

**THE BASIC PRINCIPLES OF MODERN HUMAN IN THE QUR'AN
(ANALYSIS OF MUSLIM AND WESTERN PHILOSOPHICAL
PERSPECTIVES)**

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ABSTRAK

Manusia dalam Al-Qur'an dapat dipahami melalui tiga dimensi: Basyar (sebagai makhluk biologis), Al-Insan (khalifah atau pemikul amanah), dan Al-Nas (sebagai makhluk sosial). Individu manusia memiliki atribut khusus seperti akal, hikmah, tabiat, dan nafsu, yang membedakannya dari makhluk lain seperti binatang. Meskipun demikian, penafsiran tentang kedudukan manusia dalam Islam, terutama dalam konteks pemikiran, menjadi subjek perdebatan di kalangan cendekiawan Barat. Beberapa pandangan menganggap bahwa status manusia sebagai "hamba Tuhan" tidak memiliki makna yang signifikan di hadapan Tuhan Yang Maha Kuasa; hal ini dapat mengakibatkan hilangnya identitas manusia dan menjadi sekadar alat dalam takdir ilahi. Pertentangan pandangan ini tidak sepenuhnya sejalan dengan perspektif hakikat manusia menurut Al-Qur'an. Selain menggambarkan esensi manusia dalam Al-Qur'an, penelitian kualitatif-deskriptif ini bertujuan untuk menggali persamaan dan perbedaan pandangan antara filsuf Barat, diwakili oleh Plato (428-348), dan filsuf Muslim, diwakili oleh Muhammad Iqbal (1877-1938), tentang hakikat manusia. Kedua filsuf ini menekankan kecerdasan, rasio, keyakinan, etika, dan aspek-aspek lain yang menandai keunikan manusia. Pendekatan yang digunakan dalam penelitian ini adalah studi komparatif. Hasil penelitian menunjukkan bahwa pandangan Muhammad Iqbal tentang hakikat manusia menekankan entitas spiritual yang dilengkapi dengan kecerdasan, keyakinan, dan moralitas. Di sisi lain, Plato memandang hakikat manusia sebagai terdiri dari tiga elemen, yakni roh, rasio (akal), dan kesenangan (nafsu).

Kata kunci: Hakikat, Manusia, Plato, Iqbal, Islam

ABSTRACT

In the Qur'an, human beings can be understood through three dimensions: Basyar (as biological beings), Al-Insan (as vicegerents or bearers of trust), and Al-Nas (as social beings). Individuals possess special attributes such as reason, wisdom, disposition, and desires, which differentiate them from other creatures such as animals. However, interpretations of the position of humans in Islam, especially in the context of thought, are subject to debate among Western scholars. Some views consider the status of humans as "servants of God" to be insignificant in the presence of the Almighty; this can lead to the loss of

human identity and becoming merely tools in divine destiny. The conflict of these views is not entirely in line with the perspective of human nature according to the Qur'an. In addition to describing the essence of humans in the Qur'an, this qualitative-descriptive research aims to explore the similarities and differences between the views of Western philosophers, represented by Plato (428-348), and Muslim philosophers, represented by Muhammad Iqbal (1877-1938), on the nature of humans. Both philosophers emphasize intelligence, reason, faith, ethics, and other aspects that mark the uniqueness of humans. The approach used in this research is comparative study. The results show that Muhammad Iqbal's view of the nature of humans emphasizes a spiritual entity equipped with intelligence, faith, and morality. On the other hand, Plato views the nature of humans as consisting of three elements: spirit, reason (mind), and pleasure (desire).

Keywords: Nature, Humans, Plato, Iqbal, Islam

INTRODUCTION

As one of Allah's creations, humans are endowed with various excellences and privileges not possessed by other creatures. These privileges are not only based on physical aspects but also render humans as unique and complete beings. Individuals who attain a profound understanding of themselves, life direction, life purpose, and to whom they direct their life experiences are ideal humans. Comprehensive awareness needs to develop within them so that they can behave in a good and noble manner, which is a true expression of their human nature. (Dewi, 2015).

The Quran has presented various depictions of humans and the purpose of their creation, explaining why we are created. Humans are described as extraordinary creatures, the most special, and endowed with intellect (Nawangsih & Achmad, 2022). The Quran encompasses all aspects of human life. It can be said that in the Quran, there are several main topics, such as beliefs, worship, good behavior, rules, history, and knowledge. That is why everyone is expected to know the Quran as a guide for life. One important topic in the Quran is the concept of humanity. (Budiyanti et al., 2020).

In the Quran, Allah often describes humans using various terms such as "Bani Adam," "Basyar," "Insan," "An-Naas," and "Abdun." This indicates that the Quran provides a comprehensive view of human creation in the world and why humans are considered the noblest creatures on earth (Tanjung, 2020).

If we delve into the history of Greek philosophy, we will encounter three periods of thought (Asy'arie, 1992). The first period is characterized by efforts to discover the fundamental principle of the universe (macro cosmos), as exemplified by Thales, who proposed that the primary principle of existence is water.

The second period marks a shift in focus from attempting to find the principle of life in the vast universe (macro cosmos) to understanding the nature of life in a smaller universe (micro cosmos), namely humans. Plato (428-348), who was also a student of Socrates (470-399), is one of the Greek philosophers credited with redirecting philosophical inquiry from the macro cosmos to the micro cosmos. Plato then extended his thoughts on humanity to the field of politics, elaborating on them in his book titled "Republic."

The third period encompasses the phase of ethical and religious thought that seeks to find principles of good life, making philosophy a guide for life which later evolved into religious thought. The peak of Greek philosophical thought occurred during the time of Plato and Aristotle. For instance, Plato believed that absolute truth could be identified through a concept he termed as the world of ideas.

Significant influence in the world of Islamic philosophical thought stems from the dualistic framework introduced by Plato and Aristotle, among others, including Muhammad Iqbal (a great philosopher of the 20th century) who viewed humans as composed of the small ego (khudi) and the greater ego (khuda).

While Plato argued that the essence of humanity lies within its soul, stating that the soul is like a charioteer guiding the body, akin to a person guiding a horse. The soul is responsible for the activities of the body and possesses three faculties: desire, anger, and reason. It is the faculty of reason that controls desire and anger, enabling humans to achieve virtue. Aristotle, on the other hand, added that humans are a combination of body and soul with the capacity for rational thought. However, there is also a higher divine aspect, the spirit, which imparts life to the soul (Yusmaliana & Suyadi, 2019).

However, the reality that humans must acknowledge today is that the impact of the modernization process, which began since the Renaissance in the West, has contributed negatively to a crisis of meaning, spiritual emptiness, and a shift in the role of religion in human life. This situation has led to the idea of the existence of

a super being that has the ability to overcome all challenges through rationality, citing science and technology as the most powerful means to address various humanitarian issues, including, for example, the Covid-19 pandemic.

Modern humans are increasingly losing their humanity—referred to as "insan" in the language of Muhammad Iqbal—due to their reliance on material existence outside themselves that is relative and meaningless, elements that possess a lower level of perfection compared to humans (Fauhatun, 2020).

Furthermore, another fundamental issue arises concerning the position of humans in Islam, particularly in Islamic philosophy, which has been a subject of debate among Western scholars. According to Annemarie Schimmel, some Western scholars argue that humans as "servants of God" do not have free will in the presence of the Almighty. This is because humans have a meaningless existence unless they solely become instruments in fulfilling the eternal destiny ordained by God (Schimmel, 2018).

The phenomenon of modernization and various perspectives from Western scholars have ultimately obscured the essence of humanity found in the Quran. However, the essence of humanity in the Quran is not only related to theological concepts but also encompasses anthropological concepts. This involves views on humans as a unity, both in terms of the structural aspects that shape their personality and the functional roles that emerge in their capacity as cultural subjects in this worldly life.

Studies regarding the nature of humanity have been extensively conducted. Several scholars or researchers have conducted research and written about the nature of humanity. Some of these writings include (Syahputra, 2020) In examining the concept of humans from a philosophical perspective, it is concluded that humans are unique creatures, different from other beings, possessing the advantage of having psychic abilities capable of confronting life's challenges. Furthermore, it is also concluded that the existence of philosophy enables an entity to become human, and conversely, human existence will always involve philosophical activities. Philosophy becomes a distinctive characteristic of humans.

A further study conducted by (Fakih et al., 2023) titled "The Essence of Humanity According to Imam Al-Ghazali: Its Implications in Human Life"

concludes that the understanding of the essence of humanity and its impacts in life is not solely confined to reason and rational thought, but also encompasses a deeper emotional dimension. This feeling, referred to as *qalbu* (heart), functions as a place for deeper understanding and spiritual experience. Al-Ghazali asserts that this feeling should be connected to the teachings of Allah as contained in the Quran and Sunnah to guide humans towards truth.

In the study conducted by (Haryati, 2013) titled "Humanity in the Perspectives of Soren Kierkegaard and Muhammad Iqbal," the conclusion drawn is that Kierkegaard's unique thoughts focus on the analysis of existence, aesthetics, ethics, and stages of religion. Courage in decision-making is considered a prerequisite for individuals to achieve their life goals. This aligns with the thoughts of Muhammad Iqbal, who emphasizes that Muslims have personal responsibility in facing suffering and have the power to shape history according to their desires. Iqbal views the world as the result of human efforts.

Based on previous research, both discussions on the essence of humanity and analyses regarding Muhammad Iqbal and Plato only scratch the surface. According to the researcher's understanding, there has yet to be an in-depth and comprehensive article discussing the essence of humanity in the Quran from the perspective of Western philosophers like Plato and Muslim philosophers like Muhammad Iqbal. This is a crucial aspect, and the author hopes to complement previous literature related to the essence of humanity, Plato, Muhammad Iqbal, and similar topics. The goal is to enrich scholarly insights in the context of Islam, especially in addressing humanitarian issues. Therefore, it is important for us to delve into the understanding of the thoughts of Plato and Muhammad Iqbal in order to enrich the Islamic perspective on humanitarian problems.

The research method used to obtain data in this article is qualitative research with a library research approach (Irawati & Musthafa, 2021). Data were obtained from various literary sources used to find concepts, theories, perspectives, and findings relevant to the research problem. This study specifically discusses the essence of humanity in the Quran according to Muslim and Western thought. Considering the use of two figures in this research, the research design adopts a comparative study approach. With a comparative study approach, the comparison

of two or more philosophical thoughts or philosophers is conducted (Kaelan, 2005). This approach is used to compare the two philosopher figures. The steps in this research approach involve several processes. First, a systematic description of each concept or philosophical thought according to philosophical classification is conducted. Second, a visual representation of each concept is made, followed by a comparison between the two objects by establishing a basis for comparison. Third, identifying the unique characteristics of each thought and examining the similarities and differences between them. Fourth, critical evaluation is conducted, including evaluative analysis of both philosophical thoughts, followed by conclusions (Kaelan, 2005).

DISCUSSION

The Nature of Humans in the Qur'an

In Islam, the study of the nature of humans has a different approach compared to that in the West. In understanding human existence, human reason is directed and guided by the authority of revelation, which is manifested in the Qur'an and the Sunnah (Hadith of the Prophet Muhammad SAW) (Afrida, 2018).

According to Ibn al-Jawzi, humans consist of two elements: the body and the soul (Azmi & Zulkifli, 2018). Ibn al-Jawzi asserts that changes in the soul are more significant because the essence of a human is a spiritual entity with a soul. This aligns with the hadith from Abu Hurairah, narrated by Muslim, which states that Allah does not judge humans based on their physical appearance but rather looks at the state of their hearts and their deeds.

According to the views of Muslim scholars, as cited by Adnin Atmas from Fahrudin Ar-Razi, humans possess several unique characteristics that distinguish them from other creatures, including angels, demons, and animals. These differences arise because humans have the ability to think, wisdom, as well as natural inclinations and urges (Othman et al., 2018).

It is important to significantly delve into the existence of humanity because the analysis of humans is evolving with the differences in approaches between Muslim and Western scholars. Researchers need to explore these aspects from all dimensions of humanity and various fields of study, such as psychology, biology,

medicine, and various other branches of social sciences. There are three key terms in the Quran that refer to the fundamental essence of humanity, as expressed by Hakim & Mubarak (2017), namely Basyar, Al-Insan, and Al-Nas.

- a. Basyar: Al-Basyar, derived from the letters ب ش ر, carries the meaning of seeing something well and beautifully. This understanding gives rise to the verb "basyara," which means to rejoice, to bring joy, and to skinning (Damis, 2014) In the Quran, it is mentioned in 26 chapters and a total of 36 times (Tanjung, 2020). Al-Basyar can also be interpreted as mulasamah, referring to the touch of skin between men and women. Etymologically, it signifies that humans are creatures possessing all human traits and limitations (Tanjung, 2020). The concept of basyar is always associated with the biological characteristics of humans, such as the need for food, drink, sexual activity, movement, and so forth (Afrida, 2018).

In the Qur'an, the term Al-Basyar encompasses all of humanity, including the Prophets and Messengers. Their existence is similar to that of other humans, but they have specific differences compared to others. These significant differences are explained in the Qur'an through the revelations received by the Prophets and Messengers as part of their prophetic mission. Meanwhile, other aspects of their lives are similar to those of other humans. The main difference between them and ordinary humans is that they receive revelation, according to the command of Allah SWT. Among the verses related to Al-Basyar are found in Surah Al-'Imran 3:47; Yusuf 12:31; Al-Kahf 18:110; Al-Furqan 25:7; and Fussilat 41:6.

قَالَتْ رَبِّ أَنَّى يَكُونُ لِي وَلَدٌ وَلَمْ يَمَسِّنِي بَشَرٌ قَالَ كَذَلِكَ اللَّهُ يَخْلُقُ مَا يَشَاءُ إِذَا قَضَىٰ أَمْرًا فَإِنَّمَا يَقُولُ لَهُ كُنْ فَيَكُونُ ﴿٤٧﴾

“She said, "My Lord, how will I have a child when no man has touched me?" [The angel] said, "Such is Allah; He creates what He wills. When He decrees a matter, He only says to it, 'Be,' and it is.” (QS. Ali 'Imran 3: Ayat 47)

فَلَمَّا سَمِعَتْ بِمَكْرِهِنَّ أَرْسَلَتْ إِلَيْهِنَّ وَأَعْتَدَتْ لَهُنَّ مُتَّكًا وَآتَتْ كُلَّ
 وَاحِدَةٍ مِّنْهُنَّ سِكِّينًا وَقَالَتِ اخْرُجْ عَلَيْهِنَّ فَلَمَّا رَأَيْنَهُ أَكْبَرْنَهُ وَقَطَّعْنَ
 أَيْدِيَهُنَّ وَقُلْنَ حَاشَ لِلَّهِ مَا هَذَا بَشَرًا إِنْ هَذَا إِلَّا مَلَكٌ كَرِيمٌ ﴿٣١﴾

“So when she heard of their scheming, she sent for them and prepared for them a banquet and gave each one of them a knife and said [to Joseph], “Come out before them.” And when they saw him, they greatly admired him and cut their hands and said, “Perfect is Allah! This is not a man; this is none but a noble angel.” (QS. Yusuf 12: Ayat 31)

قُلْ إِنَّمَا أَنَا بَشَرٌ مِّثْلُكُمْ يُوحَىٰ إِلَيَّ أَنَّمَا إِلَهُكُمُ اللَّهُ وَاحِدٌ فَنَ كَانَ يَرْجُوا
 لِقَاءَ رَبِّهِ فَلْيَعْمَلْ عَمَلًا صَالِحًا وَلَا يُشْرِكْ بِعِبَادَةِ رَبِّهِ أَحَدًا ﴿١١٠﴾

Say, “I am only a man like you, to whom has been revealed that your god is one God. So whoever would hope for the meeting with his Lord – let him do righteous work and not associate in the worship of his Lord anyone.” (QS. Al-Kahf 18: Ayat 110)

وَقَالُوا مَا لِيَ هَذَا الرَّسُولِ يَأْكُلُ الطَّعَامَ وَيَمْشِي فِي الْأَسْوَاقِ
 لَوْلَا أَنْزَلَ إِلَيْهِ مَلَكٌ فَيَكُونُ مَعَهُ نَذِيرًا ﴿٧﴾

And they say, “What is this messenger that eats food and walks in the markets? Why was there not sent down to him an angel so he would be with him a warner? (QS. Al-Furqan 25: Ayat 7)

قُلْ إِنَّمَا أَنَا بَشَرٌ مِّثْلُكُمْ يُوحَىٰ إِلَيَّ أَنَّمَا إِلَهُكُمُ اللَّهُ وَاحِدٌ
 فَاسْتَقِيمُوا إِلَيْهِ وَاسْتَغْفِرُوهُ ۗ وَوَيْلٌ لِلْمُشْرِكِينَ ﴿٦﴾

Say, O [Muhammad], “I am only a man like you to whom it has been revealed that your god is but one God; so take a straight course to Him and seek His forgiveness.” And woe to those who associate others with Allah – (QS. Fussilat 41: Ayat 6)

Therefore, it can be interpreted that the term "basyar" in this context refers to humans as physical or biological beings with basic needs, such as food and daily mobility. The concept of "basyar" encompasses all descendants of Adam. As "basyar" beings, humans undergo the process of sexual reproduction and continually strive to fulfill their biological needs. Humans exist within the confines of space and time, and are subject to the laws of nature, including social norms

within society and the decrees of Allah in the universe. All of these are natural consequences of human needs fulfillment efforts. Consequently, Allah grants humans freedom and capacity commensurate with their limitations and potentials to manage and utilize the universe. This is part of humanity's responsibility as stewards of the Earth.

- b. Al-Ins: The term "Insan" is mentioned 65 times in the Quran and often discusses the concept of humanity comprehensively. This term can be divided into three categories: first, associating humans with the role of caliph or trustee; second, associating humans with their negative traits; and third, associating humans with the process of their creation (Afrida, 2018). The word "Al Insan" is derived from the root word "Uns," which means gentle, harmonious, and visible (Hidayat, 2017).

The human values referred to as "Al-Insan" in the Quran indicate a high level of human dignity, making them worthy to be stewards on Earth and capable of bearing religious responsibilities and trusts (Syati, 2003). Humans are called "Al-Insan" because they often exhibit forgetfulness and therefore require admonition and reminder. In the context of psychology, humans are unique creatures with various psychological aspects, including feelings, emotions, and behaviors that differentiate them from other beings. The use of the term "insan" in Arabic refers to the psychological characteristics of humans, which consist of three different components: 1) Uns, which denotes gentleness, harmony, and visibility. 2) Nasa Yanusu, which signifies being shaken or stressed. 3) Nasiya, which means forgetfulness.

This can be perceived as a truth, as many people often use the excuse of "forgetfulness," proving that humans are psychological beings.

In the first category, humans are depicted as unique beings different from animals. Therefore, in the Quran, insan is described as a creature given knowledge (Q.S. al-Alaq verses 4-5), a being entrusted with responsibilities (Q.S. al-Ahzab verse 72), and obligated to do good (Q.S. al-Ankabut verse 8). Humans are endowed with the ability to develop knowledge and reasoning through nazhar (contemplation, reflection, analysis, and observation of their actions) (Q.S. al-Nazi'at verse 35). Responsibilities (Q.S. al-Qiyamah verses 3

and 6); (Q.S. Qaf verse 16). Their deeds are meticulously recorded to receive rewards according to their actions (Q.S. al-Najm verse 39). Therefore, humans become the enemies of Satan (Q.S. al-Isra verse 53).

In the second category, insan is associated with negative predispositions, as humans tend to be unjust and disbelieving (Q.S. Ibrahim verse 34), hasty (Q.S. al-Isra verse 67), stingy (Q.S. al-Isra verse 100), foolish (Q.S. al-Ahzab verse 72), sinful (Q.S. al-'Alaq verse 6), ungrateful (Q.S. al-'Adiyat verse 6), skeptical of the Hereafter (Q.S. Maryam verse 66), and so on.

The third category is the relationship between insan and the process of their creation. Humans are created from clay, essence of clay, and soil (Q.S. al-Hijr verse 26, al-Rahman verse 14, al-Mu'minun verse 12), al-Sajadah verse 7). Likewise, basyar originates from clay, soil (Q.S. al-Hijir verse 28, Shad verse 71, al-Rum verse 20), and water (Q.S. al-Furqan verse 54).

From the above description, it can be summarized that the process of human creation symbolizes the characteristics of "basyari," involving material elements, and "insan," involving spiritual elements. The balance between the two is crucial, meaning there should be no reduction of rights in one aspect or excessive increase of rights in another aspect.

c. Al-Nas: The term "al-Nas" in the Quran is mentioned 240 times and appears in 53 Surahs (Abdul-Baqi, 1981). The Quran uses the word "al-nas" to refer to a group of people or communities actively participating in various activities to advance their lives (Asy'arie, 1991). The term "al-nas" reflects the existence of humans as social beings in a comprehensive context, regardless of their beliefs or lack thereof. Al-Nas refers to humans as social beings, and this is evident in three aspects:

1) The Quran asserts that the guidance found within it applies not only to individuals but also holds relevance in the social context of humanity. Al-Nas is often associated with guidance or the Book (Q.S. Al-Hadid (57): 25) (Afrida, 2018).

2) There are several verses describing social groups and their characteristics. These verses are generally known as "wa min al-nas" (and among some of the people). Therefore, the Quran records the existence of groups of people who profess their faith but do not truly believe (Q.S. Al-Baqarah ayat 8), those who only think about worldly affairs (Q.S. Al-Baqarah ayat 200), those who

associate partners with Allah (Q.S. Al-Baqarah ayat 165), and so on. However, there are also some people who are willing to sacrifice themselves to attain the pleasure of Allah (Afrida, 2018).

3) By using the term "aktsar al-nas," it can be inferred that the majority of people possess low qualities, both in terms of knowledge (as mentioned in Surah Al-A'raf (7): 187), Yusuf (12): 21), and Al-Qasas (28): 68) as well as in terms of faith (as stated in Surah Hud (11): 17). Most people also tend to be ungrateful, as mentioned in Surah Al-Mu'min (40): 61). However, there are some individuals who are grateful, who receive salvation from the punishment of Allah as mentioned in Surah Hud (11): 116), and who are not deceived by Satan, as mentioned in Surah An-Nisa (4): 83) (Afrida, 2018).

Views of Muhammad Iqbal and Plato on the Essence of Humanity

The nature of human beings according to the Qur'an will be explained first, followed by a discussion on the perspectives of Muslim and Western thoughts regarding human nature. In this regard, the researcher will first discuss the views of Muhammad Iqbal, then those of Plato.

Firstly, Muhammad Iqbal's perspective on the nature of human beings is that humans are entities possessing intelligence, belief, and morality, all of which are interwoven within the framework of spirituality. His concept of spirituality encompasses the concepts of evolution and self-understanding that individuals must achieve on their own. In this concept of self-recognition, the highest attainment can only be achieved through divine love, and when each individual realizes this, it is considered the awakening of humanity. Iqbal believed that the journey to achieve selfhood is an aspect that invigorates the spirit.

Iqbal formulated the core concept of human nature. In his efforts, he transformed the Persian concept of "khudi" by removing its negative connotations, such as individualism and egoism. Furthermore, Iqbal reintroduced the idea of "khudi" in a more positive form. He reconstructed and developed the idea of "khudi" in various contexts and forms, making it the main core in his poetry and political aesthetics (Lubis, 2022).

According to Muhammad Iqbal, the ideal human is like a representative of God in this world. They are a person of great virtue, where their mind and body

reach a level of perfection, making their life balanced and harmonious. Their ability to unite the highest knowledge in thought and action, as well as to follow their instincts, enables them to live harmoniously (Lubis, 2022).

When discussing the ideal human, we cannot avoid discussing the concept of Khudi or ego. Simply put, Khudi or ego means "self" or individual. Literally, Khudi or ego reflects one's existence and individuality (Sayidain, 1981). Khudi or ego is a tangible thing, serving as the center and foundation of all life, a creative will that is logically directed.

Khudi or ego is the highest reality as an ego, and from this highest ego, various other egos originate. This highest ego is where actions and thoughts unite as one entity. The concept of Khuda or Allah is also seen as a spiritual essence, akin to human individuality and ego. Allah is considered an ego because, like humans, He is the principle of unity bound to the nature of His organisms' lives (Zulkarnain, 2016). God can change along with the changes in His attributes that are in line with the changes in human characteristics. If humans change themselves towards goodness, Allah will also respond with changes in His service and mercy towards humans.

God as the ultimate reality is the absolute ego, the most noble personality, namely Khuda, which is different from khudi (human ego). The absolute ego is not static; it is a creative spirit, creating, and possessing will. The absolute ego is a force that has the potential for everything, an active and independent movement. If we look at it from the perspective of the absolute ego or self, it involves all aspects. The absolute self encompasses the entire reality with all its essence.

Second, Plato's view on the nature of humans.

Plato (W 343 SM), one of Socrates' disciples, proposed that the nature of humans consists of three elements: spirit, reason (intellect), and pleasure (appetite). Plato envisioned the spirit as a white horse pulling a chariot alongside a black horse (appetite), with reason as the charioteer trying to control the journey of the chariot (Saepul Anwar, 2006).

In another passage, Plato conveyed his theory that humans consist of three parts: the head, chest, and abdomen, each associated with a specific component of the soul. The head is the abode of intellect, the chest contains will, and the abdomen

serves as the abode of desire. Each part of the soul has its own purpose or "virtue," wherein intellect aims for wisdom, will aims for courage, and desire needs to be controlled for ethics to be applied. Only through the collective function of these three parts as a unity can one achieve balance or morality (Saepul Anwar, 2006).

Often, we encounter many readings that use the term "hakikat" (essence). Simply put, "hakikat" is often identified as something fundamental, genuine, important, substantial, prioritized, and various meanings aligned with that understanding (Latief, 2006). In discussions about the essence of humanity, scholars express various views. Some argue that humans consist only of matter without any spirit, while others believe that humans are a combination of spirit and matter. Those who view humans as a combination of spiritual and material elements state that the spirit is part of God, so humans and God are considered as one entity (Purwanto, 2007). These views serve as the basis for the development of social sciences in the West. Western scientists classify humans into several categories, such as:

- a. *Homo Sapiens*, referring to humans endowed with intellect and conscience
- b. *Homo Laquen*, y that describe beings capable of translating human thoughts and feelings into words.
- c. *Homo Faber*, as skilled beings proficient in crafting tools of necessity.
- d. *Homo Economicus*, as creatures subject to economic principles and possessing economic traits.
- e. *Homo Religius*, as beings who are religious (Syafri, 2012).
- f. *Animal Rational*, as creatures that depict animals that think
- g. *Zoon Politicon*, as beings adept at collaborating, interacting with others, and self-organizing to meet their life needs.

Western scholars have diverse understandings of the essence of humanity. Generally, their views reflect a materialistic tendency that sees humans as material entities that can be manipulated, without considering the existence of the Creator. René Descartes (1596-1650) emphasized the crucial role of reason (intellect) as the essence of human nature. As a rationalist, he argued that humans know their existence through the process of thinking (*cogito ergo sum*), thus experiencing various emotions such as love, hatred, happiness, and desire. John Locke (1623-

1704) stated that the human soul is born in a state of purity, then filled with various experiences throughout life, thus human condition is greatly influenced by experience. Immanuel Kant (1724-1804) held the view that humans are rational beings who have the freedom to act according to moral considerations, not solely for personal interests (Afrida, 2018).

The researcher concludes that Muhammad Iqbal, in his view of the essence of humanity, asserts that humans are complex entities with intelligence, belief, and morality interwoven within the framework of spirituality. Iqbal emphasizes the concepts of evolution and self-understanding as integral parts of an individual's spiritual journey. In his efforts, Iqbal reformulated the concept of "khudi" by removing its negative connotations, making it the main core in his poetry and political aesthetics. According to Iqbal, the ideal human is one who achieves perfection in both mind and body, lives harmoniously, and is capable of uniting the highest knowledge in action.

The concept of "khudi" or ego in Iqbal's view is a tangible thing, serving as the center and foundation of all life. Khudi is a creative will that is logically directed and serves as the place where actions and thoughts unite as one entity. Iqbal also involves the concept of Allah or Khuda as a spiritual essence, similar to the individuality and ego of humans. Allah is considered an ego because, like humans, He is the principle of unity bound to the nature of His organisms' lives.

On the other hand, Plato's perspective offers a view of the essence of humanity consisting of three elements: spirit, reason (intellect), and pleasure (appetite). In Plato's view, humans are a combination of these various elements, illustrated in the depiction of a white horse and a black horse pulling a chariot together with the charioteer. Plato also associates the elements of the soul with parts of the body, and human success lies in the harmony and balance among these three parts.

Although Muhammad Iqbal and Plato have similarities in defining the essence of humanity, they have fundamentally different values. The difference lies in the religious and spiritual values possessed by Muhammad Iqbal, whereas Plato does not address transcendent values (divinity).

CONCLUSION

Based on the discussion and explanation above, there are several important conclusions drawn from the research findings of this article, particularly concerning the ideas of Plato and Muhammad Iqbal regarding the essence of humanity.

Firstly, from the perspective of the Quran, humans are endowed with the advantage of intellect and freedom to choose and change their destiny. This is contrary to the view of some Western scholars who claim that humans are powerless in the face of God's decree. Conversely, the Quran explains that humans are the most perfect creatures created by Allah, with both physical and spiritual dimensions, equipped with intellect and desires. In the Islamic perspective, the creation of humans is directed towards being a vicegerent (khalifah) to worship Allah. This perspective differs significantly from the Western scientific view that regards humans as material entities that can be shaped without acknowledging the Creator. In Islam, humans are considered to consist of both physical and spiritual dimensions, and the first human, Adam, was created from clay. Adam's descendants were then created from semen with the purpose of being vicegerents and servants of Allah.

Secondly, in the thought of Muhammad Iqbal regarding the essence of humanity, humans are viewed as entities endowed with intelligence, belief, and morality, all of which are interconnected within a framework of spirituality.

Thirdly, in Plato's view of humanity, it is stated that the essence of humanity consists of three elements: spirit, reason (intellect), and pleasure (desire).

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