



## The Nature of Resources (*Jism, Nafs, Aql, Qalb, and Ruh*) in the Development of Islamic Education in the Independent Curriculum

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### Abstrak

Penelitian ini bertujuan menganalisis hakikat dari sumber daya (*jism, nafs, aql, qalb, dan ruh*) yang dimiliki manusia sebagai landasan pengembangan pendidikan Islam kurikulum merdeka. Studi ini menggunakan penelitian kualitatif dengan pendekatan literatur terhadap jurnal maupun buku ilmiah yang berkaitan dengan objek yang diteliti. Data yang dikumpulkan diperoleh melalui teknik dokumentasi dengan pemilihan data-data berdasarkan dokumen-dokumen tertentu yang berhubungan terhadap permasalahan penelitian. Kebaruan penelitian ini terletak pada fokus penelitian terhadap aspek sumber daya yang dimiliki manusia yang berpotensi dalam keberhasilan penyelenggaraan pendidikan Islam dalam kurikulum merdeka di masa modern saat ini. Hasil studi menjelaskan hakikat sumber daya (*jism, nafs, aql, qalb dan ruh*) manusia merupakan karunia dari Allah yang dibawa manusia sejak lahir guna mengenali dan menjadikan dirinya selaras dengan tujuan penciptaannya yakni sebagai *abdullah khalifatullah* yang membedakannya dengan ciptaan Allah lainnya. Sumber daya (*jism, nafs, aql, qalb, dan ruh*) memiliki potensi masing-masing yang diistimewakan dan dapat dimaksimalkan sebagai basis data dalam merumuskan landasan pendidikan Islam dalam kurikulum merdeka yang mampu menghasilkan manusia yang beriman, bertakwa, berakhlak mulia, cerdas, kreatif, berkemandirian berdasar pada prinsip pemberdayaan, pengembangan diri, sosial kolaborasi, pendidikan karakter, dan pendidikan seumur hidup dalam perumusan kurikulum merdeka.

**Kata Kunci:** *sumber daya, pendidikan Islam, kurikulum merdeka, potensi, landasan*

### Abstract

This research aims to analyze the philosophy of the powers (*jism, nafs, aql, qalb, and spirit*) possessed by humans as a basis for developing Islamic education in merdeka curriculum. This study uses qualitative research with a literature approach to scientific journals and books related to the object under study. The data collected was obtained through documentation techniques by selecting data from certain documents related to the research problem. The novelty of this research lies in the research focus on aspects of human resources that have the potential to successfully implement Islamic education in the merdeka curriculum in today's modern era. The results of the study explain that the nature of human powers (*jism, nafs, aql, qalb, and spirit*) are gifts from Allah that humans carry from birth to recognize and make themselves in harmony with the purpose of their creation, namely as *abdullah khalifatullah*, which differentiates them from other creations of Allah. Powers (*jism, nafs, aql, qalb, and ruh*) have their special potential and can be maximized as a database in formulating the foundation of Islamic education in an merdeka curriculum that is capable of producing people who are faithful, pious, have noble character, intelligent, creative, independence based on the principles of empowerment, self-development, social collaboration, character education, and lifelong education in the formulation of an independent curriculum.

**Keywords:** *powers, islamic education, independent curriculum, potential, basis*



## Introduction

The advances in science and technology achieved by modern humans still leave a mystery. The mystery in question is that humans have not been able to clearly solve the true nature of humans. Alexis Carrel, a Nobel Prize winner in physiology and medicine from France, said that in fact man has devoted great attention and effort to know himself, even though the treasury has been sufficiently possessed by the research results of scientists, philosophers, writers, and experts in the field of spirituality throughout this time. But man is only able to know certain aspects of himself. We do not know human beings in their entirety. All that is known is that man is made up of certain parts, and this is in essence divided according to our own ordinances. In essence, most of the questions posed by those who study human beings – to themselves – remain unanswered today.

The Qur'an explains about humans with several key words, namely; *Al-Basyar*, *Al-Ins*, *Al-Insan*, *Al-Uns*, *Al-Nas* and *Bani Adam*. From these keywords, they can be grouped into, first; said *al-Basyar*; second, the group of words *al-ins*, *al-insan*, *al-nas*, and *al-unas* and, third, *the children of Adam*. Each of these terms has an intense variety of meanings in describing humans (Rahman: 2023, 57-58).

Meanwhile, the term refers to the explanation of human beings in totality, both physical and psychological. It can be distinguished into three dimensions, namely; *al-jismiah*, *al-nafsiyah* and *al-ruhaniah*. First, *al-jismiah*, has the dimension of *al-jism* (body) and all other physical organs; second, *al-nafsiyah* includes *al-aqal*, *al-nafs* and *al-qalb*; and third, *al-ruhaniah* includes, *al-ruh*.

The dimensions of the powers possessed by humans will be a means of self-development such as *al-jism*, *al-aql*, *al-nafs*, *al-qalb*, and *al-ruh*. The optimal empowerment of these forces will be able to lead humans to carry out their duties and responsibilities to God the Creator, namely to become servants who are able to find and recognize their place of origin, namely the realm of spirits. At the beginning of the creation of man in Islam, it was believed that every human being was asked for information about his creation (Malik: 2023, 38-40).

As the main part in the implementation of Islamic education, the concept of human

beings and the nature of the resources they have is an important aspect that is studied as a consideration for Islamic education. The aspect of human beings in its association with its nature, mental and physiological abilities and also the freedom it has in acting is an important thing as well as a unique characteristic and a fundamental principle to understand human beings as the basis for the formulation of Islamic education. In order to be able to perform and carry out their duties and responsibilities, humans are also endowed by Allah in the form of good potential in the form of intellect so as to create a lot of knowledge. And it is also a means of managing and also utilizing natural resources on earth, which of course cannot be separated from the role of Islamic education in it.

Many studies have been carried out on the development of the Islamic education curriculum, but there are still no studies that focus more on the development of the Islamic education curriculum on the independent curriculum based on the principle of the essence of human resources in Islam. This is not without reason, because research on the development of an independent curriculum is still limited to the realm of its implementation, so it is very limited in the research on the concept, especially related to Islamic education. It was said that Ramadhani (2023) in his journal *Analysis of Problems in the Implementation of the Independent Curriculum in Elementary Schools* stated that research on the concept of the independent curriculum is still very low, especially in the study of the foundation of the curriculum. The reason for this is that many researchers are still focusing on the success of the independent curriculum in the realm of implementation but do not further research what is the basis for the implementation of the independent curriculum, especially in Islamic education.

In terms of research on humans, there have been many studies on human resources such as their physical potential, to potentials related to their psyche which then strengthens the role of Islamic education as one of the efforts to humanize humans. Among the studies that have been carried out are by Baso Tola (2017) in his journal *Human Resources in the Perspective of Islamic Education*, Benny Kurniawan (2020) in his journal *Human Resources Development in Islamic Education*, and Djailani Haluty (2023), all of which emphasize more on aspects of human

development without paying attention to important aspects of human beings themselves. The novelty of this study lies in the focus of the research on the aspects of human resources that have the potential in the success of the implementation of Islamic education and in the development of an independent curriculum in today's modern era.

Therefore, in this paper, the Nature of Human Resources (Fitrah, Reason, Qalb, and Nafs) in Islamic Education and its Development and its Relevance to the Development of Islamic Education in the Independent Curriculum will be explained.

### Research Methods

This research is included in the qualitative category with a library research method with an analytical description approach. The analytical description approach by examining the scientific literature contained in journal articles and related documents about the nature of human resources such as *jism*, *nafs*, *aql*, *qalb*, and *spirit* which in its role as a determinant of the success of Islamic education and as the foundation of Indonesia's independent curriculum in modern times.

The data sources in this study are divided into two, namely primary and secondary sources. Primary sources are scientific books as well as journals and research results that are relevant and related to the nature of the resources owned by each human being, starting from the potential of *jism*, *nafs*, *aql*, *qalb* and *spirit* and how Islamic education in the independent curriculum is able to make it the basis for the development of Islamic education in the independent curriculum. Meanwhile, secondary sources are sourced from books, journals, and related documents, especially related to materials and policies about the independent curriculum, the foundations of Islamic education, anthropological sciences, psychology, and those related to aspects of

human potential, to policy documents on the contemporary Islamic education curriculum in Indonesia in particular. Furthermore, the data obtained is then summarized, analyzed, and concluded. To ensure the data obtained, the author triangulation and discussion with lecturers and colleagues. The researcher's steps can be explained as follows: 1) collecting data related to the topic of discussion, 2) the data obtained is then summarized and discussed, 3) after the discussion the data will be analyzed carefully, 4) the researcher makes a conclusion.

Data analysis is carried out by means of content analysis, which is a technique used to analyze and understand text. Content analysis can also be interpreted as an investigation technique that seeks to elaborate objectively, systematically, and qualitatively. According to H.D. Laswell, this kind of analysis is called quantitative semantics. After analyzing the content, the researcher then draws conclusions.

### Results and Discussion

#### A. Human Physical Potential (al-Jism) in Islam

The word *jism* consists of three letters, *jim*, *sin*, and *mim* which have the same meaning as the word *jasad*, namely the gathering of something hard. When referring to the human physique, the word indicates that the human physique is a collection of hard things. The human body consists of flesh and bones gathered together, so it is hard.

The word *mass* is mentioned 2 times in the Qur'an, which has the meaning of being a human body, one of which is found in QS. Al-Munafiqun (63:4) says: "*And when you see them, their bodies amaze you. And if they say you listen to their words. They are like wood leaning on it. They thought that every loud cry was directed at them. They are the (real) enemy, so beware of them; May Allah destroy them. How did they come to be turned away?*"

According to Quraish Sihab, this verse relates to the physical description of a human being (a hypocrite) whose body is rigid, dashing and handsome, and has an eloquent speech like the figure possessed by a hypocritical figure, namely Abdullah Ibn Ubay. This indicates *that jism* has a meaning related to the physical properties possessed by humans who have the potential to do certain things. Therefore, *jism* in this sense is interpreted as a plural thing. The same thing is also confirmed in another verse, Allah mentions the word *jism* but in the singular form when talking about Thalut as Allah said: "*Their Prophet said to them: 'Indeed, Allah has made Thalut your king'. They replied: 'How can Thalut rule us, when we have more control over the government than him, when he is not given enough wealth?' The Prophet said: 'Indeed, Allah has chosen your king and bestowed upon him vast knowledge and mighty body.' God gives government to whomever He wills. And Allah is Vast and Knowing.*" (QS. Al-Baqarah: 247)

From the above two verses we see that the word *al-jism* is patronized with the word "*bastoh*" or strong, and "*tu'jib*" or amazement. And in the Qur'an there is no word *jism* juxtaposed with bad qualities. In other words, when God describes a great human physique, God chooses the word "*jism*." From this context, we can understand that the term "*jism*" is more synonymously used for good, great and strong human physical/biological beings even though their greatness and strength are still subject to the law of damage (Mulyadi: 2019, 612-623).

*Al-Jism* is a human substance consisting of the structure of a physical organism that is sensory in nature. The physical organism of man is more perfect

than the physical organism of other creatures. The Qur'an explains that humans have a physical aspect, namely a form that can be sensed in the form of a body. This aspect of the senses would later become the most important potential in *human al-Jism*. The physical devices that can be used as sensory tools for the completion of human life tasks are:

Imam al-Ghazali explained that the word *al-jism* is composed of material elements. *Al-jism* (body) is the most imperfect part of human beings. It consists of material elements, which at some point the composition can be damaged. Therefore, it has no power at all. He has only *mabda' thabi'i* (natural principles), which shows that he is subject to forces outside of himself. Strictly speaking, *aljism* without *al-ruh* and *al-nafs* is an inanimate object.

*Al-Jism* or the human body also plays a role as a container or place for *ar-ruh*, *an-nafs* and *al-qalb*. This is explained by Hamka as "*The human body (jism) is the place where the soul (al-qalb, an-nafs, ar-ruh) is located*". Spirit, *nafs*, and *qalb* are indeed the main goals for humans, but without *jism*, these psychiatric devices will not develop perfectly. Through the willpower of *jism*, the human soul will be able to give a certain meaning. For this reason, humans should always maintain their bodies so that the role of psychiatry can be carried out optimally in a fit body.

### **B. Al-Jism as the Basis for the Development of Islamic Education Curriculum**

In this case, the role of *al-jism* in relation to the Islamic educational curriculum plays an important role as the basis for the formulation of the Islamic education curriculum (Murtadha: 1994, 4). Islam, in its teachings on *al-jism*, advocates

that education pay attention to the physical aspect in a balanced, not lacking and not excessive. All this is because Islam wants and obliges human beings to behave in a way that can always make their bodies healthy, grow healthy, without a disease that eats away at them which can then interfere with the development of their soul towards Islamic goals. Maintaining body health is an important thing and needs to be included in the Islamic education curriculum. An unhealthy body will affect other aspects of the human body, especially affecting the health of the mind and soul so that it will have an impact on the success of Islamic education.

In connection with the importance of maintaining physical health as the foundation of Islamic education, the formulation of the curriculum given to students must pay attention to their self-development, including the development of their physical and mental health. The subjects taught need to pay attention to aspects of human physical abilities, one of which is not excessive in the use of physical aspects. Including physical education in the Islamic education curriculum is a form of Islamic education's attention to the importance of human physical health aspects. However, it should be noted that the balance in the formulation of Islamic educational goals is between the physical dimension that is worldly (such as getting a decent job, a large salary), and the spiritual dimension that is ukhrawi (such as being beneficial to the environment, faith, and humility and good morals (Damis: 2014, 201-205).

### C. The Potential of Human An-Nafs in Islam

Al-Bakry (2020, 19-21) said that *nafs* is something that is the result of a combination of human body and spirit, this

combination makes humans know feelings, emotions, knowledge and distinguish humans from others.

The word *nafs* in the Qur'an is mentioned more than 250 times with various variants (changes), he said. Among them are *al-fi'l* (verbs) such as إذا تنفس, *al-ism* (nouns), both *isim al-nakirah*, *isim ma'rifah*, *mufrad* or *plural*, and those that go hand in hand with *أنا نفسي*, like *dhamir* with a number of more than two hundred and fifty times, it can be ascertained that the pronunciation of *al-nafs* has more than one meaning and various meanings. Some mean *al-Insan* (QS Al-Maidah: 2), signals of what is in the human heart (QS Qaf: 16), elaboration of human lust (QS Al-Qiyamah: 2).

In general, *nafs* in the context of talking about humans refers to the inner side of human beings that have the potential to be good and bad (Aziz: 2022, 223). Because of this potential, he should receive great attention in his development. In the Qur'an, there is also a hint that of the two potentials, the potential for good is actually stronger (Iskandar: 2022, 4-7): Allah says: "*Allah does not burden a person but according to his ability. He gets the reward (of virtue) he strives and he gets the punishment (of evil) he does...*". (QS. Al-Baqarah: 286)

*Kasabat* (which is done) in the verse illustrates that the work done is easier. This is a contradiction with the word *Iktasabat* (which is sought) which describes things that are difficult and heavy. In response to this, Muhammad Abduh revealed that *nafs* is essentially easier to do good things than to do evil, all of which implies that humans were basically created by Allah to do good.

In Surah an-Nâs, it is also hinted that there is a driver of behavior called was-was

who comes from both demons in the form of jinn and humans. These worries are able to make *Nafs* break away from his nature. The turmoil between maintaining fitrah and following bad tendencies is what is processed in *nafs*. It is processed through all the components of *the nafs* which finally give rise to the attitude of the tendency and pleasure that comes; followed or controlled properly.

#### **D. The Potential of Human Nafs as the Basis of Islamic Character Education**

When discussing the world of Islamic education, the implications are based on the previous verses of the Qur'an which provide an explanation that every education is obliged to take into account the capacity and also the potential of reason and direct and also develop it in order to be able to answer every problem that exists and in accordance with concepts and science. And also technological advances to support humans to have an understanding of things that are oriented towards goodness and truth (Mutholingah: 2021, 12-15).

A person who has the value that he is his own owner and also a part of society must have the awareness that he is obliged to control his lust so that he does not fall into health and use his lust to suit the social conditions and also the progress of the times. Islam recognizes that Allah SWT is the One God and based on this, everyone must be able to control their behavior and actions in accordance with what is commanded by Allah SWT. Learning from Islamic education essentially aims to be able to instill or maintain and also develop the functionality and sustainability of Islamic religious teachings based on the Qur'an and hadith (Faiz, et al., 2018, 29-31).

Islam considers that a person is a creation of Allah SWT who is given and also endowed by physical and psychological abilities that have a tendency to do good and bad things. The subject and object of Islamic education is human beings. Human beings were created by Allah differently, but in essence the nature of human beings is the same, including *nafs*. *Nafs* in several concepts in the Qur'an is very useful as the foundation of Islamic education. Through an understanding of *nafs*, education actors can understand students not only limited to their problems, but also can understand human beings from their psychological side.

In the implementation of Islamic education, the understanding of *nafs* is considered important, because understanding *nafs* as the foundation of Islamic education can help educators in choosing strategies and approaches for religious delivery, so that it can help students in achieving maturity in their development (Dananiar: 2020, 112-115). The essence of the Islamic education process here is to bring students to a balanced state between body and spirit or physical and soul. This balance between physical and spiritual emphasizes the adequacy of the fulfillment of both. Physical needs are more about the need to survive, eat, drink, clothing, shelter, etc. Meanwhile, spiritual needs are more directed to fulfillment in spirituality which refers to the peace of the soul so as to produce a healthy soul (*nafs*).

#### **D. The Potential of Al-Aql (Reason) of Man in Islam**

The definition of *'Aql* is given by many experts. A.W Munawwir stated that *al-Aql* comes from the Arabic language which means intellect, mind. In Indonesian, reason is interpreted as a tool for thinking,

thinking power (to understand, mind, memory). Reason can also be interpreted as the power to think deeply (to the roots) to understand something or it can also be interpreted as a way to do something. In Arabic it is said that *al-'aql* means *al-bijr* which means to restrain and curb lust. Furthermore, it is explained that *al-'aql* contains the meaning of wisdom (*al-nuba*), the opposite of weak mind (*al-bumq*). *Al-'aql* also contains the meaning of *qalbu* (*al-qalb*) which means to understand. It means that reason can also be interpreted as a tool to reflect and understand something to gain knowledge (Suswanto: 2021, 121-122).

Harun Nasution (1986, 5) explained that the words come in the sense of understanding and understanding. With the potential of reason that humans have, it means that humans can make something that has relevance to their interests in the process of life. M. Quraish Shihab explained that in the Qur'an, the word '*aql*' is not found in its masdar form, it exists only in the form of verbs, present and past. In language, '*aql*' means rope, barrier. The Qur'an itself uses it for something that binds or prevents a person from falling into mistakes or sins (Shihab: 2005, 294). From the context of verses that use the word '*aql*', it can be understood that it includes the meaning of the power to understand and describe something, among other things.

The word reason in the Qur'an also has an intellectual meaning. This is because reason is the ability to think to use its reason in finding and or solving problems in the process of life. M. Dawam Rahardjo (2002, 558) explained that the word intellectual, which means comparable to *Ulul Albab*, is a person who has and uses intellectual power (the mind to work or do his activities. Usually, intellectuals are people who are academically educated. The high position of

the potential of intellect is an attraction to conduct a study, how to foster, guide and utilize the potential of human intellect. That is why the intellect must be educated. Ahmad Syauqi Ibrahim (2012, 250) explained that the intellect is a creature that directs the soul and makes it choose several alternatives and tells which is good and which is bad, which is haram.

According to Jamaluddin Al Qaasimi (1994, 34) there are two types of reason, (1) common sense but cannot bring knowledge, and (2) reason can bring knowledge. Reason is the backbone of science. In the context of the verses of the Qur'an, the word reason can be understood as the power to understand and describe something. The moral impulse and the power to take lessons and conclusions as well as wisdom, the intellect has a very noble position. Because all knowledge is obtained from the intellect, even though this does not mean that the intellect is given unlimited freedom in understanding religion. Said Hawwa (2004, 281) explained that the same is true of intellect, human beings will not be able to maintain their intellect unless Islam is upheld. To achieve the level of salvation of human reason, Muslims apply the teachings of their religion. Islam has rules to place reason as it should.

However, sound reason will always be compatible with Islamic shari'a in any matter. The Qur'an repeatedly moves and encourages human attention in various ways, so that humans use their intellect (Nasution: 1996, 97). There are emphatically, commands to use reason and there are also questions in the form of why one should use reason. On the other hand, it is also explained that everything in heaven and on earth is proof of the truth about God's power, mercy and wisdom. This can only be understood by people who use



reason. Allah said: "*Indeed, in the creation of the heavens and the earth, and in the alternation of night and day there are signs for the wise,*" (QS. Ali Imran: 190)

If humans use their intellect properly and correctly, then they can improve their standard of living from a life that is still traditional (backward) to a more modern (advanced) life like today. With this progress, it can bring positive and negative impacts. To reduce negative impacts, humans need their intellect to think logically, critically, and systematically, so that these negative impacts can be reduced, including being able to restrain and control themselves from lusts that are reprehensible or prohibited by religion and be wise in making a decision to face and solve a problem.

#### **E. Al-Aql as a Determinant of the Success of the Islamic Education Curriculum**

There is a link (relevance) between the potential of reason and Islamic education. Furthermore, reason plays a very important role in formulating the goals of Islamic education (Jalaluddin: 2017, 99). The intellect works to contemplate and think and seek answers based on the sources of Islamic teachings to formulate the goals of Islamic education. In general, the purpose of Islamic education is the embodiment of Islamic values to achieve results (products) with Islamic personalities who believe in and fear God Almighty, have noble, healthy, knowledgeable, capable, creative, independent, and become democratic and responsible citizens, who are able to resist all kinds of temptations and challenges that lead to corruption.

Specifically, Islamic education as one of the knowledge processes also uses the power of reason to channel and understand a dimension of knowledge sourced from the

Qur'an so that humans are able to recognize and trust in their creators. In this context, the intellect functions to understand its nature as an instrument to understand the sciences revealed by Allah. Nash Hamid Abu Zaid (2003: 80-81) explained that the function of reason is to gain knowledge. Knowledge can be obtained through 3 stages as follows:

*First*, through the fitriah instinct or innate from birth that Allah has given to His creatures through reason. *Second*, through theorization and analysis. Intellect functions as a means to examine data or evidence to obtain knowledge, then the status of intellect is a data manager. And third, the perfection of reason, humans have various levels of understanding according to the level of ability to proof.

The intellect is possible to contemplate to have understanding and knowledge and to seek the truth about everything that happens in nature. That is why the potential of reason is the main and first capital for acquiring knowledge. With knowledge, man can carry out all the obligations that have been imposed on him. Daniel Goleman (2021: 12) explained that a person's success in society is not solely determined by his academic achievements at school, but also by his ability to manage himself. Self-management must meet the requirements, namely the ability to use the potential of reason.

The relevance of the potential of reason to Islamic education greatly determines the potential for reason to function as it should. The potential of reason is used as the basis of Islamic education to know Allah. That is why, reason is an infinite gift. Islamic education will achieve its goal of creating a good human being, namely a human being who is able to place and utilize his intellect for good and seek the

secret of everything behind the creation of the universe. M. Quraish Shihab (2005: 87) explains that reason is a gift of Allah and reason that can be obtained and developed by human reason through reasoning, education and life experience. Shihab argues that through education, the intellect can function as it should. With the possession of the potential of reason, it is an honor, especially for humans.

Muhammad Muhyiddin (2003, 121) explained that those who have reason are those who receive honor from God, in the form of God's challenge to know the secrets of heaven and earth. Islamic education trains the ratio of human beings in life to acquire the concept of knowledge. The use of ratio through intellect is able to provide a separate experience in humans to know the source of knowledge, namely Allah.

Education is a deliberate and conscious effort. Islamic education provides assistance to human children to develop the potential bestowed by Allah Subhanahu Wa Ta'ala. Yasmadi (20023: 152) explained that the essence of human resource development in Islamic education is a conscious effort so that human resources or human potentials, including the potential of intellect, grow and develop as optimally as possible in accordance with the capacity of Islamic education goals.

#### **F. The Potential of Al-Qalb (Heart) of Man in Islam**

The word *qalbu* is connoted in two senses. The first meaning is as flesh in the shape of a heartburn that is on the left side of the chest, while on the side there is a hole filled with blood which is the source of the soul of life. While the second meaning, meaning as *lathifah*, *rabbaniah*, *spiritual* which has a relationship with the dependence of the physical heart, as the dependence between things and the

physical, nature and the described. *Lathifah* is the essence of human beings who are able to understand, who know, who are whispered and sought, who feel rewards and punishments (Siregar: 2016: 123).

In the Qur'an, Allah SWT said: "*Indeed, those who believe are those whose hearts tremble when the name of Allah is mentioned, and when His verses are recited to them, their faith increases (therefore) and to God they put their trust.*" (Q.S. Al-Anfal: 2)

According to Sayyid Quthub, the word (*wajilat qulubuhum*) describes the vibration of feeling that touches the heart of a believer when reminded of Allah, his commands or prohibitions. At that time, his soul was filled with the beauty and greatness of Allah, and the fear of Him arose in him, and His majesty and majesty were also drawn and his transgressions and sins were also described. All of this encourages him to do charity and obey.

Mujahid in Nisa (2019, 15-20) said "*shake their hearts*" can be interpreted as a form of fear. The same is what as-Suddi said and not just one person said this. This is the nature of a believer who truly believes, who when the name of Allah is mentioned, his heart trembles, which means fear of Allah, and then he carries out His commandments and forsakes His prohibitions. This is why Sufyan as-Sauri said: "I heard as-Suddi say regarding the words of Allah the Almighty: "*Indeed, those who believe are those whose hearts tremble when the name of Allah is mentioned.*" Namely, a person who wants to commit zhalim. Or he said: "intend to commit immorality, and then he says: "*Devote yourselves to Allah, and his heart trembles.*"

In another verse, Allah SWT also says: "*(i.e.) those who believe and their hearts are at peace by remembering Allah.*

*Remember, it is only by remembering Allah that the heart becomes peaceful.*(QS. Ar-Rad: 28)

It means that the heart becomes good, leans on Allah, and becomes calm when remembering Him and is willing (pleased) Allah as a protector and helper. The vibration referred to in the verse above is the vibration of feelings that touch the hearts of believers when the name of Allah is mentioned in a command or prohibition. Thus he felt covered by His majesty, overflowed his fear of Him, and imagined by him the majesty of God and His greatness. In addition, he also imagines his shortcomings and his sins, and is then motivated to do charity and obedience (Harahap: 2019, 148-151).

The heart (*qalb*) as something soft is the essence of human beings to be able to understand everything, including its creator. The heart sometimes goes back and forth, not settling depending on the situation of faith ups and downs. The human heart is the object of commands and prohibitions from Allah that must be guided, educated and taught so that it becomes clean, upright and healthy. Islam views human beings from the point of view of the body, intellect and conscience (*qalb*). The human heart is used as the basis for determining whether human beings are said to be good or vice versa, depending on the use of the heart in the process of life. Sometimes the heart is subject to the mind and vice versa the mind is subject to the heart. The heart and mind must receive guidance, direction and learning. Without guidance and learning, the heart and mind can act outside the Islamic law.

According to Franger in Nasution (2002, 64), *qalb* (heart) is the spiritual essence of bathiniah and the center of

human spirituality. The heart is a source of spiritual light, inspiration, creativity, and compassion. The heart is also a container of love. Based on the opinions of these experts, actually *qalb* (heart) is more aimed at the ability of human psychic behavior and spirituality which makes humans different from other creatures. With *qalb* (heart), human beings work not only to complete what they do, but more than that. Humans who work with the heart will always strive for work and the results of their work can achieve the best of what has been determined beforehand.

The same is the case with practicing religious teachings. With *qalb* (heart), carrying out religious obligations is not limited to the manifestation of formal obedience to Allah SWT., but much more than enjoying and understanding the commands of Allah SWT. Which not only fulfills obligations, but the realization of closeness with the Supreme Creator and the Most Noble Substance so that the pretentiousness and closeness to Allah SWT. It will always be a strong energy to fulfill religious teachings.

In further study, it was found that among the three elements, it turned out that the element of the heart or taste or heart was the most important element in humans. This is known, among others, from one of the hadiths of the Prophet PBUH, which says that in man there is a lump of flesh, if the flesh is good, then the whole man is good, and if the flesh is bad, then the whole man is bad, the flesh is the heart.

The above hadith contains the understanding that the heart referred to here is the heart, place or center of taste that exists in humans and is the center of human control (Suryani: 2023, 6005). So, if we ask what is the essence of human beings, the

answer is the heart. The heart is the controller of man. From this we can see that the main purpose of education should be to nurture human beings in a balanced manner between body, intellect and heart; The heart must take precedence.

### **G. The Urgency of the Potential of Al-Qalb (Heart) as the Basis of Islamic Education**

Islamic education experts have agreed that the purpose of education and teaching is not only to fill the brains of students with all kinds of knowledge that they do not yet know, but to educate morals and souls, instill a sense (*fadhilah*), accustom them to high manners, prepare them to live sincerely and honestly. So the main and main purpose of Islamic education is to educate ethics and soul education. All lessons must contain moral lessons. Every educator must pay attention to the morals of his students (Azhar: 2017, 92).

Human humanity is in his heart. It is his heart that controls humans. Therefore, education should prioritize the development of the heart. In order for the heart to develop into a good heart, it must contain goodness. God is the highest good. Therefore, in order for the heart to be kind, it must contain God. The contents of the heart should only be God or God is the King in that heart. If God has dwelt in the heart and He is the King there, then the heart will be good. A believer is a person whose heart is filled with God and God becomes the King there. People who believe and have piety like this are actually what is meant in the formulation of national education goals (both in Law No. 2/89 and in Law No. 20/2003).

Up to this point, it can be concluded that: (1) There are many big problems in our education, the biggest one is that our education is not successful in instilling faith, even though faith is human control. Faith is

in the heart (*qalb*). A healthy and strong body coupled with intellect and intelligence, is very dangerous if it is not controlled by a heart full of faith; (2) The heart must be fostered by instilling faith in the heart, the way is by placing God in the heart and striving for the heart to be fulfilled by God, God is good, if God is in the heart, the heart will be good; (3) Perfect faith is when a person is always in a state of *dzikrullah*; and (4) *Dzikrullah* is done in the form of practicing the pillars of Islam which is obligatory, the rest of the time is filled with the practice of the sunnah, the rest is filled with practice in the form of mentioning (the name) of Allah, with the tongue or only with the heart (*qalb*).

Islamic education in its implementation needs to pay attention to the aspect of heart education in order to provide awareness to students to behave and be Qurani in the process of life, bring change, goodness, happiness and always remember (*dhikr*) to Allah, feeling supervised by the Substance who never sleeps. This change in the nature and attitude of students is the result of an educational process. The process of changing the attitude and behavior of a person or group of people in an effort to mature human beings can only be done through teaching and training their hearts (Anwar: 2014, 63). The heart must receive a teaching and training process so that it can produce a lively, healthy, clean, straight and radiant heart. The concept of heart education like this is able to answer all questions that arise related to the moral damage of today's students. Through heart education, it is hoped that it can lead students to understand how each behavior and personality is in harmony with what Allah wants to obtain the benefit of themselves and their environment.

## H. The Potential of Ar-Ruh (Human Spirit) in Islam

The word *al-ruh* is repeated 24 times in the Quran, each contained in 19 letters spread over 21 verses. The term *al-ruh* in the Qur'an has three meanings, namely help, jibril and the human spirit itself. There are 5 verses that show the meaning of the human soul directly, namely; Qs. 15; 29; 17: 85; 17: 85; 32:9 and 38:72.

According to al-Isfahani (t.th, 210) among the meanings of *al-ruh* is *al-nafs*, which is the human soul. In the sense of aspect or dimension, that is, part of the aspect or dimension of human beings is *al-ruh*. This can be understood from the analogy he uses which equates him with *al-insan* is *hayawan*, that is, one side of human beings is the animal side. So humans are referred to as talking animals (*hayawan al-natiq*).

M. Quraish Shihab (2000, 293) said that by blowing the spirit to humans, humans become special and unique creatures, which are different from other creatures. While *al-nafs* is also owned by other creatures, such as forest people. In that case, *al-nafs* is not an element that makes humans unique and special creatures.

The following are the verses of the Qur'an that mention *al-ruh* which means human spirituality, namely: "*So when I have perfected the event, and have blown into the depths of My spirit, then submit to him by prostrating yourselves.*(QS. Al-Hijr: 29). And the more emphatical mention of the spirit, "*Then He perfected and blew into it His spirit and He made for you hearing, sight and heart; (but) you are very little grateful.*(QS. (As-Sajdah: 9)

Some of the verses mentioned above hint that *al-ruh* is different from *al-nafs*. Because *al-nafs* has a general understanding

of material and immaterial elements. As explained in Qs. Al-Mukminun (23): 14; "*Then We made the semen into a clot of blood, then the clot of blood We made into a lump of flesh, and a lump of flesh We made into bones, and then We wrapped the bones in flesh. Then We made him another creature. So is Allah, the Most Good Creator.*"

The term *khalqan akhar* in the verse above suggests that humans are different from other creatures, such as animals, because in their soul there is a spiritual dimension. The process of physical and mental development of human beings in the above verse is the same as that of animals. But since man receives the spirit, he becomes different because he has a spirit (Hasibuan: 2004, 64).

From the entire verse that explains the spirit, it can also be understood that *the spirit* has a relationship of ownership and origin with Allah. The relationship of ownership and origin suggests that the spirit is a dimension of the human soul with divine nuances. The implication in human life is the actualization of the noble potential of the human mind in the form of the desire to realize the divine values depicted in *al-asma al-husna* (the names of Allah) and religious behavior (religious beings). This is a logical consequence of the spiritual dimension that comes from Allah, so it has the qualities that are brought from its origin. More than that, but the need for religion is also a logical thing (Astuti: 2015, 216-220).

In religion, belief in God can be fulfilled and satisfied. Here it can be explained why humans need religion. At the same time, it rejects the view of psychoanalytic psychologists, behaviorism that considers religious people as people with mental illness. This can be understood

because the two schools of psychology do not recognize religion as a necessity of the human soul, but instead consider religion as a disorder and mental illness. If it is connected with the dimension of the human soul, then *al-ruh* is a spiritual dimension that causes the human soul to be able and need to have a relationship with spiritual things. The human soul needs a relationship with God. Apart from that, the soul also has spiritual powers or powers that other beings do not have. This is all a consequence because humans have a dimension that comes from God.

Thus, it can be explained that the spirit is a dimension of the human soul that is spiritual in nature and the potential comes from God. This dimension causes man to have a divine nature and encourages man to manifest the nature of God in the life of the world. This is where his function as a caliph can be actualized. Therefore, human beings become *semi-heavenly creatures*, that is, creatures that have natural elements and divine potentials.

### **I. The Potential of Ar-Ruh as an Epistemological Foundation of Islamic Education**

Based on the arguments mentioned above, it can be understood that the epistemological foundation of Islamic education that makes *al-ruh* is something very important in the context of self-development and self-purification of human beings. If it is connected to the context of spiritual intelligence initiated by Dana Zohar and Ian Marshall, then they also recognize the existence of the "God Spot" as the most important element and the foundation of the existence of spiritual intelligence on the basis of Islamic education. The God Spot or sense of godhood in Islam is very related and cannot be separated from the religious dimension

because the God Spot is part of the temporal lobe related to a person's religious or spiritual experience (Pasiak: 2022, 127). This also confirms that the dimensions of divinity exist in humans who are aware and able to utilize this potential will have spiritual health, not easily stressed, depressed, and various other mental disorders (Pasiak: 2022, 27).

Based on the existence of the human soul which is placed in a central position, Islamic education must not abandon the concept of the human soul which has the potentials that the author has explained above. With the concept of the spirit, Islam has its own foundation in the field of education. The concept of the spirit will always become a normative provision in developing human quality through education. One of the fundamental differences between Islamic education and other educational concepts lies in the basic view of education.

In the context of macro education, the Islamic view of humanity contains at least three fundamental implications (Zuhri: 2019, 39-42), namely: *First*, implications related to the vision or orientation of education in the future. Based on the concept of spirit, education according to the Islamic view is education directed at optimizing the basic potential of human beings as a whole. Education is not solely directed at efforts to grow and develop human beings physiologically, which emphasizes more on material enrichment efforts. Nor is it only directed at efforts to style the mental-spiritual aspect. Education that only attaches importance to one aspect will not lead humans to a complete personality pattern. *Second*, the implication related to the ultimate goal of education, is that the goal of Islamic education in the future must be directed towards achieving

the growth of the personality of true Muslim human beings. *Third*, implications related to the content of the material and educational methodology. Because *rnanusia* is recognized as having many basic potentials that are summarized in the potential of *fitrah*, the content of educational materials must be able to cover all human potential. The material that is important is the material that can maintain the integrity of the Muslim personality.

This is of course without ruling out the field of science that is in accordance with the existing branch of science. He emphasized that the process of Islamic education is rooted in the purpose and task of human life, namely the development of individuals in carrying out vertical tasks to seek the pleasure of Allah SWT., as well as horizontal tasks towards the happiness of the hereafter and mercy over all nature. So that the individual can subjugate himself as an individual, as a family member, as a member of the environment, as a citizen, as a citizen of the world, and as a citizen of nature.

#### **J. Islamic Education Independent Humane Curriculum**

The independent curriculum is an educational initiative including Islamic education introduced in Indonesia as part of educational reforms that aim to improve the quality and relevance of education (Aprilia: 2021, 159). The independent curriculum in its implementation aims to provide freedom and independence to students in the learning process. The independent curriculum is an educational approach that places students as active subjects in determining the course of the learning process. Students are given the freedom to choose subjects, learning methods and learning styles that suit their interests and needs. This curriculum also

emphasizes lifelong learning and the development of potential relevant to the world of work. The main goal of the independent curriculum is to produce graduates who are qualified, creative, innovative and ready to face future challenges.

The independent curriculum seeks to change the educational paradigm that is centered on teachers and institutions into a more student-centered approach, it is hoped that they can develop interests, talents and competencies that are in accordance with their own potential. These initiatives are also in the form of producing graduates who are adaptive, creative, and have skills relevant to the needs of the current and future world of work. In terms of implementation, the involvement of various stakeholders, including teachers, students, parents, and the community is one of the main principles in determining the success of its implementation. Through this approach, it is hoped that education in Indonesia can become more relevant, inclusive and produce graduates who have high competitiveness.

The essence of human resources ranging from *al-jism*, *an-nafs*, *al-aql*, *al-qalb*, and *ar-ruh* has an important role as part of the foundation of the independent curriculum (Nurlaeli, et al.: 2021, 394). The essence of these resources emphasizes the development of human potential as a whole, including moral, social, emotional and intellectual aspects.

In the context of the independent curriculum, the concept of essence is adopted through the humanist concept of Islamic education whose application is carried out with four principles (Billah and Suwardi: 2021, 52-55). *First*, focusing on empowering students. The concept of

human resources and potential emphasizes the empowerment of individuals as active subjects in the learning process.

The independent curriculum gives students the freedom to take an active role in determining learning goals, choosing learning methods that suit students' interests and needs, and developing their potential and talents. *Second*, comprehensive personal development Education based on human nature recognizes the importance of comprehensive personal development, including intellectual, emotional, social, and moral aspects. In the independent curriculum, Islamic education does not only focus on academic knowledge alone, but also on the development of social skills, moral values, and a deep understanding of humanity.

*Third*, social involvement and collaboration. The concept of the nature of human resources encourages social involvement and collaboration between students, educators, and all parties involved in education. In the independent curriculum, collaboration in group learning, discussions, and joint projects is promoted to enrich the learning experience of students and build social skills and teamwork skills. This is a form of maximizing the potential of students as human beings who of course have various advantages and disadvantages, each adjusting to the resources they have, so that they are able to complement each other with other humans. *Fourth*, character education. The concept of human resources, especially related to *qalb*, *nafs*, *aql* and *spirit*, has implications for the importance of good character education. The independent curriculum can incorporate moral values, ethics, honesty, responsibility, and empathy in the curriculum and daily educational practices. Thus, Islamic education in this context aims to form individuals who have

integrity, leadership, and commitment to the common good, who are able to become human beings and human beings who are in harmony with the principles of basic Islamic values that have been their nature since before they were born. And *fifth*, lifelong learning.

The approach to the nature of human potential emphasizes that education is not something limited to time, but as a lifelong learning process. In the independent curriculum, it is important to encourage the spirit of lifelong learning, which includes awareness of the importance of self-development and continuous competency improvement, so that students are able to maximize the resources they have, balance them, and become human beings in accordance with the goals of Islamic education as in the values of the Pancasila student profile initiated in the independent curriculum.

#### **H. Development of Islamic Education Independent Curriculum Student-Oriented**

In the implementation of the Independent Learning Curriculum and Independent Campus, the principles of the essence of human resources (*al-jism*, *an-nafs*, *al-aql*, *al-qalb*, *ar-ruh*) can be used as guidelines in designing curriculum, learning methods, evaluation, and creating an inclusive educational environment that is student-centered. Thus, education can become more relevant, support students' personal development, and help them become qualified human beings who are ready to face future challenges. The following are some steps that can be taken in the implementation of resource-oriented principles owned by humans in the independent curriculum as follows:

*First*, designing a curriculum that is relevant to the nature of human resources.



Islamic education independent curriculum can be designed by considering the needs, interests and potential of students as a human being who has their own resources and potential. The curriculum can include subjects that are relevant to daily life, skills needed in the world of work, as well as empowering students to take initiative in determining their educational path. *Second*, adopting active learning methods. Learning methods that actively involve students, such as discussions, projects, experiments, and independent research can be used in Islamic education of the independent curriculum. Students can be given the opportunity to participate, collaborate, and apply their knowledge in a real context.

*Third*, encourage self-development. Islamic education with an independent curriculum can provide space for students' self-development outside of academics, including the development of social skills, leadership, and individual human talents. Students can be encouraged to participate in extracurricular activities, internships, or projects that suit the student's interests. Students are also encouraged to become thinkers who are able to develop themselves to get closer to Allah.

*Fourth*, evaluation that focuses on process and progress. Evaluation in Islamic education of the independent curriculum can focus on students' understanding and progress, not just on academic achievement alone. In fact, in Islamic education, the independent curriculum also emphasizes the evaluation of morals and spiritual competence in religion. Evaluation methods that can be used in Islamic education of the independent curriculum that pays attention to the aspects of human resources can be in the form of formative assessments, portfolios, and direct observations in order

to provide a more comprehensive picture of student development.

*Fifth*, creating an inclusive and friendly Islamic education environment for all. An inclusive and student-friendly Islamic education environment can be built through an approach based on humanitarian resources. Creating a climate that values diversity, is highly tolerant, provides social support, and involves learners in decision-making will help create an environment that supports their growth and learning.

By developing the essence of human resources (*al-jism, an-nafs, al-aql, al-qalb, ar-ruh*) in the formulation of the development of the foundation of the Islamic education curriculum, especially in the independent curriculum, Islamic education can create a more meaningful learning experience and provide broad benefits for students. Students will have the opportunity to grow and develop as quality individuals, ready to face future challenges, able to fortify themselves with Islamic values and have a positive impact on society, religion, nation, and state.

### **Conclusion**

The development of the Islamic education curriculum in the independent curriculum seeks to develop all the potentials that humans have based on the resources possessed by humans, starting from physical potential as a container for all human components, *nafs* that have the potential for goodness, *aql* as a driver for goodness, *qalb* that moves human hearts, to the spirit as the nature of human goodness which plays a role as the foundation in the formulation of the Islamic education curriculum optimally so that can be developed properly.

In its development of the independent curriculum, Islamic education

is focused on empowering students, comprehensive self-development, teaching children to collaborate with their friends, the importance of character education, and lifelong learning. Thus, the process of Islamic education expects humans to be able to become human beings with Muslim

personalities who always run according to the teachings of Islam and are able to hone the competencies possessed by humans, because in education humans play a central role in education.

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### **Curriculum Vitae**

A brief profile in the form of a narrative of birth data; education from the undergraduate level to the last education which contains study programs, and the year of graduation and the work/activities carried out to date.