

## The Qur'anic Concept of Human Beings: Ontological, Teleological, and Educational Perspectives

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### ABSTRACT

This study examines the Qur'anic concept of human beings through ontological, teleological, and educational perspectives. Using qualitative library research and a thematic interpretation approach, the study analyzes selected Qur'anic verses related to *insān*, *bashar*, *al-nas*, human creation, dignity, *fiṭrah*, servitude, vicegerency, and moral responsibility. The analysis is supported by classical and contemporary Qur'anic exegesis and recent studies in Islamic philosophy and education. The findings show that the Qur'an presents human beings as multidimensional creatures whose bodily, intellectual, psychological, moral, social, and spiritual dimensions form an integrated unity. Human existence is directed toward two complementary purposes: serving Allah as *'abd* and fulfilling responsibility on earth as *khalīfah*. These functions are connected through *amānah*, which requires the responsible use of knowledge, freedom, authority, and natural resources. The study further demonstrates that this Qur'anic conception provides a philosophical foundation for holistic Islamic education. Islamic education should therefore develop learners' intellectual competence, spiritual awareness, moral discipline, social responsibility, physical well-being, and ecological consciousness. The study contributes an integrative framework linking Qur'anic anthropology with the aims, curriculum, and practices of Islamic education.

**Keywords:** Qur'anic Anthropology, Human Nature, Islamic Education, *'Abd*, *Khalīfah*.

### INTRODUCTION

The question of what it means to be human constitutes one of the most fundamental issues in philosophy, theology, psychology, and education. Every educational system is consciously or unconsciously grounded in a particular conception of human nature because its goals, curriculum, learning methods, and evaluation practices reflect assumptions about who human beings are and what they are expected to become.<sup>1</sup> A conception that reduces

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<sup>1</sup> Jeremy Knox et al., "Machine Behaviourism: Future Visions of 'Learnification' and 'Datafication' across Humans and Digital Technologies," *Learning, Media and Technology* 45, no. 1 (2020): 31–45, <https://doi.org/10.1080/17439884.2019.1623251>; Silvia Edling et al., "Why Is Ethics Important in History Education? A Dialogue between the Various Ways of Understanding the Relationship between Ethics and

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human beings to merely biological, rational, or economically productive entities may generate an educational model primarily concerned with physical development, cognitive competence, and vocational achievement. By contrast, the Qur'an presents human beings as multidimensional creatures whose physical, intellectual, moral, social, and spiritual dimensions form an integrated unity.<sup>2</sup> Therefore, understanding the Qur'anic conception of human beings is essential for constructing an Islamic educational system that develops the whole person rather than emphasizing intellectual achievement alone.

The Qur'an assigns human beings a distinctive position within the order of creation. They are honored as the descendants of Adam (Qur'an, al-Isrā' [17]: 70), endowed with intellectual and moral capacities, entrusted with responsibility as khalīfah on earth (al-Baqarah [2]: 30), and directed toward complete servitude to Allah (al-Dhāriyāt [51]: 56). However, this elevated status does not imply unlimited authority or absolute human autonomy. Human dignity is inseparable from accountability, while freedom is accompanied by the divine trust of maintaining justice, preserving balance, and cultivating life according to divine guidance. Thus, the Qur'anic view of humanity integrates privilege with responsibility, reason with revelation, and worldly agency with transcendental orientation.

This multidimensional conception is reflected in the various terms employed by the Qur'an to refer to human beings. Terms such as *insān*, *bashar*, *al-nās*, and *Banī Ādam* do not function as completely interchangeable expressions but emphasize different dimensions of human existence. *Bashar* generally highlights the physical and biological characteristics of humanity, whereas *insān* is frequently associated with intellectual, moral, spiritual, and existential consciousness. The term *al-nās* emphasizes collective and social existence, while *Banī Ādam* signifies shared human origin, dignity, and responsibility. Alwi Hs et al. (2021),<sup>3</sup> for example, demonstrate that the term *al-nās* in Qur'an 49:13 contains a broad social orientation that situates human beings within relationships involving family, society, other creatures, and the natural world. Similarly, Rahman (2025)<sup>4</sup> argues that Qur'anic terminology related to the human self encompasses physical, intellectual, emotional, and spiritual structures represented by concepts such as *bashar*, *insān*, *al-'aql*, and *al-qalb*. These terminological variations indicate that Qur'anic anthropology cannot be adequately understood through a single or reductionistic dimension.

Modern intellectual traditions have offered important insights into the biological, psychological, and social dimensions of humanity. Nevertheless, approaches that depend exclusively on empirical observation or secular philosophical assumptions may overlook questions concerning the divine origin, ultimate purpose, and spiritual accountability of human beings. Sutoyo et al. (2022)<sup>5</sup> observe that studies of human development frequently emphasize physical, psychological, and social aspects while giving insufficient attention to revelation-based explanations concerning human creation, status before God, potential,

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Historical Consciousness," *Ethics and Education* 15, no. 3 (2020): 336–54, <https://doi.org/10.1080/17449642.2020.1780899>.

<sup>2</sup> Haithem Kader, "Human Well-Being, Morality and the Economy: An Islamic Perspective," *Islamic Economic Studies* 28, no. 2 (2021): 102–23, <https://doi.org/10.1108/IES-07-2020-0026>; Ubaidillah Ubaidillah et al., "Paradigmatic and Syntagmatic Relations in the Qur'an: A Structural-Semiotic Reading of Qur'anic Human Creation Verses," *Jurnal Lektur Keagamaan* 24, no. 1 (2026): 244–77, <https://doi.org/10.31291/jlka.v24i1.1505>.

<sup>3</sup> Muhammad Alwi Hs et al., "Reinterpretation of the Term Al-Nas (QS. Al-Hujurat 13) in Relation to the Social Aspects of Human and Homo Sapiens," *Jurnal Studi Ilmu-Ilmu Al-Qur'an Dan Hadis* 22, no. 2 (2021): 485–504, <https://doi.org/10.14421/qh.2021.2202-11>.

<sup>4</sup> Abdul Rahman, "Human Self Structure in Islamic Psychology: Human Self Structure in Islamic Psychology," *IJIP: Indonesian Journal of Islamic Psychology* 7, no. 1 (2025): 61–78, <https://doi.org/10.18326/ijip.v7i1.3702>.

<sup>5</sup> Anwar Sutoyo et al., "Understanding Human Nature from Quranic Perspective," *Indonesian Journal of Educational Research and Review* 5, no. 1 (2022): 16–24, <https://doi.org/10.23887/ijerr.v5i1.44944>.

weakness, and purpose. From the perspective of Islamic philosophy, human beings are not self-sufficient entities who autonomously determine the meaning of their existence. Rather, they possess multiple God-given potentials that must be developed through ethical relationships with Allah, fellow human beings, and the universe.<sup>6</sup> Accordingly, the Qur'anic conception neither rejects human rationality and agency nor separates them from moral and spiritual guidance.

A correct understanding of human nature has significant consequences for Islamic education. Education cannot be limited to transferring knowledge or producing technically competent individuals; it must guide learners toward the balanced development of body, intellect, heart, morality, and spirituality. The Qur'anic concept of *fiṭrah* further indicates that every human being possesses an innate disposition toward recognizing divine truth and developing moral goodness. Purnama et al. (2020)<sup>7</sup> explain that education should preserve and nurture this innate potential through divine guidance, exemplary conduct, observation, literacy, and reasoning. Waharjani et al. (2024)<sup>8</sup> similarly emphasize that understanding *fiṭrah* is essential for ensuring that human potential is not neglected or directed away from its divinely intended purpose. Consequently, educators are not merely transmitters of information but facilitators responsible for nurturing the natural, intellectual, ethical, social, and spiritual capacities of learners.

Several previous studies have examined human nature from Qur'anic and Islamic perspectives. Sutoyo et al. (2022)<sup>9</sup> discuss human creation, purpose, potential, and weakness through thematic interpretation, while Amrona et al. (2023)<sup>10</sup> investigate human nature within the framework of Islamic philosophy. Other studies focus on particular dimensions, including the social meaning of *al-nās*,<sup>11</sup> the psychological structure of the human self,<sup>12</sup> the concept of *fiṭrah* and its pedagogical implications,<sup>13</sup> and the integration of *khalīfah*, *ʿabd*, and *amānah* as foundations of human responsibility.<sup>14</sup> Recent studies have also proposed holistic and value-based educational frameworks derived from Qur'anic principles.<sup>15</sup> These studies confirm that the Qur'anic view of humanity has important theological, psychological, ethical, ecological, and educational implications.

<sup>6</sup> Yassir Lana Amrona et al., "Human Nature In The Perspective Of Islamic Philosophy," *Lisan Al-Hak: Jurnal Pengembangan Pemikiran Dan Kebudayaan* 17, no. 2 (2023): 204–16, <https://doi.org/10.35316/lisanalhal.v17i2.204-216>.

<sup>7</sup> Sigit Purnama et al., "The Concept of *Fitrah* for Children in Ibn Katsir's Qur'an Exegesis: A Pedagogical Implication in Early Childhood Islamic Education," *Jurnal Pendidikan Islam* 9, no. 1 (2020): 79–104, <https://doi.org/10.14421/jpi.2020.91.79-104>.

<sup>8</sup> Waharjani Waharjani et al., "The Concept Of Human *Fiṭrah* In Islamic Philosophy Of Education: A Semantic Analysis In Relation To The Qur'an," *Kanẓ Philosophia: A Journal for Islamic Philosophy and Mysticism* 10, no. 1 (2024): 95–120, <https://doi.org/10.20871/kpjipm.v10i1.307>.

<sup>9</sup> Sutoyo et al., "Understanding Human Nature from Quranic Perspective."

<sup>10</sup> Amrona et al., "Human Nature In The Perspective Of Islamic Philosophy."

<sup>11</sup> Hs et al., "Reinterpretation of the Term *Al-Nas* (QS. *Al-Hujurat* 13) in Relation to the Social Aspects of Human and *Homo Sapiens*."

<sup>12</sup> Rahman, "Human Self Structure in Islamic Psychology."

<sup>13</sup> Purnama et al., "The Concept of *Fitrah* for Children in Ibn Katsir's Qur'an Exegesis"; Waharjani et al., "The Concept Of Human *Fiṭrah* In Islamic Philosophy Of Education."

<sup>14</sup> Shofam Amim Mujadid and Hamidullah Mahmud, "Interpretation of the Qur'anic Managerial Commentary on Caliphate, *Ibad*, and *Amanah* in the Context of Human Responsibility," *Al-Furqan: Jurnal Ilmu Al-Quran dan Tafsir* 8, no. 2 (2025): 272–85, <https://doi.org/10.58518/alfurqan.v8i2.4281>.

<sup>15</sup> M. M. A. Abdullah and S. M. M. Mazahir, "Human Relations in Multicultural Societies: An al-Qur'anic Overview," *Sprin Journal of Arts, Humanities and Social Sciences* 1, no. 12 (2022): 18–27, <https://doi.org/10.55559/sjahss.v1i12.69>; Muh Syaifudin et al., "Qur'anic Edu-Theology as a Framework for Holistic Education: A Critical Examination of Pedagogical Values in Surah *al-Fātiḥah*," *QOF* 9, no. 2 (2025): 261–78, <https://doi.org/10.30762/qof.v9i2.3282>.

Nevertheless, existing studies tend to examine these dimensions separately. Some emphasize Qur'anic terminology without systematically connecting it to the ontological constitution and ultimate purpose of human beings. Others discuss *fiṭrah*, servitude, vicegerency, or educational implications as independent themes. As a result, limited attention has been given to integrating three interrelated dimensions: the ontological dimension concerning the origin and multidimensional constitution of human beings; the teleological dimension concerning their purpose as servants of Allah and vicegerents on earth; and the educational dimension concerning how these concepts should shape the goals and processes of Islamic education. Without such integration, the Qur'anic conception of humanity risks remaining a normative theological discourse rather than becoming a coherent philosophical foundation for educational theory and practice.

This study therefore examines the Qur'anic concept of human beings through ontological, teleological, and educational perspectives using a thematic interpretation approach. It specifically analyzes the Qur'anic terminology of *insān*, *bashar*, and *al-nās*; the physical and spiritual processes of human creation; and the purposes of human existence as *'abd* and *khalīfah*. It subsequently formulates the implications of these concepts for Islamic education. The novelty of this study lies in its integrative construction of Qur'anic anthropology, which connects human origin, structure, dignity, potential, purpose, and responsibility with the development of a holistic Islamic educational paradigm. Through this framework, Islamic education is expected to cultivate individuals who are intellectually capable, spiritually conscious, morally responsible, socially committed, and prepared to fulfill their civilizational mandate in accordance with divine guidance.

## METHOD

This study employed a qualitative approach using library research and a thematic interpretation method (*tafsīr maudū'ī*). The qualitative approach was selected because the study focused on interpreting Qur'anic concepts concerning human beings rather than measuring them statistically. Library research was used to collect, examine, and synthesize textual data from the Qur'an, classical and contemporary exegetical works, books on Islamic philosophy and education, and relevant scholarly articles.

The primary data consisted of Qur'anic verses related to human nature, creation, dignity, potential, responsibility, and purpose. The verses were identified through several key Qur'anic terms, particularly *insān*, *bashar*, *al-nās*, *Banī Ādam*, *'abd*, *khalīfah*, *amanah*, *ruh*, *'aql*, *qalb*, and *fiṭrah*. Particular attention was given to verses that directly explain the origin and process of human creation, the physical and spiritual constitution of human beings, their position before Allah, and their functions as servants and vicegerents on earth. These included, among others, Qur'an al-Baqarah [2]: 30, al-An'ām [6]: 2, al-A'rāf [7]: 172, al-Isrā' [17]: 70, Ṭāhā [20]: 115, al-Mu'minūn [23]: 12–14, al-Rūm [30]: 30, Ṣād [38]: 71–72, al-Dhāriyāt [51]: 56, and al-Ḥujurāt [49]: 13.

The secondary data were obtained from classical and contemporary works of Qur'anic exegesis, including the interpretations of al-Ṭabarī, al-Rāzī, al-Qurṭubī, al-Alūsī, al-Sa'dī, Wabḥah al-Zuhaylī, Sayyid Quṭb, and M. Quraish Shihab. Additional sources included books and peer-reviewed journal articles discussing Qur'anic anthropology, Islamic philosophy of human nature, *fiṭrah*, servitude, vicegerency, moral responsibility, and the educational implications of the Qur'anic conception of humanity. The scholarly articles were selected based on their relevance to the research focus, conceptual contribution, publication credibility, and ability to represent recent discussions in Islamic studies and Islamic education.

Data were collected through documentation. This process involved identifying relevant Qur'anic verses, tracing their linguistic and thematic relationships, recording the interpretations of selected exegetes, and reviewing contemporary scholarly discussions related to the same themes. The selected data were then classified into three principal analytical dimensions: ontological, teleological, and educational. The ontological dimension concerned the origin, terminology, structure, potential, and dignity of human beings. The teleological dimension examined the purposes of human existence, particularly servitude to Allah and vicegerency on earth. The educational dimension investigated the implications of these concepts for the aims, curriculum, learning process, and formation of learners in Islamic education.

The analysis followed the main procedures of thematic Qur'anic interpretation. First, the research theme was determined by focusing on the Qur'anic concept of human beings. Second, verses related to the theme were collected on the basis of key terms and conceptual relevance. Third, the verses were arranged according to their thematic relationships rather than solely according to the order of the muṣḥaf. Fourth, the linguistic meanings, textual contexts, and relationships among the verses were examined. When relevant, the analysis also considered the occasions of revelation (*asbāb al-nuẓūl*), the coherence between verses (*munāsabah*), and the interpretations of classical and contemporary exegetes. Fifth, the various interpretations were compared to identify agreements, differences, and complementary perspectives. Finally, the findings were synthesized into an integrative conceptual framework connecting the ontological nature, teleological purpose, and educational implications of human existence.

The data were analyzed using qualitative content analysis. The analysis involved data reduction, thematic categorization, comparative interpretation, and conceptual synthesis. Data reduction was conducted by selecting interpretations and scholarly arguments directly relevant to the research questions. Thematic categorization was used to organize the findings under the themes of Qur'anic human terminology, human creation, physical and spiritual constitution, human dignity and potential, servitude, vicegerency, and Islamic education. Comparative interpretation was then employed to examine the perspectives of different exegetes and contemporary scholars. The final stage involved synthesizing these interpretations into a coherent account of Qur'anic anthropology and its educational significance.

To maintain interpretive credibility, the study applied source triangulation by comparing Qur'anic verses, classical exegeses, contemporary interpretations, and recent academic studies. Interpretations were not based on a single exegetical authority but were examined across multiple sources representing different periods and intellectual orientations. The study also sought to maintain conceptual consistency by ensuring that educational implications were derived from the Qur'anic and exegetical findings rather than imposed independently upon the texts.

## RESULTS AND DISCUSSION

### **Qur'anic Terminology of Human Beings: *Insān*, *Bashar*, and *Al-Nās***

The Qur'an employs several terms to describe human beings, particularly *insān*, *bashar*, and *al-nās*. Although they refer to the same human reality, each term emphasizes a different dimension of human existence. Their semantic diversity demonstrates that the Qur'an does not reduce humanity to a single biological, intellectual, or social category. The term *insān* generally highlights the intellectual, moral, psychological, and spiritual dimensions of human beings. Al-Rāghib al-Aṣḥfahānī relates it to *ums*, meaning familiarity and sociability, while some scholars associate it with *nisyān*, or forgetfulness. These meanings reflect two human

tendencies: the capacity to establish relationships and the vulnerability to neglect divine guidance.

The Qur'an uses *insān* in contexts that reveal both human potential and weakness. Qur'an al-'Alaq [96]: 4–5 describes human beings as recipients of knowledge, while verses 6–7 warn that they may transgress when they consider themselves self-sufficient. Qur'an Ṭāhā [20]: 115 also presents Adam as forgetful of the divine covenant. Thus, the term *insān* represents a morally dynamic being who can acquire knowledge and recognize truth but can also become negligent, arrogant, and disobedient. This duality explains why human beings require education and revelation. Intellectual capacity alone does not guarantee moral correctness. Reason must be supported by remembrance, spiritual awareness, and ethical discipline. The concept of *insān* therefore points to human educability: individuals possess the potential to develop but require guidance to direct that potential toward goodness.

The term *bashar* primarily emphasizes the physical and biological dimensions of humanity. Linguistically, it is connected to *basharah*, or the visible surface of the skin. In Qur'an al-Kahf [18]: 110, the Prophet Muhammad is instructed to declare that he is a *bashar* like other human beings, although he receives revelation. The verse affirms that prophetic status does not eliminate ordinary human embodiment. The Qur'an also employs *bashar* in contexts involving bodily contact, reproduction, and physical needs. In Qur'an Āl 'Imrān [3]: 47, Maryam asks how she could have a child when no *bashar* had touched her. These usages indicate that *bashar* refers to human beings as embodied creatures subject to biological processes, physical limitations, and natural laws.

However, the bodily dimension should not be regarded as inferior to spirituality. The body is the medium through which human beings worship, work, communicate, and fulfill their responsibilities. Qur'anic anthropology does not construct an absolute opposition between body and spirit. Instead, it regards the body as an essential component of integrated human existence. The term *al-nās* emphasizes humanity's collective and social dimension. It frequently refers to people in general, regardless of ethnicity, status, or religious affiliation. The expression *yā ayyuhā al-nās* presents Qur'anic teachings as universal guidance directed toward humankind.

Qur'an al-Hujurat [49]: 13 describes human beings as originating from a male and a female and being divided into peoples and tribes so that they may know one another. The verse establishes common human origin as the basis of equality while recognizing diversity as part of divine wisdom. Alwi Hs et al. (2021)<sup>16</sup> argue that the term *al-nās* situates human beings within relational networks involving family, society, humanity, and the wider environment. The use of *al-nās* also demonstrates that moral responsibility is not limited to individuals. Communities may establish systems that promote justice or perpetuate oppression. Human actions therefore possess collective and institutional consequences. The Qur'anic conception includes both personal accountability and social responsibility. The three terms should not be separated rigidly. Every human being is simultaneously *bashar* in bodily existence, *insān* in intellectual and moral consciousness, and part of *al-nās* in social life. Their integration prevents reductionism. A merely biological understanding neglects spirituality and responsibility, while an exclusively spiritual view may ignore bodily and social realities. Accordingly, Qur'anic terminology portrays human beings as embodied, conscious, relational, and accountable creatures. This semantic framework becomes the foundation for understanding the more comprehensive ontological structure of humanity.

### **The Ontological Constitution of Human Beings**

<sup>16</sup> Hs et al., "Reinterpretation of the Term Al-Nas (QS. Al-Hujurat 13) in Relation to the Social Aspects of Human and Homo Sapiens."

The Qur'anic conception of humanity presents human beings as an integrated unity of material, intellectual, psychological, moral, and spiritual dimensions. They are neither merely biological organisms nor purely spiritual entities. Their ontological constitution includes the body, *ruh*, *'aql*, *qalb*, *nafs*, and *fitrah*. The material dimension is affirmed through the Qur'anic account of human creation from soil and through biological development. Qur'an al-Mu'minun [23]: 12–14 describes the stages of *nutfah*, *'alaqah*, and *mudghah*. These verses establish that human beings belong to the physical world and remain dependent upon biological and environmental conditions. Yet the material dimension does not exhaust human reality. Qur'an Sad [38]: 71–72 explains that after Adam's body was proportioned, Allah breathed into him of His spirit. This expression does not imply that the human spirit is part of the divine essence. Rather, it indicates honor and the presence of a life-giving spiritual dimension that cannot be reduced to material composition.

The nature of the *ruh* remains beyond complete human knowledge, as stated in Qur'an al-Isra' [17]: 85. Nevertheless, its Qur'anic presence establishes that human life includes a transcendent orientation. Through the spirit, human beings become living, conscious, and spiritually receptive creatures. The *'aql* represents the capacity to think, understand, and draw conclusions. The Qur'an usually expresses reason through verbs such as *ta'qilun* and *ya'qilun*, indicating that reason must be actively exercised. It is not sufficient merely to possess intellectual ability; human beings must use it to reflect upon divine signs and distinguish truth from falsehood. Qur'anic rationality is inseparable from morality. Intellectual competence may produce benefit when guided by truth, but it may also become an instrument of arrogance or exploitation. Reason must therefore operate together with the *qalb*.

In the Qur'an, the *qalb* is not merely the center of emotion. It possesses cognitive, moral, and spiritual functions. Qur'an al-Hajj [22]: 46 refers to hearts through which people understand. The heart can believe, become tranquil, harden, or become diseased. It is therefore the center where knowledge acquires moral and spiritual meaning. The relationship between *'aql* and *qalb* shows that reason and spirituality are complementary. Rahman (2025)<sup>17</sup> explains that Qur'anic terminology concerning the human self includes interconnected intellectual, emotional, physical, and spiritual structures. Sound understanding requires both intellectual reflection and moral receptivity. The *nafs* refers to the self or inner psychological identity. The Qur'an describes different conditions of the *nafs*: the self that inclines toward wrongdoing, the self that reproaches itself, and the tranquil self. These conditions represent stages of moral development rather than entirely separate substances.

Human personality is therefore dynamic. The self may be dominated by desire, develop self-awareness, and attain tranquility through discipline, repentance, and worship. Qur'an al-Shams [91]: 7–10 states that success belongs to the one who purifies the soul, while failure belongs to the one who corrupts it. The concept of *fitrah* explains humanity's original orientation toward divine truth and goodness. Qur'an al-Rum [30]: 30 refers to the *fitrah* upon which Allah created humankind. This does not mean that every individual is born with complete religious knowledge, but that human beings possess an innate receptivity that can be developed or obscured. Purnama et al. (2020)<sup>18</sup> and Waharjani et al. (2024)<sup>19</sup> emphasize that education must preserve and develop this original potential through revelation, exemplary conduct, observation, and reasoning. *Fitrah* is therefore a developmental possibility rather than a finished condition. The body, spirit, intellect, heart, self, and *fitrah*

<sup>17</sup> Rahman, "Human Self Structure in Islamic Psychology."

<sup>18</sup> Purnama et al., "The Concept of Fitrah for Children in Ibn Katsir's Qur'an Exegesis."

<sup>19</sup> Waharjani et al., "The Concept Of Human Fitrah In Islamic Philosophy Of Education."

operate in an integrated manner. Bodily conditions influence intellectual and emotional activity; the heart directs moral judgment; the self responds to desire and guidance; and education develops the potential embedded in *fiṭrah*.<sup>20</sup>

Human excellence cannot be achieved through the development of only one dimension. Intellectual advancement without moral discipline may produce arrogance, while spirituality without knowledge may become disconnected from responsible action. Qur'anic anthropology therefore requires balance. The ontological dignity of humanity lies in this integrated capacity. Human beings are honored not simply because of physical form or intellectual power, but because they possess God-given capacities that can be directed toward knowledge, worship, justice, and responsibility. Islamic education must therefore develop the whole person rather than isolate cognitive, spiritual, or bodily formation.

### **Human Creation, Dignity, and God-Given Potential**

The Qur'anic account of human creation connects material origin, biological development, spiritual life, dignity, and responsibility. It explains not only how human beings were created but also how they should understand their position before Allah. The Qur'an describes Adam's creation through terms associated with the earth, including *turāb*, *ṭīn*, and *ṣaṣāḥ*. These expressions represent different qualities of the same material origin. Humanity's connection with soil establishes dependence, humility, and an ontological relationship with the natural world. Human beings originate from a simple substance and eventually return to the earth. This origin challenges arrogance and reminds them that knowledge, authority, and wealth do not make them independent. It also implies that the earth is not merely an object of exploitation but part of the created order within which humanity fulfills its responsibility.

The descendants of Adam are created through biological development. Qur'an al-Mu'minūn [23]: 12–14 describes the stages of *nutfah*, *'alaqah*, *mudghah*, bones, flesh, and “another creation.” The sequence demonstrates gradual and ordered development under divine will. Classical exegetes generally interpret these terms according to their linguistic and observable meanings. Contemporary scholars have sometimes related them to embryological findings. Akzam and Yaacob (2024)<sup>21</sup> argue that Qur'anic passages on human creation may be examined through classical interpretation, linguistic analysis, theology, and scientific knowledge. However, the Qur'an should not be reduced to a scientific textbook. Scientific inquiry may explain biological mechanisms, but it cannot independently answer questions concerning purpose, dignity, and moral obligation. The Qur'anic account situates physical development within a theological framework of divine creation and accountability.

The phrase “another creation” indicates a qualitative transition beyond preceding biological stages. Classical exegetes associate it with the breathing of the spirit, the development of sensory capacities, or the completion of human form. These interpretations collectively indicate the emergence of a living and responsible human being. Human dignity is explicitly affirmed in Qur'an al-Isrā' [17]: 70, which states that Allah has honored the children of Adam. This dignity applies to humanity in general and is not based upon ethnicity, wealth, or social status. It provides a theological basis for justice, protection of life, and respect for human beings. Al-Ṭabarī and al-Qurṭubī associate human honor with reason,

<sup>20</sup> Arezoo Ebrahimi et al., “Evaluation and Criticism of the Concept of Divine Nature (Fitrah) in the Formal Supportive Documents of the Iranian Educational System,” *Discover Education* 4, no. 1 (2025): 221, <https://doi.org/10.1007/s44217-025-00629-w>; Irfan Fauzi et al., “The Concept Of Fitrah Perspective Yasin Mohamed In Fitra's Book: The Islamic Concept Of Human Nature,” *JHSS (JOURNAL OF HUMANITIES AND SOCIAL STUDIES)* 7, no. 2 (2023): 622, <https://doi.org/10.33751/jhss.v7i2.8786>.

<sup>21</sup> Ismail Akzam and Solehah Yaacob, “Grammatical Issues In The Holy Qur'an About Human Creation,” *Al-Hikmah: Jurnal Agama Dan Ilmu Pengetahuan* 21, no. 1 (2024): 108–22, [https://doi.org/10.25299/al-hikmah:jaip.2024.vol21\(1\).15854](https://doi.org/10.25299/al-hikmah:jaip.2024.vol21(1).15854).

speech, knowledge, bodily form, and the ability to distinguish between beneficial and harmful actions. These gifts represent both privilege and responsibility. Human beings are honored because they possess capacities that enable them to recognize truth and act ethically.

The Qur'an nevertheless distinguishes basic human dignity from moral excellence. All descendants of Adam possess an honored status, but spiritual distinction depends upon *taqwā*, as affirmed in Qur'an al-Hujurāt [49]: 13. Dignity is bestowed, whereas moral excellence requires cultivation. Knowledge is among the most significant human potentials. Qur'an al-Baqarah [2]: 31 states that Allah taught Adam the names. This teaching may signify the capacity to identify, conceptualize, communicate, and develop culture. It provides the foundation for language, education, science, and civilization. Qur'an al-Nahl [16]: 78 explains that human beings are born without knowledge but are given hearing, sight, and hearts. Knowledge is therefore developmental. Humans possess instruments of learning but require education and experience to transform potential into understanding. These gifts carry ethical obligations. Hearing, sight, reason, and the heart are not morally neutral. Their proper use constitutes gratitude, while their misuse reflects failure to fulfill divine trust.

Human beings are also given the capacity to respond to guidance. Qur'an al-Insān [76]: 2–3 states that Allah showed humanity the way, whether individuals become grateful or ungrateful. This freedom makes moral responsibility meaningful. Nevertheless, the Qur'an also acknowledges human weakness. Human beings may become hasty, forgetful, impatient, and arrogant. Reynolds (2021)<sup>22</sup> notes that the Qur'anic account of weakness should be read together with divine mercy, repentance, and continuing guidance. Qur'anic anthropology therefore avoids two extremes. It neither presents humanity as naturally perfect nor regards it as incapable of goodness. Human beings possess noble potential and serious vulnerability. Their development depends upon guidance, choice, education, and moral discipline. Creation, dignity, and potential are consequently interconnected. Human beings are materially humble, spiritually honored, intellectually capable, morally free, and socially responsible. These capacities prepare them to fulfill their ultimate purpose as servants of Allah and vicegerents on earth.

### **The Teleological Purpose of Human Existence: Servitude and Vicegerency**

The Qur'an presents human existence as purposeful. Human beings do not independently create the ultimate meaning of life but receive a divine orientation expressed through the concepts of *'abd*, *ḵhalīfah*, and *amānah*. Qur'an al-Dhāriyāt [51]: 56 states that jinn and humankind were created to worship Allah. The term *'ibādah* encompasses submission, obedience, love, humility, and devotion. It is not limited to ritual acts but includes all legitimate activities performed sincerely and according to divine guidance. Al-Sa'dī explains that worship involves knowing Allah, loving Him, and returning to Him. The quality of worship is connected with knowledge and spiritual awareness. Thus, servitude is not mechanical obedience but the conscious orientation of the whole person toward the Creator.

The concept of *'abd* establishes humanity's dependence upon Allah. Human knowledge, freedom, and authority are limited and derived. Servitude corrects the illusion of self-sufficiency and liberates people from domination by desire, wealth, status, or power. Worship also integrates religious and worldly activity. Seeking knowledge, teaching, working, caring for others, and protecting the environment may become forms of worship when guided by sincere intention and ethical principles. This prevents the separation of spirituality from social responsibility. The Qur'an also appoints humanity as *ḵhalīfah* on earth. Qur'an al-Baqarah [2]: 30 refers to the placement of a vicegerent. Exegetes have interpreted the term

<sup>22</sup> Gabriel Said Reynolds, "The Human Was Created Out of Haste.' On Prophecy and the Problem of Human Nature in the Qur'an," *Religions* 12, no. 8 (2021), <https://doi.org/10.3390/rel12080589>.

as referring to Adam, successive human generations, and humanity's responsibility to inhabit and manage the earth.

The concept does not grant absolute ownership. Allah remains the ultimate owner, while human beings act as trustees. Rakhmat (2022)<sup>23</sup> argues that vicegerency should not be understood as unrestricted human supremacy but as ethical responsibility. This distinction is important. A trustee must use resources according to the intention of the true owner and remains accountable for their management. Human authority must therefore be exercised through justice, restraint, and preservation. The roles of servant and vicegerent are complementary. Servitude provides the spiritual orientation of vicegerency, while vicegerency provides the social expression of servitude. Without servitude, authority may become domination. Without vicegerency, worship may be reduced to private ritual. Mujadid and Mahmud (2025)<sup>24</sup> connect *khalifah*, *'ibād*, and *amānah*. In this framework, *khalifah* represents responsibility, *'ibādah* provides ethical direction, and *amānah* establishes accountability. Qur'an al-Aḥzāb [33]: 72 presents humanity as bearing the trust. Classical interpretations associate *amānah* with religious obligations, moral responsibility, and freedom. Accepting the trust is both an honor and a serious test.

Vicegerency includes the cultivation of the earth. Qur'an Hūd [11]: 61 indicates that humanity was produced from the earth and charged with its development. This implies constructive activity, including building, cultivating, and improving life. Khasani (2025)<sup>25</sup> connects *khalifah* with constructive habitation, *taskhīr*, and the prohibition of *fasād*. Human beings may use natural resources, but such use must remain consistent with gratitude, balance, and sustainability. The Qur'an condemns corruption on earth. Qur'an al-Rūm [30]: 41 relates corruption on land and sea to human actions. Environmental destruction, social injustice, and economic exploitation therefore represent failures of vicegerency.

Le Duc (2023)<sup>26</sup> emphasizes responsibility as a central environmental virtue in Islam. Human responsibility extends toward Allah, the self, society, and nature. Ecological care is not an optional addition but part of the human vocation. Justice is also central. Qur'an al-Ḥadīd [57]: 25 explains that revelation and messengers were sent so that humanity might uphold justice. The role of *khalifah* therefore includes establishing fair relationships and institutions. The Qur'anic purpose of life may be summarized through an integrated sequence: human beings recognize their dependence upon Allah, worship Him, receive a trust, cultivate the earth, establish justice, and remain accountable for their actions. This framework challenges both ritualism and secular activism. Ritualism neglects social responsibility, while secular activism may pursue development without transcendent morality. The Qur'anic model integrates devotion, knowledge, justice, and stewardship.

### **Human Freedom, Moral Responsibility, and Civilizational Mission**

Moral responsibility presupposes a meaningful capacity to choose. The Qur'an presents human beings as guided but not coerced, free but not absolutely autonomous, and accountable for the way they use their capacities. Qur'an al-Insān [76]: 2–3 explains that humanity was created, tested, endowed with hearing and sight, and shown the way. Human

<sup>23</sup> Aulia Rakhmat, "Islamic Ecotheology: Understanding The Concept Of Khalifah And The Ethical Responsibility Of The Environment," *Academic Journal of Islamic Principles and Philosophy* 3, no. 1 (2022): 1–24, <https://doi.org/10.22515/ajipp.v3i1.5104>.

<sup>24</sup> Mujadid and Mahmud, "Interpretation of the Qur'anic Managerial Commentary on Caliphate, 'Ibad, and Amanah in the Context of Human Responsibility."

<sup>25</sup> Fahim Khasani, "Khilāfah, Taskhīr, and Sustainability: Reconstructing Islamic Eco-Theology through Al-Qurṭubī's Tafsir," *ISTIFHAM: Journal Of Islamic Studies*, October 17, 2025, 145–56, <https://doi.org/10.71039/istifham.v3i2.111>.

<sup>26</sup> Anthony Le Duc, "Responsibility as a Primary Environmental Virtue in Islam," SSRN Scholarly Paper no. 4511474 (Social Science Research Network, July 15, 2023), <https://papers.ssrn.com/abstract=4511474>.

beings do not determine the conditions of their existence, but they can respond to guidance through gratitude or rejection. Qur'an al-Kahf [18]: 29 acknowledges the capacity to believe or disbelieve while also describing the consequences of choice. Freedom is therefore inseparable from accountability. Choices are not morally equal merely because they are freely made. Qur'anic freedom differs from radical autonomy. Human beings do not create truth and goodness solely according to preference. Revelation provides an objective moral framework within which choice operates.

The Qur'an also recognizes human weakness. Humanity is described as weak, hasty, anxious, argumentative, and prone to transgression. Reynolds (2021)<sup>27</sup> argues that this realistic account should be read together with divine mercy. Human weakness explains the need for revelation, repentance, and education. Repentance demonstrates that moral identity is not fixed by past failure. Qur'an al-Zumar [39]: 53 commands those who have transgressed not to despair of Allah's mercy. Human beings can acknowledge wrongdoing, reform conduct, and restore moral integrity. Genuine freedom also requires self-discipline. Qur'an al-Jāthiyah [45]: 23 warns against taking desire as a god. A person governed by uncontrolled desire may appear free but is actually dominated by internal impulses. Servitude to Allah directs freedom toward truth and benefit. Individual responsibility includes the use of knowledge, perception, and speech. Qur'an al-Isrā' [17]: 36 states that hearing, sight, and heart will be questioned. Intellectual and communicative capacities therefore carry ethical consequences.

Responsibility is also collective. Qur'an al-Mā'idah [5]: 2 commands cooperation in goodness and prohibits cooperation in sin. Communities and institutions may either support justice or normalize wrongdoing. Humanity's common origin provides the foundation for social equality. Qur'an al-Ḥujurāt [49]: 13 rejects ethnic and tribal superiority and presents diversity as a basis for mutual recognition. Abdullah and Mazahir (2022)<sup>28</sup> emphasize that Qur'anic multicultural relations are grounded in equality, dialogue, justice, and tolerance. Justice must be upheld even against personal interest. Qur'an al-Nisā' [4]: 135 commands believers to stand firmly for justice even against themselves or relatives. The Qur'anic moral subject is expected to place truth above loyalty, emotion, and advantage. Affan and Awaludin (2023)<sup>29</sup> connect human dignity with *maqāṣid al-sharī'ah*, which protects religion, life, intellect, lineage, and property. This framework demonstrates that moral responsibility includes the creation of social conditions that protect fundamental human welfare.

Consultation is another civilizational principle. Qur'an al-Shūrā [42]: 38 praises those who conduct their affairs through mutual consultation. *Shūrā* recognizes human limitation and encourages participation and collective accountability. Ajuba et al. (2025)<sup>30</sup> interpret deliberation as a basis for reconciliation. Consultation may reduce conflict, restore relationships, and create shared commitment. It is therefore both a decision-making method and a moral practice. Human responsibility also extends to information. Qur'an al-Ḥujurāt [49]: 6 commands verification before acting upon reports. This principle is highly relevant to digital communication, misinformation, and public discourse.

<sup>27</sup> Reynolds, "‘The Human Was Created Out of Haste.’ On Prophecy and the Problem of Human Nature in the Qur'an."

<sup>28</sup> Abdullah and Mazahir, "Human Relations in Multicultural Societies."

<sup>29</sup> Moh Husnul Affan and Asep Awaludin, "The Concept of Humanity from the Perspective of Maqāṣid Al-Sharī'ah," *Al-Ahkam: Jurnal Ilmu Syari'ah Dan Hukum* 8, no. 1 (2023): 54–62, <https://doi.org/10.22515/alahkam.v8i1.5895>.

<sup>30</sup> Taufik Ajuba et al., "Thematic Interpretation of Qur'an Deliberation as the Basis of Social Reconciliation," *Jurnal Ilmiah AL-Jaubari: Jurnal Studi Islam Dan Interdisipliner* 10, no. 2 (2025): 182–200, <https://doi.org/10.30603/jiaj.v10i2.7021>.

The civilizational mission further includes knowledge development. Qur'an al-Mujādilah [58]: 11 elevates those who believe and possess knowledge. Yet knowledge must remain connected with faith and benefit. Technology and science lose their moral value when used for domination or destruction. Ecological responsibility forms another dimension of civilization. Rakhmat (2022),<sup>31</sup> Le Duc (2023),<sup>32</sup> and Khasani (2025)<sup>33</sup> interpret vicegerency as stewardship rather than unrestricted domination. Human beings must preserve balance and avoid *fasād*. The Qur'anic mission may therefore be summarized through spiritual, personal, social, intellectual, and ecological responsibilities. Human beings worship Allah, discipline the self, uphold justice, develop knowledge, and preserve creation.

Civilizational progress cannot be measured by material achievement alone. Wealth, technology, and political power do not constitute true advancement when accompanied by oppression and moral decline. Qur'anic civilization is evaluated through justice, mercy, knowledge, dignity, and sustainability. Human freedom reaches its highest form when directed toward *iṣlah*, or constructive reform. Freedom is not merely the ability to choose but the ability to use choice for truth, justice, and benefit.

### **Educational Implications of the Qur'anic Concept of Human Beings**

Every educational system reflects a particular conception of humanity. The Qur'anic view presents human beings as physical, intellectual, emotional, social, moral, and spiritual creatures. Islamic education must therefore develop the whole person. The primary goal of Islamic education is to form individuals who consciously serve Allah and responsibly fulfill their vicegerency. Education should not be limited to knowledge transfer, examination performance, or preparation for employment. These objectives are valuable but must remain directed toward worship, justice, and benefit. Servitude requires education to develop faith, sincerity, gratitude, obedience, and awareness of Allah. Religious knowledge should influence conduct rather than remain theoretical. Prayer, fasting, and other acts of worship must contribute to discipline, empathy, and moral formation.

Vicegerency requires intellectual competence, creativity, leadership, social responsibility, and environmental awareness. Learners should be prepared to understand the world, solve problems, and contribute to social improvement. Sutoyo et al. (2022)<sup>34</sup> argue that understanding human nature provides the foundation for educational goals, methods, and strategies. A fragmented anthropology produces a fragmented curriculum, whereas Qur'anic anthropology supports holistic formation. The concept of *fiṭrah* is central to understanding learners. They are not empty vessels, but neither are they fully developed. They possess original potential that can be nurtured or distorted. Purnama et al. (2020)<sup>35</sup> explain that *fiṭrah*-based education should involve revelation, exemplary conduct, observation, reading, and reasoning. Waharjani et al. (2024)<sup>36</sup> similarly emphasize that education must guide innate human potential toward the purpose of creation. This perspective requires respect for individual differences. Learners share common dignity but differ in aptitude, experience, interest, and pace. Education should provide guidance without suppressing diverse forms of beneficial excellence.

Learners should also be treated as active subjects. The Qur'an repeatedly commands reading, reflection, observation, and reasoning. Teaching should therefore involve inquiry, dialogue, and problem solving rather than passive reception alone. Memorization remains

<sup>31</sup> Rakhmat, "Islamic Ecotheology."

<sup>32</sup> Le Duc, "Responsibility as a Primary Environmental Virtue in Islam."

<sup>33</sup> Khasani, "Khilāfah, Taskhīr, and Sustainability."

<sup>34</sup> Sutoyo et al., "Understanding Human Nature from Quranic Perspective."

<sup>35</sup> Purnama et al., "The Concept of Fitrah for Children in Ibn Katsir's Qur'an Exegesis."

<sup>36</sup> Waharjani et al., "The Concept Of Human Fiṭrah In Islamic Philosophy Of Education."

important but should be connected with comprehension and application. Islamic learning should progress from remembering to understanding, evaluating, internalizing, and acting. The role of the *qalb* implies that cognition and character cannot be separated. Knowledge becomes educationally meaningful when it shapes intention, moral perception, and conduct. Spiritual formation should therefore accompany intellectual instruction. Syaifudin et al. (2025)<sup>37</sup> propose Qur'anic edu-theology as a basis for holistic education. Theology should not be treated as an isolated subject but as an orientation that shapes the understanding and use of all knowledge.

The concept of *nafs* requires education to develop self-regulation. Learners must learn to manage desire, anger, anxiety, and competition. Worship, reflection, habituation, and constructive feedback can support this development. Discipline should combine accountability with mercy. Because the Qur'an recognizes repentance and transformation, mistakes should become opportunities for correction rather than permanent labeling. Physical development is also important. The body is the medium of worship, learning, and service. Health, cleanliness, nutrition, movement, and safety are therefore part of education. The social dimension of *al-nās* requires education to cultivate empathy, communication, justice, cooperation, and respect for diversity. Qur'an al-Ḥujurāt [49] provides principles of verification, reconciliation, and mutual recognition.

Environmental education follows from the concept of *khalīfah*. Learners should understand that natural resources are a trust. Nihayah and Jamil (2024)<sup>38</sup> emphasize the formation of ecological human beings through thematic Qur'anic interpretation. The curriculum should consequently be integrative. Integration does not merely place religious and general subjects together but connects them through a coherent understanding of Allah, humanity, and the universe. Susanto and Hamiyya (2023)<sup>39</sup> propose a humanistic curriculum based on *fiṭrah*. Such a curriculum respects dignity and potential while maintaining divine orientation. Humanism in Islamic education remains grounded in *tawḥīd*. A holistic curriculum should develop at least five dimensions: spirituality, intellectual competence, morality, social responsibility, and physical-ecological awareness. These may be integrated through projects and thematic learning.

The educator acts as teacher, guide, model, and trustee. Prophetic education combines recitation, purification, teaching, and wisdom. The teacher's role therefore includes *ta'lim*, *tarbiyah*, *tazkiyah*, and *ta'dīb*. Authority should be exercised as *amānah*, not domination. Teachers must correct without humiliation, guide without suppressing agency, and maintain high expectations while recognizing human weakness. Assessment should also be holistic. Cognitive achievement may be assessed through examinations and projects, while responsibility, cooperation, and application may be observed through portfolios, reflection, and community activities.<sup>40</sup>

<sup>37</sup> Syaifudin et al., "Qur'anic Edu-Theology as a Framework for Holistic Education."

<sup>38</sup> Hamidatun Nihayah and M. Mukhsin Jamil, "The Character of Ecological People in the Quran: A Thematic Interpretation Study," *Al Uya: Jurnal Pendidikan Islam* 9, no. 2 (2024): 212–23, <https://doi.org/10.32665/alulya.v9i2.3000>.

<sup>39</sup> Susanto Susanto and Izzati Robbi Hamiyya, "Organizing the Humanistic Curriculum with the Concept of Fitrah-Based Education," *INTEGRATIA: Journal of Education, Human Development, and Community Engagement* 1, no. 1 (2023): 1–19, <https://doi.org/10.71155/integratia.v1i1.12>.

<sup>40</sup> Aisyah Dalimunthe et al., "The Nature of Humanity in the Qur'an and Its Implications for Contemporary Islamic Education," *AL-MANAR: Jurnal Komunikasi Dan Pendidikan Islam* 15, no. 01 (2026): 202–14, <https://doi.org/10.36668/cbt9j28>; Siti Nurislamiah et al., "The Relationship between the Nature of Humanity and the Philosophy of Education," *Dirasah: Jurnal Pendidikan Islam* 7, no. 1 (2026): 57–65, <https://doi.org/10.31332/jpi.v7i1.14503>; Aji Abdullah et al., "The The Essential Role of Human Nature in

Institutional culture must reflect the values taught. Schools cannot teach justice while practicing favoritism or teach environmental responsibility while normalizing waste. Policies, leadership, and relationships are part of the educational curriculum. The Qur'anic framework ultimately establishes several relationships: because human beings possess body, intellect, heart, spirit, and *fiṭrah*, education must be holistic; because they are servants, education must be spiritual; because they are vicegerents, it must develop competence and responsibility; and because they live as *al-nās*, it must cultivate justice and cooperation.<sup>41</sup> Islamic education therefore aims to form individuals who are intellectually capable, spiritually conscious, morally disciplined, socially responsible, and ecologically aware. Its success lies not in maximizing isolated capacities but in harmonizing the whole person according to divine purpose.

## CONCLUSION

This study shows that the Qur'anic concept of human beings is multidimensional and cannot be reduced to biological, rational, psychological, or social aspects alone. Through the terms *insān*, *bashar*, and *al-nās*, the Qur'an presents human beings as embodied, conscious, relational, and morally accountable creatures. Their ontological constitution integrates the body, *ruh*, *aql*, *qalb*, *nafs*, and *fiṭrah*. These dimensions form a unified human personality endowed with dignity, knowledge, freedom, and responsibility. At the same time, human beings remain vulnerable to forgetfulness, desire, haste, and arrogance, which explains their continuing need for revelation, education, discipline, and moral guidance.

From a teleological perspective, human existence is directed toward two complementary purposes: servitude to Allah and vicegerency on earth. The concept of *'abd* provides the spiritual orientation of human life, while *khaliḥ* expresses its social, intellectual, ecological, and civilizational responsibilities. These two functions are connected through *amanah*, which requires human beings to use their knowledge, freedom, authority, and natural resources responsibly. Thus, the Qur'anic conception rejects both ritualism that neglects social responsibility and secular development that separates human progress from divine and moral values.

The educational implication of this framework is that Islamic education must be holistic, integrative, and purpose-oriented. It should develop intellectual competence, spiritual awareness, moral discipline, social responsibility, physical well-being, and ecological consciousness in a balanced manner. Learners should be understood as bearers of dignity and *fiṭrah* who possess developmental potential but still require guidance. Educators therefore function not only as transmitters of knowledge but also as guides, models, and trustees who nurture learners through *ta'lim*, *tarbiyah*, *tazkiyah*, and *ta'dib*. The main contribution of this study lies in integrating the ontological, teleological, and educational dimensions of Qur'anic anthropology into a coherent conceptual framework for Islamic education.

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Shaping a Value-Based Islamic Educational Paradigm," *Iseedu: Journal of Islamic Educational Thoughts and Practices* 9, no. 2 (2025): 312–19, <https://doi.org/10.23917/iseedu.v9i2.15152>.

<sup>41</sup> Muhammad Ikbar Rozaqi and Ahmad Nurrohm, "Beyond Human Dominion: Qur'anic Ecotheology and the Ethics of Environmental Accountability in Tafsir Studies," *JURNAL ISLAM NUSANTARA* 9, no. 2 (2025): 556–73, <https://doi.org/10.33852/jurnalnu.v9i3.711>; Azmi Abdillah Agustian et al., "Human Nature and Calamities According to the Interpretation of M. Quraish Shihab (Thematic Interpretation Study of Tafsir Al-Misbah)," *Al-Afkar, Journal For Islamic Studies* 8, no. 2 (2025): 1192–212, <https://doi.org/10.31943/afkarjournal.v8i2.1430>; Muhammad Owais Isaac, "The Unchanging Word vs. Evolving Science: The Trial of Human Belief," *LECTURES: Journal of Islamic and Education Studies* 4, no. 2 (2025): 273–307, <https://doi.org/10.58355/lectures.v4i2.151>.

This study nevertheless has several limitations. First, it is based on library research and thematic interpretation, so its findings remain conceptual and have not been tested empirically. Second, the study focuses only on selected Qur'anic terms and verses and therefore does not cover all concepts related to humanity. Third, the educational implications are still general and have not been translated into specific curriculum designs, learning models, or assessment instruments. Future research should examine the implementation of this framework in schools, madrasas, pesantren, and Islamic universities. Comparative studies may also explore differences among classical exegetes, Muslim philosophers, Sufi thinkers, and contemporary educational scholars. Further studies are recommended to develop and test *fiṭrah*-based curricula, holistic assessment instruments, and learning strategies derived from the integrated roles of human beings as *'abd*, *kehalifah*, and bearers of *amānah*.

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