

## **HUMAN DIMENSION IN THE PERSPECTIVE OF THE HOLY QURAN**

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### **Abstract**

The understanding of human nature is very important for human resource development, because that understanding will be a starting point in establishing development objectives, development strategies, method selection, and the types of media used. The main problem that has arisen so far is that the understanding of human nature is only based on the results of quantitative research, without considering the information from the Essence of the Supreme Creator of human (revelation), and consequently there are missing elements which limit the development of human resources. These studies only discuss things relating to physical, psychological, and social aspects; while important things such as the human creation process and its purpose, humanity's status before God, its potential and its development have not received enough attention. To find answers to the above shortcomings, qualitative research utilizing document study techniques of Quranic main verses relating to humanity was conducted. It was conducted using *maudhu'i interpretation*, namely by studying verses which are related to humanity through the understanding of the interpreters of the Quran. It was revealed that humans do not exist by themselves. There is a creator that is God The Almighty. The purpose of human creation is to worship Him till the end of his life. Humans cannot determine the result of their own efforts because their lives partly still depend on God's permission. Human life is not only here and now, but there will be a life hereafter, where humans will receive the rewards of what they do during their life in the world. Some characteristics which differentiate humans from other creatures were also found. From the beginning of their creation they are equipped with "faith"; there is the mind which allows man to be able to distinguish between right and wrong, and the conscience that enables humans to know the things beyond the sensory.

**Keywords:** *human, natural tendency, conscience, Quran, maudhu'i interpretation.*

### **Introduction**

Various discussions about humanity have been conducted by many people. However, the discussion from the "Quran" perspective as a holy book which is a collection of the revelations from God is still needed very much, because the written revelation in scripture contains complete and accurate information about various things which are related to humanity, including prosperity, the consequences of actions, and the hereafter (Judgment Day).

Apart from that, M. Quraish Shihab (2000: 227) explains that in the effort to understand the essence of themselves, humans are able to know only a little. They are not able

to fully know the nature of themselves, because they are the only creatures whose creation includes the "divine spirit". Therefore, it is suggested that the only way to know humans well is by referring to the divine revelation.

This research aims to discover the human dimension in the perspective of Quran. The findings are expected to be the true and solid foundation for the development of human resources which are suitable to the will of the Creator, so that humans who are developed can develop well and safe in the world and in the hereafter.

In this paper, the human dimension in the Quran is meant to be the *description or understanding of humans from Qur'an point*

of view i.e. the point of view of the Holy Scripture of Muslims which is believed to be an original scripture from The Supreme Creator of Humans from the first day to the last day. The Book originated from The Supreme Life and Death Giver of Humans, The Supreme Bounty Giver, The Supreme Determinant of Success and the Perfection of Human Reproduction. He is the One who creates the heavens and earth which become humans' dwelling and source of sustenance.

The human dimension in the perspective of Quran in this paper includes not only the physical and spiritual aspects, but also the creation of humans, the raw material of human creation, the purpose of creation, existing potentials in humans, calamity which befalls humans, human mortality, and human life after death. All views are based on the Quran and the Prophet Muhammad's explanation. The Prophet Muhammad's explanation is commonly known as the Hadith of the Prophet.

Quran perspective is different from a philosophical perspective. The philosophical perspective is based on the results of the thinking of speculative philosophers. This perspective is also different from the psychological perspective, which views humans from a psychological side. In addition, the perspective of the Quran is also different from the biological perspective. The biological perspective views humans only from their physical side.

According to M. Quraish Shihab (2002, XI: 165-66), a few things that cause differences in the science owned by humans with knowledge of God are:

1. In the case of knowledge, God knows all things, while humans are not able to approach the knowledge of God. Human knowledge is only a small drop in His ocean of knowledge.
2. Clarity of human's knowledge may not achieve the clarity of the science of God. Allah's knowledge is not the result of something. But something is a result of the knowledge of Allah. Human science is

produced from the existence of something. When associated with humans, Allah is the cause of human existence, whereas human existence becomes the cause of the existence of knowledge about humans.

3. Allah's science does not change with the change of object that he knows, and therefore there is no *coincidence* besides Allah, because He has knowledge of what is going to happen and when it will happen.
4. Allah is able to have knowledge without tools, whereas human science is achieved by senses, mind, and his heart, and all of them are preceded by ignorance (QS, 16: 78)

M. Quraish Shihab (2000: 278-9) shows the three words used in the Quran for "human", i.e. (1) *basyar* (بشر), (2) the words are composed of letters *alif*, *nun*, and *sin*, a kind of *insan* (انسن), *ins* (انس), *nas* (ناس) or *unas*, and (3) *bani Adam* and *Zuriyah Adam* (ذرية آدم). The three terms are explained below:

1. The use of the term "*basyar*" (بشر) is used in (a) things relating to the physical aspects of the visible (such as skin, hair, general physical shape) that are not different between one man with another, (b) in some cases it is used to describe the psychological aspects such as requirements, the limits of the ability to see the things unseen), learning activities (receiving only science taught by Allah), and the stages of human development towards reaching maturity. In other words *basyar* terms describe similarities that exist in all human beings, both in physical and psychological aspects.
2. The word "*insan*" (انسان) according to Ibn Manzhur (2002, I: 231) derives from the word "*Insiyan*". It means man (small), whereas according to M. Quraish Shihab (2000: 280) the term *insan* is drawn from the word "*uns*" which means *moderate*, *harmonious*, and *visible*. The word *insan* is used in the Qur'an to (a) refer to a

human with all its totality, i.e. its body and soul. The difference between one human and another is due to physical differences and intelligence levels (b) describes the differences in the aspects of *spirituality, faith, and character*. In other words, the word *insan* is also used to refer to human beings as a whole but also describes the *difference* between men with others.

3. The word “*dzuriyyah*” ( ذرية ) according to IbnManzhur(1996,V:42)relates to descent. *Dzuriyyah* also relates to something that is derived from parents. When the word *dzuriyyah* is related to Adam it means that humans are *descendants of Adam*, and carry traits of their grandparent Adam. From this information it also appears that all humans in this universe come from the same parents that are the Prophets Adam and Eve. From here it also appears that there are *innate traits* inherited which are more or less the same as those inherited from generation to generation through the *process of marriage* since the period of Prophet Adam until now.

The human presence does not exist by itself, but was created. Humanity was initiated or created by Allah SWT. Allah creates humans with all of their apparatus, and also their livelihoods and time of mortality. In the Quran it is found that the raw material of creation of humans is *from soil, soil extract, nutfah, weak water extract (extract semen)*. The question that arises then is which humans are created from soil, soil extract, and nutfah.

From the search for meaning contained within the verses that talk about humans being created from the “soil” (*thiin*) (Quran, 38 : 71-74, 17 : 61, 3 : 59, , 7 : 12) it can be understood that the human referred to in the verse is Adam. Adam was directly created with raw materials from the soil and not through the mother-father process. Logically it seems impossible a human’s child is born without the mother and father process, but what is impossible if Allah will? Eve was created without a *mother*, Maryam as is created without any father. Allah

said “Let there be” a human, then so there be, that is Adam as a human consisting of spirit and body.

In Quran (23 : 12-13, QS, 32 : 7-8) it is also found that humans were created from the “extract soil” (*sulalatin min thiin*) and of the essence of the land then becomes “semen”. Ibn Kathir (III: 411) explains the term “*min sulalatin min tiin*” as one of the characteristics of water in which there is quintessence. Al Qurtubi (in CD Holy Koran) explains the term “*sulalatin min tin*” as having the characteristics of water that contains something which is produced from something. Hamka (2001, XVIII: 17-18 , and XXI: 163) interprets the term “*sulalatin min tin*” as a water filter of soil which contains iron, egg white substance, a variety of vitamins and calories absorbed by plants that eventually enter the human body through food or drink.

In terms of medicine, Harun Yahya (2003: 37) explains that an *extract of semen* is *sperm*. This sperm has the ability to fertilize, though many people suspected that semen as a whole fertilizes *the egg*. Further it is explained that a man is capable of emitting 200-300 million sperm cells, but only 1,000 can reach the egg cell. From these numbers only one lucky cell can fertilize it. This means that *humans originated from a small part of semen*.

Based on the opinions of commentators and the experts in the field of medicine as presented above, it can be understood that the inclusion of an *extract of the soil* into the human body until it becomes *semen* can be summarized below:

1. *Soil extract* is absorbed by all plants that grow on the earth.
2. The plants produce leaves, flowers, and fruits that eventually are eaten by humans in the form of *rice, vegetables, fruits, beverages and so on*. These form the the *quintessence of the soil* in the human body. The plants are also eaten by animals that eventually enter the human body when people eat animal meat. And in the end,

the *quintessence of soil* which is eaten by animals also enters the human body.

3. Most of the *quintessence of soil* that enters the human body becomes the *quintessence of semen* (sperm) which is called “sperm”. This sperm has the ability to fertilize, not the semen overall.

In addition to the “soil”, “soil extract”, it is also found in the Quran (Quran, 75: 36-40, 16: 4-5, 36: 77-78, 53: 45-47, 78: 2-3, 70: 38-39) that humans are also created from the “seminal” (*germ*). Ibn Kathir interprets the phrase “*mimma ya’lamun*” is “*seminal*” refers to the word of Allah “*min maa-in mahin*” and “*min maa-in dafiq*” which means *water seminal* (CD Holy Koran). While the word “*nutfatin amsyaj*” (mingled seminal) in the Quran surah Al - Insan (76), verse 2 as above by Harun Yahya (2003: 37) is interpreted as a mixture of a variety of different essences including: *fructose, fosforilkolin, ergotionin, ascorbic acid, dinucleotide, prostaglandins, citric acid, cholesterol, phospholipids, fibrinolysin, kisdin, phosphoric acid, hyaluronidase and sperm cells*. While Ibn Kathir (2000, IV: 875) interprets it as a mixture of *water* from both men and women during a sexual intercourse.

From the above explanation it can be understood that (a) the first man Adam was created from the soil without going through the process of fertilization from father and mother, and is equipped with the other element “spirit created by Allah”, (b) the human *descendants of Adam and Eve* were created by Allah with the raw material of starch weak water (*sulalatin min ma-in mahin*) (Quran, 32 : 7-6) that is *an extract of semen* (sperm cells) from a man who mixed with the *egg cell* (from a woman) and was also equipped with “spirit created by Him”. (c) There are things made of raw materials involved in human creation that is not (yet) found as definite statements in the Quran and are not easily explained by human reason. These are the raw materials of creation of Eve (Adam’s wife) and ‘Isa son of Maryam (Prophet ‘Isa a.s.). Eve was created from a man named Adam

(QS, 4: 1) without going through the womb of a woman, while the opposite ‘Isa was born by a woman without male fertilization. Most commentators explain that with this incident Allah intends to show His power.

Humans are creatures of Allah who are most perfect. The question that arises is the extent to which the perfection of the creation is because of man? M. Quraish Shihab (2002 , VII : 123) in interpreting the surah al-Hijr (15) verses 28-29 about the word “*Sawwaituhu*” explains that the term *Sawwaituhu* is taken from the word *Sawaa* which means that each part can function as it is planned. Al-Qurtubi (CD Holy Koran) interprets the word “*Sawwahu*” as meaning “He perfected it” and this explains the intention contained in the expression *a perfect creation and shape* (*Sawwatu khalqahu wa shuratahu*).

Departing from the verses of Quran and the understanding of the commentators above, it is understood the term *perfected* the creation – before Allah breathed His spirit – in the process of the creation of man was perfect in the creation of *physical potential* and *the potential of the nafs* that it includes potential heart (qalb), reasoning (al’aql), and the potential of the soul (nafs). While the potential of faith has been given by Allah since man is still in the form of “candidates” (sperm or egg cells) (QS : 172). A further question that arises is the extent to which physical aspects are perfect before Allah breathed His spirit into the creature (man) of His creation? Harun Yahya (2003: 71) describes the *perfection* of the creation of man from aspects of the biology in the two sides, namely (1) the process of creation, and (2) the quality of the creation.

Humans came out of the womb to get in the tomb not only for fun, but there is *purpose* to their creation. There is also purpose behind the creation of each human organ. There is a *command* to be executed, there are prohibitions that must be shunned, and there are *rules* that must be obeyed by humans, and in turn their responsibilities will be requested. Behind the commands and prohibitions there is *wisdom*

or benefit from an action and the secret behind something established by Allah, which is not always quickly known by humans (Quran, 3: 185, 4: 78, 21: 35).

The purpose of Allah in creating humans on surah al-Baqarah (2) verse 30 is to make the human being as “caliph of Allah on earth”. The question that arises is what is meant by the word “caliph of Allah on earth”? M. Quraish Shihab, (2000, 1: 140) in interpreting the word caliph in the above verse explains that the word “caliph” originally meant *that which replaces or that which comes after anyone who came before*. On this basis, there is man who understood the word caliph here as meaning one who replaces Allah in enforcing His will and applying His provisions. But this does not mean Allah is not capable, or man has the position of God. No! Allah intends with the appointment to examine man and give him respect. So the essence of the purpose of the creation of man is Allah wants to give the task to the man as a *caliph of Allah* on earth, which is carrying out *the mandate* suitable with the guidance of Allah and His prophets in the *expertise* field and/or *authority* suitable with what Allah gave him.

It was also found that the purpose of God creating man was so that man could worship Him (Quran, 51: 56-58). M. Quraish Shihab, (2003, 13: 356-57) in interpreting the word “*liya'buduun*” in the verse above explains that does not mean that they may worship, or that God is worshipped. Explanation is seen as impossible because God does not need anything. From this it can be understood that the purpose of man’s creation was not for God, but for the man himself. So when the verse said that humans worship, then worship benefits humans who do not do it for God, but for man himself.

In relation to the purpose of the creation of man as “*caliph*” as informed in the surah al-Baqarah (2) verse 30, there are a number of rules in the forms of “command” and “prohibitions” that must be obeyed when the human is executing his duties as the caliph.

Execution of duties (mandate) in accordance with the rules of Allah was considered as worship. From these two verses it can be understood that the purpose of man’s creation is so that man can *execute the mandate* as a caliph of Allah on earth and simultaneously *worship* (dedicate) to Him.

Concerning *human habitation* and *source of livelihood*, based on some verses of the Quran (Quran, 2: 30, 7: 19, 7 : 10), it can be understood that (1) the human habitation - for a while - is on *earth*. It is said for a while because the eternal is in the hereafter, (2) so people can live on this earth peacefully, Allah made this universe *conducive to human life*, and (3) so people can manage this earth as a good source of livelihood, Allah gives the potential in the form of *physical, logical reasoning and knowledge* to humans in order for them to be able to manage nature as well as possible. Great holy is Allah who has created man with all its potential, provides homes, and provides the necessary things in life, as well as providing infrastructure to explore and exploit it.

Although Allah has provided nature and infrastructure to process it, it is not enough if humans do not get the *permission of Allah* (Allah’s mercy). Therefore, in an effort to meet their needs, men should always pray to expect the *mercy* of Allah SWT. There are some people who are deliberately given excesses by Allah SWT in certain areas but little or nothing in other areas, so humans need each other to meet their needs and to help each other (Quran, 43 : 2), man is destined by Allah to be interdependent (Quran, 43 : 32 related to 96 : 2).

Allah gives livelihood to anyone He wants, each according to their effort and benefit (Quran, 42 : 19-20), whether they ask or not, if Allah views it is needed by humans, then Allah gives (Quran, 14 : 34), as Allah created man equipped with hearing, vision, and heart as well as intellect; though humans do not ask for it but Allah gave it to them (Quran, 16 : 78). Allah provides livelihood for

humans, both for adults and children, through interaction with the same humans, animals, and nature (M. Quraish Shihab, 2001, IV : 333). Allah gives assurance to those who are pious, livelihood - such as material, health, peace, safety, long life - of direction which is not guessed (M. Quraish Shihab (2003, 14 :297).

Based on some verses of the Quran and the hadith of the Prophet of Allah it is found some warnings of Allah SWT for humans in relation to treasure, (a) the wealth of the world tends to be fun so humans are greedy for it, (b) the wealth of the world can make a respectable person, but it can also drive the owner to be humiliated, (c) the life of this world is only temporary and it may disappear in a split second, (d) the life of this world sometimes just likes joking and playing around, (e) treasure sometimes makes heavy their owners in executing the commands of Allah, (f) essentially the treasure has no value before Allah, (g) men who are desired goodness by Allah he is *zuhud* to treasure, (h) the wealth of the world can sometimes destroy one's religion, and (i) it is necessary to pay attention to Allah's guidance in collecting and spending treasure.

The characteristics of humans are different from the creatures of animals and plants. Based on the verses of the Quran and statements of the Prophet of Allah, some "distinctive nature" (characteristics) that distinguish humans from other creatures have been found. First: Man created by Allah consists of two elements which cannot be separated from one another, namely the *physical* elements and the *divine Spirit* (intellectual and spiritual) (Quran, 38: 7). M. Quraish Shihab (2002, vii: 122) in interpreting the Quran surah Shad (38) verses 71-72 explains that the "*spirit created by Allah*" is not found in demons, genie, and animals. This spiritual element enables humans to be more capable of recognizing Allah SWT, to be faithful, virtuous, and sensitive. Physical is the biological aspects which form the spiritual container. This spiritual element is

not contained in the creature types of *genie*, *demons*, and animals.

Second, humans, since the origin of their creation, are equipped with a "*religious natural tendency*" that recognizes the oneness of Allah and desires to submit to Him (Quran, 30 : 30). M. Quraish Shihab (2002, XI: 53-54) - basing on the opinion of al-Biqā'i - in interpreting the surah ar-Rum (30): explains, that every human is created on the basis of faith in Allah; it is different from animals and plants. This can be proved, as children appear to have a temperament that is straight and the ease to follow clear instructions, are different from adults although it is also recognized that their ability to follow guidance is not the same. With this potential humans can find it easy to understand the commands of Allah, and their majesty of character is a mirror of the natural tendency of Islam.

The ease of humans in accepting and executing this truth can be seen in everyday life. If someone displays truth or goodness, he will do it easily and without a trembling heart. But when he does something negative, normal humans would feel embarrassed or at least reluctant to do it. This is different from animals that are not shy when having sexual intercourse in front of a crowd. All of this is because of the religious nature in humans.

Third, humans created by Allah are equipped with a *mind*, which allows them to be capable of distinguishing between right and wrong, between useful and useless. His mind allows him to be creative and to invent new things. The houses that are inhabited by humans, the clothes that humans wear, vehicles that humans drive, foods that are processed by humans evolve and change over time. This is different from the animals that live and grow only based on instincts, so the home of animals from the beginning until now has not changed. It is recognized that animals also have an intellectual mind, but their capacity is very limited when compared to human capabilities.

Fourth, human is created by Allah. He is equipped with a *feeling* that allows him to

know hidden and subtle things. It may be that human senses do not see events that happened to other people (usually family members), but through his feelings he can know the object that he does not see. M. Quraish Shihab (2000, I: 99-100) views feeling as one means of knowledge, and therefore the word also means "to know"; it's only the knowledge concerning the careful things, hidden and smooth. The feeling is also viewed as a source of *faith and characters*. It is sensitivity to the environment.

It was found that the sharpness of one's feelings is different from another's, Imam al-Ghazali (2003: 46) illustrates that people in everyday life obeying the rules of Allah and His Prophet is likened to a "clean mirror". In a clean mirror, the shadow of distant objects was visible clearly. Imam al-Ghazali's opinion is in line with the words of the Prophet of Allah, "*Be careful you are with the believers, he does not just see with his eyes, but also with his heart*". In contrast to the common people who do sin or act immorally, this is likened to a dirty mirror. In the dirty mirror the shadow of close objects is invisible, let alone those that are far. From this analogy it can be understood that the difference between a person's feelings and another's is due to differences in the level of cleanliness of his heart because of differences in obedience to Allah SWT.

Fifth, the ability of humans to know some things is very limited, even humans do not know these things in full - just the signs - when the Day of Judgment comes. In the Quran surah Luqman (31): 34 Allah SWT informs human limitations as follows:

Verily, Allah! With Him (Alone) is the knowledge of the Hour, He sends down the rain, and knows that which is in the wombs. No person knows what he will earn tomorrow, and no person knows in what land he will die. Verily, Allah is All-Knower, All-Aware (of things).

M. Quraish Shihab, 2002 (XI : 165-67) based on the phrase "Only on his hand" knowledge of the Judgment Day, explains that there are no creatures - including humans - no

matter how high his position, who would know the coming of the Judgment Day. This means that after all human knowledge has advanced and the tools used also have been modernised, they will not know when Judgment Day will occur. However, in some cases humans are given the possibility to know, although only little.

Referring to the surah Luqman (31): 34 above, humans have *little chance* to find out (a) the "possibility" and when rain actually falls. Therefore it is natural that to this day that meteorologists still use the term "weather forecast". On the other hand if Allah wills down rain water, humans are not able to stop a flood occurring, (b) a doctor may know about the growth of a fetus in the womb of its mother, but doctors do not know whether it is good or bad, its age limit and livelihood, its present and future, (c) what will be effort tomorrow and the result, humans cannot know with certainty, and (d) when and where in different parts of the earth he will die. Comparison of human science compared to Allah's science is likened to a drop of sea water attached to the beak of a bird as it pecks its beak into the vast ocean.

Sixth, man is created by Allah equipped with a conscience (*fu'ad*) and "*qalb*", unlike animals that only come with *hearing* and *vision*. It allows the human to think of what is beyond the senses and its details. Then delivered to general behaviour, they are then in turn able to produce laws that are comprehensive. The term "fu'ad" is interpreted by M. Quraish Shihab (2002, ix: 222) as a variety of heart, that is the union between the intellect and the power of the heart, which makes a person reluctant to fall into error and rebellion. Thus it is covered in the definition of "*af'idah*" as the potential to achieve divine inspiration and the spark of light of Allah, whereas, the term "fu'ad" is understood as things realized by the owner.

Seventh, there is a place for people to settle before birth namely in *coccyx* of father (Quran, 7: 172), and after birth persist on *earth* until the time limit determined (Quran, 7 : 24),

there is also a storage place before birth in the mother's womb and after death the storage world is in a *grave* before heading to life in heaven or hell (Quran, 6 : 98). It is recognized that some things are the same between humans and animals such as temporary shelters, the fish has its residence in the water, some types of animals live in the forest and some are in the ocean. Humans reside on earth until the time limit determined by Allah. In addition, humans will be asked what they have done before they reside in heaven or hell, whereas animals have no responsibility and no ability to reply anyway.

Eighth; for each (person) there are angels before and behind him. They guard him by the Command of Allah (Quran, 13: 11). Humans are not fully able to control and maintain themselves, because a few things are beyond his ability. Many things people suspect are good actually prove harmful. Every human must be the preserver of any annoyance that hinders the purpose of its creation.

M. Quraish Shihab (2003 , XV: 176) in interpreting the surah at-Tariq (86), verse 4 explains that the providence of Allah to every person is not only limited to the provision of infrastructure and facilities of life such as air, water, sun and so on, but more than that there are *sunnatullah* and *inayatullah*. If there is a plane crash and all of the passengers die that is *sunnatullah*, but if there are passengers - especially children - who survive it is *inayatullah*. When a person gains *inayatullah*, he will be aware that the acquisition was beyond his ability, even not affordable by his knowledge. Therefore the Prophet of Allah often prays "*Rabbi la takilni ila nafsi tharfata 'ain*" (God my maintainer, do not you bring me to myself even for a moment).

Ninth; humans are always supervised by two angels who keep records of what was done, either *good* or *bad* deeds. The records in the future will be presented to a human in Judgment Day in the form of charity notebook (Quran, 82: 11, 18: 49). Each individual will know what he ever did and forgot during life

in the world (Quran, 81: 14, 82: 5). From the above verses it can be understood that possibly someone hides from human view when doing an act, but what they do is not going to go unnoticed, because there are two angels who are always watching and noting his actions. He will get caught and will get a reply from Allah.

Tenth; every human will get a reward for what he does (Quran 20 : 15, 74 : 38), for individuals who fears Allah and are able to control their desires, then his place is in heaven (Quran, 79 : 40-41). If there is any individual who falls down to hell it is because of his own actions (Quran, 6: 70). For every individual who commits sin the consequence is borne alone and cannot be charged to other individuals (Quran, 6: 164).

In addition to the ten common characteristics that distinguish humans from other creatures, it is also found in the Quran ten human weaknesses and their solutions. However, it is strongly suspected that people have weak trait "potential", meaning that negative potential is there but it could be more prominent in some people, but not in others, or prominent in one at some time but not prominent at other times. The difference was enabled by several factors, among others: the level of loyalty to the teachings of a religion, education, life experience, social environment, and it even could be due to the quality (allowed or forbidden) of food or beverages which are consumed every day. The ten negative characters are:

1. Often neglects the teachings of religion, and are more likely to indulge in lust (Quran, 7: 179) They have a heart but it is not utilized to understand Allah's guidance, he has eyes and ears, but they are not used to understand the verses of Allah, either verses *qauliyah* or *kauniyah*. As a result he becomes blind of religion. To overcome this, every child should be introduced and accustomed to execute religious teachings since they are young, and parents should be a role model for their

- children in executing religious teachings.
2. Humans are weak creatures (Quran, 4: 28), especially in holding *his lust*, and also weak *against his desires* (Hamka, 1983, V: 23). As a result, humans often become insulted because they distribute their lust without religious guidance. To overcome this problem Allah has arranged the distribution of his lust through marriage, and against lust by the worship to Allah.
  3. *Tends to be "naughty" to Allah*, if he is sad he tends to get closer to Allah, but if he is happy he goes away from Allah (Quran, 10: 12). As a result he hits a vicious trap. Islam teaches that a person prays in condition of sadness and freedom, and always dhikr to Allah (Quran, 20: 155), as well as in doing *mu'amalah* suitable with guidance of Allah (Quran, 2: 282).
  4. *Tends to act hastily* (Quran, 10:11, 17: 11, 21: 37) so that he cannot distinguish between good and bad, as well as not being patient in facing exams and being angry when in trouble. In order to act calmly he should have confidence that what happened to him must be permission of Allah, and in what is permitted by Allah there must exist goodness (Quran, 2 : 216).
  5. *Despair quickly and ungratefully* (Quran, 11: 9-11). If he fails at something, he quickly falls into despair, but he should be patient in facing adversity and humble when facing enjoyment. Islam teaches its people not to be easily frustrated and to always persist (Quran, 12: 87), patience and tawakal to Allah. Allah examines humans with strengths and weaknesses, with pain, and with a different position (Quran, 21: 35).
  6. *Tends to like to argue and make excuses*, although in terms unnecessary to debate (Quran, 7 : 172-73). Islam teaches that to what the Quran teaches should be greeted with "I hear and I obey" (Quran, 4: 46), people who like to debate the Quran without good reason will surely regret it in the Judgment Day (Quran, 2 : 174).
  7. *In money affairs humans tend to be greedy*. He is described in the Quran as monkeys or dogs (Quran, 2: 65, 7 : 176 ), he wanted to get as much as possible, even if could be this world is his own world (Hadits. Muslim, Kitab Zakat number 117). Greedy attitude towards money is described in the Quran as the behavior of "monkey" and "dog" which are always greedy. To control this nature, Islam teaches humans to be humble in financial affairs. Islam also teaches human to realize that in every livelihood he obtains he should share with others (Quran, 2: 177).
  8. *Tends to be a miser*, except for the human that is graced by Allah (Quran, 9 : 75-76, 4 : 128). Besides intrinsically stingy, humans are stingy against themselves. It means that the essence of humans who are reluctant to spend his wealth to the way of Allah, is actually reluctant to supply himself when later it is time to return to Allah. To control these traits, Islam teaches its flock to issue infaq, zakat, or charity to those who have rights every time he acquires wealth (Yusuf Qardawi 1993 : 34).
  9. *Tends to be cavalier (ghurur)* (Quran, 31: 33), when humans have benefits, whether it is *beauty, handsomeness, wealth, position, children, or popularity*; he tends to be *cavalier* and arrogant (M. Quraish Sihhab , 2007 : 238). They forget that all of them come from Allah, who can disappear at any time. In controlling this trait, Islam teaches humans to realize that kindness is a gift from Allah. The kindness can disappear at any time, and it can be a source of destruction for him.
  10. *Tends to be envious and jealous* (Quran, 2: 57). If there are other people he does not like who receive benefits or successes he will wants those benefits for himself. Therefore he often seeks to harm people whom he envies or begrudges. Prophet of Allah SAW reminds us that envy is like a *fire* scorching wood, and could harm others as well as ourselves (Hadits Abu Daud).
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## Method

This study uses a qualitative approach utilizing the documents study technique. It is in accordance with the purpose of this study to research human nature in the perspective of the Quran. The document which becomes the main object of study in this research is the Quran. Quran was chosen as the primary source with the considerations (a) Quran is a Holy Book which contains a collection of revelations from Allah as a way of life for humans, (b) as the Holy Book, Allah warrants the truth, not only here and now, but until the end of the day, and (c) humans are Allah's creation, Allah surely knows more about human characteristics, excesses and shortages, as well as the ways to develop and to maintain them so that they are safe.

Considering the Holy Book of Quran is in Arabic, to understand it we need Arabic language skills. Yet, to understand the Quran is not that simple. Yusuf al-Qardhawi (2000: 285) warns that, (a) although the Quran is a book that is clear, easily remembered and understood; the Quran was revealed in Arabic. The Arabic contains many possible meanings - from *sharih* (clear, bright) and *kinayah*, nature, *figure of speech*, *typical* and *'aam*, *mutlak* and *muqayyad*, *manthuq*, and *mafhum*. There is something that needs to be understood as a *cue* and something as a *metaphor* --. (b) the ability of humans to understand the Quran is different. There is a person who is only able to understand the meaning of *zahir*. There is person who is able to understand the deep meaning. And there is person who is not able to understand the true meaning, and (c) some verses of Quran were revealed with regard to any reasons and events. If it is properly understood, it will improve the understanding, and it will help to understand the Quran correctly. Therefore, to gain a true and deep understanding, it is studied through *tafsir books of Quran* (Yusuf Qardhawi (2000: 283) which are compiled by experts. The interpretation method which is used is the *Maudhu'i* method.

*Maudhu'i* method (thematic) is formulated by Nasruhrudin Baidan (2000: 151). It discusses the verses of the Quran according to the theme or title which has been set. All relating verses are compiled and then studied in depth from the various aspects associated with it, such as *asbab nuzul*, vocabulary, and so on. M. Quraish Shihab (2000: XIII) in his book "*Wawasan Al-Qur'an*" explains that there are two forms of *maudhu'i interpretation*, namely (a) presents the messages of the Quran on specific issues summarized in one surah only, and (b) presents the messages of the Quran about certain issues contained in various surah.

To check the validity of data understanding about the natural tendency of human development (according to the Quran), *triangulation* technique is used, namely triangulation on data source. *Triangulation* is a data validity checking technique which utilizes other sources outside of the data as a comparison against the original data. In this case in addition to the translation of the Quran Manuscripts of Department of Religious Affairs team also interpreted these books: (1) *Nazhm ad-durar Fi Tanasub al-ayat Was suwar*, by Ibrahim bin Umar al-Biq'a'I, (2) *Tafsir Al-Misbah*, by M. Quraish Shihab, (3) *Tafsir Fi Zhilalil Quran*, by al-Ustadz asy-Syahid Sayyid Quthb *rahimahullah*, (4) *Al-Asas fi Tafsir*, by Sa'id Hawwa, (5) *Tafsir Al-Azhar*, by Hamka, (6) book *al-Mu'jam Almufahras li-alfadz Al-Qur'anIl Karim*, by Muhammad Fu'ad 'Abd Al-Baqi, (7) book *al-Mu'jam al-Mufahras li-alfadz al-Hadits an-Nabawi*. by A.J Winsk find the hadiths of the Prophet contained in the Book *Kutubus Sittah*, and (8) book *Lisanul 'Arab* by Imam Al'alamat Jamaluddin Abi Alfadhl Muhammad bin Mukarram bin Mandzur (Ibnu Mandzur) to analyze the certain words and terms of the Quran verses.

## Result and Discussion

From the study of the Quran and the understanding of the commentators, some

conclusions are found. Any efforts to develop human resources should not only rely on the basic concept of human nature which is built on the basis of the results of human thought and empirical facts only. This is because the human mind is only able to know the nature of itself from several sides or dimensions only. There are other dimensions that are not able to be known for sure. The dimensions of the human *spirit*, livelihood, finding a mate, when a person will die and the cause of death can never be known for sure. Neither can the methods of developing human potential even though humans have created sophisticated tools, humans are still not able to establish their own business results. The secrets of everything are in the hands of the God Almighty who created man, namely in the Holy Book which is brought by His Prophet. In other words, any effort to develop human resources should not only be based on science, but needs to be perfected by the knowledge that comes from revelation.

Perfecting science with revelation is considered very important, because philosophically the revelation has absolute and universal truth. The revelation truth is valid wherever and whenever, while the science truth is relative and tentative, as science truths are temporary and limited in scope. What is true at a particular time and place may not be true at another time and place. That is why human resource development which is only based on science produces incomplete/and or momentary results.

Humans do not exist automatically, but are created. This is in contrast to the current understanding of most scientists who almost never associate the human question with its creator, Allah SWT. As a result, deadlocks are often experienced in the implementation of human resources. Allah SWT is the creator of humans since the first human to breed other humans at this time and into the future. He is the creator of the human body and spirit, as well as all aspects in it, which provides all the things needed by humans, although humans

do not ask for it. Humans are equipped with eyes, ears, heart, hands, and feet, therefore it is appropriate if the human thanks Allah SWT by worshipping and obeying His rules.

Allah SWT created humans as the most perfect creature of His creations and the most harmonious. You can imagine how difficult it is if human ears are not facing down – possibly if it rains water may enter and they will be full of water and dirt; how difficult it is if the human nose is facing up – one could possibly get the flu any time because there would be a lot of dirt in it. It cannot be imagined how difficult it would be in the rainy season if the earth was entirely flat – possibly rainwater would be confused where to flow. There is nothing that happened incidentally before Allah, because all is planned properly and with certainty.

Allah SWT determines that humans' residence is on earth. Humans are equipped with various abilities to proceed and to exploit the earth so it can be used to meet their needs. From here it appears that since the beginning, humans were destined to be believing creatures and to be social creatures which need each other. From here came humans with various fields of expertise who carry out the mandate of Allah SWT on earth suitable to each field of expertise.

Compared to other creatures humans are created far more perfectly. He is equipped with physical and spiritual abilities. His spiritual abilities allow humans to be able to recognize Allah and worship Him, while the physical abilities are the spiritual container, so there is a place for the spirit to settle. Human since the creation process is equipped with a "faith" that allows him to easily understand Allah's command and to obey it. Human is given a mind which allows him to be capable of distinguishing between right and wrong. Human is given a conscience that allows him to recognize what is outside the senses. Human is always guarded by two angels who guard him from the front and the rear, which allow the human to be safe from disaster and

distress. Human is always supervised by two angels with a charity notebook, who will report to Allah so that he may return. All of that distinguishes humans from animals and other creatures that exist in this universe. *Subhanallah, walhamdulillah, Allahu akbar.*

Recently, many high officials were sent to jail because of corruption. Their education levels are high and their salaries are substantially high too. In the case that they attend to the warnings of Allah SWT. that: (a) the wealth of the world tends to be fun so humans are greedy to it, but they do not realize that wealth can also drive the owner to be humiliated, because in collecting and spending they justify all kinds of ways, (b) they forget that this life in the world is only temporary and it can vanish in a split second, (c) the life in this world sometimes is just as joking and playing around, (d) sometimes treasure makes heavy their owners to execute the commands of Allah, (e) basically treasure is worthless before Allah. If the warning of Allah SWT is attended to, they will survive in the world and the hereafter.

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