

The Human Nature Perspective of the Tasik Malaya Village Community (Islamic Educational Philosophy Studies)

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Abstract

This study aims to explore and know human nature, especially the perspective of the Tasik Malaya village community. By using a qualitative descriptive writing method, by obtaining data from observation, direct interviews. Informants in this study were residents of the Tasik Malaya village community including priests and housewives. The research results obtained information Humans are special creatures, because why? humans are given the potential by the creator in the form of thoughts to act, act and with the potential they already have which can later direct the individual himself to a positive path and be able to regulate and control himself in determining his future destiny. Conclusion: Human behavior in dealing with life, can be a benchmark for good or bad someone in the eyes of society. Attitude reflects our personality. How a person behaves and how he behaves is a form of identity that he has.

A. Introduction

Human nature in the Islamic concept is a creature created by Allah SWT, has various potentials to grow and develop towards perfection (Amini et al., 2022; Saihu, 2019; Syarif, 2017). In the Al-Quran, the word An-Nass shows the nature of humans as social beings and is shown to all humans in general regardless of their status whether believers or disbelievers (Octaviana & Ramadhani, 2021). The reason humans are different from the rest of God's creation is because God honored mankind by giving them the ability to make decisions. Humans are unique creatures in this world, and their uniqueness is very attractive in the eyes of humans themselves. While other creatures of Allah are not given, that is where the glory of humans is compared to other creatures (Alim, 2020). So that many studies about humans continue to develop because human knowledge about themselves is limited. To answer this problem, the Qur'an has explained many things related to "humans".

According to the philosophical view of human nature in education, "humans are the subject of education as well as the object of education". While the nature of education is an effort to promote learning and the teaching process so that students actively develop their potential as spiritual religion, self-control, personality, intelligence, noble character, and the capacities needed by themselves, their communities, their governments, and the nation as a whole (Bria & Hoar, 2022; Muslim et al., 2021; Sijabat et al., 2022).

Globalization is a technology-driven era, so everyone in society needs to embrace digital technology. Indonesia as a developing country in improving the quality of education needs to make efforts to give birth to a generation that is aware of changes in this global era. The efforts that must be made, such as building educational facilities, competing with advances in science and technology, increasing employee involvement, and continuing to think about the future. It can be said that knowing the reality of humans as creatures created by God in the evolution of education in the global era is a human right to play a significant role in supporting the global era.

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Understanding the concept of human nature is important in the world of education (Samidah et al., 2020). One of the reasons is as material for consideration in implementing an education system that develops all human potential, both intellectual, emotional and spiritual in a balanced way (Burga, 2019). In addition, the formulation and implementation of education must always be based on the conception of human nature. Given the importance of understanding human nature, researchers conducted research on human nature based on the study of Islamic Education philosophy.

B. Research Methods

The approach used in this writing is a qualitative approach. This writing activity uses observation and interview techniques. Observation techniques are used to observe the implementation of routine recitation activities carried out by the people of the village of Tasik Malaya, in order to obtain an overview of the community about what human nature really is like (Joni et al., 2020). While the interview technique was used to obtain information verbally from the Tasik Malaya village community which was used in socializing with the surrounding environment. Data comes from interview scripts, field notes, personal documents, memo notes, and other official documents (field research). data analysis will be carried out through several stages: first, Data Reduction, Data Display, Conclusion Drawing/verification.

C. Result and Discussion

Research Results Based on the results of interviews with the community in Tasik Malaya Village, Kec. Curup Utara, as well as the results of observations and interviews, it was found that people's perceptions of human nature include:

Mr. Imam of Tasik Malaya Village

Based on the results of the interviews, the authors can draw conclusions that humans are social creatures created by Allah and equipped by Allah SWT with a mind so that they become quality human beings and the difference with other creations of Allah SWT lies in the mind.

As his creations, we are also assigned by Allah as caliphs who lead this earth and of course we are given the responsibility to look after and care for and preserve the natural environment as well as possible. Mr. Imam Muhammad Nuh also emphasized during the interview:

“Humans are special creatures, why? humans are given the potential by the creator in the form of thoughts to act, act and with the potential that is already owned which can later direct the individual himself to a positive path and be able to regulate and control himself in determining his destiny in the future.”

Based on the author's observations, indeed in carrying out their duties as human beings we must be able to make the best use of the potential that has been given by Allah SWT. as a creature that is given the perfection of all creatures that have been created, equipped with sense organs that allow it to survive with the ability of reason as the greatest gift.

Mrs. Jamila

Based on the results of observations of the Tasik Malaya Village Community carrying out their duties as human beings, it is proven by: humans need to socialize. Every interaction between humans is used to communicate. Starting from interactions within the scope of the family to reach the general sphere to fulfill social activities. For example in terms of work.

If everyone can understand his place in society, socialization is considered effective. Of course, individuals must start with themselves if humans want to understand human reality as a social entity. What humans are like is the first thing to understand. Once the individual understands what it means, the individual will then use it as a standard or reference in human relations with other people and in society as a whole.

An individual must be able to interact well with the surrounding environment, because the first thing to do in carrying out activities starts from the interaction between one person and another. and humans themselves depend on other people. In line with Mrs. Jamila's explanation, he explained:

“Human behavior in dealing with life can be a benchmark for good and bad in the eyes of society. Attitude reflects our personality. How a person behaves and how he behaves is a form of identity that he has. In socializing, a person can get a good image if his behavior is polite and courteous. And vice versa, if he seems to show his emotions openly, behaves badly and seems indifferent, then society will label him as a social person or anti-social.”

So social interaction is very important for human life because literally, humans are social creatures which means that all humans cannot live alone and are destined to live in society and interact with each other in order to achieve the fulfillment of their needs.

After going through the process of managing research results regarding public perceptions of human nature and associated with the theories which are briefly described as follows:

Human Nature

According to the language, nature means the truth or something that is really from everything (Siregar, 2017). It can also be said, that the essence is the essence of everything or that becomes the soul of something.

Among the world of Sufism, people are looking for the true nature of human beings, because of that words appear to search for the true self, or the same as searching for the essence of the body, heart, spirit, soul and secrets. In fact, human nature is the truth of man himself as a creature created by Allah SWT.

Human nature in the Islamic concept is a creature created by Allah SWT, has various potentials to grow and develop towards the perfection of creation in accordance with what the Creator wants. As a Servant of Allah (abdullah), every human being is required to make all of his life activities a manifestation of submission and devotion to Allah SWT. by always maintaining the balance of the universe and maintaining the preservation of nature and other living things oriented to worship. The important implications of the Islamic concept of human nature in relation to Islamic educational philosophy are:

1. The concept of thinking about education based on Islamic religious teachings is about the nature of human ability to be fostered and developed and guided to become Muslim human beings whose entire personality is imbued with Islamic teachings. while the Islamic education system must be built on the concept of Unity (integration) between Qalbiyah and Aqliyah education so as to be able to produce Muslim people who are intellectually intelligent and morally commendable.
2. Philosophy of Islamic Education is "an effort to guide humans in depth, both physically and spiritually based on the Islamic religion so that the main personality is formed in accordance with Islamic teachings.
3. The philosophy of Islamic education with its analysis of the nature of life and human life, concludes that humans have innate potential that must be grown and developed. The philosophy of Islamic education shows that the innate potential of humans is none other than the attributes of God, or *al asma' al-husna*, and in developing these qualities of God in concrete life, it must not lead to tarnishing and degrading the name and attributes of God. This will provide guidance on appropriate curriculum development and necessary environmental settings.
4. The concept of human nature and the function of its creation in the universe must be fully accommodated in the formulation of Islamic educational theories through the apocalyptic, empirical scientific and philosophical rational approaches. Fifth: The process of internalizing Islamic values into an individual or person must be integrated through the role of the individual or another person (teacher), so that it can strengthen the realization of unity of pattern and unity of purpose towards the formation of a mentality that is capable of practicing Islamic values and norms in human beings.

Islam is of the view that the nature of human beings is that humans are a connection between the body and the spirit. The body and the spirit are each independent substance, which does not depend on the existence of the other (Albina & Aziz, 2021). Islam explicitly says that both substances (substances from which something exists) are both natural substances. While nature is a creature. So, both of them are also creatures created by Allah SWT.

Ibn Arabi called humans as perfect beings because humans are creatures that perfect in terms of form and knowledge. This is how we see ourselves as the most ideal reflection of God. When it comes to knowledge, humans have attained a final state of consciousness, known as *makrifat* (the pinnacle of seeking truth), which is defined as the union of one's essence with God. And essence in the human spiritual journey (Nuryamin et al., 2021). This *makrifah* begins with knowing and realizing one's identity because by knowing one's identity, humans will know their God.

So it can be concluded Humans need guidance in the form of education. The role of education based on the Al-Qur'an and Hadith is in the form of guiding, assisting and directing children so that they are able to

actualize their potential to become caliphs on earth. All activities and processes of Islamic education must always be oriented towards the principles and values of the Koran.

When viewed in terms of substance, humans are formed from spiritual and physical elements, which unite in the human body that cannot be separated. Spirituality here is meant as a mental ability, namely the ability to act thanks to the power of the spirit that God has put into his body. The spirit has a substance that is different from the body, therefore when it has not been exhaled by an angel at God's command into its body, the spirit has been created separately from the human physical body (and living things in general) and when the human spirit dies it is separated again from the body. .

Thus, the human spirit and physical body stand alone. Perhaps it can be likened to fire and wood. Fire and wood are no longer distinguishable from each other once the wood is burning. The material called fire has the ability to heat itself and other things, as well as having the spiritual power to revive non-living things. That which has no soul belongs to the afterlife. Living things have the ability to grow and develop either vertically or horizontally according to the Sunnatullah itself because it has a spirit within it.

Education as process for change attitude and behavior man. Man own awareness and self-awareness differentiate himself with all something that is outside himself. Neither do humans only capable think about self and nature but also conscious with his thoughts. Man has a Passion for now. Education also works for awaken human to be human capable know, see and understand reality the life that surrounds him.

Man is an educated being, which means he needs to teach himself. Man must be able to create himself as truth in order to exist. Thus, the other party or the instructor will make the fullest and most decisive effort to assist students in becoming human; however, if a student refuses to pursue education on his own, efforts to help him will stop, and eventually No will give contribution for possibility man earlier for be human.

conversation about essence man in writing This limited to perspective education. With thereby a number of aspects raised is which is aspect tree man in context education. Therefore, that approach is existentialistic, that is man as creature concrete. According to Abuddin Nata, Study about man many experts have done which are then associated with various activities, such as politics, economics, social, culture, education, religion and so on. Matter This is done because humans apart from being subjects (actors), are also object (target) of these activities, incl in the study of Islamic Education. understanding to Humans become very important for the educational process can run effectively and efficiently.

The position of humans in the world of Islamic Education Philosophy Perspective

Humans are actually empowered by things that are capable of causing them to be able to carry out their functions, in which case they act as servants (mu'abbid), khalifah fi al-ardh, and in this case also immarah fi al-ardh. If in this case it is Mu'abbid then humans have demands not only to be creatures that fulfill various religious orders such as prayer, zakat, fasting, etc. to himself and his creator, namely Allah. Either in this case is to act as mu'abbid or as caliph (Tarigan et al., 2022). Humans act and play a role as stewards of the world in any way so that they are able to make humans live well, peacefully, prosperously and happily.

D. Conclusion

It can be concluded that human nature is a creature created by Allah SWT, has various potentials to grow and develop towards the perfection of creation according to what the Creator wants. because humans apart from being subjects (actors), are also objects (targets) of these various activities, including in the study of Islamic Education. Human act and play a role as stewards of the world in any way so that they are able to make humans live well, peacefully, prosperously and happily. for the realization of human values in the complexity of life and in the world of education in particular, it is absolutely necessary to have clarity and even certainty in understanding humans as human beings, including human beings in the world of education.

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