

The Idea of *Khalq al-Insān* as the Goal of Human Life and Its Relevance to Islamic Education

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Abstract

The purpose of this research is to describe how Islamic education should achieve its goals in accordance with the concept of human creation as the subject and object of education. This study was conducted by a researcher using a literature review method, which involved reviewing a number of journal articles, books, research reports, and other credible literature. The study's findings indicate that the manifestation of the purpose of human life is essentially twofold: to be a servant of God, which is the actualization of God's mandate, and to become *khalifāh* in the world. Islamic education actualizes the two manifestations of the purpose of human life so that humans can realize their spiritual and bodily potential, and thus Islamic education plays an important role in the formation of a perfect human being in accordance with the concept of creation (*khalq al-insān*).

Abstrak

Kajian ini bertujuan untuk mendeskripsikan bagaimana seharusnya pendidikan Islam mengaktualisasikan tujuannya

sesuai dengan konsep penciptaan manusia itu sendiri sebagai subjek dan objek pendidikan. Kajian ini peneliti metode studi literatur, dengan mengkaji sejumlah artikel jurnal, buku, laporan penelitian, dan literatur lain yang kredibel. Hasil kajian menunjukkan bahwa manifestasi tujuan kehidupan manusia pada *intinya* ada dua, menjadi hamba Allah yang merupakan aktualisasi atas amanah yang diberikan oleh Allah; dan menjadi *khalifah* di dunia. Kedua manifestasi tujuan kehidupan manusia tersebut diaktualisasikan dalam pendidikan Islam agar manusia dapat merealisasikan potensi ruhiyah dan potensi badaniyah, sehingga pendidikan Islam berperan penting dalam pembentukan manusia yang sempurna sesuai dengan konsep penciptaanya (*khalq al-insān*).

Keywords: *Khalq al-insān*; Islamic education, purpose of life.

Introduction

In the Islamic perspective, human life is not only seen in terms of its birth into the world but before birth. Therefore we as humans need to understand our life in order to realize our existence in this life. As is well known, every human being had made a covenant with Allah in the realm of the spirits, as stated in the Qur'an Surah Al-A'raf verse 172, which means: "And (remember), when your Lord brought out the offspring of the children of Adam from their *sulbi* and Allah took witness against their souls (saying): "Am I not your Lord?" They replied: "Yes (You are our Lord), we are witnesses". (We do that) so that on the Day of Resurrection, you will not say: "Indeed we (the children of Adam) are the ones who are unaware of this (the oneness of God)". Based on the aforementioned passage, it is clear that human nature is to connect with Allah, or at the at least, the souls of the servants have sworn allegiance to Him as their Lord. Nevertheless, environmental changes that affect human life on this planet, whether good or terrible, have an

impact on how a person's personality is shaped.¹ One indicator that shows the existence of living humans is in QS. al-Zariyat: 56 means: "And I did not create the jinn and humans except that they may serve Me." The verse shows that one of the purposes of human creation is to worship God. The purpose and objective of the creation of man on this earth are, in addition to being a submissive and obedient servant (*ābid*) and serving Allah, also to become a caliph on earth (*khalīfah fī al-ard*). Human capacity as a caliph on earth is emphasized in QS. al-An'am: 165 means as follows: "And it is He Who has made you rulers over the earth and has raised some of you above some (others) several degrees, to test you about what He has given you. Verily, your Lord is swift in torment and verily He is Most Forgiving, Most Merciful."²

The major objective of Islamic education is to comprehend and instill what the purpose of a human's life is, but modern Islamic education has not been able to dive into this area, particularly in light of the COVID-19 pandemic that is currently raging³. Therefore, in order to completely actualize this domain in Islamic education, education stakeholders—especially those involved in Islamic education—must return to it. Whereas in the perspective of Islam, education is intended to produce humans who worship Him and can carry out their duties as *khalīfah* of Allah on earth. These two aspects of the purpose of Islamic education are expected to produce knowledgeable and skilled servants of Allah who can prosper the earth and provide benefits to all inhabitants of the earth.⁴ Yatimah said the same

¹ Ahmad Sayuti, 'Perkembangan Sufisme Modern', *Jurnal Mubtadiin*, 4.1 (2018), 6.

² Sarifa Suhra, 'Kesetaraan Gender Dalam Perspektif Al-Qur'an Dan Implikasinya Terhadap Hukum Islam', *Al-Ulum*, 13.2 (2013), 379-380.

³ Abdul Mun'im Amaly, "Upaya Peningkatan Kualitas Pembelajaran pada Masa Pandemi Covid-19 di Bandung Barat," *Jurnal Al Maesarah: Jurnal Pengabdian kepada Masyarakat Bidang Pendidikan, Sosial, dan Kemasyarakatan* 1, no. 1 (2022), 24.

⁴ H Moh Baidlawi, 'Modernisasi Pendidikan Islam (Telaah Atas Pembaharuan Pendidikan Di Pesantren)', *Tadrīs*, 1.2 (2006), 154-155.

thing⁵ a human being in an Islamic perspective has a dual function, as a *khalīfatullāh* (representative of Allah) on earth who must realize his holy mission as a carrier of mercy for the universe and at the same time as Abdullah (a servant of Allah) who is obedient and always called to devote all his dedication to the path of worship of God. Existing potentials support the unity of the human form between body and spirit, proving that humans are *ahsan at-taqwin* and are humans in a strategic position, namely: Servant of Allah (*'abd Allah*) and Caliph of Allah (*khalīfah fi al-ardh*).⁶ Human development to become servants of Allah who has harmony and balance in living a happy life in the world and the hereafter as the realization of the ideals of people who believe and are pious. Meaning: "O my Lord, give me a prosperous life in this world and a happy life in the Hereafter and save us from the torment of the hell fire."⁷ It will be the main task of education to make human beings who know the origins of their lives and how they should live their lives now until the end of their lives. Knowing and understanding this will guide every process they undergo towards the goal of life that should be.

Because, as Khobir mentioned, people are Allah's most magnificent creation, endowed with numerous spiritual potentials as well as good traits, know and grasp Allah's purpose in creating them, and carry out their obligations as Allah's servants and vicegerents.⁸ The work is essentially concerned with education and how Islamic education can produce human beings capable of carrying out their responsibilities. As a result, Islamic education should refer to the above explanation in order for every introduction, core process, and ultimate

⁵ Durroh Yatimah, 'Manajemen Pendidikan Pesantren Dalam Upaya Peningkatan Mutu Santri', *Jurnal El-Hikmah*, 9.1 (2011), 69.

⁶ Fithriani, 'Pandangan Filsafat Pendidikan Islam Terhadap Manusia, Masyarakat Dan Lingkungan', *Jurnal Intelektualita*, 4.1 (2016), 61.

⁷ Dian Popi Otari and Aceng Kosasih, 'Pendidikan Karakter Religius Dan Mandiri Di Pesantren', *JPIS Jurnal Pendidikan Ilmu Sosial*, 28.1 (2019), 47.

⁸ Abdul Mun'im Amaly et al., "Manajemen Peserta Didik Berbasis Pemahaman Nilai Karakter Islami Dan Implikasinya Terhadap Perilaku Beragama," *Jurnal Al Burhan* 1, no. 1 (2021), 19.

objective to produce persons who grasp the existence of life, what, how, and why it was created⁹.

Islamic Education Core

Islam is a religion of service or charity. The crux of his teaching is that the servant approaches and obtains Allah's pleasure through work or virtuous deeds (positive and creative effort), as well as by purifying the attitude of worshipping Him alone. These values define a Muslim way of life that should serve as a motivator and source of inspiration for diverse Muslim movements throughout history.¹⁰ So in general, Islamic education should be as in Susilo's research¹¹ directing humans to become servants who have good morals and always draw closer to Allah by performing various rituals such as *rabithah*, *dhikr*, *suluk* and *khatam*. The closeness of a servant to his Lord will lead him to get multiple life facilities, namely incomparable pleasures and enjoyments. Isn't a child who is close to his parents or a subordinate employee with his boss will provide opportunities for all the conveniences that will be achieved?¹² As Sufism first teaches about individual purity in the context of meeting a servant to God¹³.

⁹ Abdul Khobir, 'Hakikat Manusia dan Implikasinya dalam Proses Pendidikan (Tinjauan Filsafat Pendidikan Islam)', *Forum Tarbiyah*, 8.1 (2010), 14.

¹⁰ Jumal Ahmad, *Paradigma Pendidikan Islam : Upaya Mengefektifkan Pendidikan Agama Islam Di Sekolah*, 2012, 9.

¹¹ Amin Susilo, 'Tarekat Dan Mahasiswa (Studi Kasus Tarekat Naqsyabandiyah Di Asrama United Islamic Cultural Centre of Indonesia (UICCI) Yogyakarta)' (Universitas Islam Negeri Sunan Kalijaga Yogyakarta, 2014), 75.

¹² Endi Suhend Zen and Nelty Khairiyah, *Pendidikan Agama Islam Dan Budi Pekerti SMA/MA/SMK/MAK Kelas X* (Jakarta: Menteri Pendidikan dan Kebudayaan, 2014), 2.

¹³ Syamsun Ni'am, 'Tasawuf Di Tengah Perubahan Sosial (Studi Tentang Peran Tarekat Dalam Dinamika Sosial-Politik Di Indonesia)', *Jurnal Multikultural & Multireligius*, 15.2 (2016), 128.

Actualization in Islamic Education Goals

Al-Abd

Islamic education means an education system that provides a person's ability to lead his life following the ideals and values of Islam that have imbued and coloured his personality. Islam has become a guide for all aspects of human life, worldly and hereafter.¹⁴ As a result, in Islamic education, daily activities should refer to a serious search for the Creator. Furthermore, Islamic education bears entire duty for assisting mankind in locating these pearls. It is a big achievement for a nomad who has long left his birthplace to untangle the chain of genesis of his existence. So, according to Islamic teachings, the town of the hereafter is superior to the village of the world where humans currently live.¹⁵

Likewise, in the perspective of Islamic education, the general purpose of education in Islam is to make humans servants of Allah (*'abdullah*) in the broadest sense, which includes all aspects of life and behaviour associated with obedience to worship Allah.¹⁶ It is because the subject and object of Islamic education itself are human¹⁷. After all, humans have powers that will become a means of self-development, such as *al-jism*, *al-aql*, *al-nafs* and *al-qalb*. Optimally, the empowerment of these powers will be able to lead humans to pay their debts to God the Creator, namely to become servants who can find and recognize their place of origin, namely the spirit realm. At the beginning of the creation of man in Islam, it is believed that every human being is asked for information about his creation. In the Qur'an,

¹⁴ Syaripudin Basyar, 'Pendidikan Islam Di Era Globalisasi : Antara Konsepsi Dan Aplikasi', *Al-Idarah: Jurnal Kependidikan Islam*, 8.1 (2018), 14.

¹⁵ Musaddad Harahap and Lina Mayasari Siregar, 'Konsep Pendidikan Islam Dalam Membentuk Manusia Paripurna', *Jurnal Pendidikan Agama Islam Al-Thariqah*, 2.2 (2017), 151.

¹⁶ Lukman Hakim, 'Implementasi Model Pembelajaran Berbasis Masalah (Problem Based Learning) Pada Lembaga Pendidikan Islam Madrasah', *Jurnal Pendidikan Agama Islam -Ta'lim*, 13.1 (2015), 38.

¹⁷ Abdul Mun'im Amaly, Nurwadjah Ahmad, and Andewi Suhartini, "Kemampuan Manusia (Qudratul Insan) Dalam Pendidikan Islam," *Jurnal Muslim Heritage* 6 (2021), 92.

Allah says: "And (remember), when your Lord brought out the offspring of the children of Adam from their *sulbi* and Allah took witness against their souls (saying): "Am I not your Lord?" they replied: "Yes (You are our Tuhan), We are witnesses". (We do that) so that on the Day of Resurrection you will not say: "Indeed, We (the Children of Adam) are the ones who are unaware of this (the oneness of God)". (Surat al-A'raf verse 172).¹⁸

The verse above shows that humans have agreed with their God; this is also very clear in Islam. The whole of life is the realization or execution of fulfilling man's covenant with God. The point is worship, which means servitude to Allah. Because Allah Himself has been recognized as Rabb. So the implication, as a result of worshipping Allah, is that humans, namely students who are thirsty for the need for personality development, their natural values are required to take the right way of life.¹⁹

Worship in question is the dedication of a servant to Allah.²⁰ In Islam, worship is divided into *mahdah* worship, namely worship that has been regulated and exemplified in its implementation by the Prophet Muhammad. This form of worship is in the form of ritual activities with definite and clear rules such as prayer, fasting, zakat, hajj and others. Meanwhile, another form of worship is *ghair mahdah*, which is all forms of activity –in the widest possible scope– as devotion and servitude to Allah, which is intended in the framework of seeking His pleasure and carried out following the principles of Islamic teachings.²¹

¹⁸ Musaddad Harahap and Lina Mayasari Siregar, 'Konsep Pendidikan Islam Dalam Membentuk Manusia Paripurna', *Jurnal Pendidikan Agama Islam Al-Thariqah*, 2.2 (2017), 151.

¹⁹ Guntur Cahaya Kesuma, "Konsep Fitrah Manusia Perspektif Pendidikan Islam," *Ijtima'iyya* 6, no. 2 (2013), 89.

²⁰ Mustahdi and Mustakim, *Pendidikan Agama Islam Dan Budi Pekerti SMA/MA/SMK/MAK Kelas XI*, 2nd ed. (Jakarta: Pusat Kurikulum dan Perbukuan, Balitbang, Kemendikbud, 2017), 199.

²¹ Baidlawi, "Modernisasi Pendidikan Islam (Telaah Atas Pembaharuan Pendidikan Di Pesantren)", 159.

In addition to having a broad meaning, worship also has a special meaning, namely, the direct *ta'abbudi* (ritual) relationship between the servant (servant) and Allah, whose procedure is determined by Allah in the Qur'an by His Messenger and his Sunnah. Worship in this particular sense is not located outside of worship in a broad sense but lies within it, even placing its central points such as Prayer, Zakat, Fasting, and Hajj. The combination of worship in a broad sense with other worship is called worship in a broad sense. For every Muslim, all aspects of life and livelihood are worship.²²

The form of human devotion as a servant of Allah is not limited to words and deeds but must also be with sincerity of heart, as commanded in Surah Bayyinah: "Though they were not ordered except to worship Allah by purifying obedience to Him in practising a straight religion..." (Quran: 98:5). In surah adz-Dzariyat Allah explains: "I did not create the jinn and humans, but that they should worship Me." (Qur'an 51:56). Thus, humans as servants of God will become obedient, obedient and able to carry out their roles as servants who only expect the pleasure of Allah.²³

Worship in Islamic education is the result of faith and the pursuit of truth (science). It signifies that admitting God's oneness requires humans to surrender to and serve Him, who is commonly referred to as 'Abdullah,' which means "the servant of Allah." Regarding this subject, God. Describes in the Qur'an: And I did not create the *jinn* and humans except that they may serve Me. So, when referring from the point of view of Islamic education, worship of Allah is a neatly veiled target with full awareness to transform various disciplines that are formulated into a curriculum. Whatever field is learned and taught, worship is the primary substance. Being educated is not a guarantee to be insane if it does not give effect to increasing obedience to Allah. Increasing the quantity and quality of

²² Yushinta Eka Farida, "Humanisme Dalam Pendidikan Islam," *Tarbawi: Jurnal Pendidikan Islam* 12, no. 1 (2015), 114.

²³ Siti Khasinah, "Hakikat Manusia Menurut Pandangan Islam Dan Barat," *Jurnal Ilmiah Didaktika* 13, no. 2 (2013), 302.

knowledge and expertise must align with improving the quantity and quality of worship to Allah. In this way, the so-called faith will become meaningful and certainly give birth to an attitude of humility so that the harmonization of life will be more intimate and polite. This kind of provision will make human tasks more efficient and on target.²⁴ The process of Islamic education seeks to develop all the potential possessed by humans as a whole and strives to develop it as best as possible without being neglected in the slightest²⁵. Thus, the process of Islamic education that is carried out is expected to develop the potential in humans so that humans with Muslim personalities are born and humans who always serve themselves to Allah.²⁶

Khalīfatullāh

Islamic education is designed to produce human caliphs capable of carrying out the chores of life on the earth's surface, worshipping as Allah's slaves, being capable of noble character, developing all of their potential, and achieving happiness in this world and the hereafter. As a result, it is apparent that the goal of education is to prepare Muslim humans to carry out their responsibilities on the surface of the world, both within the framework of individual and community life.²⁷ Rosyad further stated that Islamic education tries to teach students how to carry out Allah's mandate of life by living a *rahmat li al-alamin* life and carrying out their obligations as caliphs on earth.²⁸

A competent caliph must grasp how to control life and live as effectively as possible. Muhammad and the past prophets

²⁴ Harahap and Siregar, "Konsep Pendidikan Islam Dalam Membentuk Manusia Paripurna", 160-161.

²⁵ Abdul Mun'im Amaly, Ahmad Syamsu Rizal, and Udin Supriadi, "Pendidikan Islam Sebagai Upaya Mengoptimalkan Potensi Manusia," *Al-Yasini* 5, no. 36 (2020): 1-14.

²⁶ Khobir, "Hakikat Manusia Dan Implikasinya Dalam Proses Pendidikan (Tinjauan Filsafat Pendidikan Islam)", 14.

²⁷ Rahmat, "Pendidikan Islam Sebagai Ilmu (Ontologi, Epistemologi, Dan Aksiologi)," *Sulesana* 6, no. 2 (2011), 144-145.

²⁸ Ali Miftakhu Rosyad, "Urgensi Inovasi Pembelajaran Dalam Pendidikan Agama Islam," *Al-Afkar Journal for Islamic Studies* 2, no. 1 (2019), 79.

were human individuals whom Allah used as examples and references for mankind in their working lives and how to treat Allah, fellow humans, and other things like as animals and plants. As a result, education in Islam almost probably attempts to produce people of noble character, as demonstrated by the Prophet Muhammad.²⁹

To be a successful caliph, then of course, requires adequate knowledge. How can someone manage and engineer life on this earth without the provision of knowledge. Likewise as a servant, to reach the highest level of belief (faith) in Allah. and His supernatural creatures require extensive knowledge.³⁰ The knowledge needed is certainly not simply obtained without going through a learning process in which one of the main actors is a teacher. Teachers are adults who are responsible for assisting students so that students can gain physical and spiritual development, in order to reach a level of maturity, able to stand alone, able to understand their duties as servants/caliphs of Allah, and also as social beings as well as individual beings independent.³¹ Anwar also conveyed³² that in learning, students have rights and obligations to be applied equally without being limited by age and another social status. Students are human servants of God, who have duties and functions as caliphs on earth, who are expected to be able to improve the human personality from loyalty to Allah alone, and carry out the Qur'anic morality exemplified by the Prophet Muhammad, so that teachers can direct the intellectual potential of students. Finding the truth and the causes it leads to the formation of a

²⁹ Mohammad Siddiq and Hartini Salama, "Paradigma Dan Metode Pendidikan Anak Dalam Perspektif Aliran Filsafat Rasionalisme, Empirisme, Dan Islam" 3, no. 2 (2018), 54.

³⁰ Zen and Khairiyah, *Pendidikan Agama Islam Dan Budi Pekerti SMA/MA/SMK/MAK Kelas X*, 168.

³¹ Jakaria Umro, "Tantangan Guru Pendidikan Agama Islam Dalam Menghadapi Era Society 5.0," *Jurnal Al-Makrifat* 5, no. 1 (2020), 84.

³² Bakri Anwar, "Konsep Pendidikan Andragogi Menurut Pendidikan Islam," *Al Daulah : Jurnal Hukum Pidana Dan Ketatanegaraan* 6, no. 1 (June 29, 2017), 46.

complete personality as a reflection of humans living in a pluralistic society.³³

To achieve humans, who are referred to as *khalīfatullāh*, teachers are required to have qualified competencies, this is also documented by Syahraini³⁴ who explained that professional teachers have competence in accordance with the concept of the caliph as the goal of human creation, because the caliphate is a barometer of the achievement of human reputation on earth to achieve the pleasure of Allah.³⁵ The implication is that teachers must be professional and must have various competencies, namely: First, teachers must have leadership, managerial, and professional competencies to prosper the earth in the learning process. Thus, the competence of teachers in this section is oriented to the transfer of knowledge (mastery of the material) and transformation of value (transformation of tauhidi values) as well as in the learning process. The second competency is that the teacher must have the ability so that students are free from *nahi munkar* by carrying out *makarim al-syari*. The third competency is where teachers must master science and technology with the basic potential they have (reason, senses, and heart) to manage this earth for the benefit of humankind. The last competency is that the teacher must master worship leadership.

Conclusion

Based on the explanation that has been presented, it can be concluded that there are two manifestations of the purpose

³³ Luluk Ifadah and Sigit Tri Utomo, "Strategi Pembelajaran Pendidikan Agama Islam Dalam Menghadapi Tantangan Era Revolusi Industri 4.0," *Jurnal Al-Ghazali* 2, no. 2 (2019), 60.

³⁴ Sukenti Desi Tambak Syahraini, "Tauhidisasi Pendidikan Islam: Kontribusi Model Pendidikan Tauhid Ilahiah Dalam Membangun Wajah Pendidikan Islam Oleh: Syahraini Tambak & Desi Sukenti," *Jurnal Madania* 7, no. 4 (2017), 172-173.

³⁵ Ali Miftakhu Rosyad and Muhammad Anas Ma'arif, "Paradigma Pendidikan Demokrasi Dan Pendidikan Islam Dalam Menghadapi Tantangan Globalisasi Di Indonesia," *Nazhruna: Jurnal Pendidikan Islam* 3, no. 1 (2020), 91.

of human life, namely being a servant of Allah (*abdullah*) and being *khalīfatullāh*. The manifestation of the aim of human life as Abdullah is the actualization of Allah's mandate in the sense of carrying out every instruction and avoiding any prohibitions. While the manifestation of the aim of human life as Caliph on earth, which includes carrying out the caliphate's duties to oneself, the family, community, and nature. The two manifestations of the purpose of human life are then actualized in Islamic education, which transforms humans into creatures capable of realizing their spiritual and physical potential, so that Islamic education is critical in the formation of a perfect human being in accordance with the concept of creation (*khalq al-insān*).

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