

HUMAN NATURE FROM THE ISLAMIC PERSPECTIVE

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Abstract

This article explores the Islamic perspective on human nature, drawing from the primary sources of the Quran and Hadith. It discusses the concept of fitrah (the natural human inclination towards goodness), the spiritual potential of humans, and the role of reason and passion in shaping human character and behavior. The article emphasizes that in the Islamic view, humans have a great moral responsibility as caliphs (leaders) on earth, tasked with maintaining harmony and doing good. The findings show that the Islamic perspective offers a holistic approach to understanding human nature, with an emphasis on the harmony between spiritual, ethical, and social responsibility aspects. This study provides valuable insights into human nature from an Islamic viewpoint, aiding in the understanding of character development and ethics.

Keyword: Human, Nature, Islamic Perspective

Abstrak

Artikel ini mengeksplorasi perspektif Islam tentang fitrah manusia, yang diambil dari sumber-sumber utama Al-Quran dan Hadits. Artikel ini membahas konsep fitrah (kecenderungan alami manusia terhadap kebaikan), potensi spiritual manusia, dan peran akal dan nafsu dalam membentuk karakter dan perilaku manusia. Artikel ini menekankan bahwa dalam pandangan Islam, manusia memiliki tanggung jawab moral yang besar sebagai khalifah (pemimpin) di bumi, yang bertugas menjaga keharmonisan dan berbuat baik. Temuan menunjukkan bahwa perspektif Islam menawarkan pendekatan holistik untuk memahami sifat manusia, dengan penekanan pada keselarasan antara aspek spiritual, etika, dan tanggung jawab sosial. Studi ini memberikan wawasan yang berharga tentang

sifat manusia dari sudut pandang Islam, membantu dalam memahami pengembangan karakter dan etika.

Kata Kunci: Manusia, Hakikat, Perspektif Islam

Introduction

Human nature is a topic of discussion that is often questioned by people in the world. As the only creature created by God that has more potential than other creatures, in the ability to explore the world itself, various applied sciences such as psychology and philosophy focus on humans. To talk about humans is to talk about oneself. Basically, the increasing knowledge about humans can help humans themselves in overcoming existing problems, as well as improve the quality of life in interacting with the surrounding environment that coexists with animals and plants and other humans (Morton Hunt, 1997). Therefore, the author wants to discuss human nature in a special context, more clearly in an Islamic perspective. With that, the author refers to the sources of the Qur'an and Hadith, using the Library Research method from literature such as articles from relevant journals.

Methods

The method used in this inquiry is using the Library Research method. Library Research is investigate in which information collection is carried out by collecting information from different literary works. whose information collection is done by collecting information from different literary works. Writing isn't constrained to books but can also be within the shape of narrative materials, magazines, diaries, and daily papers. The affectability of library inquire about is to put forward different speculations, laws, contentions, standards, conclusions, thoughts and others that can be used to analyze and fathom the issue beneath think about.

Results and Discussion

Since birth, humans have been equipped with various potentials called fitrah. Fitrah is an Arabic term that means a pure or good character, which God specifically created for humans (Meyniar & Mursal, 2021 in Langgulang, 1985: 215). The purpose of human life is to worship Allah SWT. we can see this in Al-Qur'an Surah Adz- Dzariyat verse: 56, namely "And I did not create the jinn and humans but that they worship Me." Worship in this case is not meant in a narrow sense, but in a broad sense. It is the name for everything that Allah loves and is pleased with, whether in the form of words or deeds. In short, the purpose of human life is to worship Allah with all his behavior, (Meyniar & Mursal, 2021).

Dr. M. Quraish syihab argues that etymologically fitrah is taken from the root word al-fathi which means separation, from which other meanings arise, among others that fitrah is etymologically taken from the root word al-fathi which means separation, from this meaning other meanings are born, including "creation and occurrence". The word of Allah SWT in Surah Ruum verse 30: So turn your face sincerely to the religion of Allah; to the nature of Allah's creation, namely that humans have been created by Allah with religious instincts, namely belief in monotheism. Allah created man according to his fitrah and this fitrah does not change. (as cited in Aryandika et al, 2024).

According to Jalaluddin's understanding of humans, humans are part of the study of philosophy. Therefore, it is not surprising that so many studies or thoughts have been devoted to discussing humans. Nevertheless, the issue of humans will remain a mystery that is not fully resolved, due to the limited knowledge of scientists to reach all aspects contained in humans, as well as humans as special creatures of Allah SWT, it seems to have a life full of secrets (Jalaluddin, 2003: 11). Meanwhile, according to Plato's view, human nature is spirit, ratio (reason), and pleasure (lust). Thus, humans can be divided into three types. First, those dominated by the ratio whose main desire is to acquire

knowledge. Second, humans dominated by the spirit whose first desire is to achieve achievements. Third, humans dominated by lust whose main desire is material. The duty of the ratio is to control the spirit and lust.

Experts in Islamic spirituality or more popularly the experts in Sufism, view humans as not just physical creatures with intelligence, but humans are servants of Allah Ta'ala who have two outer and inner dimensions. His basic essence is a creature who is obedient and obedient this Lord, radiant, beautiful, clean and fragrant. However, the condition of that essence fades and even disappears from its existence (Langgulung, 1995: 20).

According to Langgulung (1986, 1991 & 1991), Al-Asma' mentioned in verse 31 of Al-Baqarah refers to Al-Asma' Al-Husnä (the 99 Beautiful Names of Allah) mentioned in the Holy Qur'an (alNu'ma n, 1997: 74-75). These beautiful names speak to the qualities of Allah given to man as possibilities that got to be created and actualized within the life of an person Muslim. By doing so, the person will be able to fulfill and perform his obligations and obligations that will turn out to be Tba dah (acts of adore tired looking for the great joy of Allah). The word Al-Asma' and depicted it as colossal and unconstrained potential of information, in the event that caught on in legitimate arrange would direct people in all strolls of life. He is of the see that the information given to the blessed messengers is lacking, confined and particular, while man is allowed not as it were with information but moreover the inclination to create unused information for the accomplishment of statures and get closeness to god for the fulfillment of the soul (Ansari, 1992).

In addition, in Psychology, there are more detailed views on human nature, including:

a. Psychoanalytic View

In this view, it explains that humans behave based on instinctive personal instincts. This causes humans to have no control over one's fate

and are controlled by psychological forces that are already present in themselves, to satisfy their biological needs and instincts.

b. Humanistic View

In the view of humanists, they argue that humans can develop in a positive direction based on their own impulses, and consider that humans are rational and can determine their own destiny, by continuing to develop into a better person.

c. Martin Buber's View

According to Martin Buber, Human behavior is driven by a sense of social responsibility and the desire to gain something humans are beings with potential, but are limited by their environment and circumstances. Even so, this does not mean that humans cannot change, hence we cannot predict what they will do, whether they are good overall, or bad, because humans can choose to do good or bad, depending on which tendency is stronger in them. Although a human being usually behaves well, this does not rule out the possibility of the human being behaving badly, due to an error (Sardiman, 2007).

Some other views such as John Locke's (1632-1704) "Tabula Rasa" theory state that human children are like blank paper, where the strokes that will slowly fill it are the experiences they will have during their lifetime. This theory itself is part of the behavioristic school that emphasizes that humans learn from experience. According to B.F Skinner and Ivan Pavlov, humans are influenced by their environment. Referring to the 'S-R' theory, they stated that human behavior is in the middle, it can go in a bad direction, or vice versa, depending on which direction the environment is in. However, theories from humanistic psychology proposed by Abraham Maslow and Carl Rogers, reject this theory. They argue that human behavior is not only influenced by stimulus. Humans can make their own choices, through another subjective dimension, where they can decide about their responses to their environment. In this theory, humans are also considered capable

of fulfilling their potentials optimally if they have gone through the stage of self-actualization (Mohd Abbas Abdul Razak, 2011).

In Islam, it has been mentioned that humans are the most perfect of all creatures in the world which is the creation of Allah SWT. In the Qur'an itself, it is mentioned in surah At-Tun: "Indeed We have created man in the best possible form" (Abdullah Yusuf Ali, 1989) In addition, in another verse which reads: "And indeed We have honored the sons of Adam, We transported them on the land and on the sea, We gave them sustenance from good things and We favored them with a perfect surplus over most of the creatures We have created." (QS. Al-Isra: 70). From these two verses, it can be concluded that Allah indeed affirms humans as the most perfected of His creatures, which means that they have the most potential of all His creations

In Imam Al-Ghazali's view, humans consist of bodies and spirits, based on the theory of the resurrection of bodies on the last day. These two elements cannot be separated, but the one that has the highest position is the spirit, which itself is the human soul which consists of four terms, namely:

- a. *An-nafs al-hayawaniyat* (animalistic nafs, sensitive soul), which is anger and lust
- b. *An-nafs al nabatiyat* (angelic soul, vegetative soul) is the desire for righteousness or freedom from animalism.
- c. *An-nafs an-nathiqoh* (thinking soul) the urge to make choices about human actions.

The liver is divided into general and specialized studies. In general studies, the liver is the heart in physical form, as we see it, the flesh placed on the left side of the chest, functioning as one of the organs of excretion that plays a role in the body's metabolism. While in a special sense, it functions in the form of tenderness, wisdom, wisdom, and love, the flesh consisting of the realm of *mulkiyah* and the realm of *musyahadah* as a place of calm souls. This subtle heart is called conscience, in which there are elements of divinity and spirituality, this is the essence of man who knows, understands, and knows man.

Then Ruh (life). This is something that physically 'exists' in the body. It is the spirit that gives life to the body, giving rise to feelings, sight, hearing and smell. Ruh is also often associated with the soul and consciousness. It is this consciousness that determines whether one is physically alive or dead, and whether one is beneficial or not in a deeper sense. In general, the spirit is the essence of life (Tim, 2001). Quoted from Siti Khanisah, the Islamic view of human nature is divided into:

1. Man as a Servant of God (Abd Allah)

Humans as servants of Allah means that humans are obliged to serve and obey Allah, because Allah's right is to be worshiped. In terms of worshiping Allah, it is not only through words and actions, but must be with sincerity and sincerity of heart.

2. Man as Al-Nas

The concept of Al-Nas is explained in surah an-Nisa', "O mankind, fear your Lord who created you from a single person, and from him Allah created his wife, and from them both Allah multiplied men and women. And fear Allah by whose name you ask one another and keep in touch. Verily, Allah is always watching over you." (QS:4:1). And in surah al-Hujurat it is explained: "O mankind, We created you from a man and a woman and made you into nations and tribes so that you may know one another. Indeed, the noblest among you in the sight of Allah is the most pious among you. Verily, Allah knows best." (QS: 49:13). From these two arguments, it can explain that human nature is a social creature that needs other humans in developing its potential, and was created in pairs by Allah.

3. Human as khalifah of Allah

In surah Al-Baqarah verse 30, and surah Shad verse 26, it can be concluded that humans are given the title of khalifah (ruler). And humans must carry out the khalifah function as a mandate that must be accounted

for (M. Quraish Shihab, 1994), which means that humans have the authority to utilize the resources on this earth to fulfill their lives. Do not get carried away by lust, and still have to be responsible for the preservation of this nature.

4. Man as Bani Adam

In the Qur'an, it is explained that humans are descendants of Adam and not the result of evolution from other creatures as in Charles Darwin's theory. This concept has the understanding that humans come from the same descendants, and should be based on the value of brotherhood. This is stated in Q.S al-A'raf: "O son of Adam, We have revealed to you a garment to cover your nakedness and a beautiful garment for adornment. And the garment of taqwa is the best. Such are some of the signs of Allah's power, may they always remember. O son of Adam, do not be deceived by the devil, as he has taken your parents out of Paradise..." (QS: 7; 26-27).

5. Human as Al- Insan

Man as al-Insan means that Allah has given him various potentials. These potentials include the ability to speak, master science, and negative potentials such as forgetting and others. This is explained in surah Hud: "And if We bestow upon man a mercy, then We take that mercy away from him, he will surely become despondent and ungrateful." (QS: 11:9).

6. Humans as Biological Beings (Al- Basyar)

Humans as biological beings means that humans remain bound to physical elements, have a physical form and are influenced by biological elements such as reproducing, growth and development phases, and need food to survive until they finally experience death. This is explained in surah al-Mu'minun: "And indeed We have created man from the essence of soil. Then We made that essence into semen which was kept in a firm place (the womb). Then We made the semen into a clot of blood, then into

a lump of flesh, and the clot of flesh We made into bones, then the bones We clothed with flesh. Then We made him into another creature, so Glory be to Allah, the best of creators" (QS: 23: 12-14).

Human nature is a basic trait that has been present since birth, such as a sense of justice and empathy. This nature remains firm on moral and spiritual principles, reflecting the natural human tendency to seek goodness and meaning in life, (Annisa et al, 2024). As Allah says:

"So set your faces straight to the religion (of Islam); (according to) the fitrah of Allah for He has created man according to it. There is no change in the creation of Allah. (That is the straight religion, but most people do not know".

This verse means that every human being is born with a nature that recognizes the oneness of God. The nature of man in Islam is as a creature whose innate inclination is towards truth and the search for a relationship with God.

The position of man according to Islam is divided into two, namely as 'abullah and khalifah. The Qur'an has explained the existence of humans as 'abd or servants of Allah in the clause liya' buduni. Q.S. al-Zariyat 56 which reads:

"And I did not create the jinn and mankind but that they should worship Me".

The word 'abd implies worship in the sense of human submission to the laws of Allah swt. Who created him. With the word 'abd, Allah swt. Wants to show one of the positions of man as a servant of God who carries out the duties of worship.

The position of man as khalifah can be found in QS. Al-Fatir: 39 which reads:

"It is He who made you caliphs on earth...".

The verse confirms the information contained in the previous verses. If the previous verse explains that Allah swt knows what is invisible to humans, then this verse explains that Allah made humans as khalifah fi al-ardh. Caliph as God's ambassador or representative on earth refers to the individual sense that every

human being can have. All humans are entitled to the same predicate, it's just that the qualifications of the caliph will be shown by the extent to which the results of optimizing the human potential of the human being, (Isop, 2012).

Fitrah in a general sense, apart from being free from stains and sins due to inheritance factors, which is different from the concept of Christian anthropology which is based on the concept of inherited sin, fitrah is understood as a religious potential that causes humans to have a strong tendency towards goodness (hanif), (Isop, 2012). Humans as social creatures, where there is no doubt that the main purpose of Islam is to uphold a just society based on ethics. The concept of human deeds offered by the Qur'an is always and only meaningful in a social context. This is where humans are brought together on two sides of consciousness. First, awareness of the existence of oneself as a self (individuality), and second, awareness of existence with others or togetherness (sociality). The awareness of individuality emphasizes humans as autonomous individuals in leading them to become believers. To understand the concept of humans as social beings in an Islamic perspective, there are two basic human concepts regarding the nature of their sociality. First, the term *insan* when compared to other terms that indicate the meaning of human beings (such as *basyar*, *banu adam* and *zurriyat adam*), implies the concept of human beings as beings who have a very high nature of friendliness and ability to know, with which they can be understood as cultural and social beings. Secondly, when compared to the function of humans as '*abdullah*', the function of humans as caliphs emphasizes the role of humans as social beings in internalizing cultural tasks that are creative in their lives, so that they can always create something new according to the needs of the development and growth of society (Isop, 2012).

In the Quran, Allah swt. Explains that the first human being created by Allah swt. Was the prophet Adam as. Who was created from wet soil or mud, and after that all the descendants of prophet Adam as. Created from the essence of the soil which in the verse is described as the meeting of semen in men and eggs in the womb of women, and after that Allah swt. Ordered the angel Jibril to blow the

spirit into him. This is in accordance with the words of Allah swt. Q.S. Al-Hijr/15: 28:

"And (remember) when your Lord said to the Angels: "Indeed, I will create a man from dry clay (which comes) from black mud that is given a shape."

In another verse Allah swt. Also mentions that humans are created from the ground, this is in accordance with the words of Allah swt. Q.S. As-Sajadah/32: 7, namely:

"Who made everything He created good and who began the creation of man from the ground."

The two verses above explain how the beginning of the creation of Prophet Adam as. Comes from "Sholalatin". According to Ibn 'Abbas in his tafsir that "at-turoob al-yabis" wet soil which in another verse is mentioned as "at-tiin" And after being created in the best possible form then Allah swt. perfected it by blowing the spirit, (Meyniar & Mursal, 2021). This is in accordance with the words of Allah swt. Q.S. As-Sajadah / 32: 9. namely: *"Then He perfected it and breathed into it His spirit (creation) and He made for you hearing, sight and heart; (but) you give little thanks."*

Conclusion

The concept of fitrah, which shows that humans have a tendency to do good, is the subject of discussion in this case, where it is suggested that humans are born with high spiritual abilities. In Islam, humans have the position of great caliphs on earth, meaning that they must maintain balance and do good in terms of social interaction. Moreover, today's understanding of human beings in Islam takes on multiple dimensions, combining elements of spiritual, ethical and social trajectories and blending them into one frame. Humans are seen as a two-sided entity: physical and spiritual, both of which are related to each other in shaping character and daily behavior. It can be concluded that the Islamic perspective

provides an in-depth framework to further understand human nature, which can serve as a foundation for further research on character development and ethics in the Islamic context. Overall, this article contributes to the interdisciplinary discussion on human nature and opens up opportunities for further research in the fields of psychology and Islamic education.

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