

Human and the Challenges of Islamic Education (Interpretation Studies on Human Concepts)

Nabilah Bulqois

UIN K.H. Abdurrahman Wahid Pekalongan

Email: nabilahb14@gmail.com

Abstract

This study aims to identify and analyze human and the challenges of Islamic education. The discussion is focused on how the nature and characteristics of humans as individuals in the world of education? How could Islamic education be able to interact with humans? How can Islamic Education be able to touch the dimensions of human nature and characteristics? The data was obtained through a literature study and then analyzed for its relevance to the actual facts which are happening today. The existence of distortions and deviations from nature as well as moral decadence has caused symptoms as if forgetting the essence of the human being himself. Thus, Islamic Education is a strategic point in terms of moral development so that moral values and ethics will be found in it. While the study of interpretation of al-Qur'an as an answer to rediscover the nature and characteristics of humans as the main actors in al-Qur'an itself and the role of humans in this matter. Therefore, Islamic education is important to implement all of those problems which could be able to restore human nature as a superior being.

Keywords: human, the challenges of Islamic education

A. Introduction

Humans as God's creatures who are on earth have a big role and responsibility. Even in the holy book of the Qur'an there are many verses that describe it, how is the position, process of creation, and the primacy of humans over other creatures. It's not that simple, in it it is also described that humans become God's superior creatures and play a role as leaders on earth as reflected in QS. al-Baqarah (2): 30. As superior creatures, humans were created to worship their creator as described in QS. al-Zariyat (51):56, furthermore it is also stated that the purpose and role of its creation is to prosper and prosper the earth.

On the other hand, even though since the early days of human creation in the process of creation, there have been variations, but many sides have been developed through this diversity, including openness and even tolerance among one another. This is intertwined because basically humans still have bonds of brotherhood and are sourced from one essence. but there are many points to build an attitude of mutual openness, understanding, and mutual tolerance. Such attitudes are based on the fact that in essence humans are brothers and sisters because they come from the same source (Lajnah Pentashihan Mushaf Al-Qur'an, *Tafsir Al-Qur'an Tematik: Jihad, Moderasi Islam*, 2017). However, as time goes by, the reality that is found is that many humans do damage to each other, oftentimes even the slightest

difference sparks hostility between them. This, in turn, will lead to tensions and weaknesses among humanity itself. Apart from that, it is not uncommon for contemporary problems to arise in relation to hostilities between people caused by organizational differences and even some violence, such as wars between groups of people, due to differences between tribes and religions. As recently there was a case of maltreatment of a santri which was carried out in a pesantren-based educational institution (Endra Kurniawan, 2022). Even so far, it is not uncommon for humans to kill their brothers and sisters, even one of the country's nationalities, because some individuals consider them to be infidels because of their understanding. So, in reality so far humans have experienced distortions, changes and deviations from their nature and the role they were originally created for. It also indicates a decline in thinking among mankind.

The phenomenon mentioned above is of course inseparable from the influence of educational and environmental factors that vary for each individual human being. As it has been mutually agreed that education in this case does have a role in developing human potential to be able to interact, socialize and obtain information (Muhammad Muntahibun Nafis, 2011). So then it is not surprising that the inclusion of such understandings can also be triggered by the education of each individual which in the process of transferring knowledge lacks the touch of aspects of mutual respect, nurturing and maintaining harmony among fellow human beings and forgetting the nature of the true role of the human being himself. . Departing from this phenomenon, it is necessary to review how the true nature and role of humans in the perspective of the Qur'an so that moral values and ethics will be found in it and how to implement it in the world of Islamic education.

B. Method

The discussion in this study uses a qualitative approach system with techniques for finding meaning, understanding or literature (library research) (A. Muri Yusuf, 2014). Sources of data in this study consisted of two types, namely primary and secondary. The primary data in question is literature that talks about humans and their relation to Islamic education. While the secondary data in this study used scientific literature, the internet and other information tools related to this discussion as well as additional material. Furthermore, the existing data will be poured into a descriptive analysis method by paying attention to the credibility of the data obtained, so that the existing data can be justified for its correctness (Sugiyono, 2014).

C. Discussion

The analysis of human interpretation in the Qur'an is presented in this study with various stages. First, a descriptive explanation showing the forms of interpretation of various forms of human word derivation in the Qur'an, namely the use of the concepts *alif*, *nun*, and *sin* in the words *al-Insān*, *ins*, *nās*, or *unās*. The use of the word *basyar*, and the use of the word *banī ādam*. Second, emphasizing the analysis of the nature and role of humans as special creatures on earth that are given to them to reason and analyze the duties of a servant towards those who created them. Third, an explanation of the implications of human behavior by reintroducing the vision, mission and goals of Islamic education in a

comprehensive manner in an effort to guide, direct and foster students who are carried out consciously and plannedly so that a main personality is developed in accordance with the values of Islamic teachings.

1. *The Term of Human in the Qur'an*

The Qur'an has described and told a lot about humans in various ways. Starting with the verse that first came down explaining the human personality to be educated through the process of reading. Humans as rational beings are given the potential of reason, reason and morals to be able to control other creatures for their benefit (Usman A. Hakim, 2001).

The mention of humans in the Qur'an itself has several derivations or terms, namely in the form of *lafaz al-Insān*, *ins*, *nās*, or *unās lafaz basyar* and *banī ādam*. Then, after knowing the term that mentions human beings, we trace the search for that term in the book *al-Mu'jam al-Mufahras li Alfāz al-Qur'ān al-Karīm* by Muhammad Fuād 'Abdul Baqī so that we can find out the number of mentions of this term in the Qur'an. After being traced it produces the following data.

The first uses the concepts of alif, nun, and sin in the words *al-Insān*, *ins*, *nās*, or *unās*. Second, using the word *basyar*, and third using the word *banī ādam* (M. Quraish Shihab, 1996). To search globally related to humans in the al-Qur'an, the first step is to search for explanations of al-Qur'an about humans. In the following, the author will describe the explanation of the Qur'an about humans in the derivation of the words *al-Insān*, *ins*, *nās*, or *unās*, *al-Basyar* and *banī ādam*.

1. *Al-Insān*

In the Qur'an the word *al-Insān* is mentioned 65 times which is contained in 63 verses and spread over 43 surah (Muhammad Fuād 'Abdul Baqī, 1364). The derivation of *al-Insān* describes his behavior including its good and negative sides. Positive behavior about their potential, such as the potential for physical development contained in QS. *al-Mu'minun*[23] verses 12- and the ability to speak on QS. *al-Rahman*[55] verse 4 as well as the ability to master knowledge in QS. *al-Alaq*[96] verse 5. Meanwhile, the Qur'an also uses the word *al-Insān* in describing negative human behavior, such as humans tend to be *ẓalim* and deny pleasure, has a hopeless and ungrateful nature as well as humans as creatures who are ungrateful for pleasure. This feeling of hopelessness, hatred and even forgetfulness is what makes it different from other creatures. So that with the existence of these human traits, Allah gives a warning as well as a warning by using the word *al-Insān* (Rahmat Hidayat, 2017).

2. *Ins*

The word *Al-Ins* is found 18 times in the Qur'an (Muhammad Fuād 'Abdul Baqī, 1364). If we pay close attention to the use of the word *al-Ins* in the Qur'an, it shows that humans are a type of creature which is then compared to the word *jin*. The *lafaz al-Ins* which is side by side with the *lafaz jin* shows that both of them were created by Allah to worship Him. As explained in the Qur'an surah *al-Ẓariyat* verse 56 below.

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ

“And I did not create jinn and humans except that they serve Me”. (QS. al-Zariyar [51]: 56).

The meaning of al-ins in the verse above gives the sense that humans are servants who serve Allah (Jalaludin, 2002). In this context, humans are required to be aware of the nature of the servant. So that the essence of his role is always consistently implicated in his life with full obedience.

3. *al-Nās*

Through the word *al-Nās*, it illustrates that humans are social creatures and easy to get along with. In this term, humans are understood to have a character that cannot live without the help of others. The word *al-Nās* means that humans are social beings with one of their traits that likes to get along. Humans in the word *al-Nās* are humans who cannot do all things alone without the help of others (Mualimin, 2017). The word *al-Nās* it self has a more general meaning when compared to the word *al-Insan*. The word *al-Nās* in the Qur'an refers to a warning that comes from Allah and is aimed at humans. As explained in Surah Fatir verse 3 below.

“O people, remember Allah's favor upon you. Is there a creator other than Allah who can provide sustenance for you from the heavens and the earth? There is no God but Him; then why did you turn away (from monotheism)?” (QS. Fatir [35]: 3)

In the context of the verse above, humans are required to always remember the favors that have been given to them. Great favors have been given to him with His love (Abdul malik Abdul karim [Hamka], 2001). Allah in this case uses the word النَّاسُ to address all human beings. This is evident from the affirmation at the end of the verse "there is no god but Allah". This is proof that the mention of النَّاسُ is aimed at all human beings on earth.

4. *Basyar*

Basyar which means happy or paying attention in the Qur'an, this word is repeated 36 times (Muhammad Fuād ‘Abdul Baqi, 1364). The mention of the word *basyar* in the Qur'an is intended for humans outwardly. Several verses that state *basyar* as a human being, among them are in the story of the Prophet that once the Prophet Muhammad declared before the general public that he received revelations from Allah (QS. Al-Kahfi[18]: 110). Furthermore, the use of the word *basyar* in other verses is similar to the story of Maryam who felt pregnant (QS. Al-Kahfi[18]: 47). Not only that, the word *basyar* is also used in an explanation of the process of creating humans from birth to adulthood, such as looking for sustenance which is done by humans with a state of maturity and full of responsibility (M. Quraish Shihab, 1996). As in the following surah al-Hijr [15]: 28.

وَإِذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ إِنِّي خَالِقٌ بَشَرًا مِنْ صَلْصَالٍ مِنْ حَمَإٍ مَسْنُونٍ

“And (remember), when your Lord said to the angels: "Verily I will create a man from dry clay (which originates) from black mud which is given the shape”. (QS. al-Hijr [15]: 28)

Through this word *basyaran* it can be understood that humans are biological creatures. He will grow and develop, trying to advance him self as a human being, need a partner, eat, drink and so on (Jalaludin, 2002).

5. *Banī ādam*

In addition to the terms al-Basyar, al-Insan, Ins and Unas, the Qur'an in mentioning humans also mentions the term bani adam. Human expression using the word *banī ādam* is repeated seven times with various contexts. The use of the term *banī ādam* as a warning given to humans about the real enemy, namely evil, as well as a warning not to be deceived by evil seduction (QS. Al-A'raf[7]: 27). The next warning from the use of the word *banī ādam* regarding covering the genitals and the best clothing is piety (QS. Al-A'raf[7]: 26). The use of the term *banī ādam* is also used in explaining that humans have testified to God while in the womb (QS. Al-A'raf[7]: 172).

The several terms *banī ādam* that have been mentioned generally contain suggestions for humans to practice noble values, as well as contain warnings against them not to be swayed by the seductions of demons. This is a very important warning for humans, because the first humans, namely the Prophet Adam and Eve were tempted by evil and then Allah sent them down to earth.

2. *Human Nature and the Necessity of Unity*

In the reality of human life are often faced with differences. Often these differences eventually lead to hostility and cause unrest among them. This is also becoming more complicated when in Indonesia, which is known as a majority country consisting of various cultures, ethnicities and religions, there is friction caused by these differences. Even in the midst of this diversity, there were also some violence, such as wars between adherents of different religions in the name of the teachings in the Qur'an, namely jihad (Moh Cholil, 2015). When the feud that occurs is ignored and efforts are not immediately formulated for unity, then of course this will be the beginning of a split in the midst of differences.

Even though in essence humans are given gifts by God in the form of the ability to manage these various differences so that they become internal strengths when synergized. In this effort to synergize within humans, an open attitude is needed because after all humans must be aware of themselves that indeed from the start they were created with diversity, it only remains for them to direct those differences for unity or instead they make those differences a source of hostility. In fact, even in the Qur'an, the principles of openness and encouraging humans to continue to make improvements in managing these differences are a blessing to internalize the survival of humans themselves, who inevitably live as social beings (Lajnah Pentashihan Mushaf Al-Qur'an, 2017).

Responding to the nature of human beings, which are indeed different from the beginning of their creation, actually the Qur'an through its verses has taught humans

to be aware of the nature of these differences and then make them as a formation to build an attitude of mutual openness, understanding, and even become human beings who are different. high tolerance. At least the cues are:

1. Humans as social beings are always dependent on different parties

Its relation to the sign that describes that humans are social beings is at least described in the following al-Qur'an surah al-Alaq (96): 2.

حَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ

“He has created man from a clot of blood”. (QS. al-Alaq [96]: 2)

In the interpretation of the Ministry of Religion this verse explains how noble human beings are in the sight of God. He was originally created from alaqah, which is an egg that has been fertilized by a sperm. This also indicates that humans in the process of their creation are meaningless, then in the process they develop into mighty beings, namely humans (Lajnah Pentashihan Mushaf Al-Qur'an, 2017).

Furthermore, Quraish Shihab explained that in this case the Qur'an discusses its relation to humans regarding various aspects, including those related to the potentials possessed by humans. Among other things: humans have a hasty nature, and humans are created in a weak state then become strong, then weak again and turn gray. All of these things can describe someone to gain the understanding that in verse 2 Qs. al-Alaq not only provides an understanding of human reproduction, but also talks about the inherent nature of humans, namely their innate nature which is known as social beings (M. Quraish Shihab, 1997).

The above understanding departs from the linguistic study of the word alaq. In this case, it has many meanings, according to experts it is not limited to the meaning of "clot of blood". Among other things, the word is defined as congealed blood, and something that is attached and dependent (M. Quraish Shihab, 1997). Through this language analysis, it conveys an understanding that in essence human beings have always depended on other parties from the beginning of their creation to the end of their lives. He cannot be separated from his dependence on other parties so that he is often referred to as a being who cannot be separated from the social context in every condition.

The previous explanation can also be understood that through the word alaq which is interpreted as the initial process of its creation which can give human awareness of the reality of their environment and the majesty of the Creator. An understanding of such matters will never be obtained when the Qur'an uses the word turab or even when it does not use the word alaq as an illustration (Lajnah Pentashihan Mushaf Al-Qur'an, 2017).

2. Humans come from the same incident

Seeing the reality of humans who are creatures with different aspects of difference, it has been clearly described in the Qur'an that they are still obliged to be wise, in the sense of having an attitude of openness. This is done because considering that they are actually a unit that has a brotherly connection because it starts from a single source. This is in line with Qs. Al-Hujurat (49): 13 as follows.

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ
لِتَعَارَفُوا ۗ إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاكُمْ ۗ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ

“O mankind, verily We created you from a male and a female and made you nations and tribes so that you may know each other. Indeed, the most honorable among you in the sight of Allah is the most pious among you. Verily, Allah is All-Knowing, All-Knowing”. (QS. al-Hujurat[49]: 13)

The existence of this human similarity is also reflected in QS. al-Nisa [4]: 1 follows.

يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَخَلَقَ مِنْهَا
زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَاءً ۗ وَاتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ
وَالْأَرْحَامَ ۗ إِنَّ اللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا

“O people, fear your Lord, who created you from a single soul, and from him Allah created his wife; and from both of them God gave birth to many men and women. And fear Allah with (using) His name you ask one another, and (maintain) friendly relations. Indeed, Allah always protects and watches over you”. (QS. al-Nisa'[4]: 1)

From the verses mentioned above, it can actually be concluded that for the sake of the unity of mankind they are required to help one another, to love one another. This was done considering that their initial incident was sourced from one incident that had no difference. All of them were warned to create an atmosphere of peace and security in social relations.

3. Humans have the same role

Various forms of things related to humans have been described so clearly in the Qur'an, as well as the description of the role of human creation that they are caliphs on this earth. This understanding can at least be taken from the cues given in QS. al-Baqarah (2): 30 as follows.

وَإِذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً ۗ قَالُوا أَتَجْعَلُ فِيهَا
مَنْ يُفْسِدُ فِيهَا وَيَسْفِكُ الدِّمَاءَ وَنَحْنُ نُسَبِّحُ بِحَمْدِكَ وَنُقَدِّسُ لَكَ ۗ قَالَ
إِنِّي أَعْلَمُ مَا لَا تَعْلَمُونَ

“Remember when your Lord said to the Angels: "Indeed I want to make a caliph on earth". They said: "Why do you want to make (the caliph) on earth someone who will make damage to it and shed blood, even though we always glorify you by praising you and purify you?" God said: "Surely I know what you do not know". (QS. al-Baqarah[2]: 30)

From the verse above, an understanding can be drawn that the creation of all human beings is to become the Caliph who rules the face of this earth. Even though he was created with many different sides, through this leadership role he is required

to be wise in managing the differences that exist. This also conveys an understanding that they are indeed required to compete with each other to increase their creativity in their lives. The inevitability of these differences must be treated tolerantly and openly to each other in accordance with their role as leaders. All of these differences will lead to a competition of creativity between each other well, different when humans are created equal.

4. The inevitability of differences and ways to respond to differences

In the Qur'an, it has actually hinted to humans to be open to each other. In this context it is meant that they must respect each other, both fellow believers and fellow human beings of different religions. The principle of the necessity of this openness is indicated by the fact that humans are created in differences. This hint of an open duty attitude is reflected in QS. Hud [11] verses 118-119 follows.

وَلَوْ شَاءَ رَبُّكَ لَجَعَلَ النَّاسَ أُمَّةً وَاحِدَةً ۗ وَلَا يَزَالُونَ مُخْتَلِفِينَ إِلَّا مَن رَّحِمَ رَبُّكَ ۚ وَلِذَلِكَ خَلَقَهُمْ ۖ وَتَمَّتْ كَلِمَةُ رَبِّكَ لَأَمْلَأَنَّ جَهَنَّمَ مِنَ الْجِنَّةِ وَالنَّاسِ أَجْمَعِينَ

“If your Lord had so willed, He would have made human beings one nation, but they always disagreed (except for those on whom your Lord has mercy). And that's why God created them. Your Lord's sentence (His decision) has been determined: verily I will fill the hell of Jahannam with the jin and humans (the rebellious) all”. (QS. Hud[11]: 118-119)

According to experts, when the Qur'an mentions the word *lau*, it can be understood that this is not His will, or that it will not happen in reality. So through this verse one can derive the essence that God does not want humans to be in the same state and in the same condition. Even one religion and have a single tendency. By His will, humans are given freedom in terms of choosing something good and for the things that are desired and blessed by Hima.

3. *Dimensions of Human Nature and Its Implications in the World of Education*

As previously mentioned, human nature, according to the terminology in the Qur'an, has several terms that refer to human meanings. Among them are the words *al-Basyar*, *al-insan*, *al-ins*, *al-Nas*, and children of Adam. As for the many terms that have meaning and show the meaning of human beings that lead to human nature including its role. Like the term *al-Basyar* in the Qur'an which through this term wants to describe humans from the physical side who have physical characteristics. Through this term, humans also fall into the category of biological creatures. Meanwhile, what leads to the nature of human perfection and human nature as a chosen being is the term *al-insan*. The word *al-ins* refers to the spiritual side that humans are servants of God. In addition, the word *al-Nas*, which is also included in human terminology, also illustrates that humans are social groups consisting of gender and need to live together. Then what shows the nature of humanity from a genetic and genealogical point of view of the descendants of the Prophet Adam are the youngest Adams. From all these aspects, human nature

according to the perspective of the Qur'an has begun to appear and is sufficiently described.

Furthermore, in relation to human nature, it also mentions human nature, which is bound to be different. That is, humans were indeed created full of diversity from the start. God did not create humans limited to one people, one opinion, one principle, and one tendency, but full of diversity, even these differences are a necessity for humans. On the other hand, the nature of differences that are inevitably inherent in humans has recently become a rather serious problem. The reason is that in this decade, acts of violence which are actually prohibited in religious teachings, continue to be carried out by a handful of Muslims. They commit acts of violence even on other occasions they wage war against each other, or against adherents of other religions. In fact, as mentioned in the Qur'an, we as human beings are required to be *tasamuh* and tolerant. In this context, it is forbidden to force people who are different from us to even force them in matters of their faith. This is because remembering that faith exists on the voluntary heart. As reflected in QS. Jonah (10) verse 99.

The connection with this phenomenon is actually the Qur'an has hinted to humans to address the nature of the differences that exist in humans wisely. Namely by being open so that these differences can be managed and synergized to become strengths and not then become a source of division. This is the role of the Qur'an and Islamic education which can direct its people to always make improvements in seeing the reality of these things, even seeing these differences as a blessing as an effort to dynamize human social life which has been predestined in the frame of difference. This is to remember that in the modern world when countries want to make efforts for welfare, development, security, they must carry out good relations and have solidarity with other countries regardless of race, culture and religion which are the differences between these countries for the sake of mutual progress.

All human nature and concepts that have been pointed out and discussed in the Qur'an, if examined carefully, even truly lived out and contemplated by all human individuals, there should be no more violence or social problems that arise because of differences. Even though these differences are a necessity for humans, being open and tolerant to each other and fostering unity is also a necessity and a choice also in humans. So that living in peace in the midst of differences is a necessity and inevitability for humans. However, unity in the midst of these differences began to be threatened. Then this is also a challenge in the world of education, because after all education is a big contributor to this crisis of unity. The good or bad output of students is influenced by the learning process in the world of education. In addition, to counter the crisis can also be done with the existing education system. By educating children to be more humane and tolerant through the educational curriculum, it will also contribute to the output of students who have an open and tolerant spirit in the midst of this crisis of unity.

With regard to the above issues, if the nature and concept of humans that already exist in the Koran are examined carefully, it will be able to become a reference for steps to format ideal and proportional educational interactions in order to develop awareness of an open attitude and tolerance towards differences that have become human nature. With an educational system and process that is directed

at sensitivity to diversity and the nature of human unity amidst differences, humans are able to shape their personality and are aware and fully understand the nature of their roles as human beings. So that through such education, students will easily apply their concepts and roles as human beings as well as social beings and uphold tolerance towards others in their daily lives.

The touch of all aspects of the nature of human beings in this diversity which will then flow and at the same time trigger reactions and attitudes of concern, as well as the desire of students to carry out the principles of peace, unity and tolerance actively. So, in substance, to stem the fading sense of tolerance, unity and oneness in the midst of human diversity, the correlation offered by education must be able to refer to God's message through four dimensions. Namely the awareness that humans are social beings who will always depend on other parties, awareness that they come from the same event, humans have the same task, and the inevitability of differences and ways to respond to these differences.

In overcoming this, it is necessary to have linkages and relationships with education that are able to touch all of these aspects optimally, one of which is being able to minimize intolerant traits that can damage unity. Efforts to counter intolerance and violence that arise because of differences in religion, ethnicity, language and culture that exist among humans will only be achieved and effective through Islamic education. The existence and interaction of Islamic education is a bright spot, because Islamic education aims to direct and cultivate democratically and there is no personality restraint on students. From this it appears that an education, especially Islamic education teaches always to think openly, be tolerant of differences and respond to differences in accordance with the normative values of Islamic teachings.

D. Conclusion

From the explanation above about how the concept and true nature of humans in the perspective of the Qur'an illustrates that humans are creatures that have a physical (material) and spiritual orientation. Furthermore, in relation to this human nature, the Qur'an has alluded to the matter of human nature which is bound to be different. That is, humans were indeed created full of diversity from the start. God did not make humans with only one people, one opinion, one principle, and one tendency, but full of diversity, even these differences are a necessity for humans. On the other hand, the nature of differences that are inevitably inherent in humans has recently become a rather serious problem. The reason is that in this decade, acts of violence that are actually prohibited by religion, are found to be perpetrators who come from a group of Muslims. Even those who claim to be Muslim actually commit acts of violence against fellow believers, including those from their own group, namely fellow Muslims.

The reality of the crisis then becomes a challenge also in the world of education. Therefore the form of educational interaction must be able to develop and touch all aspects by optimally countering the crisis and trying to minimize intolerance that can damage unity. Efforts to counter intolerance and violence that arise because of differences in religion, ethnicity, language and culture that exist among humans will only be achieved and effective through education. By

continuously voicing and reviving respect for the concept of universal humanity through education, efforts to revive the spirit of unity in future generations will be maintained. The Qur'an itself has clearly stated that humans are superior creatures and even Allah greatly glorifies them. For this reason, as a form of respect there needs to be change and awareness by remembering again that Allah has created human beings with various underlying differences as a form of tolerance. Avoid crimes against humanity. These values continue to be echoed in the world of education.

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