Humans and Education in Islam: Optimising Multidimensional Potential for a Cultured and Productive Society

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Info Artikel	Abstract
Keywords: Humans, Education, Islam	The research aims to analyze humans and education in Islam. The qualitative research method, the type of library research that is explored, is sourced from the library. The author uses a content analysis approach model (research content). This research is an in-depth discussion of the content of written or printed information in the mass media. Data analysis was carried out through content analysis, including all content analysis of the Al-Qur'an text and books related to human themes and education in Islam. The research results show that (1) Humans are multi-dimensional creatures with perception, sensation, and intellectual powers. Human potential is actualized in the form of creative works. (2) Humans are expressed in terms of basyar and insan. Basyar refers to their physical appearance, while insan refers to their psychological qualities, namely the power of feeling and the power of reasoning. (3) Humans and education are two elements that cannot be separated because humans, with all their potential, can be empowered through education and training. Education is an essential part of human life. With education, humans can actualize themselves in the form of work, which is manifested in science, art, and culture. This work is a human effort to overcome the difficulties of life..
Kata kunci: Manusia, Pendidikan, Islam	**Abstrak** Penelitian ini bertujuan untuk menganalisis manusia dan pendidikan dalam Islam. Metode penelitian kualitatif, jenis penelitian kepustakaan yang dieksplorasi, bersumber dari perpustakaan. Penulis menggunakan model pendekatan analisis isi (research content). Penelitian ini merupakan pembahasan mendalam mengenai isi informasi tertulis atau cetak di media massa. Analisis data dilakukan melalui analisis isi, meliputi seluruh analisis isi teks Al-Qur'an dan kitab-kitab yang berkaitan dengan tema kemanusiaan dan pendidikan dalam Islam. Hasil penelitian menunjukkan bahwa (1) Manusia merupakan makhluk multidimensi yang mempunyai persepsi, sensasi, dan kekuatan intelektual. Potensi manusia diaktualisasikan dalam bentuk karya kreatif. (2) Manusia dinyatakan dalam istilah basyar dan insan. Basyar mengacu pada penampilan fisiknya, sedangkan insan mengacu pada kualitas psikologisnya, yaitu kekuatan perasaan dan kekuatan akal. (3) Manusia dan pendidikan merupakan dua unsur yang tidak dapat dipisahkan karena manusia dengan segala potensinya dapat diberdayakan melalui pendidikan dan pelatihan. Pendidikan merupakan bagian penting dalam kehidupan manusia. Dengan pendidikan, manusia dapat mengaktualisasikan dirinya dalam bentuk karya, yang diwujudkan dalam ilmu pengetahuan, seni, dan budaya. Karya ini merupakan upaya manusia untuk mengatasi kesulitan hidup.

INTRODUCTION

Humans are God's most noble creatures compared to other creatures (Sauub & Karuok, 2023). Humans are the leaders who rule this world (Haff, 2014). Humans are creatures with different personalities, and so on. Humans have more difficulty understanding themselves than other creatures, such as various

types of animals (Bekoff, 2024). Even though humans have tried hard and know a lot about humans, one can only understand humans from a few aspects. Humans do not know completely. This difficulty in understanding humans is caused by humans' delay in understanding themselves; the mind tends to think about simple things because of human complexity (Mellon, 2007). There are many variations in interpreting and understanding humans among Islamic and Western thinkers. Murtadla Muthahari, for example, understands that humans are not simply depicted as higher animals who have hooves, walk on two legs and are good at talking. More than that, humans are nobler and more supernatural than what can be defined with these words (Muthahhari, 1994).

Allah divides human nature into two different aspects. The positive side is that humans, as God's vicegerents on earth, have a higher intelligence capacity compared to other creatures. The creation of man was not an accident, and his soul will not be at peace except by remembering Allah (Aeni et al., 2023). Humans are given freedom and independence, created to worship God, surrender themselves to Him, and be responsible for their actions (Chaniago, 2023). The theological concepts that are central to discussions about humans are human strength, weakness, freedom and responsibility. For example, in Mu`tazilah theology, one of the concepts of ushûl khamsah discusses human freedom. Human actions are their creation. Thus, humans can determine their actions and take full responsibility for their actions. The Maturidi group views humans as having freedom to carry out actions, namely human actions in the real sense, not figuratively (Mansur & Saputra, 2019).

For mankind, education is an absolute need that must be fulfilled throughout life; Without education, a human group cannot live and develop in line with the ideals of progress, prosperity and happiness. The Qur'an contains values that civilize humans in almost two-thirds of its verses. The Qur'an contains educational motivation for humanity (Handoyono et al., 2016). Education can be viewed as a long-term investment that provides significant benefits, both individually and socially. By investing time, effort and resources in education, individuals gain the knowledge, skills and values needed to face challenges in the world of work and everyday life. This not only increases one's earning potential, but also expands opportunities to contribute to society. On a broader level, an educated society tends to be more productive, innovative and able to create an enabling environment for sustainable economic growth and social development. Thus, education is not just a learning process, but also a strategic step towards achieving progress and prosperity. The importance of critical and creative education will give birth to prophetic education among Muslims (Shah et al., 2015).

Previous research conducted by (Fadhillah, 2022) stated that Humans have a close relationship with the philosophy of Islamic education because in the Islamic view, education aims to form humans who have faith, noble character, and are responsible to God and fellow creatures. Islamic education philosophy emphasises the importance of balance between physical, spiritual, and intellectual education, as well as instilling the values of tawhid, worship, and ethics in everyday life. Humans are seen as caliphs on earth who have the duty to develop their potential, carry out Allah's commands, and provide benefits to society. This philosophy directs humans to achieve moral perfection and happiness in this world and the hereafter through an educational process based on the Qur'an and Sunnah.

The purpose of this study is to explore the understanding of human beings according to the Qur'an and how the concept of education in Islam can actualise the multidimensional potential of humans, both from the physical (basyar) and psychological (insan) aspects. This research brings novelty by linking the concept of human in the Qur'an with modern educational approaches, offering a comprehensive philosophical and ethical perspective. The main focus of this study is how humans understand themselves as multidimensional beings and how education can be a tool to maximise this potential, thus contributing to the formation of a cultured and productive society, in line with Islamic values.

RESEARCH METHODS

This type of research uses library research because everything that is excavated comes from the library (Badke, 2021). The author employs a content analysis model approach (content research), which involves a comprehensive examination of the written or printed information found in mass media. This type of analysis is typically applied in qualitative research. Content analysis is broadly defined as a method that encompasses the thorough evaluation of the entire content of a text. However, content analysis is also used to describe certain analytical approaches. This research uses literature study data collection methods. This method includes identifying, collecting, and synthesizing information from various sources such as books, journal articles, research reports, and other related documents obtained from Google Scholar and Scopus. The type of data used in this research is secondary data. In this research the author uses a descriptive analysis method: description based on in-depth analysis. This is because this research aims to reveal existing data at the research site by objectively describing and interpreting things that happened when the research was carried out to obtain a data picture of actual social reality. The author uses this method to search for data by reading, studying and reviewing books of interpretation of the Al-Qur'an as well as books related to the theme of discussion. Then, the data results were analyzed to obtain the meaning of the humanitarian and educational content in the Al-Quran.

RESULTS AND DISCUSSION

Human Nature

Humans outwardly show that humans are not much different from animals (Ingold, 2016). Like animals, humans eat, drink, have children, avoid danger, etc. Therefore, some define humans as hayawan nathiq, animals that think and talk (Tan, 2023). Apart from that, some call it zoon political, creature, social or political animal. These two formulations start from the similarities between humans and animals. The difference lies in thinking, speaking, and social relationships (Duryat, 2021).

Philosophers refer to humans with different concepts, namely *Homo Sapiens* (virtuous man), *Animal Rational* (thinking animal), and *Homo Laquen* (creatures that are good at translating human thoughts and feelings into words to create language). *Homo Faber* (creatures who are skilled and clever at making the tools they need) (Syafri et al., 2014). The definition of humans is seen from a biological, spiritual, cultural, anthropological, or mixed perspective. For example, human biology is classified as a wise man (humans who know), a primate species from the mammal group equipped with a competent brain (Van Schaik, 2016). In terms of spirituality, they use various concepts of the soul to connect humans with divine powers or living creatures (Sparby, 2017). As for myths, humans are often compared to other races. In cultural anthropology, humans are differentiated based on their use of language, organization in pluralistic societies, technological developments, and ability to form communities to support each other (Syafri et al., 2014).

Several Western scientists have different definitions of human existence. However, in general, their views reflect materialism, which considers humans as material creatures that can be formed and denies the existence of a Creator. Several of those whose views were mentioned influence Western thought to date, including Socrates (469-399 BC), who stated that human nature is a curious creature that needs other people to help him escape his ignorance (Miller, 2018). Plato (d. 347 BC), one of Socrates' students, said that there are three natures of humans, namely, spirit, ratio (mind), and pleasure (lust). According to his perspective, humans can be categorized into three types based on these three elements: First, those who are governed by reason, with a primary desire for knowledge; Second, those driven by spirit, whose main aspiration is to attain achievements; and Third, those influenced by lust, whose primary pursuit is material possessions. In this context, the role of reason is to regulate both spirit and desire. René Descartes (1596-1650) highlighted the significance of the mind (ratio) as the essence of human nature. As a rationalist, he posited that humans come to understand their existence through the act of thinking, encapsulated in the phrase "cogito ergo sum. Because of this, humans have varied emotions, such as love, hate, sadness, joy, excitement, desire, and others (Syafri et al., 2014).

Thomas Hobbes (1588–1629) argued that humans are social creatures, but in essence, humans are selfish and are forced to recognize the rights of others. Therefore, the essence of humans lies in the social contracts they make (Amin, 2021). John Locke (1623-1704) said that when the human soul is born clean, it is then filled with the experiences it has during life (Fakhri Putra Tanoto, Nurul Hidayatun Nisa, 2021). Thus, experience is what determines the human condition most. In his book, The Origin of Species, Charles Darwin was published in 1859, followed by Descent of Man. This theory parallels the change inherent in one species of living beings into all the evolution of living species. Charles Darwin explained that humans and apes had the same ancestor. No matter how strange, humans have evolved through a gradual series of steps (Syafri et al., 2014).

This view of materialism and Darwinist theory flourished in the 19th century and influenced Western sciences, especially the psychological study of human existence. They think humans can be formed, changed, or developed like matter. They also use mice or monkeys to study human behavior. According to them, human behavior is like animal behavior, which has been formed since the early years (Djurniyah & Andriani., 2024). Darwin's theory also drew protests from those who considered humans separate creatures from the animal world. Some of these scientists remain firm in their belief that human origins occurred gradually and through a stage of natural selection itself (Ramadan & Fitriah, 2022).

According to Ibn Maskawaih, humans are (*microcosmos*) in which there are similarities with what is in the big world (*macrocosmos*). The five senses that humans have, in addition to having special powers, also have ordinary senses (*hiss musytarak*), which act as a binder to the senses (Daudy, 1986). The characteristics of shared senses are that they can receive sensory images simultaneously, without era and division. Also, the images do not mix and are pushed against each other by the senses (Daudy, 1986). Then, this power increases to the imagination, which is located in the front of the brain. Moreover, human imagination increases the power of thinking. Thus, humans can connect with active reason to know divine things (Daudy, 1986). Meanwhile, Ibn Maskawaih believes that the soul is an eternal spiritual treasure, not destroyed by the body's death. Moreover, the soul will receive rewards in the afterlife, and happiness and misery in the afterlife will only be experienced by the soul (Ramli & Zamzami, 2022).

Humans are psychophysical creatures that consist of the elements of soul and body. Each element has its properties and needs. The laws of physics and chemistry apply to physical elements as they apply to other material realms (Adam et al., 2022). It grows, develops, and finally experiences destruction. This element is within the range of observation of the five human senses. Meanwhile, for the soul element, the laws that apply entirely differ from those of material nature (Haryanto, 2022). The soul is not a material realm but an immaterial realm that will not experience destruction. The five senses cannot reach this element, so no explanation humans can achieve regarding this element can inspire belief. Many philosophers have tried to discuss this element, but the results are constantly debated (Tanjung et al., 2019). Based on human thinking and understanding, as described above, humans are multidimensional creatures with the power of perception, sensation, and intellect. The potential power humans possess is human potential that can be actualized through creative works.

The Concept of Man in the Qur'an as a Source of Islamic Teachings

In the Qur'an, which is the study in this paper, many terms indicate the meaning of human, including *basyar, insân*, and *bani adam*. However, humans, in total, can be divided into three groups. The first group uses the term *basyar*. Second, the group that uses the terms *al-ins, al-insân, al-nâs*, and *al-unâs*, and the third group that uses the term *banî adam* (Napitupulu, 2020). In this article, we will examine these terms and their relationship.

1. **Basyar Term**

The term *basyar* lexically means human physique (Asy'ari, 1992). This meaning is abstracted from various descriptions of the meaning of *basyar* itself. For example, al-Ashfahâni stated that the term *basyar* is used for someone whose skin is visible (Ashfahâni, 1992). Quraish Shihab stated that humans are called

basyar because their skin is visible and different from animal skin which is covered with feathers (Shihab, 1997).

More broadly, Ibn Manzhûr stated that the term *basyar* refers to male or female humans, either one or many. The term *basyar* is taken from the word *basyarah*, which means the surface of the scalp, face, and body where hair grows. Ibn Manzhûr also quoted from Ibn Bazrah, who defined *basyar* as the surface of the scalp; Al-Lâis means the surface of the skin on the face and the entire human body (Rivauzi, 2015).

In the Qur'an, the term *basyar* is mentioned 36 times in the singular form and only once in the form of tatsniyyah (two). (Muhammad Fu'âd `Abd al-Bâqî, 2001: 153-154). From these mentions, the term "basyar" can be classified into several groups of meanings based on its usage in the Quran. First, it is used to refer to human skin, which occurs in a single verse. In this context, commentators like Ibn `Abbas and al-Akhfasy interpret "basyar" specifically as the skin of humans, emphasizing the physical aspect of humanity. Second, the term is employed to refer to prophethood, appearing in 23 verses, with 11 of these verses indicating that prophets are also considered "basyar." This usage highlights that prophets, despite their divine mission, share outward characteristics with ordinary people, including eating and drinking the same things as the rest of society. For instance, certain verses illustrate that prophets are ordinary individuals whose basic needs align with those of their communities, thus countering claims made by disbelievers who reject the notion of a human prophet. Lastly, in two specific verses, "basyar" pertains to human interactions, particularly sexual relations. The Quran addresses the conception of Jesus, born of the Virgin Mary, with references indicating that she had not been touched by any man, which implies a lack of sexual intercourse. This nuance illustrates the miraculous nature of Jesus's birth, further reinforcing the distinction between ordinary human procreation and the divine nature of certain figures in Islamic theology.

The term *basyar* above shows that *basyar* has the meaning of humans in general. For example, in surah al-Mudatstsir verse 36, it is interpreted as giving a warning to creatures. In Surah Maryam, verse 17 by Mujâhid, Qatâdah, and others are interpreted as perfect human form (shûrat human perfect tamm) (Basyar, 2020) .

Using the term *basyar* in the Quran shows that humans usually eat, walk in the markets, and meet each other based on equality. The Qur'an also describes *basyar* as a human being seen from a biological perspective in the form of eating, drinking, having sex, and so on (Hamdy et al., 2023).

Word usage refers to all human beings and understands the existence of common similarities that are always the main characteristic. Its main characteristic is its external reality that occupies space and time and is bound by natural laws (Rosyidah & Munip, 2021). Human in a sense, *basyar* is a human being as it appears on the outside, having the same body shape, eating and drinking from the same substances that exist in this world, and due to the increase in age, the condition of his body will decrease, become old and finally die. Humans, in the *basyar* sense, ultimately depend on nature; their physical growth and development depend on what they eat and drink (Humayro., 2021).

2. Term *Insan*

The term *'insan'* is the plural form *al-nâs*. It is sometimes grouped into words that contain the meaning of muzakkar, but sometimes it is also classified as muannas, which means *thâ'ifah* or community group (Danarta et al., 2021).

The term *'insan'* has three origins. First comes from the word *anasa*, which means *bashara* namely seeing `alima, namely knowing *isti'dzân*, that is, asking permission. The second comes from the word *nasiya*, which means forget (Padi & Fahmi., 2021) . In the history of Ibn `Abbas r.a, the Prophet said that humans are called a *insân* because he once promised and forgot his promise. The third comes from the word al-uns, which means tame, the opposite of al-wakhsyah, which means savage. According to al-Ashfahani, the term *insân* derives from *anasa* and has a different meaning from genie (Rizal, 2024). Humans are called this because they were created in their original form; they have no

power and prefer to be in groups; they do not like to be alone; they will find peace if they meet other people (Rahmatillah., 2022). However, it can also be meant as someone who likes to forget what they have seen and forget what they have promised. Seeing, knowing, and asking permission implies a connection with reasoning ability. With reasoning, humans can learn lessons from what they see; they can also know right and wrong and are encouraged to ask permission to use something that does not belong to them (Sasmita et al., 2024).

Human Relations with Education

Education comes from the word " educate," then this word gets the prefix "-ing" so that it becomes "educating," meaning nurturing and giving training. In maintaining and providing training, there is a need for teaching, guidance, and leadership regarding morals and intelligence of the mind (Kurniawan & Syakur, 2017). The definition of "education," according to the Indonesian Dictionary, Is the process of changing the attitudes and behavior of a person or group of people to mature humans through teaching and training efforts (Tsoraya et al., 2022). Education can occur informally, non-formally, and formally, such as in schools, madrasas, and other institutions. In fact, according to the definition above, education can also take place by teaching oneself (self-instruction). Based on the opinions above, education is an effort to develop and guide individuals or groups, both physically and spiritually, to equip students with knowledge, morals, and skills to achieve happiness (Syaadah et al., 2023).

In the Qur'an, as a source of Islamic teachings, education is defined in terms that are fundamental, integral and universal. The word "education" that we generally use today, in Arabic is *tarbiyah*, with the verb "*rabba*". The word "teaching" in Arabic is "*ta'lim*" with the verb "*allama*". Education and teaching in Arabic is "*tarbiyah wa ta'lim*" while "Islamic Education" in Arabic is "*Tarbiyah Islamiyah*" (Daradjat, 2002). Verb *rabba* (to educate) was already used in the time of the Prophet Muhammad SAW, as seen in the verses of the Qur'an and the Prophet's Hadith. In the verses of the Qur'an, this word is used in the following order:

"And be humble with them out of mercy, and pray, "My Lord! Be merciful to them as they raised me when I was young.".(Q.S. 17 Al-Isra': 24)

In noun form, "ramble" is also used for "God," perhaps because God is also educational, nurturing, nurturing, and creative.
In other sentences, this word is used in the following order:

"Pharaoh protested, "Did we not raise you among us as a child, and you stayed several years of your life in our care? (Q.S. Asy-Syuara: l8)

Say "*ta'lim*" with the verb "*allama*." It was also used during the time of the Prophet. Both in the Quran, (Daradjat, 2002). Hadith or everyday use, as stated by Allah in the Qur'an:

"And David was succeeded by Solomon, who said, "O people! We have been taught the language of birds, and been given everything ˹we need˺. This is indeed a great privilege." (Q.S. An-Naml 16)

Saying "*allama*" in the verse above means simply informing or giving knowledge. This does not mean personality development because there is minimal possibility that Prophet Solomon's personality would develop through birds. This differs from the meaning of "ramble," "trouble," and the like (Daradjat, 2002) It contains the words construction, leadership, and maintenance.
The main goal of Qur'anic education is to educate human behavior to be directed to be a person with strong faith, strong piety, able to worship, able to communicate well with fellow human beings, have work skills, and be able to take care of and preserve their living environment, as well as be able to support

themselves and their families. The verses of the Qur'an that mandate the implementation of education, one of which Allah says in Surah al-Baqarah verse 31:

"(Allah) He taught Adam the names of all things, then He presented them to the angels and said, "Tell Me the names of these, if what you say is true?"[1]

The main target of education is humans because humans have educational aspects such as physical, spiritual, and intellectual. Modern life education in faith, piety, and worship is mainly obtained in the household and community (Sarmigi, 2022). In contrast, intellectual education and skills are obtained in schools and educational and training institutions. Meanwhile, the education carried out by Rasulullah SAW, who was mentioned *Anwar al-tarbiyyah allatii wada'ahu al-Rasul*, includes developing cognitive abilities, individual and social ethics, and developing the body so that it is always healthy and able to overcome all life problems that require physical strength; for example, fighting to protect Islam and its adherents from people who are hostile to it (Hartati, 2021).

The meaning of education, as is commonly understood today, did not exist in the time of the Prophet (Enalya et al., 2024). However, the efforts and activities carried out by the Prophet in conveying religious calls by preaching, conveying teachings, giving examples, training acting skills, providing motivation, and creating a social environment that supports the implementation of the idea of forming a Muslim personality, have included the meaning of education in the current sense (Zaman & Mursyada, 2024). The Arabs of Mecca, who were previously idol worshipers, polytheists, infidels, rude and arrogant, then through the efforts and activities of the Prophet converted them to Islam, then their behavior changed to become worshipers of Allah, the Almighty God, believers, Muslims, gentle and respectful towards others. They have Muslim personalities as envisioned by Islamic teachings (Zulfikar et al., 2023).

The Prophet had educated and formed a Muslim personality, which also means that the Prophet Muhammad SAW was a successful educator. What he did in shaping humans is what we now formulate with Islamic education (Kulsum & Muhid, 2022). The characteristic is a change in attitude and behavior based on the instructions of Islamic teachings. For this reason, efforts, activities, methods, tools, and an environment that supports its success are needed. Thus, education is about personality formation, knowledge development, value transfer, and method transfer (Awhinarto & Suyadi, 2020).

The Quran is the first and primary source of education because it has absolute value revealed by God. Allah SWT created humans, and He is also the one who educates humans; the contents of that education are contained in His revelation (Effendi, 2021). Education can be interpreted as an effort to foster and develop the human person, spiritual and physical aspects, which must occur in stages. Maturity of growth and development can be achieved through process by process. Arifin stated that a desired process in educational efforts is a directed and purposeful process, namely, directing humans to the optimal point of their abilities (Sidabutar et al., 2023). Meanwhile, the goal to be achieved is forming a rounded and complete personality as an individual and social human being and a servant of God who dedicates himself to Him (Handoyono et al., 2016).

Education as an investment in civilization plays a significant role in determining a nation's progress and decline, which is determined by the quality of its human resources (Akmal, 2024). If a country's human resources are of high quality, then all areas of life will be of high quality. The importance of critical and creative education will generate prophetic education among Muslims (Sutrisno, 2015). K.H Ahmad Dahlan and K.H. Hasyim Asy'ari expressed Islamic education as the most critical aspect. Thus, that Islamic education reform is carried out in all fields, including the objectives, materials, and methods of Islamic education, as well as the management of institutions where Islamic education is developed (Devianti & Sari, 2020).

To fulfill various needs, humans have various potentials within themselves, both physical and spiritual elements. This fact encourages humans to raise awareness that they need to find a path that can lead them toward fulfilling these needs, namely education (Zannah., 2020). Education is a conscious effort

to prepare students to believe, understand, appreciate, and practice it through guidance, teaching, and/or training activities by paying attention to the demands of social needs (Anwar & Wahab, 2022).

The description above shows that humans and education are two elements that cannot be separated because humans, with all their potential, can be empowered through education and training. Education is an integral part of human life. With education, humans can actualize themselves in the form of work, which is manifested in science, art, and culture. This work is a human effort to overcome the difficulties of life.

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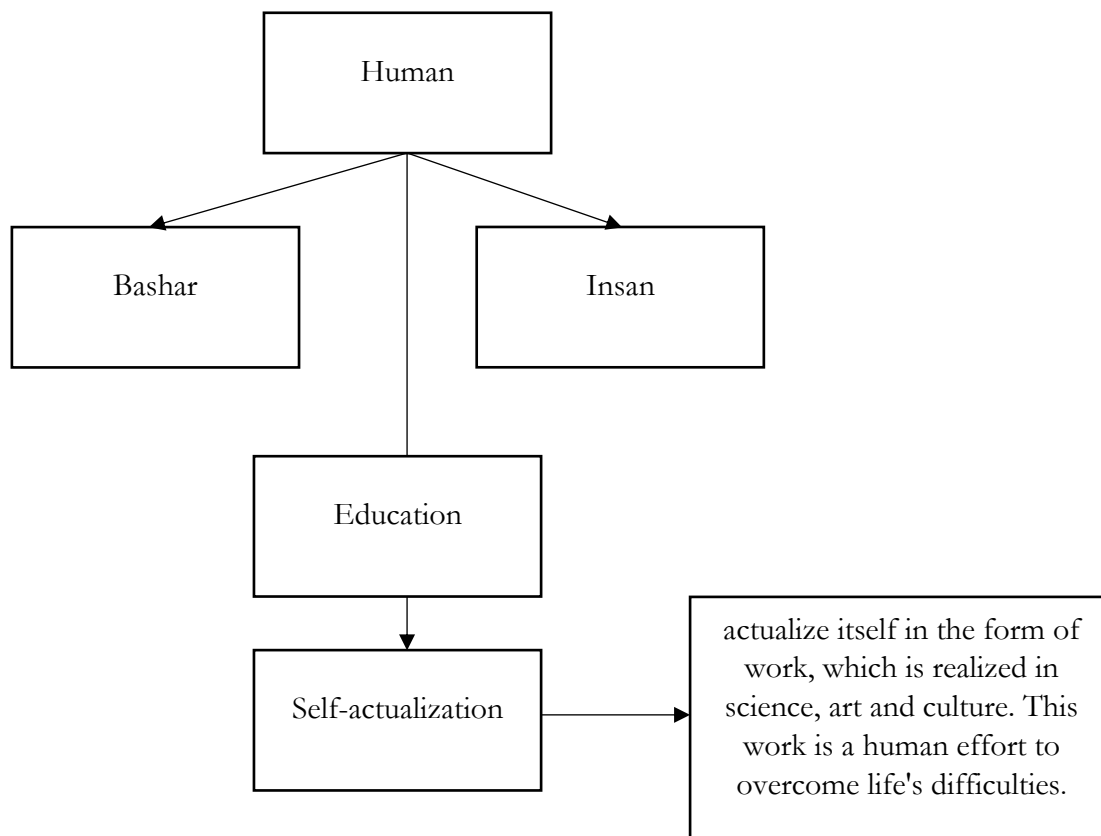
Figure 1. Multidimensional Human Model

Thus, humans in the Islamic view are understood as multidimensional beings that have physical, psychological and spiritual dimensions. This concept explains that everyone consists not only of physical aspects (basyar), but also of mental and emotional aspects (insan). Education in Islam serves to develop and optimise all these potentials, so that everyone can develop holistically. With this understanding, education is expected to focus not only on cognitive aspects, but also on character building, ethics, and spiritual values that can guide individuals in their daily lives.

To optimise human multidimensional potential, Islamic education integrates various disciplines with moral and ethical values. The educational process is designed to create individuals who are not only academically intelligent but also have good morals, empathy, and social care. Through education, individuals are expected to understand their responsibilities as caliphs on earth, who play an active role in developing a prosperous and cultured society. This creates a synergy between knowledge and practice in life, where education becomes the foundation for creating a productive and competitive society.

Education in Islam thus becomes the foundation for building a cultured and productive society. By developing the full potential of individuals, education plays a role in creating an environment that supports innovation, creativity, and collaboration. In addition, education also

facilitates the dissemination of Islamic values that underlie individual actions in interacting with others, thus encouraging the creation of a harmonious and just society. So, the optimisation of multidimensional human potential through education in Islam not only contributes to individual development, but also to the progress of society.

CONCLUSION

       Based on the results of the research, it can be concluded that the understanding of humans as multidimensional creatures consisting of two aspects, namely basyar (physical aspects) and insan (psychological aspects, including feelings and intelligence). Islamic education is understood not only as a process of delivering knowledge, but also as a means to actualise human potential in various fields. This finding underlines the importance of holistic education, which develops the physical, intellectual, spiritual and moral aspects of human beings in a balanced manner, so that humans are able to produce work and overcome life's challenges.

       Theoretically, this research contributes to the philosophical understanding of education in Islam, especially related to the purpose of education (maqasid al-tarbiyah), ethics (akhlaq), and the concept of knowledge (ilm). Practically, this research implies the need to design a curriculum that harmonises scientific traditions and Islamic values, as well as the importance of educating people to develop their multidimensional potential. The curriculum can be implemented by educators and educational institutions to strengthen the integration of Islamic values with science.

       The limitations of this study lie in the scope of the literature used, especially in terms of the lack of exploration of contemporary works relevant to Islamic education in the modern context. In addition, the research is also limited to theories and principles, without empirical studies that support the application of these ideas in the field. Further research is expected to conduct empirical studies that examine the application of Islamic education principles in the modern curriculum and how this affects students' character formation. In addition, further exploration of classical and contemporary literary works related to Islamic education can provide deeper insights, particularly on how these educational traditions can be adapted to the challenges of the modern world.

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