, although as life develops, this innate nature can be influenced by the social and educational environment (Shihab, 1996).

This understanding demonstrates that humans in Islam are not essentially neutral, directionless beings, but rather possess transcendental potential that requires a development process. The Prophet's hadith also emphasizes that every human being is born in a state of fitrah (natural disposition), and that the environment plays a role in shaping their life orientation. This perspective positions education not as a process of "creating" human nature from scratch, but rather as a process of maintaining, directing, and developing the potential of fitrah to maintain alignment with the purpose of its creation. Therefore, fitrah can serve as the epistemological foundation of Islamic education, because through fitrah, humans are prepared to accept faith, knowledge, and morals (Pransiska, 2017).

In contemporary educational discourse, humans are often positioned primarily as subjects of creation and production, thus directing education more toward mastering pragmatic skills. This paradigm differs from Islamic education, which is based on the concept of fitrah (natural divinity), as it views humans as beings who must be developed holistically spiritually, intellectually, and morally. With a fitrah perspective, the goal of education extends beyond academic achievement to encompass personality development, divine awareness, and ethical responsibility. Thus, fitrah serves as a philosophical foundation that ensures education remains oriented toward both humanization and transcendence (Mildan & Khulasoh, 2024).

The implication is that Islamic education needs to be designed as a process of actualizing basic human potential through the integration of intellectual development, moral development, and spiritual strengthening. In the contemporary context, the concept of fitrah serves as a critique of the tendency of secular education to often separate knowledge from values. Education based on fitrah aims not only to produce competent individuals but also individuals capable of maintaining their moral and spiritual identity amidst the complexities of modernity. This demonstrates that fitrah is not merely a theological concept but also the primary basis for formulating a holistic Islamic educational paradigm.

The Nature of Humans as Humans

Unlike the concept of fitrah, which emphasizes basic human potential, the term *insan* in the Qur'an more closely represents humans as conscious, knowledgeable beings with moral responsibilities. The use of this term in various verses often relates to the human capacity to learn, think, and remember, while simultaneously addressing weaknesses such as forgetfulness, haste, or the tendency to overstep boundaries. This perspective demonstrates that the Qur'an views humans as both epistemic subjects capable of developing knowledge and ethical subjects responsible for the use of their knowledge (Shihab, 1996). Thus, insan represents a dynamic human structure, possessing high

intellectual potential, yet still requiring the guidance of revelation and education to prevent this potential from moving without moral direction.

QS al - 'Alaq [96]: 1–5 is one of the important foundations in understanding humans as epistemological beings. The command to *iqra'* emphasizes that the process of reading, knowing, and learning is a fundamental part of human existence. However, knowledge in the Qur'anic perspective does not stand alone in a secular manner; it is bound to the divine consciousness " *bismi rabbika* " which places knowledge within a moral and spiritual framework. In this context, Islamic education is not merely tasked with transferring information, but also with forming knowledgeable humans who are aware of the ethical responsibility of their knowledge (Albina & Aziz, 2021). M. Quraish Shihab emphasizes that the concept of humans in the Qur'an is closely related to the human ability to develop knowledge as well as awareness of its limitations, so that education must connect intellectual intelligence with moral wisdom (Syihab, 2004).

Contemporary educational studies often place human success on cognitive aspects, innovation, and productivity. While important, an approach that is too focused on instrumental intelligence risks producing individuals with high levels of knowledge but lacking in ethical orientation. Within the human framework, Islam offers both critique and correction; knowledge must be directed toward developing moral awareness, not merely mastering information. Therefore, from an Islamic educational perspective, humans are rational beings who must be nurtured so that their intellectual abilities are integrated with morals and social responsibility (Nawangsih & Achmad, 2022). Thus, Islamic education positions humans not merely as "learners," but as civilized individuals who utilize knowledge as a means of drawing closer to God and building the common good.

The educational implications of the human concept lie in the importance of integrating intellectual development, character building, and spiritual awareness. Islamic education is not sufficient to produce students who excel academically; it must also shape individuals capable of using knowledge responsibly. Nowadays, knowledge and values are often separated, and the human concept becomes an important foundation for formulating an education that balances rationality and morality. Through this perspective, Islamic education can function as a process for developing knowledgeable individuals who do not lose their transcendental ethical orientation. In other words, the human being represents humans as learning beings who ideally grow into knowledgeable, civilized, and moral individuals.

The Nature of Humans as An-Nas

If the concept of fitrah emphasizes the basic spiritual potential of humans and insan highlights their moral intellectual capacity, then the term *an-nās* in the Qur'an represents humans in their collective social dimension. The use of this term indicates that humans do not live as individual entities separate from the environment, but as part of a social structure that interacts with, influences, and builds a shared civilization. In many verses, *an-nās* is used to describe the human community in general without distinguishing between faith background, ethnicity, or social status, thus emphasizing the nature of humans as social beings (Shihab, 1996). This perspective shows that the Qur'an views humans not only as individuals who have a vertical relationship with God, but also as horizontal beings whose lives are determined by social relations, justice, and societal responsibility. Furthermore, this social commitment is inherently linked to the spirit of nationalism (*hubbul wathan*), where an ideal human demonstrates their faith through active contribution and love for their homeland (Latif et al., 2023).

This social dimension is seen, for example, in QS al-Ḥujurāt [49]: 13 which emphasizes that humans were created into tribes and nations so that they might know each other (*li ta' ārafū*). This verse shows that plurality is not an aberration, but rather part of the divine design that demands interaction, recognition, and the development of civilized

social relations. Within this framework, humans are not only pious individually, but are also required to build social piety. M. Quraish Shihab interprets that human diversity in the Qur'an must be directed towards social cooperation and strengthening human values, not domination or conflict (Shihab, 2002). Thus, the concept *of an-nās* provides a normative basis that Islamic education must go beyond the formation of pious individuals personally to the formation of humans who have social responsibility.

In contemporary education, success is often measured through individual achievement, academic competition, and personal accomplishment. While these aspects are important, an overly individualistic orientation can weaken students' social awareness. The *an-nas perspective* offers a correction by positioning humans as part of society with social obligations, solidarity, and a responsibility to justice. In Islam, humans cannot be separated from their social function, because the essence of humanity also lies in their ability to build moral social relationships (Firmansyah et al., 2024). In this context, Islamic education aims not only to produce high-achieving individuals but also to shape citizens capable of contributing to the common good.

The educational implications of the concept *of an-nas* lie in the importance of strengthening social education, tolerance, justice, and collective responsibility. Islamic education needs to integrate the values of brotherhood, empathy, social awareness, and the ability to live in plurality as part of the formation of a whole person. Amid increasing individualism, social polarization, and a crisis of solidarity in society, the concept *of an-nas* serves as an important foundation for the development of Islamic education oriented towards the formation of a civilized society. Thus, humans, from the perspective *of an-nas,* are not merely individuals of faith, but social subjects responsible for realizing harmony, justice, and well-being in communal life.

The Nature of Humans as Basyar

In addition to describing humans as spiritual, intellectual, and social beings, the Qur'an also uses the term *basyar* to emphasize the biological and material dimensions of humans. This term generally refers to the physical aspect of humans as creatures who have the same body, physical needs, instincts, and biological limitations. The use of the word *basyar* in the Qur'an, including when the prophets affirmed that they were also ordinary humans, shows that Islam does not deny the material reality of humans, but places it as an integral part of human existence as a whole (Shihab, 1996). This perspective is important because humans in Islam are not purely spiritual beings separate from the body, nor are they merely biological organisms without a spiritual orientation. Thus, the concept *of basyar* emphasizes that the physical aspect of humans is a legitimate part of divine creation that must be managed proportionally within the framework of devotion to Allah SWT.

In QS al-Kahf [18]: 110, the Prophet Muhammad SAW was commanded to declare that he was *basyar* like other humans, even though he received revelation. This verse emphasizes two important things: first, the biological similarity between all humans. Second, the specialness of humans does not lie in their physical bodies, but in their spiritual qualities and the divine guidance that guides them. M. Quraish Shihab explains that the use of the term *basyar* indicates the reality of humans as physical creatures who have basic needs such as eating, drinking, getting tired, and producing offspring (Shihab, 2002). However, recognizing this biological aspect does not mean that humans can be trapped in materialism. Instead, Islam places the body as a trust that must be maintained, developed, and directed to support human moral-spiritual goals.

In the context of education, the concept *of basyar* provides an important critique of two extreme tendencies. First, materialistic education, which focuses solely on fulfilling worldly needs. Second, spiritualistic education, which ignores the biological reality of students. Islamic education views humans as a unity of body and spirit, so human development must encompass physical health, physical discipline, and the ethical

fulfillment of biological needs. However, from a Qur'anic perspective, humans are integral beings who demand a balance between physical and spiritual needs (Albina & Aziz, 2021). Therefore, ideal Islamic education emphasizes not only intellectual intelligence and spirituality but also physical development as a crucial instrument for optimizing the duties of the human caliphate.

Therefore, the concept *of basyar* is crucial to an educational paradigm that balances the physical and spiritual dimensions. The Islamic education curriculum needs to focus on health, hygiene, physical discipline, ethical consumption, and control of desires as part of developing a balanced human being. In a modern world that often falls into bodily hedonism or, conversely, neglects mental and physical health, the concept *of basyar* offers a balance of the body that is not an end in itself, but also not an aspect to be ignored. The body is a trustworthy instrument that supports human intellectual, spiritual, and social development (Vina et al., 2024). This demonstrates that Islamic education based on the concept of *basyar* strives to shape individuals who are physically healthy, morally focused, and spiritually mature.

The Nature of Man as Caliph

The concept *of the caliph* in the Qur'an occupies a central position in understanding the purpose of human creation, particularly regarding social, moral, and civilizational responsibilities. QS al-Baqarah [2]: 30 emphasizes that humans were created as *caliphs fi al-ardh*, namely those entrusted with managing life on earth according to the will of Allah SWT (Shihab, 1996). This concept shows that human existence is not only oriented towards individual piety, but also towards collective responsibility in establishing justice, maintaining balance, and realizing welfare. In this perspective, humans are not merely creatures living on earth, but subjects given a divine mandate to manage, lead, and improve life. M. Quraish Shihab emphasizes that the caliphate of humans is not a form of legitimacy of absolute domination, but a mandate that requires ethical and spiritual responsibility in relations with God, fellow humans, and nature (Shihab, 2002).

The concept of caliph has significant relevance to Islamic education because it positions education as a process of developing responsible human beings, not merely academically competent individuals. Islamic education, in this context, must be directed toward developing a sense of trustworthiness, moral leadership, social responsibility, and the ability to build a just civilization. The concept of caliph in the Qur'an has direct implications for the goal of Islamic education, namely, to shape individuals capable of fulfilling both the functions of servanthood and social leadership in a balanced manner (Lisnawati et al., 2015). Therefore, Islamic education is not simply about transmitting knowledge; it must also foster transformational capacity so that students can make a real contribution to society.

In the contemporary context, educational orientation often shifts toward pragmatic achievements such as economic competition, social mobility, and personal success. This paradigm has the potential to produce skilled individuals but lack moral awareness and social responsibility. This is where the concept of the caliph offers a fundamental correction. Ulfah Salwa Hasibuan et al. demonstrate that the value of the caliphate is relevant to the goals of Islamic education in the Society 5.0 era because it emphasizes the integration of science, social responsibility, ethics, and a humanitarian vision (Hasibuan et al., 2024). This means that ideal Islamic education not only produces competitive individuals but also individuals capable of leading civilized change amidst global challenges.

This perspective emphasizes that the function of the caliphate demands education that transcends a pragmatic-materialistic orientation toward the formation of individuals capable of morally leading change. This is in line with the goal of Islamic education within the framework of the caliphate, which is to shape individuals capable of integrating the function of servanthood with the social responsibility of civilization (Lisnawati et al., 2015).

Therefore, ideal Islamic education must develop intellectual abilities, ethical leadership, ecological awareness, and social commitment as part of humanity's mandate on earth. In a modern context marked by moral crisis, environmental degradation, and value disorientation, the concept of *the caliph* serves as a strategic foundation for the development of Islamic education oriented toward the formation of responsible, transformative individuals who remain rooted in divine values.

Based on this, the concept of the caliph in Islamic education must be oriented toward the formation of transformative individuals, individuals who are faithful, knowledgeable, moral, and capable of managing their lives responsibly. In this context, education is not merely a means of transferring knowledge, but a strategic process for producing a generation capable of carrying out the mandate of civilization (Taqwim & Widodo, 2025). Through the perspective of the caliph, Islamic education takes on a broader direction, namely, developing individuals who are not only successful individually but also capable of bringing justice, progress, and prosperity to life together (Husein & Hadi, 2024).

The Nature of Humans as Abdun

In addition to being a caliph who carries the social and civilizational mandate, humans in the Qur'an are also positioned as *'abd* (servants), namely creatures whose deepest essence lies in servitude to Allah SWT. This concept emphasizes that the main purpose of human creation is not merely to carry out social, intellectual, or biological functions, but to realize total devotion to the Creator. QS al-Dzāriyāt [51]: 56 emphasizes that humans and jinn were created to worship Allah (Shihab, 1996). In this context, worship is not only interpreted as a formal ritual, but as a comprehensive life orientation that places all human activities within the framework of submission, divine awareness, and spiritual responsibility. M. Quraish Shihab explains that the concept of *'abd* shows the existential position of humans as creatures who obtain glory precisely through servitude to Allah, not through absolute, unlimited autonomy (Shihab, 2002).

The concept *of 'abd* provides an important foundation that the ultimate goal of Islamic education is not merely intellectual development, but the formation of humans who are aware of their position as servants of God. In this perspective, education does not only function to transfer knowledge, but also to shape a life orientation based on monotheism, morals, and spiritual responsibility. M. Noor Fuady emphasized that humans in Islamic education must be understood through two main functions, namely as servants of God and caliphs on earth, so that the educational process is ideally directed to guide all human potential to align with divine values (Fuady, 2016). Thus, Islamic education places the dimension of ubudiyah as the core of human formation, so that the knowledge gained is inseparable from the goal of devotion to God Almighty.

This perspective is increasingly relevant in the modern context, where education often becomes trapped in a pragmatic-materialistic orientation and ignores the transcendental dimension of humankind. In Islam, humans possess a complete structure consisting of natural disposition (fitrah), reason, moral responsibility, the function of caliphate, and devotion to God, all of which must be developed integratively through education (Sari & Latifah, 2025). Therefore, Islamic education needs to be designed not merely to shape competitive individuals, but complete human beings who possess spiritual awareness, intellectual intelligence, social responsibility, and a devotional orientation. In this context, the concept of *'abd* serves as a transcendental foundation that ensures the entire educational process remains rooted in divine goals, so that Islamic education can produce civilized individuals who are relevant to the challenges of the times without losing their spiritual direction.

Furthermore, the concept *of 'abd* also serves as the foundation for moral resilience amidst the challenges of secularization, hedonism, and the modern identity crisis. When humans lose their transcendental orientation, education easily falls into the trap of

pragmatism, which assesses success solely from material aspects. Conversely, education based on the value of *'abd* develops individuals with a deeper purpose in life, namely integrating worldly success with eternal responsibility (Anggrena et al., 2025). Therefore, ideal Islamic education must place the dimension of ubudiyah at the center, so that all intellectual, social, and professional development remains within the framework of devotion to God.

Thus, the concept *of 'abd* affirms that the essence of humankind in the Qur'an reaches its peak when all of its innate, intellectual, social, biological, and leadership potentials are culminated in a conscious devotion to Allah SWT. This is the foundation of the transcendence of Islamic education: shaping human beings who are not only capable of facing the world but also aware of the purpose of their creation. Through this perspective, Islamic education acquires its most fundamental orientation: shaping knowledgeable, civilized, and pious individuals who view their entire lives as manifestations of worship.

The Relevance of the Concept of Humanity in the Qur'an to Contemporary Islamic Education

The various human terms in the Qur'an, fitrah, insan, an-nas, basyar, khalifah, and 'abd, show that the Qur'an views humans in a multidimensional and integral way. Each term does not stand alone as a separate definition, but rather complements each other in forming a complete understanding of human nature. Fitrah indicates the basic spiritual potential of humans, insan emphasizes intellectual and moral capacity, an-nas represents the social and societal dimension, basyar marks biological reality, khalifah emphasizes the responsibility of leadership and civilization; while 'abd becomes a transcendental spiritual orientation that directs all these dimensions to servitude to Allah SWT (Shihab, 1996). Thus, humans in the perspective of the Qur'an are not merely biological, social, or rational creatures, but a complete unity between physical, intellectual, moral, social, and spiritual.

The integration of the concept of humanity in the Quran is crucial because various modern educational systems often view humans in a fragmented way, primarily through intellectual, economic, or productivity-based approaches. This orientation risks producing individuals who excel academically but are weak in moral, spiritual, and social responsibility. In this context, Islamic education offers a more holistic paradigm by positioning humans as multidimensional beings who must be developed in a balanced manner. Albina and Aziz emphasize that the essence of humanity, from the perspective of the Quran, lies not only in the ability to think, but also in the spiritual, moral, and purposeful dimensions of service, which are the foundation of Islamic education (Albina & Aziz, 2021). This means that ideal Islamic education is one that develops all human potential in a balanced manner.

This paradigm demands that Islamic education not only transfer knowledge but also integrate character building, spiritual strengthening, and social responsibility. Nawangsih and Achmad explain that ideal Islamic education aims to shape humans holistically through the development of reason, spirituality, and morals, thus creating individuals with a balance between intellectual intelligence and divine awareness (Nawangsih & Achmad, 2022). Thus, the concept of humanity in the Qur'an emphasizes that Islamic education must be directed toward the formation of insan kamil, namely, individuals who are knowledgeable, civilized, and responsible in both personal and social life.

In the contemporary context, the paradigm of Islamic education faces increasingly complex challenges, such as the secularization of knowledge, the dehumanization of education, individualism, and moral crises amid the development of modern technology. Modern education tends to adopt a pragmatic orientation by emphasizing technical competence, productivity, and global competitiveness, while often neglecting spiritual, moral, and humanistic dimensions. As a result, education frequently produces individuals who are intellectually competent but weak in ethical and spiritual awareness. In this

situation, the Qur'anic concept of humanity becomes highly relevant because it offers a paradigm that places holistic human development within the framework of divine values, morality, and social responsibility (Hashim, 2024). In this regard, the development of Islamic education, especially in the modern era, requires Muslims to strengthen their internal religious knowledge through the study of the epistemology of Islamic education to effectively accommodate contemporary developments without losing their original identity (Zahrani et al., 2022).

The findings of this study strengthen the works of Albina and Aziz (2021) as well as Nawangsih and Achmad (2022), which emphasize that Islamic education should develop intellectual, spiritual, and moral dimensions in a balanced manner. However, this study also demonstrates that previous studies still tend to be partial because they focus only on certain aspects, such as fitrah, character education, or the moral dimension of human beings, without integrating the overall Qur'anic terminology of humanity. In contrast to previous studies, this article argues that the concepts of fitrah, insan, an-nās, basyar, khalifah, and 'abd are interconnected concepts that together construct a comprehensive understanding of human nature. Therefore, this study not only strengthens previous research but also develops a more integrative conceptual framework in understanding humanity as the philosophical foundation of contemporary Islamic education.

Furthermore, this study complements Hashim's (2024) perspective on the crisis of modern education by showing that contemporary educational problems are caused not only by social and technological changes, but also by a reductionist understanding of human beings. Humans are often understood merely as rational and productive beings, causing education to focus primarily on academic achievement and labor market demands. In fact, the Qur'an views humans as multidimensional beings who possess spiritual, intellectual, social, biological, and transcendental responsibilities. Therefore, the reconstruction of Islamic education cannot rely solely on curriculum reform or changes in learning methods, but also requires a philosophical reconstruction of human nature based on the Qur'anic perspective.

Based on this, the integration of the Qur'anic concept of humanity provides an important contribution to the development of a more holistic and contextually relevant paradigm of Islamic education. Education should be understood as a strategic process aimed at developing all dimensions of humanity in a balanced manner, including spirituality, intellectuality, morality, social responsibility, and transcendental orientation. Through this approach, Islamic education functions not only to produce competitive individuals in the modern era, but also to shape civilized generations capable of maintaining balance between the progress of civilization and divine values.

CONCLUSION

The Qur'an views human beings as complete and multidimensional creatures through various terms such as *fitrah*, *insan*, *an-nās*, *basyar*, *khalifah*, and *'abd*. Each of these terms reflects different yet complementary dimensions of humanity. Humans are not only understood as biological beings, but also as creatures endowed with spiritual, intellectual, social, and moral potentials, as well as responsibilities in building civilization. Therefore, the Qur'anic perspective places humans in a noble position with balanced relationships toward God, fellow humans, and the environment.

The concept of human beings in the Qur'an also serves as an important foundation for Islamic education. Islamic education is not merely oriented toward the transfer of knowledge, but aims to shape complete individuals who are capable of developing all aspects of their potential in a balanced manner. This includes the development of faith, morality, intellect, and social responsibility. In this context, education functions as a process of nurturing individuals so that they become knowledgeable, ethical, and spiritually aware human beings.

Furthermore, the relevance of the Qur'anic concept of humanity to contemporary Islamic education can be seen in its role as a philosophical foundation for developing a more holistic educational system. Amid the rapid advancement of modernity, Islamic education is expected not only to produce intellectually competent individuals, but also civilized and responsible human beings who maintain strong spiritual values. Thus, the Qur'anic concept of humanity remains highly relevant in addressing contemporary educational challenges and in shaping balanced human character in modern society.

ACKNOWLEDGEMENT

The author would like to express profound gratitude to Allah SWT for His endless blessings, mercy, and guidance, which have enabled the completion of this article. The author also sincerely extends appreciation to the lecturers, academic supervisors, and the academic community of Ar-Raniry State Islamic University for their valuable academic support, constructive insights, and intellectual encouragement throughout the process of writing this article.

The author is equally grateful to all scholars and researchers whose works and ideas have significantly contributed to the enrichment of this study. Furthermore, sincere appreciation is addressed to family, colleagues, and friends for their continuous moral support, motivation, and prayers. It is hoped that this article may provide beneficial contributions to the development of Islamic education studies and Qur'anic scholarship.

AUTHOR CONTRIBUTION STATEMENT

AD contributed to the conceptualization of the study, literature review, data collection, thematic interpretation and analysis of Qur'anic verses, manuscript drafting, and revision process. HB contributed through academic supervision, methodological guidance, critical review, and improvement of the manuscript content. Both authors have read and approved the final version of the manuscript and agreed to its submission for publication. ID contributed to manuscript review, language refinement, and academic input in strengthening the discussion of the article. All authors have read and approved the final version of the manuscript and agreed to its submission for publication.

REFERENCES

Albina, M., & Aziz, M. (2021). Hakikat Manusia dalam Al-Quran dan Filsafat Pendidikan Islam. *Pendidikan Islami: Jurnal Pendidikan Islam* , *10* (2).

al-Farmawi, A.al-H. terj. RA (2002). *Metode Tafsir Maudhu'i dan Cara Penerapannya* . Pustaka Setia.

Anggrena, ASOA, Melani, PA, & Gusmeneli. (2025). Pendidikan Karakter dalam Perspektif Islam: Integrasi Nilai-Nilai Qur'ani dalam Praktik Pendidikan Sekolah. *Jurnal Penelitian dan Pengembangan Pendidikan* , *01* (04), 368–373.

Awaluddin, AF (2021). Konsep Pendidikan Humanistik Berbasis Al-Quran. *Al-Din: Jurnal Dakwah Dan Sosial Keagamaan* , *7* (1).

Firmansyah, A., Fathoni, MY, Wismanto Wismanto, Bangun, DH, & Nasution, MH (2024). Pandangan Islam Dalam Memaknai Hakikat Manusia. *Jurnal Manajemen Dan Pendidikan Agama Islam* , *2* (1), 88–103. https://doi.org/10.61132/jmpai.v2i1.63

Fuady, MN (2016). TAUHID, AKHLAK, DAN MANUSIA DALAM PENDIDIKAN ISLAM. *Tarbiyah Islamiyah* , *6* (1). https://doi.org/https://doi.org/10.18592/jtipai.v6i1.1806

Hashim, R. (2024). Memikirkan Kembali Pendidikan Islam dalam Menghadapi Tantangan Abad Kedua Puluh Satu (2005)* . *American Journal of Islam and Society* , *41* (1), 246–263. https://doi.org/10.35632/ajis.v41i1.3426

Hasibuan, AS, Utami, PI, Novia, S., Surahman, C., & Sumarna, E. (2024). Konsep Khalifah dalam Qs. Al-Baqarah/ 2:30 dan Implikasinya Terhadap Tujuan Pendidikan Islam di Era Society 5.0. *JURNAL KAJIAN AL-QUR'AN DAN HADITS* , *13* (2), 272–285. https://doi.org/10.15408/quhas.v13i2.42166

Lisnawati, Y., Abdussalam, A., & Wibisana, W. (2015). KONSEP KHALĪFAH DALAM AL-QUR`ĀN DAN IMPLIKASINYA TERHADAP TUJUAN PENDIDIKAN ISLAM (STUDI MAUDU'I TERHADAP KONSEP KHALĪFAH DALAM TAFSIR AL-MISBAH). *TARBAWY : Jurnal Pendidikan Islam Indonesia* , *2* (1), 47. https://doi.org/10.17509/t.v2i1.3377

Mildan, Abd. R., & Khulasoh, S. (2024). Fitrah Manusia dalam Perspektif Al-Qur'an dan Relevansinya dalam Pendidikan Islam. *Permata : Jurnal Pendidikan Agama Islam* , *5* (2). https://doi.org/10.47453/permata.v5i2.3029

Mustaqim, A. (2015). *Metode Artikel Al-Qur'an dan Tafsir* . Pers Ide.

Nawangsih, E., & Achmad, GH (2022). Hakikat Manusia dalam Konteks Pendidikan Islam. *PENDIDIKAN : JURNAL ILMU PENDIDIKAN* , *4* (2), 3034–3044. https://doi.org/10.31004/edukatif.v4i2.2650

Prasiska, T. (2017). KONSEPSI FITRAH MANUSIA DALAM PERSPEKTIF ISLAM DAN IMPLIKASINYA DALAM PENDIDIKAN ISLAM KONTEMPORER. *Jurnal Ilmiah Didaktika* , *17* (1), 1. https://doi.org/10.22373/jid.v17i1.1586

Sari, Y., & Latifah. (2025). Konsep Hakikat Manusia dalam Islam: Telaah Atas Potensi Fitrah dan Tanggung Jawab Khalifah. *JIS: Jurnal Kajian Islam* , *3* (3), 329–336. https://doi.org/10.71456/jis.v3i3.1524

Shihab, MQ (1996). *Wawasan Al-Qur'an : Tafsir Maudhu' i atas Pelbagai Persoalan Umat* . Mizan.

Shihab, MQ (2002). *Tafsir al-Misbah* (Vol.12). Lentera Hati.

Syihab, MQ (2004). *Membumikan Al-Qur'an: Fungsi dan Peran Wahyu dalam Kehidupan Masyarakat* . PT. Mizan Pustaka.

Tosan, DZ, Rahmah, F., Suryani, S., & Bakar, MYA (2023). FITRAH MANUSIA DALAM PERSPEKTIF PENDIDIKAN ISLAM. *Jurnal Muassis Pendidikan Dasar* , *2* (2), 149–160. https://doi.org/10.55732/jmpd.v2i2.73

Vina, D., Lntan Putri Lestari, M Haris Hanafi, M Sofwan Ghalib, & Wismanto Wismanto. (2024). Hakikat Manusia (Perspektif Filsafat Pendidikan Islam). *Jurnal Manajemen Dan Pendidikan Agama Islam* , *2* (1), 70–87. https://doi.org/10.61132/jmpai.v2i1.61

Zed, M. (2018). *Metode Artikel Kepustakaan* . Yayasan Pustaka Obor Indonesia.

Husein, F., Hadi, Moh. S., & Kurniawan, E. (2024). Strategi Digital Detox untuk Siswa: Efektivitas Pendidikan Islam melalui Program Bimbingan Konseling pada Anak SMA/SMK di Yogyakarta. *Al-Manar : Jurnal Komunikasi Dan Pendidikan Islam*, *13*(2), 358–369. https://doi.org/10.24853/ma.4.2.215-234

Latif, A., Lathifah, N., Nofik, K., & Ali, M. (2023). ISLAM DAN CINTA TANAH AIR. *Al-Manar : Jurnal Komunikasi Dan Pendidikan Islam*, *12*(2).

Latifah, A., Zulmuqim, & Kosim, M. (2022). PENDIDIKAN BERBASIS TAUHID: PERBANDINGAN PEMIKIRAN IBN MASKAWAIH, AL-GHAZALI DAN IBN KHALDUN. *Al-Manar : Jurnal Komunikasi Dan Pendidikan Islam*, *11*(2).

Taqwim, F. A., & Widodo, S. A. (2025). Epistemologi Evaluasi dalam Manajemen Pendidikan Islam di Era Digital. *Al-Manar : Jurnal Komunikasi Dan Pendidikan Islam*, *14*(1).

Zahrani, H., Dhabith Anwar, & Rubini. (2022). KajianTeoritis Epistimologi Pendidikan Islam. *Al-Manar : Jurnal Komunikasi Dan Pendidikan Islam*, *11*(2), 58–68.