



# The Paradigm of Human Nature in the Perspective of the Qur'an

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## Abstrak

Manusia dipandang sebagai makhluk mulia dengan potensi luar biasa sejak lahir. Karena itu, Al-Qur'an menyebut tiga istilah, yakni: Al-Insan, An-Nas, dan Basyar untuk menggambarkan kemanusiaan. Mengingat manusia dianugerahi fitrah, akal, dan hati landasan kehidupan yang bermakna bagi setiap Muslim mereka tidak punya pilihan selain mengemban peran sebagai utusan atau khalifah di planet ini dengan segala tanggung jawab yang menyertainya. Artikel ini bertujuan untuk menggambarkan pemahaman tentang hakikat dan tujuan hidup manusia menurut ajaran Al-Qur'an. Kemudian metode pengumpulan dalam penelitian ini menggunakan metode studi literatur dengan mengumpulkan data dari dokumen-dokumen yang relevan sesuai dengan judul ini. Kemudian dianalisis dengan menggunakan teknik analisis deskriptif. Hasil penelitian ini menjelaskan bahwa Dalam Al-Quran, terdapat tiga aspek esensi manusia: Al-Insan yang menegaskan peran manusia sebagai khalifah atau pembawa amanah; Al-Nas yang mengindikasikan sifat sosial manusia; dan Basyar yang menggambarkan manusia sebagai entitas biologis. Di dalam Al-Qur'an bahwa manusia diciptakan dengan tujuan sebagai "abd" (hamba untuk menyembah), dan bahwa tugasnya adalah sebagai khalifah (pemimpin, pengatur, atau pemelihara). Allah telah memberi manusia berbagai kemampuan untuk melakukan tugas dan tujuan.

Kata Kunci: Hakikat Manusia, Tujuan Hidup, Al-Qur'an

## Abstract

Humans are seen as noble creatures with extraordinary potential from birth. Therefore, the Qur'an mentions three terms, namely: Al-Insan, An-Nas, and Basyar to describe humanity. Given that human beings are endowed with nature, reason, and heart, the foundation of a meaningful life for every Muslim they have no choice but to assume the role of messenger or caliph on this planet with all the responsibilities that come with it. This article aims to illustrate the understanding of the nature and purpose of human life according to the teachings of the Qur'an. Then the collection method in this study uses the literature study method by collecting data from relevant documents according to this title. Then it was analyzed using descriptive analysis techniques. The results of this study explain that in the Quran, there are three aspects of human essence: Al-Insan which affirms the role of human beings as caliphs or trustees; Al-Nas which indicates the social nature of human beings; and Basyar who describes humans as biological entities. It is in the Qur'an that man was created with the purpose of being an "abd" (servant to worship), and that his duty is as a caliph (leader, ruler, or keeper). God has given man various abilities to perform tasks and purposes.

Keywords: *Human Nature, Purpose of Life, Qur'an*

## Introduction

According to Al-Ghazali, human beings are made up of two parts: the physical body and the spiritual side known as the soul or soul. While the spirit gives us the capacity to think, remember, know, see, and perform a variety of other abilities, the body allows us to be active and feel. Therefore, human beings are made up of two parts: the body and the soul, and the method of creation is very mysterious, complicated, and unpredictable. The two components work together to create a human being bound together by an unbreakable bond of unity.(Albina and Aziz 2022)

Thus, the human body and soul are separate entities. We can compare this similarity to the interaction between wood and fire. When two pieces of wood burn, they burn together and become inseparable.(Daulai 2021) Humans have been trying to dismantle the idea that they are complete beings for thousands of years. However, a comprehensive picture of humanity as a whole can only be created by applying subjective reasoning. Therefore, people can learn from others as well as from themselves to quench their thirst for knowledge. The ability to reason distinguishes humans from other animals, thus making them unique. Humans are unique in their capacity to think, make plans, and solve problems using reason.(Daulai 2021)

The Qur'an uses three words: *al-Basyar*, *al-Insan* and *an-Nas* to show human understanding.(M.Rozali 2021) The essence of human beings as God's creations will be characterized by these three things. And behave as biological-theological, psychological, and social beings. Because in Islam, the position of human beings is based

on their level of obedience and acceptance of the teachings of the Prophet.(Ridani Faulika Permana, Sujiat Zubaidi, M. Adib Fuadi Nuriz, Usmanul Khakim 2022)

People usually seek and compete for good signs in their lives, be it in the form of wealth, beauty, or high social status. In society, many believe that good offspring or power can be a guarantee to achieve various forms of luck and recognition from others. However, if we consider these things as the only source of privilege and glory, we need to realize that they are temporary. When a person relies too much on these worldly attributes, they are often caught up in the illusion that their self-worth is determined by what they have or how they look. In fact, reality shows that wealth and social status can be lost in an instant, and beauty will fade over time.

More than that, dependence on these things can bring their owners into danger, both emotionally and spiritually. Disappointment and sadness can arise when what is considered a measure of success does not provide true inner satisfaction. Therefore, it is important that we seek deeper meaning and value in this life, which depends not only on temporary attributes, but also on the quality of character, integrity, and relationships we build with others.(Wahid and Firdaus 2022)

In his view, Darwin argued that humans originated in the process of evolution. On the other hand, in religious traditions, especially in the Qur'an, the Prophet Adam (a.s.) is recognized as the first human being created by Allah with a perfect form and having reason and lust. This concept creates a dualism between scientific and religious views of human origins. However, it is important to note that scientists continue to conduct research and

exploration to find evidence that can shed light on the origins of humans in modern times. New discoveries in genetics and paleontology often provide deeper insights into human evolution, including analyses of ancient DNA that can reveal genetic links between species. As such, the discussion of human origins is not only limited to existing theories, but also includes the ongoing development of science, challenging us to understand more about who we really are and how we connect with other living beings on this earth. (Siregar 2016)

Humans in this day and age only see humans through their five senses, without considering the spiritual and moral aspects that humans must follow. Therefore, it is important to re-examine human nature according to the perspective of the guidelines for Muslims, namely *the Qur'anul Kariim*. This article aims to illustrate the understanding of the nature and purpose of human life according to the teachings of the Qur'an.

### Research Methods

This study uses a literature study method that involves collecting data from documents that are related and relevant to the data needed. The data collected in the classification in the sub-discussion with the content analysis technique, then compiled in a descriptive-narrative manner into a systematic article.

The primary data used in writing are the verses of *the Qur'an* about how the essence and purpose of human life in the Qur'an have different names, there are al-Nas, *al-Insan*, al-Basyar, these three terms will describe how the essence of human beings as the creation of Allah. In this study, the author uses qualitative techniques and approaches, namely research that comes from the quality of the data that has been described and analyzed systematically.

Meanwhile, the source of sukunder data is taken from articles related to this theme, including the work of T. Saiful Akbar with the title "Man and Education According to the Thought of Ibn Khaldun and John Dewey," published in the *Scientific Journal of Didaktika* Vol. 15. No. 2 in 2015. This article results in the fact that Ibn Khaldūn stated that human beings were created with all their potential because of their role as servants and representatives of Allah in this world. Then an article by M. Rozali entitled "The Concept of Man and His Problems in the Qur'an," which was published in *the journal Al-Kaffah* and so on.

### Results and Discussion

#### 1. Human Nature in General

Humans are considered to be very honorable and dignified creatures. Allah SWT gives humans the capacity to think and feel, so that humans can understand the information conveyed. (Wahid and Firdaus 2022) Human beings are the first thing we must pay attention to, therefore we must be careful in considering how we view their essence. (Miranda, Kamaluddin, and Fitriani 2023)

##### a. Sigmund Frued's Psycho-analytic Views

Psychoanalysis argues that humans are motivated by internal instincts. This implies that a person's behavior is controlled and regulated by internal psychological processes. This implies that humans have no choice over their own destiny and instead, behavior is controlled to appease God and biological demands. (Fuadi 2022)

##### b. Humanistic Views

The fundamental question of humanism is what constitutes human beings and how we place them in the

cosmos. Humanism argues that humans are the best human beings. Humans are aware of their presence in the world and have the capacity to use all their intellectual faculties in seeking the truth about life. Building the existence of man and society in accordance with the law and the order of reason is the result of this idea.(Sarnoto and Muhtadi 2019)

c. Martin Buber's Views

According to Martin Buber, humans today cannot be categorized as "this" or "that" because, as far as our knowledge goes, they are living beings with a potential limited by the laws of nature. However, it is difficult to predict what will happen because this volatility is only real and not subjective. Humans can be "good" or "bad" based on their innate inclination towards the greater good.(Sari, Irawadi, and Amra 2024)

d. Behavioristic Views

Since humans depend on the treatment they receive from their surroundings, it can be said that they are passive. Experience teaches people about themselves, and they maintain their behavior in response to their efforts to fit in with their surroundings. Individual causes and processes are not taken into account by this school of thought.(Nawariah 2022)

From some of the views above, we can draw several conclusions, including the following:

1) Humans have bodies that allow them to be active, feel, and have the energy necessary to live life.

2) In essence, humans have unique characteristics that are always evolving.

3) To influence their destiny, humans need to be able to manage and control themselves to achieve positive goals.

4) Humans have two different traits: good and bad. Depending on the individual's actions, the nature of both determines whether a person is good or not.

5) Human behavior can be explained by the way people work and adapt to their environment.(Ahmad Farid, Siti Nurmalasari, Siti Mukhayaroh 2023)

2. The Nature of Man in the Context of the Qur'an

a. Man as *al-Nas*

According to al-Mu'jam's research, the word "al-nas" appears 240 times in the Qur'an in various verses and surahs. Therefore, according to al-Raghib al-Ashfihana, "al-Nâs" signifies the existence of man as a social being if we consider the existence of human faith. Lexical descriptions suggest that "al-Nâs" appears to be more widely used than any other term. For this reason, the phrase al-Nâs appears more often in the Qur'an than al-Basyar and al-Insân.(Ahmad Farid, Siti Nurmalasari, Siti Mukhayaroh 2023)

The beginning of mankind, which includes Adam and Eve, a man and a woman. In other words, the fact that species exist on our earth proves that humans should coexist rather than annihilate each other. In short, this is how humans fit into ideas *an-Nas*.(H. Irawan 2022) Term *al-Nas* It is also used in the Qur'an to show that human nature

is constantly evolving. Although they were given the opportunity to know their Lord, very few individuals would take advantage of this opportunity in accordance with the teachings of their Lord; some choose not to use it, and some even use it to challenge God's omnipotence. The term "*wamin al-Nas*" is used by Allah SWT to show this type. According to this interpretation, human beings can be divided into two types, namely: noble and reprehensible. As mentioned in the Qur'an, Surah Al-Baqarah verse 30:

وَإِذْ قَالَ رَبُّكَ لِلْمَلٰٓئِكَةِ اِنِّيْ جَاعِلٌ فِى الْاَرْضِ خَلِيْفَةً  
قَالُوْا اَتَجْعَلُ فِيْهَا مَنْ يُفْسِدُ فِيْهَا وَيَسْفِكُ الدِّمَآءَ وَنَحْنُ  
نُسَبِّحُ بِحَمْدِكَ وَنُقَدِّسُ لَكَ قَالَ اِنِّيْۤ اَعْلَمُ مَا لَا تَعْلَمُوْنَ

"(Remember) when your Lord said to the angels, "I want to make a caliph on earth." They said, "Do you want to make a man who destroys and sheds blood there, while we praise You and sanctify Your name?" He said, "Verily I know what you do not know."

Surah Al-Baqarah verse 30 tells the dialogue between Allah SWT and the angels regarding the creation of humans as caliphs on earth. In this verse, Allah tells the angels that He will create a caliph from the human class, namely the Prophet Adam AS. The angels, who always pray and praise Allah, questioned the decision by expressing their concern that humans would do harm and shed blood on the earth. They feel more worthy to carry out that task because of their obedient and worshipful nature. However, Allah replied that He knows what the angels do not know, showing that although humans have the potential to make mistakes, they also have the capacity to do good and carry out their duties as caliphs with the wisdom and

knowledge given by Allah. This verse emphasizes the importance of man's role in prospering the earth and taking responsibility for their actions, and shows that man's creation is part of a larger divine plan. (Garwan 2020)

Then in the Qur'an surah Al-Baqarah verse 21 also states that all mankind is commanded to worship his soul because your Lord has created you and the people before you, so the call to all mankind is to recite *Annas* which is enshrined in the Qur'an. (Maulidiah et al. 2023)

يٰۤاَيُّهَا النَّاسُ اعْبُدُوْا رَبَّكُمُ الَّذِيْ خَلَقَكُمْ وَالَّذِيْنَ  
مِنْ قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُوْنَ

*O man! Worship your god who created you and those who came before you so that you should be devout.*

from this verse that *Ya Ayyuhan Nas* is shown to the people of Makkah. While *Ya ayyuhal ladzina amanu* is shown to the residents of Medina, while *Ya ayyuhan nas* in surah al-baqarah verse 21 is shown to the public except for children and people with mental disabilities. Because worshipping Allah SWT with solemnity and purifying obedience can bring the soul to be holy and submit to the truth.

#### b. Man as *al-Insan*

The term *al-Insan* (الانسان) appears in the Qur'an in 43 letters 65 times. *Al-Insan* is a human being with all the unique traits and abilities that make everyone unique. This is evidenced by the name "*al-Insan*" used in Surah al-Alaq to describe every human species, except Adam, whose story is presented separately. Although the Qur'an describes human beings as beings who have dual natures, with both good and negative aspects depicted in the text, this potential is only acknowledged and

criticized when it is realized. Therefore, the Quran commands them to make the best use of their lives. Three things are called by the name of *al-Insan*:

- 1) Humans have advantages.
- 2) Man has the ability to receive lessons from God.
- 3) Humans are creatures who dare to accept.
- 4) Human trust is related to morals and manners (Rahmana 2022:47)

*Al-Insan* is generally used or used to express the privilege of human beings who are appointed as caliphs on earth. This is related to the process of its creation which highlights the privilege of human beings as psychic beings, a psychological aspect that makes humans, as a creation of Allah SWT, have a noble and supreme position compared to other creatures. By building these values, humans can fulfill the task given by Allah on earth, as mentioned in the Qur'an, Surah al-Tin verse 4

لَقَدْ خَلَقْنَا الْإِنْسَانَ فِي أَحْسَن تَقْوِيمٍ

"Indeed, we have created man in the best possible form."

Human beings are very well created, affirming that human appearance is extraordinary, in various physical and spiritual aspects. Almost every verse that uses the term *person* portraying humans as unique creatures in terms of morals and spirituality. Word *al-Insan* used absolutely for both men and women, and can be associated With Adam, the term man is often associated with Adam. There is a view that the term "*person*" can refer to women, specifically by using the term "*insanah*" to refer to them. (Syauqi 2023) No other creature possesses this quality.

The privilege of human beings who have a position as caliph on earth, is simultaneously related to the process of their creation. It is unique because humans are not only physical creatures but also psychic. According to psychic views, humans are God's most noble and revered creatures. Creating these values will enable man to fulfill his promise to God in the world. (M. A. Irawan 2022) In the Qur'a it is stated:

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

"Indeed, We have offered a mandate to the heavens, the earth and the mountains; But all of them are reluctant to carry out the mandate and they are afraid that they will not carry it out, and then the mandate is carried out by humans. Truly, man is very unjust and very stupid." (QS al-Ahzab: 72)

#### c. Man as *al-Basyar*

The word "*Al-Basyar*" It appears 36 times in 23 surah of the Qur'an, with various spellings. *Basyarun*, *Basyarin*, *Basyaran*, *Li-Basyarun*, *Li-Basyaroini*, *Abasyaron*, *Abasyarun* and *Lil-Basyari* are the nine ways the word "*Al-Basyar*" spelled in the Qur'an. Each spelling has a different meaning based on the context of the verse. The outline of what man means is given by the different ways of the phrase "*Al-Basyar*" spelled in the Qur'an. (Sholikha Azzuhriyyah and Achmad Khudori Soleh 2023)

Allah uses the word "*Al-Basyar*" to refer to everyone. His apostles were no exception. Not all humans receive revelation; only they accept. (Muhlasin 2019) *Basyar* is a term used to describe the common symptoms that appear on the body or its appearance, which

usually have similarities. In other words, the biological activities that humans do on a daily basis such as eating, drinking, having sex, and eventually dying, are influenced by this innate desire.

وَهُوَ الَّذِي خَلَقَ مِنَ الْمَاءِ بَشَرًا فَجَعَلَهُ نَسَبًا وَصِهْرًا ۗ وَكَانَ رَبُّكَ قَدِيرًا

*"And He created man out of water, and He made man (has) offspring and effort and your Lord is Almighty." (QS al-Furqan [25]: 54).*

وَمِنْ آيَاتِهِ أَنْ خَلَقَكُمْ مِنْ تُرَابٍ ثُمَّ إِذَا أَنْتُمْ بَشَرٌ تَنْتَشِرُونَ  
*"And among His signs is that He created you from the ground, and then suddenly you (became) people who multiply.*

### 3. The Purpose of the Creation of Man

There are several purposes for the creation of human beings in the view of the Qur'an, namely:

#### a. To be a Servant of Allah (*Abd Allah*)

As moral and cultural beings, everyone has obligations from birth. "*Abdullah*", which means the servant of God, is the most important creature of God. Word "*abd*" derived from the word "*abada*", which means obey. the responsibilities and benefits of being a servant of God. This is done ceremonially as a sign of devotion to God. The breadth of these duties makes the personal attributes religious. Furthermore, being a servant of man is a very personal religious obligation. It takes great gratitude to reach the religious level. Man's closeness to God is an indication that he has reached this degree. Therefore, being religious will be a challenge considering various points of view. He is trusted to do all human and cultural deeds

because he is a servant of God.(Ansori et al. 2022)In QS al-Zariyat: 56 it is mentioned

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ

*"And I did not create jinn and man except to worship (to Me)"*

Servants of Allah are those who uphold and obey the commands of Allah SWT. This shows how people are submissive and obedient to God. Regarding God, both humans and God have a role as creator and creator. Because they have to surrender to the Creator, people take this attitude. The Qur'an explains why it exists. One must worship Allah at all times as a servant of God. and man only turns to Allah for help.(Yana Yuhana and Alam Tarlam 2023)

#### b. Becoming the Caliph of Allah on Earth

وَإِذْ قَالَ رَبُّكَ لِلْمَلٰٓئِكَةِ اِنِّيْ جَاعِلٌ فِي

الْاَرْضِ خَلِيْفَةً ۗ قَالُوْۤا اَتَجْعَلُ فِيْهَا مَنْ يُفْسِدُ فِيْهَا

وَيَسْفِكُ الدِّمَآءَ وَنَحْنُ نُسَبِّحُ بِحَمْدِكَ وَنُقَدِّسُ لَكَ ۗ قَالَ

اِنِّيْۤ اَعْلَمُ مَا لَا تَعْلَمُوْنَ

*"And remember when your Allah said to the angels, "I will make a caliph on earth." They said, "Do you want to make the one who destroys and sheds blood there, while we praise you and sanctify your name? He said, "Truly, I know what you do not know." (Al-Baqarah :30)*

According to his etymology, "*caliph*" Derived from "*Khalafa*," which means "behind" or in place of someone who has left. So, "*caliph*" or "*Khalif*" is the one who takes over the position of others. Al-Raghib al-Isfahani asserts that this replacement entails acting on behalf of the person who has been replaced, either before or after. Al-Isfahani claims that this

substitution occurs out of respect for the person being replaced, when the person being replaced is unable to do so, does not exist, or has passed away. Furthermore, said *caliph* can indicate either al-Sultan, which implies power, or imarat, which means leadership. (Aini 2020) The Qur'an says that human beings were created with the purpose of "abd(servant to worship), and that his duty is as a caliph (leader, ruler, or keeper). God has given man various abilities to perform these tasks and purposes. (Burga 2019)

As stated in the Qur'an, "knowing the names of all things" is the purpose of the One Piece, which is why man is tasked with administering and controlling the laws of nature. Humans are also associated with the idea of obligation in the Qur'an because they carry out the commandment. Man is commanded to do good, and his evil is carefully documented so that he can be rewarded for his actions. stated in Q.S. Al-Qiyamah verse 36.

أَيَحْسَبُ الْإِنْسَانُ أَنْ يُتْرَكَ سُدًى

"Do people think, that they will be left alone (without responsibility)."

Human beings are considered to have a much more complex responsibility to improve themselves as individuals because human nature involves the role of subjects and objects. They have different opinions about how humans and nature interact. Because all living things on this planet are the creations of the Creator, hurting one living being is considered by Islamic teachings as an insult to the creation of Allah

SWT. Therefore, it is our duty as humans to take care of this universe and ensure that our actions are not carried out carelessly. Because man is the ruler of nature or a caliph, man must be accountable for his actions. This is in accordance with what Imam Bukhari stated in his hadith about Abdullah bin Umar. (Mardiyah, Sunardi, and Agung 2018)

حَدَّثَنَا عَبْدَانُ: أَخْبَرَنَا عَبْدُ اللَّهِ، أَخْبَرَنَا مُوسَى بْنُ عُقْبَةَ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: كَلِّمُوا رَاعٍ وَكَلِّمُوا مَسْئُولَ عَنِ رَعِيَّتِهِ، الْأَمِيرَ رَاعٍ، وَالرَّجُلَ رَاعٍ عَلَى أَهْلِ بَيْتِهِ، وَالْمَرْأَةَ رَاعِيَةً عَلَى بَيْتِ زَوْجِهَا وَوَالِدِهِ، فَكَلِّمُوا رَاعٍ وَكَلِّمُوا مَسْئُولَ عَنِ رَعِيَّتِهِ  
(رواه البخاري)

"..... You are leaders and you will be asked about your leadership. The priest is the leader and will be asked about his leadership. The man (husband) is the leader in his family and will be asked about his leadership." (HR. Bukhari). (Al-Bukhari 1993)

In terms of educating and supervising children, parents must remain firm. In order for Islamic education to be successful, parents must instill commendable behavior and noble goals in their children. According to Islam, man has two important functions in the world: as a representative of Allah (khalifatullah) and a servant ('abdullah). Since humans are servants of God, they do not have any power. Therefore, worshipping and surrendering to Him is their primary task. However, humans are trusted to manage the universe for



the benefit of everyone. Because man is the representative of God in the world, the Almighty. He is greater than the servant of man because he is the caliph of Allah.(Aldy Dwi Mulyana 2013)  
 The first step in discussing the nature of man is to place it in the natural world. As has been said before, man is only a small mirror of nature, which is the fundamental basis for the formation of the universe.(Nur Hadi Ihsan, Fachri Khoerudin, and Amir Reza 2022)

The following is a summary of the table of differences in meaning between *al-Insan*, *al-Nas*, and *al-Basyar*:

Aspects	<i>Al-Insan</i>		<i>Al-Nas</i>	<i>Al-Basyar</i>				surahs	
General Meaning	Refers to humans as psychic beings with spiritual, moral, and intellectual nature.		Describe humans as social creatures who interact in society.	Showing humans as biological entities with basic physical strength.	Key Features	Privileges as a caliph.		It has the potential to be noble and despicable at the same time.	Activity is driven by biological factors.
					Highlighted	Psychological and spiritual.		Social and interpersonal relationships	Physical and material.
Number of Mentions in the Qur'an	It is mentioned 65 times in 43 surahs.		It is mentioned 240 times in various verses and	It is mentioned 36 times in 23 surahs with various variations in writing.	Dimensions				

Related Verse Examples	لَقَدْ خَلَقْنَا الْإِنْسَانَ فِي أَحْسَنِ تَقْوِيمٍ (QS Al-Tin: 4)	فَلْ أَعُوذُ بِرَبِّ النَّاسِ، مَلِكِ النَّاسِ، إِلَهِ النَّاسِ (QS Al-Nas: 1-3)	رَأْفَةُ الْوَالِدِ الَّذِي خَلَقَ مِنَ الْمَاءِ بَشَرًا لِيَجْعَلَ لِكُلِّ شَيْءٍ قَدْرًا وَمَا كَانَ بِحُكْمِكَ فَدِيرًا (QS Al-Furqan: 54)	nature, intellect, and heart, which is the foundation for every Muslim to live a fulfilling life. A caliph is a creature appointed by Allah to oversee all the potentials of nature and utilize them according to His instructions. A caliph is a person who has been chosen by Allah to rule and regulate the caliph by obeying the sharia and having the capacity to show goodness to the entire universe.
Purpose of Creation	Utilizing the best potential as a caliph on earth according to Allah's instructions.	Creating social harmony and acting in accordance with moral values and faith.	Carrying out human biological functions in daily life, including maintaining the sustainability of species.	<p>Almad Farid, Siti Nurmalasari, Siti Mukhayaroh, Latifatul Maghfiroh. "Human terminology is based on the Qur'an." <i>Scientific Research Student</i> 1, no. 2 (2023).</p> <p>Aini, Nafi'ah. "The Relationship Between the Role of Man as a Caliph and the Destruction of Nature from the Perspective of the Qur'an." <i>At-Tibyan</i> 3, no. 1 (2020): 32–54. <a href="https://doi.org/10.30631/atb.v3i1.118">https://doi.org/10.30631/atb.v3i1.118</a>.</p> <p>Al-Bukhari, Abu Abdullah Muhammad bin Ismail. <i>Sakhah Bukhari</i>. Dimisqo: Ibn Kathir, 1993.</p> <p>Albina, Meyniar, and Mursal Aziz. "The Nature of Man in the Quran and the Philosophy of Islamic Education." <i>Islamic Education: Journal of Islamic Education</i> 10, no. 02 (2021): 731–46. <a href="https://doi.org/10.30868/ei.v11i01.2414">https://doi.org/10.30868/ei.v11i01.2414</a>.</p> <p>Aldy dwi mulyana. "Man as a caliph." <i>Journal Information</i> 2, no. 30 (2013): 1–17.</p> <p>Burga, Muhammad Alqadri. "The essence of human beings as pedagogical creatures." <i>Al-Musannif: Journal Of Islamic Education and Teacher Training</i> Vol.1, no. No.2 (2019).</p> <p>Daulai, Afrahul Fadhila. "Human Nature and Education." <i>Tazkiya</i> X, no. 2 (2021).</p> <p>Fadilah, Lola, and Satria Kharimul Qolbi. "The Essence of An-Nas and the Ummah in the Qur'an: An Analysis</p>

### Conclusion

*Al-Insan* who emphasizes the function of human beings as caliphs or mandate bearers; *Al-Nas* which reveals the social nature of human beings; and *Bashar* which characterizes human beings as biological organisms, are the three facets of human nature found in the Qur'an. An awareness that we must learn more about human nature from the point of view of the Qur'an, which provides a solid foundation for the development of individuals and human beings with dignity. According to the Qur'an, Surah al Baqarah verse 30, human beings were created with the sole purpose of becoming caliphs on this planet. They have

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