

**ANALYSIS OF AL INSAN VERSES IN THE STUDY OF TAFSIR
AND ITS APPLICATION IN THE FORMULATION OF
ISLAMIC EDUCATION OBJECTIVES**

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Abstract

This paper is a study of the philosophy of Islamic education that seeks to formulate the concept of the purpose of Islamic education by examining the essential thing in the educational process, namely, humans. Referring to the main guideline for all forms of Islamic activity, namely the Qur'an, is the main source of this study. To limit the scope of the study, the author limits human verses that contain the sentence Human; then, to understand the meaning of the verses being studied, the author conducts an interpretive study of Prof. Hamka, Tafsir al-Azhar.

The research paradigm is qualitative, and the type of research is library research with a philosophical approach. The analytical method that the author uses is content analysis to reveal the content of the message contained in the data source in this study, namely al-Azhar's interpretation. The research findings show that human nature lies in the potential or innate character possessed, namely Positive Potential and Negative Potential.

In the process of education, all these potentials can be trained so that humans remain on the path of their creation goal. The goal of Islamic education that is needed is an integrated education. Education that is integrated between science (intellectual), faith (spiritual) and morals and morals (emotional). Not education that focuses on one of the potentials contained in humans

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INTRODUCTION

The world of Islamic education still has several gaps that must be filled immediately, such as anxiety about the "absence" of Islamic Education Philosophy in the tradition of Islamic education, which has been revealed by Abdul Munir Mulkhan (Santoso & Azzaki, 2018, p. 75) The philosophy of Islamic education is a comprehensive and deep thinking activity to formulate concepts, organize and overcome various problems of Islamic education by examining the content of meanings and values in the Qur'an and hadith (Ahmad Syar'I, 2005, p. 5)

The position of humans in the world of education as a subject and an object of education has a very important role, education serves to improve the quality of life, so it is very important to find human nature. (Fadhilah & Binti Maunah, 2021) This makes humans the object of research by thinkers from Greek times to the present. Some scholars have described a lot of what human nature looks like so that then they can provide definitions related to human activities, such as *homo economicus* (economic man) or *animal economics* (economic man), (Jaenudin, 2014) *homo sapien* (*intelligent man*), *al-insan hayawan al-antique* (*thinking animal*).

From the concept of humans, experts formulate various steps related to education, including objectives, materials and methods (Bambang, 2018, p. 104) One point of view of understanding humans is through Quranic verses related to humans (Tafsir, 2012, p. 7) In the Qur'an, several words refer to the meaning of man; first, *al Insan*. Second, *al Basyr*. Third, *the house of Adam* or *Zurriyat Adam*. (Nawawi, 2000) Especially the word *Insan* used in the Qur'an gives the meaning of man with all his totality, body and soul. This research limits the issue of human nature through verses containing the word *Human* and its possibility towards the formulation of Islamic philosophy-based education by looking at human nature from God's perspective by examining verses containing the word *Insan*. To understand the Qur'an verses, the author studied tafsir studies by Prof. Dr. H. Abdul Malik Karim Amrullah, better known as Buya Hamka, through his tafsir book "Al-Azhar." (Irawan, 2022)

RESEARCH METHODS

The research paradigm that the author used in this study was qualitative research. Qualitative research is research that reveals symptoms holistically and contextually by collecting data from natural settings by utilizing the researcher as a small instrument. Qualitative research is descriptive and tends to use analysis with an inductive approach (Saukah et al., 1996, p. 1) Qualitative research has two main objectives: 1) describe and reveal; 2) describe and explain (Nana Syaodih Sukmadinata, 2009, p. 61) So that in this research, the author described the form of a theoretical framework, sources, and data to the conclusion of the research.

The author's research type can be categorized as *library* research because the data or sources needed in the research process can be obtained from libraries in books, encyclopedias, journals, documents, magazines and others.

Literature research was carried out using literature in the form of books, journals, and reports on the results of previous research (Hasan, 2008, p. 5) Literature research is done by reading, studying and recording various literature or reading materials following the subject matter, then filtered and outlined in a theoretical framework of thought (Kartono, 1998, p. 78) The approach that the author used in this research process was philosophical, a philosophical approach used to examine the thoughts of characters and reveal the nature of everything that appears.

As for analysis, the author used the content analysis method. This method aimed to analyze the content of the message and process the message. The benefits of this method were to study the characteristics of communication content and draw conclusions through print and electronic media (Burhan Bungin, 2015, pp. 187–188).

RESULTS OF RESEARCH AND DISCUSSION

Verses of Al Insan in Tafsir Al Azhar

The *Qur'an* has 64 repetitions of the word *Al Insan* in 63 verses spread over 40 *surahs* (Muhammad Fuad 'Abdul Baqi, 1987, pp. 93–94) The mention of *Al Insan* is generally used to describe one of the privileges humans possess. This is because humans are creatures who have the knowledge and can develop this

knowledge, and are the potential given by Allah to humans as chosen beings who carry out the duties of the caliph on earth (Koentjaraningrat, 1990, p. 109). Humans are always used as research objects from various economic perspectives, law, psychological sociology and others. On this occasion, the author took several samples of Qur'anic verses containing the term *al Insan* and Hamka's interpretation in his interpretation of the verse to know its general meaning.

1. Man as a perfect being

The Qur'an explains that man is a creature created in the best possible form, this can be seen in surah at Tiin verse 4:

لَقَدْ خَلَقْنَا الْإِنْسَانَ فِي أَحْسَنِ تَقْوِيمٍ

Meaning: "Verily We have created man in the best possible form" (Qs. At Tiin:4)

Hamka interprets verse 4 of surah at Tiin thus; This verse begins with God beginning with an oath. Among God's creatures upon the face of the earth, man was created by God in the best possible form, its outward and inner form, the shape of his body and life. His body shape exceeds the beauty of the animal's body shape, the type of size, and the sweetness of his face, so he was named *Basyar*; It means a face that is happy, very different from the shape of an animal. Furthermore, man is also given reason, not merely a fluctuating breath. So, with the balance of the body and the guidance of reason, he can live on earth as a regulator. Then God sent apostles with instructions on how to live to be saved. (Nurjannah Pratiwi, 2021)

2. Man as a trustful creature

According to the *al Munawir* dictionary, the meaning of *الامانة* is everything that Allah commands to his servant (Munawir, 1997, p. 41) The word "amanah" is stated in the Qur'an to keep promises and accountability (Al-Aqqad, 1991, pp. 45–50) If we look at it from an etymological point of view, Amanah is a masdar form of the *mandate* which means honest or trustworthy. According to Indonesian, the medium means a message or command. One of the Qur'anic verses that allude to amanah is found in Surah al Ahzab verse 72:

إِنَّا عَرَضْنَا الْأَمَانَةَ عَلَى السَّمَوَاتِ وَالْأَرْضِ وَالْجِبَالِ فَأَبَيْنَ أَنْ يَحْمِلْنَهَا وَأَشْفَقْنَ مِنْهَا وَحَمَلَهَا الْإِنْسَانُ إِنَّهُ كَانَ ظَلُومًا جَهُولًا

Meaning: "Verily We have offered unto heaven, earth and mountains; But all of them were reluctant to bear the commission and they were worried about not carrying it out (heavy), and then the commission was carried by men. Truly man is very wicked and very foolish" (Qs. Al Ahzab:72)

? Hamka said that this verse could be called a trustful verse because Allah explains to us how high the value of trust is. Hamka interprets this verse;

"Allah once called the seven layers of heaven, and Allah SWT offered him, can he bear the trust that Allah Almighty will put upon him? Heaven rejected the offer because the mandate was very heavy. Ask the heavens that they are left as they are now, where the stars pierce the sky with their light at night, and the sun circulates according to the measure of its time to hold the day.

Because the seven heavens have declared that they cannot, God called this earth where we dwell. He was also offered to like to accept the trust. So the earth also expressed its rejection because the responsibility of carrying the trust was too heavy. Well! While the higher heavens overshadow the earth, it is no longer capable; how much more is the earth

Thus, God called the mountains to offer that commission as well. Moreover, the mountains that became the pegs of the earth all expressed reluctance. It is better to refuse frankly than to agree when it is not carried later; it must be the wrath of Allah Almighty, even though halfway through, it has stated that it cannot continue. "And he was carried by a man." It means that a man presents himself to carry out the trust. Nevertheless, what happens after the man agrees? "Surely they are very cruel and foolish."(jilid 7 Hamka, 2015, pp. 272–273)

In the above interpretation, Hamka explains the process that has taken place when Allah offers trust to be given to his creatures, the heavens refuse, the earth rejects, and the mountains refuse because they feel the weight of trust. Then people accept the trust, so at the end of the verse, it says, "Verily they are very cruel and foolish". People are said to be tyrannical because of God's high offer they have wasted. People are considered foolish because they cannot measure

their abilities; even among people, some fellowship with God, and some become hypocrites.

Hamka, in an attempt to interpret the above verse, also refers to the previous exegetes and the hadith of the Prophet related to the theme. Hamka quotes the commentator al Qaffaal, who says that the worship contained in the verse is merely a parable. According to al Qaffaal, this verse emphasizes our attention to the trust that Allah Almighty places in man. Then Hamka also quotes the opinion of al-Qurthubi, which states that this verse is majas or satire. The rejection of heaven, earth and mountains to trust indicates that the task is arduous. So let men be careful.

Further to clarify the importance of trust, Hamka cited several relevant hadiths, among them; *"Hand over trust to those who have entrusted you and do not betray those who betray you"* (HR et al. of Abu Hurairah) said the Prophet PBUH, *"From Abdullah bin Ash, he said, "The Prophet PBUH said, "Four things that if you keep good, rich thee, even though much of the grandeur of the world thou hast not achieved: (1) preserving trust, (2) say the honest, (3) good temperament, (4) can control the appetite of the gluttony of eating."* (HR Imam Ahmad and Thabarani).

3. Man has the nature to do good things

The process of human creation is provided by God with various goodness, one of which is that humans tend to do things that have good values, and tend to remind each other of this. It is found in the Qur'an surah al 'Ashr verses 2 and 3:

إِنَّ الْإِنْسَانَ لَفِي خُسْرٍ (2) إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَتَوَاصَوْا بِالْحَقِّ وَتَوَاصَوْا بِالصَّبْرِ (3)

Meaning: "Truly, humans are at a disadvantage. Except those who believe and do good works and exhort one another for righteousness and exhort one another for patience" (Qs. Al 'Ashr:2-3)

In that verse, in the second verse, it is explained that man will be in a period that has no benefit and always will be at a loss. Hamka explains that humans, in the course of their lives from day to day, month to month, and year to year, are the only losses they face. If in childhood, humans are in the lap of their parents, they lose because they cannot understand the meaning of life, then in

adulthood, humans are at a disadvantage because they can no longer depend on others and must support their lives with their energy and activities. Moreover, the biggest disadvantage is if people only have a short life but do not have good deeds. (Hepni Putra, 2022)

Continuing Hamka's interpretation in the third verse, a man who is not at the point of loss is a man of faith. A man who believes that this life is by the will of Almighty God, faith will give a man an understanding that after the life he lives, there will be a further life, an eternal life, a stage in which God will judge all human actions. "*And do righteous deeds*", doing good works and benefiting others. Hamka stated;

"If we do righteous deeds in the lifetime, but after death our memories will live for a long time. Sometimes those memories live longer than our own physical lifetime. And as believers we believe that it is in Allah's side that the practice we leave behind is the wealth that we will present to the Divine Hadhirat. Therefore there will be no loss of our lifetime" (Hamka, 2015, p. 656)

"*As well as advising each other for the truth*" According to Hamka, the values of truth must always be expressed and reminded to fellow humans so that the value of truth becomes a value that is upheld, and vice versa, the values of error so that they are always reminded so that they can be shunned together. Hamka says:

"Sit down a narrow one, sit in a crowd. And lose the aloof, who considers the truth only for himself" (Hamka, 2015, p. 656)

In the continuation of the third verse, God continues to say, "*and exhort one another for patience*" it is clear that it is not enough to stop at the point of exhorting one another to the truth; God also encourages people to exhort one another in matters of patience. The path of human life, according to Hamka, will encounter many eases and difficulties because human life is not only a flat road; human losses lie when he gives up through these difficulties in the middle of his life journey. The weak will only lose because patience is found only in the strong human soul (surah fushshilat: 35). Hamka says:

"Thus from these four exceptions: (1) faith; (2) righteous charity; (3) remember the truth; (4) remember patience; then the harm that threatens the lifespan must be avoided" (Hamka, 2015, p. 656).

In interpreting the verse, Hamka quoted several scholars' opinions, including Ibn Qayyim's, in his book *Miftahu Daris Sa'adah*. He explains that if a man has possessed the four things above, he will achieve perfection in life. Allah begins this surah by swearing, by time, that man is at a disadvantage except for those who believe, that is, those who know the truth and confess it. Then do righteous deeds when the truth has been recognized and then practiced. Then to message with the truth, and finally to advise to establish the truth and determination patiently. For him, to be perfect in oneself and others is the essence of perfection in life.

4. Human beings who are given knowledge

الَّذِي عَلَّمَ بِالْقَلَمِ

Meaning: "Who teaches (man) with a pen" (Qs. Al 'Alaq:4)

In interpreting the verse, Hamka states that this is where man's privilege lies; Allah teaches various sciences directly to man. Hamka states in his tafsir;

"He opened the keys to the treasury of Allah's knowledge, namely by *qalam* or pen! In addition to the tongue for reading, God decreed that science could be recorded. The pen is frozen and rigid, not alive, but what the pen writes is various things that man can understand."

عَلَّمَ الْإِنْسَانَ مَا لَمْ يَعْلَمَط

Meaning: "He teaches man what he does not know" (Qs. Al '(Alaq: 5)

Hamka, in interpreting the fourth and fifth verses, is understood as a series of ways that humans can gain knowledge; if in the previous verse, *kalam* or pen was introduced as an opening tool for the treasury of knowledge so that it can be written and recorded, this ability becomes an important tool so that humans can connect. In addition to words as a means of communication, humans' advanced intelligence is the ability to write. (Sulton Tamimi, 2019)

5. Man as a creature who cannot be grateful

Q.s Hud ayat 9;

وَلَيْنَ آدَقْنَا الْإِنْسَانَ مِنَّا رَحْمَةً ثُمَّ نَزَعْنَاهَا مِنْهُ حَ إِنَّهُ لَيَكْفُرُ

Meaning: "And if we give Our mercy to man, and then we take it back, surely he becomes discouraged and ungrateful" (Qs. Hud:9)

Hamka, in his Tafseer, explains that the above verse describes man's temperament. If God gives pleasure in the form of pleasure to people so that they can taste the sweetness of that pleasure, man forgets the giver of these pleasures. On the other hand, when God suddenly takes away their favor, they become discouraged. They were never grateful for the blessings God had given them. It is not that in the past, humans were given favors, then now, when these favors are broken, they become desperate. (Yulianda, 2021) This is called *kufur* delicious, Hamka says in his tafsir;

"We interpret the phrase *kafur* at the end of the verse with no gratitude. Ingratitude is part of *kafir*, that is, infidel favors. Just nagging for shortcomings, not remembering divine grace." (Hamka, 2015, pp. 530–531)

Further in Q.s Al Fajr verses 15-16;

فَأَمَّا الْإِنْسَانُ إِذَا مَا ابْتَلَاهُ رَبُّهُ فَأَكْرَمَهُ وَنَعَّمَهُ لَ فَيَقُولُ رَبِّي أَكْرَمَنِ ط (15) وَأَمَّا إِذَا مَا ابْتَلَاهُ فَقَدَرَ عَلَيْهِ رِزْقَهُ فَيَقُولُ رَبِّي أَهَانَنِ ج (16)

Meaning: "So as for man, when God tests him and glorifies him and gives him pleasure, then he says, "My Lord has glorified me." Nevertheless, when God tested him and limited his sustenance, he said, "My Lord has insulted me." (Qs. Al Fajr:15-16)

Hamka explained that the above verse is a human character, when given glory, for example, high rank, fortune, or position in society, sometimes makes people negligent and even not hesitate to insult others. Hamka said:

"Begin to shake his chest, boasting that God has glorified him. He still calls on God's name, but not out of faith. So that if someone comes to ask him for help, that person will be sent away, because he feels that he has been privileged by God" (Hamka, 2015, p. 572).

Even when a man gets sustenance that he considers insufficient, he does not hesitate to say, "*My Lord has insulted me*". The verse contains the message that all God's provisions, whether people consider hardship or pleasure, are tests from God. Hamka explains by quoting another verse from surah al Anbiya' verse

35: "Everyone who lives will feel death. We will test you with ugliness and good as trials. And you will be returned only to us".

Dan Q.s 'Abasa ayat 17;

قُبُلِ الْإِنْسَانِ مَا أَكْفَرُهُ ط

Meaning: "Woe to man! How disfrluent he is !" (Qs. 'Abasa:17)

The verse is a picture of the bad nature possessed by man; even God declares man to be wretched. Hamka said it was a regretful sentence from Allah to man. Hamka says:

"Is it right for a man to still disbelieve in Allah? Still did not accept the truth that the Messenger brought. People are still bragging" (Hamka, 2015, p. 499).

This kufr is considered very unnatural for humans, Hamka in interpreting the next verse reminds us that humans should remember the origin of the process of creation (Qs. 'Abasa:18); the process is due to the meeting of sperm and egg cells that become nuts, which means a lump of water.

"It is not proper for man to deny the greatness of God, if man remembers how long ago he was confined in the narrow mother's womb and cared for according to God's mercy in that place" (Hamka, 2015, p. 499).

Dan Q.s Al Hajj ayat 66;

وَهُوَ الَّذِي أَحْيَاكُمْ ثُمَّ يُمِيتُكُمْ ثُمَّ يُحْيِيكُمْ ط إِنَّ الْإِنْسَانَ لَكَفُورٌ

Meaning: "And it is He who quickens you, then shuts you down, then brings you back to life (on the day of resurrection). Truly, man is very kufr delicious" (Qs. Al Hajj:66)

6. Man as a miserly creature

In several verses scattered in the Quran, many tell about human qualities, both in the form of positive qualities and not a few that tend to be negative. One of them explains that humans are creatures that have a miserly nature;

وَلَيْنِ أَدْفَنَّا الْإِنْسَانَ مِنَّا رَحْمَةً ثُمَّ نَزَعْنَاهَا مِنْهُ ۖ إِنَّهُ لَكَفُورٌ الْإِنْسَانُ فَتُورًا

Meaning: Say (Muhammad), "If you take possession of the treasury of my Lord's mercy, you will surely withhold it for fear of spending it." Moreover, that human being is indeed very miserly. (Qs. Al Isra:100)

The above verse explains one of man's habits as a miserly creature; when Allah gives people abundant sustenance, they find it difficult to spend their wealth in the way of Allah.(Sandowil, 2018) With his miserly nature, man prefers to keep his property for himself. Hamka interprets the verse:

"This is one of the diseases that arises from kufr. Received by God's grace, but swallowed by oneself, afraid that it will be shared with others. This is the instinct (instinct) of man. To treat it is only one, namely faith in God and love for one's neighbor. And the unwitting man has unknowingly grown in his own bosom a seed of shirk; fellowship with God. Because of his love for the treasure that Allah has mercy on, he was negligent and careless and forgot Allah who gave mercy"(Hamka, 2015, p. 340).

Next in surah al Hashr verse 9;

... وَمَنْ يُؤَقَّ شُحَّ نَفْسِهِ فَأُولَئِكَ هُمُ الْمُفْلِحُونَ ۚ (9)

Meaning: "...Those who are kept from stinginess are the lucky ones."
(Qs. Al Hasyr:9)

Buya Hamka interprets the verse as stinginess is one of the essential qualities of every person. Even at the end of the verse, it is said that humans who can resist miserliness are among the lucky ones. The Prophet once said, "*Stay away from your mistreatment. For persecution will bring darkness in the Day of Judgment, and preserve yourselves from the influence of miserliness. For it is the miser who has destroyed those before you. Miserliness has caused them to shed blood and see what is lawful for them.*" (HR Muslim and Imam Ahmad). The Prophet also said that they showed medicine to eliminate miserliness. He said, "*Healed from miserliness whoever pays zakat and entertains guests and gives in times of trouble*" (HR et al.) (Hamka, 2015, pp. 46–47).

In surah al Hashr, verse 9 tells the story of the Ansars who could resist miserliness. This event occurred during the Jewish defection of the Medina Charter when there was a siege of Banu Nadhir from the Jews due to their actions. In that event, the Muslims got the spoils, with humility far from being miserly; the Ansars did not mind if the distribution of wealth to the Muhajireen was greater; they preferred their brothers who had just migrated.(Muhammad Jordy, 2019)

7. Man as a creature who disobeys God

ط إِنَّ الْإِنْسَانَ لَكَفُورٌ مُّبِينٌ (15) وَجَعَلُوا لَهُ مِنْ عِبَادِهِ جُزْءًا

Meaning: "And they made some of his servants a part of him. Indeed, man is a real denier" (Qs. Az Zukhruf:15)

Surah Az Zukhruf verse 15, according to Hamka, explains the chaos embraced by the belief of the polytheists who claim that Allah is a son. Hamka says:

"It is called being some of God's servants becoming anchored or connected to God. And that is a disbelief that arises from rejecting divine virtue because one day the creature that the son of God says will be worshipped and worshipped as God as well. The Quraysh said the son of Allah was a woman" (Hamka, 2015, p. 223).

Then Hamka explained how bad the principles held by the polytheists were in the next verse. Verse 16 explains that it is appropriate for a creature created by God, a woman, to be a child of God. Whereas if they give birth to a daughter will be considered a humiliation and a family disgrace. Surely if they cling to the belief that God has a daughter of the female type, then when they have offspring, a woman should be happy because it is part of the child of God they believe in. This is one of the thinking chaos they experience. (Fahrudin, 2021)

8. Arrogant creature man

In Q.s Al Isra verse 83:

وَإِذَا أَنْعَمْنَا عَلَى الْإِنْسَانِ أَعْرَضَ وَنَأَ بِجَانِبِهِ ج وَإِذَا مَسَّهُ الشَّرُّ كَانَ يَئُوسًا

Meaning: "And when We give pleasure to men, they shall turn away from him; and turned his back in an arrogant manner; and when afflicted with trouble he would despair" (Qs. Al Isra:83)

The above verse explains the despicable attitude people possess; when Allah gives material and immaterial blessings to people, they turn away and forget Allah. They deliberately distance themselves from the God who bestows favors on them. Hamka interprets this verse:

"It felt as if religion was going to bind his freedom, he lived like a leech in a puddle. He was not grateful for the favor, in fact he acted as if it were the fruit of

his effort and ingenuity. Even though the Lord God is easy to give, it is so easy to deprive of his favor"(Hamka, 2015, p. 324).

At the end of this verse, Hamka says that despair results from man's attitude of not being used to having contact with his Khaliq. Breaking up there, according to him, is a symptom of mental illness that has been ingrained in man; his soul is empty, and when his favor is deprived, God will disturb his soul.(Ahmad Muzajjad, 2022) Hamka says in his tafsir:

"This verse is a warning to people to take care of the soul not to get sick, body pain can still be treated, mental pain who knows! The Qur'an is medicine, He is like the prescription of life. The mother of medicine is gratitude when the blessings of dating and patience when dating trials befall. That's how the soul will be healthy. Happy world and afterlife. In the world is the bright heart and joy of life, and in the hereafter is the multiplied blessing of God's grace"(Hamka, 2015, p. 324).

After studying the verses of the Qur'an that contain human *sentences* and assisted by the study of tafsir in the perspective of Al Azhar to understand the meaning of the verse, several important points were found to reveal human nature, which is then expected to formulate the goals of Islamic education to be achieved. Some verses that contain the term *Human as* the author explained above can be understood that the creation of man also brings potential that has become his essence; the author can then categorize the potential or character of the innate into two, *First*, Positive Potential. The potential in question is the innate character of perfection possessed by humans; with this perfection, humans can be different from other creatures of God and help carry out their duties as representatives of God. *Second*, negative potential. It is an innate potential that can become a human weakness and can even plunge humans into possibility. Furthermore, the author describes these categories again below:

1. Positive Potential:

- a. Man is the creature that God created the perfect SWT.

Q.s At Tiin explains that Allah has created man as the perfect being; even Allah begins this verse with an oath. Human perfection, compared to other creatures of God, is that humans are given beauty in the form of a

physique that is different from other creatures, the form of perfection of the body to the face. So that humans are also called *basilar*, representing that humans have happy faces. Moreover, the essential proof of man's perfection is to be given the intellect by God to think, which no other creature of God has. With a perfect body balance accompanied by reason, humans are expected to live a life as a regulator or caliphs of God on earth.

b. Man is a trustful creature.

In Q.s al Ahzab verse 72, it is said that Allah offers a commission to heaven, earth and mountains. All of them refused because they felt they would not be able to carry out the trust; humans then agreed to accept the trust. Even in his interpretation, Hamka does not hesitate to say that this verse is a verse of trust, and Hamka strongly emphasizes that people are very careful about the trust given to them.

c. Humans tend to have the potential to do good things.

In Q.s al 'Ashr, verses 2 and 3 explain that people will be at a disadvantage if they do not believe and do not remind each other in terms of virtue.

d. Man is an erudite being.

In Qs. Al 'Alaq:4 explains that humans have received direct teaching from Allah Almighty. Hamka states that this is where humans possess another privilege.

e. Negative Potential

1) Man is a creature who cannot be grateful. Q.s Hud verses nine and Q.s Al Fajr verses 15-16 explain man's disbelief in the favor Allah has given. Then Q.s 'Abasa verse 17 explains man's disbelief in the truth that the Messenger of God has brought.

2) Man is a miserly creature. In Q.s Al Isra, verse 100 explains the nature of a man who prefers to keep his property to himself. Then in al Hashr, verse 9 states that humans who are able to resist the miserliness that exists in themselves are lucky.

- 3) Man is a creature who disobeys God. In surah, Az Zukhruf, verse 15 explains the chaos of some of the people of the polytheists who claim that God is a child.
- 4) Man is an arrogant creature. In Q.s Al Isra, verse 83 explains the nature of men who refuse to be grateful for all Allah has given them, and when Allah takes away the favor, they give up.

Various verses in the Qur'an containing the author's phrase can group Insan based on the content above. So that we can take the essence of man in the Qur'an, which the author will then apply to the concept of the purpose of Islamic education, the essence of man, if we look at the grouping above, lies in the potential or innate character given by God to man. (Samsuri, 2020) This grouping can be broken down into two parts, namely *Positive Potential* and *Negative Potential*; *Positive Potential* is that humans are creatures full of perfection, and trust, the nature to do good things and have knowledge. *The negative potential* is that humans cannot be grateful, miserly, disobedient to God, and arrogant. (Kesuma, 2013)

In the process of education, humans occupy a very important position as subjects and objects in the world of education. So, formulating educational goals that will be achieved should look at the nature of human beings. (Chairul Anwar, 2014) Namely, education that shapes humans to maximize their positive potential. So, it is expected that the potential and nature will be controlled in the educational process, positive potential can be developed, and negative potential can be anticipated. (Syarnubi Syarnubi, 2019)

As stated earlier, although humans are given the potential of knowledge, humans also have the potential to be arrogant, humans are also given the potential to be trustworthy creatures, but humans also have the potential to disobey God; humans are also called perfect beings, but humans also have the potential for bad qualities such as miserliness, humans have the potential to do good things, but humans are also called creatures who cannot be grateful. Thus, education should be able to form humans who can control these potentials. The need for integrated education between science, faith and morals and Dahlak, the knowledge obtained by man should lead to an increase in his faith in God, the ability to think should

not make him a person who is proud of his greatness, and the knowledge possessed should certainly be used to carry out the mandate that Allah has given, namely to become a caliph on earth, as He says in Q.s Al Baqarah:30 is said to be a verse that tells the process of creation and the purpose of human creation.(H. Candra Wijaya, 2017)

CONCLUSION

After knowing the nature of man based on research on the Qur'anic verses containing the phrase *Insan* with the help of the perspective of interpreting the verses of the Qur'an carried out by Hamka in his tafsir work Al Azhar, the author can find the nature of man. The essence of human beings lies in their innate potential or character, namely Positive Potential and Negative Potential. A man with various potentials in him makes him the most perfect and complex being. If we look at the research results above, it was found that God destined man to be the most perfect being. Perfection does not mean there is no potential for bad things. Besides man's nature of perfection, he also has the potential to disobey God; man is also said to be a miserly and arrogant being.

So that subsequently, in the educational process, all these potentials can be trained so that humans remain on the path of the purpose of their creation. The purpose of Islamic education needed is education that is integrated. Education that is integrated between science (intellectual), faith (spiritual) and moral and ahlak (emotional). Not education that focuses on one of the potentials found in humans. In children in the family environment. This concept is still relevant to be applied in life in the progress of this modern era.

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