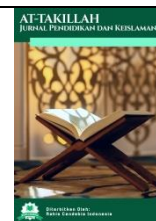




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## Human Wellness As The Premise Of Islamic Counseling

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### A B S T R A C T

Instruction in turn returns to the nature of human nearness on this soil. A nearness that's translated as a prepare of presence gives a reasonably profound meaning to human life, and instruction is continuously utilized as a module to provide nature towards perfect beliefs. People in Islamic instruction are seen as the caliph of Allah on soil. Allah gives people with the potential for fitrah that underpins their presence as the caliph of Allah. The caliph predicate has suggestions for the assignments that people will carry in their lives. Within the setting of Islamic instruction, all large scale and microelements of instruction are situated towards cultivating and creating the potential of nature so that people can really ended up the caliph of Allah on soil. The helpful worldview in Islamic education is diverse from the helpful worldview within the see of Western instruction. The distinction lies within the source of human ethical values and a extraordinary measurement that's not come to by Western brain research. The Western humanistic see recognizes that human ethical values begin from people themselves, whereas Islam recognizes the source of ethical values is Allah. In expansion, Western brain research analyzes the span of human life from the time of conception to passing. In the interim, his ponder of Islamic brain research comes to advance into the post-death period.

## INTRODUCTION

Islam as an ideological concept has succeeded in building a solid establishment for world civilization. This was all a frame of victory for the Muslim community when it grounded the thoughts of the Qur'an and Sunnah so that truly the Muslim community was able to create different sorts of civilizational works which were reflected in different handled items of inventiveness extending from instruction, law, financial matters, legislative issues, social, reasoning, craftsmanship, science and so on. This has afterward gotten to be a authentic truth as well as prove that Islam features a noteworthy impact on the improvement of world civilization. Human issues are the central topic and beginning point in translating instruction since instruction needs to lead people to true humanity. Once the central position of people within the instructive handle, the work of instruction is fundamentally concerned with coordinating people to certain objectives and finding their life objectives (Langgulung, 2003: 38). Instruction in turn returns to the nature of human nearness on this soil. A nearness that's deciphered as a prepare of presence gives a

reasonably profound meaning to human life, and instruction is continuously utilized as a module to convey nature towards perfect standards.

In rule, these sorts of contemplations have come about in numerous rising concepts of modern instruction. The presence of different instructions around people, with respect to human activities, with respect to the reason of human life, with respect to the interface between people and their environment, with time, and so on, gave birth to different sees on instruction and different instructive strategies. All issues confronted by people require an arrangement, since an issue is something that prevents, prevents, and limits the plausibility of an individual to succeed in accomplishing something. The arrangement is exceptionally complex so that conceptual alternatives and operational mechanical offerings must be situated to human complexity. Mental approaches within the shape of psychotherapy, counseling direction, and so on are elective approaches that are of concern to specialists in general. One frame of problem-solving operationally is within the concept of Islamic Counseling by utilizing face-to-face connections and individual contact methods. Brain research and instruction, and reasoning in turn are three components that can be joined together in a system of human life. Especially to lay the establishments of people within the measurements of life in a prepare from the essentials to beliefs. The perfect in address is the accomplishment of Allah's delight in human life (mardhatillah).

## RESULTS AND DISCUSSION

### a. Humanitarian Paradigm in Islamic Education

Every school of psychology is always shaded by the human concept as the basis, advanced theories of the human concept, and the application system or approach to human problems. Education has a strategic role as a means of human resources and human investment. This means that education is not only aimed at fostering a better life but also has colored and become the moral and ethical foundation in the process of empowering the nation's identity (Langgulung: 2003). Departing from the importance of education, it is natural that the essence of education is a process of humanization that has implications for the educational process with an orientation to the development of aspects of human humanity, namely the physical-biological and spiritual-psychological aspects. It is this spiritual-psychological aspect that human beings are trying to mature and develop through education as an element with positive pretense in the development of civilized life. At the level of faith, humans from the beginning of their creation have been blessed by Allah and promised themselves with monotheism. Allah SWT. said QS. tAl-A'Raf verse 172:

*172. and (remember), when your Lord brought forth the offspring of the children of Adam from their syllabi and Allah took witness against their souls (saying): "Am I not your Lord?" they replied: "Yes (You are our Tuban), We are witnesses". (We do that) so that on the Day of Resurrection you will not say: "Indeed, We (the Children of Adam) are the ones who are unaware of this (the oneness of God)".*

This testimony to the monotheism of Allah occurs when humans are still in the womb. Therefore, it is very rational to say that humans do not remember this important

event at all. From the information above, education at the level of faith occurs when the child is still in the womb and is practically continued by the parents after the child is born. If we look at several verses of the Qur'an, Hadith, statements of scholars and commentators, almost all of them confirm the existence of nature that has been brought from birth, it's just that the existence of this fitrah will be different when born and develop into adulthood. So that it can be said that humans have forgotten, deviated, or lost from their nature, due to various reasons which we will find later in various verses of the Qur'an which explain that humans according to their nature as creatures who recognize Allah as God, then explain the reasons for being hard, weak, sick, deviating from al-Fitrah. Then there is a solution that offers an effort to save and develop al-Fitr so that the human becomes Kaffah, it can be done by the person himself or under the influence of others.

In addition to the potential for religion, humans also have other potentials that are very diverse and have different levels and also influence their physical, psychological, and religious development. Humans, judging from the structure of their creation, consist of two elements, physical and spiritual, and each has potential. The body has physical powers such as hearing, seeing, feeling, touching, smelling, and moving. Meanwhile, human spirituality which is mentioned in the Qur'an as al-Nafs has two powers, namely the power of thought which is called mind which is centered in the head and the power of feeling which is centered in the heart (Nasution, 1989: 37). Islam does not recognize any differences between human beings except based on their devotion to Allah and the goodness of their behavior in life. On this basis, Islam provides the widest opportunity for its people to think, research and study to increase their piety, regardless of descent, ethnicity, class, and nation. However, if the human soul is empty of piety and good behavior, he may fall into the soul and animal behavior. In fact, in the creation of every living creature, it has been equipped with various potentials that make it easy to develop after the time of birth, just like what happens in animals, they also have the potential in the form of instincts, it seems that as soon as they are born they immediately have instincts that can quickly find ways to suckle, take refuge in its mother and how to eat. Unlike humans, he also has this kind of instinct that is even stronger.

However, the potential of every human being is not fully developed optimally, psychologists have estimated that humans only use ten percent of the abilities they have since birth, therefore it is the duty of parents and educators to develop all the potential of each child so that able to develop optimally through an effective learning process. Education is one of the means that can foster and develop the potentials that exist in humans by the nature of their creation so that they can play a role and can be applied in various aspects of life. Human physical development goes against his will, while his spiritual development is intentional or with full awareness, it cannot move or live in a dark

and chaotic realm just as a tree which is to be able to realize its growth potential must be freed from the obstacles that hinder its growth. Like weeds and rocks that hinder their roots, He too must be given the benefits and means for its growth such as water, sun, and air.

Islamic psychology which is the foundation of Islamic education has a paradigm for its object of knowledge. This paradigm then distinguishes the study of Islamic psychology from the study of Western psychology. Islamic education through the study of Islamic psychology has a humanitarian paradigm, which is different from the paradigm of Western psychological humanism. Baharuddin concludes that psychoanalysis views humans as the direct generation of animals so that humans inherit the characteristics of animals, namely lust, which is called libido. All human behavior is a dynamic process of the libido's relationship with the environment. In contrast to that, Behaviorism views humans as beings who have souls, but since their birth into the world, the human soul is empty. The environment is the main factor determining human behavior.

A paradigm is defined as a system or conceptual model that describes an aspect of reality from which conclusions can be drawn about how or what steps to take to carry out research. Furthermore, Baharuddin concluded that the paradigm has two keywords, namely symbolic generalization (a form of formulas and statements) and metaphysical paradigm. The humanitarian paradigm in Islamic education affects the practical application of Islamic education.

To achieve this goal, its realization must be fully sourced from the ideals revealed by Allah SWT. and the Sunnah of the Prophet Muhammad. The purpose of Islamic education is inseparable from the purpose of human life in Islam, namely to create personal servants of Allah who always fear Him, and can achieve a happy life in this world and the hereafter. So in this case, it is necessary to touch humans through Islamic education, which is more specific with Islamic counseling to improve human nature even better after being contaminated from the environment. In the Qur'an has been explained in Surah Al-Dzariat: 56 about the purpose of human creation itself:

*56. And I did not create the jinn and mankind except that they might serve Me.*

Based on the verse above, it is very clear that the purpose of Islamic education is essentially the realization of the ideals of Islamic teaching itself, which carries a mission for the welfare of mankind in this world and the hereafter. Welfare can be obtained if we carry out our duties as servants, namely to worship the Creator. Because by knowing the Creator, we will feel the need for Him, and we will run all the affairs that are ordered. The relationship between Islamic education and social, political, economic, cultural, and religious systems, both national and transnational (Muhaimin, 2011: 39).

## **b. The Journey of Human Life: Analysis of Building Islamic Counseling for Humans**

Symptoms of human life are characterized by an integrated process of growth and development between physical and psychological functions. This condition provides an opportunity for humans to make interpretations in assembling their life patterns, as well as engineering what they want. God gave the tools of a good life that can be developed if you want to use them. This is where the role of Islamic education is to provide tarbiyah to humans so that they can take advantage of the potential given by Allah SWT. To deliver humans to mardatillah. In the interest of further life, Allah has provided the tools of life, both basic abilities, and abilities that are only the initial potential to be developed if you want to use them. Islamic developmental psychology is developmental psychology that examines all aspects of human development from an Islamic perspective. Thus, in general, Islamic developmental psychology has the same object of study as developmental psychology, namely the process of human growth or change.

The method for knowing the pleasure of Allah SWT was also taught by the Prophet Muhammad by asking his own heart. A person can lie, lie and deceive others, but he cannot do it to his own heart. It's just that people's hearts are different. A dark heart, an empty heart, and a dead heart, it's hard and can't even be asked. The heart is also sometimes inconsistent, because the most appropriate question to the conscience, Conscience comes from the meaning of the word nur, light. People whose conscience is alive then he always connects with the pleasure of God. The problem with a conscience is that the light of conscience is often covered by greed, egoism, and disobedience (Lubis, 2010: 97). According to Islamic teachings, the task of human life, throughout his life is only one task, namely worshiping Allah, the Creator, or in a daily language called worship. worship is not the purpose of life but is a task that must be done by God's creatures throughout their lives. Worship means to realize that you are small and insignificant, to believe in the power of Allah the Almighty, the Creator, and to be disciplined in obedience to Him.

Humans have two main roles in this world; the first as a servant of Allah, and the second role as the vicegerent of Allah on earth. As servants of Allah, humans are small and have no power, therefore their duty is only to worship Him and submit to Him. However, as caliphs, humans are given a function, a very large role, because God is the Greatest, humans as representatives of God on earth have enormous responsibility and authority. As caliphs, humans are given the task of managing this universe for human welfare. Therefore, humans are required to do good deeds, avoid sin, command to do good, forbid doing evil, be honest, and adorn themselves with the attitude recommended by religion. Islamic counseling provides a role to direct to be able to understand oneself as a creature who must be able to establish relationships vertically, horizontally, and diagonally. Islamic counseling is a process that is oriented to the peace of living in the world and the hereafter through a

self-approach to Allah. Sakinah therapy will lead individuals to be able to solve their life problems, in this case it is a process that has spiritual and material dimensions.

The way to get happiness easily and cheaply has been shown directly by Allah SWT. through His Apostles. The instructions for a happy life are summarized in religion with all the provisions and instructions compiled in the Koran, which can be used as guidelines and guidance for life, so that happiness can truly be achieved. So, the end of the journey of human life is to return to a state of nature to obtain mardatillah. This is obtained if humans are always within the limits of the sharia that have been set. The role of Allah's will in determining individual development as stated in the Islamic approach will help understand the development process better. Humans throughout their life span are objects of education. Therefore, educators need to understand the development of human life from birth experiencing vertical growth towards perfection. Related to this, Islam has a perspective on the journey of human life. In the view of Islam, growth can be divided into 3 types, namely: 1) biological growth; 2) growth is psychological; and 3) pedagogical growth (Langgulong, 1991:23). Islam explains that human growth takes place in stages, this is contained in the Qur'an Surah Al-Mukmin verse 67.

*67. It is He Who created you from clay, then from a drop of semen, then from a clot of blood, then he gave birth to you as a child, then (you were left alive) so that you might reach maturity, then (let you live again) until old age, some of you died before that. (We do this) so that you may arrive at the appointed death and that you may understand (it).*

The verse shows that the phases of human growth take place as follows: 1) the embryonic phase (still in the mother's stomach); 2) the childhood phase (from birth from the mother's womb); 3) strong phase (strong body and spirit or mind); 4) old phase; and 5) death phase. This growth is classified into a biological growth classification. The psychological (developmental) and pedagogical growths are as follows (Arifin, 1977: 34). Give an understanding of the phases of pedagogical growth as follows.

- 1) First education period: from birth to age 6 years. Children are protected from everything that pollutes the body and spirit. In other words, this period is a period of habitual education in good things.
- 2) The second educational period: when children are educated about decency. Such education begins at the age of 6 years.
- 3) The third education period: children are educated sexually by separating their beds from their parents because parents' sexual relations can be seen by children, it will endanger the child's life, considering that children have the character of imitating other people's actions. Children in this period are 9 years old.

- 4) The fourth educational period: children who are 13 years old are required to pray to calm their souls. In this phase, the child begins to enter the realm of puberty, where at this time the child experiences mental shock that needs firm leadership.
- 5) Fifth period: for children aged 16 years. At this time the child has experienced the maturity of his lust, which requires a lot of care from his parents so that harmful excesses do not occur.
- 6) The sixth period: from adulthood (16 to 21 years). At this time the child has been released by his parents and is responsible for himself to his parents. Children at this time must educate themselves (self-standing).

Based on the journey of human life that must have an end, it gives the impression that humans must take good care of the deposit to be presented. Here Islamic counseling aims to instill generosity in the client so that he realizes that he can solve and solve problems. He must feel that the ability is his personal and become an inseparable part of him. He must also try to develop it through training and worship at all times, conditions, and places, so that as far as possible he will not face other problems, or at least never face the same problem in his life span. Even if by chance or by force he encounters the same or almost the same problem, he no longer needs the help of a counselor but has been able to do self-counseling (Lubis, 2017: 58). Islamic counseling wants to lead clients to be able to foster mental health so that they can live harmoniously in vertical relationships (*habl min Allâh*) and horizontal relationships (*habl min al-nâs*). In this case, he must cure mental illnesses, avoid or cure heart diseases (*amrâd al-qulûb*).

The essence of this goal is to want to present him as a human being who has a clean heart (*qalb salîm*) or a peaceful soul (*as mutma'innah*) and can feel a calm life (*sakinah*) in an atmosphere of happiness in the world and the hereafter under the grace and pleasure of Allah (Lubis, 2017). : 100). Thus, it can be clearly stated that the purpose of Islamic counseling is to help clients/counselees to be able to solve their problems in order to achieve peace of mind in a life that is *sakinah* and blessed by Allah, has the *iqamah* to make Allah the Greatest Counselor, and can do self-counseling for himself. . Humans were created by God and will eventually return to the Creator. While human life in the world is not the only life he experiences. The world is just one of the five phases of human life; spirit realm,

Islam views humans as creatures of God who have certain uniqueness and privileges. As one of His creatures, the characteristics of human existence must be sought from the Creator and other God's creatures. There are at least four types of human relations, each of which has a positive and negative pole, namely:

1. Human relationship with himself (*hablum minannas*) which is marked by awareness to do good deeds, *nahi* evil or vice versa indulgence in low desires.

2. Human relations (hablum minannas) by fostering friendship or breaking it
3. Human relations with the surrounding nature (hablum minal 'nature) which is characterized by efforts to preserve and utilize nature as well as possible or otherwise cause natural damage
4. Human relations with the Creator (hablum minallah) with the obligation to worship Him or become disbelievers and shirk to Him.

The variety and style of these relationships need to be explained that even though humans seem to be the center of relatedness, in Islamic teachings the center of everything is not humans, but the Creator himself, namely, Allah SWT. Thus, the philosophical foundation of human beings in Islamic teachings is not anthropocentrism, but ethnocentrism, or more accurately God-centrism. Humans come from two origins, namely: (1) a 'far' origin, the first creation from land which was then perfected and breathed into the human by His spirit; and (2) the 'near' origin of human creation from the germ. In the view of Islamic psychology, humans are seen as creatures that have three sides, namely:

- a. The body, consisting of a gross body, is in the form of a physical form, its nature is dependent on matter and has a primitive-biological tendency, can be destroyed and damaged, but is an important place for existence and the container for the elements of life.
- b. Spiritual, which is the most subtle element, is sacred and divine because it is considered divine, its tendency to the holy, clean, and noble, eternal in the sense of not being destroyed by the destruction of the physical body.
- c. Nafsani, is the connecting element between the physical and the spiritual, because of that nafsani can be and tend to be like physical, but on the other hand nafsani also has tendencies and characteristics like spiritual. Nafs is a potential from Allah that is inspired by good and bad tendencies, namely Ilham Fujur and Ilham Taqwa, both of which have a strong attraction.

### **c. The Task of Human Life: An Analysis of the Perspective of Islamic Education**

Islam views that humans are creatures of Allah SWT. the noblest. Humans are creatures who are given spirit and reason as a means to live and interpret life in this world. Humans are essentially created in the best condition, almost perfect compared to other creatures, but at the same time have lust, are weak, persecuted, impetuous, argue, and others. Given the various characteristics above, efforts are needed to keep humans moving towards happiness, towards their best image, towards ahsan al-taqwim. This easily can be realized when one of the elements of education is associated with instructions for human behavior concerning certain objects. Humans in education function as caliphs.

According to the view of Islam, humans who are mandated by Allah as caliphs on earth are in a position of a high degree, a perfect event. Such a position is a demand from

human dynamics itself. Humans are appointed as caliphs under certain conditions. In carrying out their duties, humans are prepared by God with nature as potential. The concept of fitrah in the context of Islamic education is different from the theory that considers humans to be pure and clean.

Humans, if grouped in terms of ontology studies, can be seen from three points of view, namely humans as individuals, humans as social beings, and humans who live in nature. If viewed from humans living in nature, it means that the development of human life depends on how humans respect nature and teach it to the next generation. This nature was created by Allah SWT for humans. However, this does not mean that humans act as they please. The human ability to master this nature is limited by what has been ordained by Allah SWT. The task of humans as caliphs on the surface of this earth is to maintain the balance of nature and carry out the commands of Allah SWT. in QS. Albaqaroh: 30.

*30. 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 a person who will do mischief on it and shed blood, even though we always glorify you by praising you and purifying you?" God said: "Verily I know what you do not know."*

However, even though it has been submitted to humans and designed by the laws of Allah SWT so that it is possible for humans to know, Allah SWT still commands humans to study the universe with all its phenomena and noumena (Rasyidin, 2008: 11). Nature is an object of knowledge that can be processed for human use. According to the Islamic view, humans who are mandated by Allah as caliphs on earth are in a high degree position, good/perfect events (Ahsan at-taqwim). Such a position is a demand from human dynamics itself. However, humans do not accept this title unconditionally, but they are also faced with an alternative to the destruction of dignity, low status (as far as-safilin). The vertical and horizontal relationships that are built to carry out the mandate of Allah as the caliph will push him to one of these alternatives. The responsibility played by humans as caliphs are not easy and not simple, especially when it is referred to in several verses of the Koran which mention humans in the plural form of the word caliph, namely khulafa. Khulafa is described as a society or group of people who interact with their physical environment. They built residences and built luxurious lodges in the hills and in the lowlands. Based on the Qur'anic evidence above, it is stated that mankind is designated as khalif or khulafa under certain conditions. The holder of this caliphate office practically does not function to escape Allah's supervision.

In carrying out their duties, humans are prepared by God with nature as potential. The concept of fitrah in the context of Islamic education is different from the theory that considers humans to be pure and clean. Supporters of the flow of Behaviorism in psychology view that humans when born have no good or evil tendencies. This theory was

later called the Tabula Rasa theory. Furthermore, Siddik stated that Islam has firmly rejected the concept of Theistic Mental Discipline which views humans (students) as having a bad active nature, as Islam explicitly rejects the existence of "inherited sins" which are believed by Christians. Fitrah which means the origin of events, identity, or innate nature that is brought from birth to a child is very much influenced by the environment. The nature of nature given by God is well active. Fitrah itself will not develop without being influenced by the surrounding environment, which may be modified or drastically changed when the environment is not possible to make it better. External factors combined with nature, the nature of which depends on the extent to which external interaction with nature plays a role. On the other hand, according to Behaviorism observers, nature does not require humans to try as hard as they can to their environment. External factors combined with nature, the nature of which depends on the extent to which external interaction with nature plays a role. On the other hand, according to Behaviorism observers, nature does not require humans to try as hard as they can to their environment. External factors combined with nature, the nature of which depends on the extent to which external interaction with nature plays a role. On the other hand, according to Behaviorism observers, nature does not require humans to try as hard as they can to their environment.

Humans as social beings, are human life themselves who live in society. Society itself is a unity of individuals who have the same desires and the same goals. Observing this, every society has an educative responsibility to remind, invite, educate, train, direct and guide each other so that they stick to their primordial agreement or shahadah with Allah SWT. In this case, the main hope in the philosophy of Islamic education is for the formation of human civilization.

The meaning of humanity must always be formulated in a new way in every encounter with a new reality and context. Humanity needs to be seen not as a fixed essence or a final situation. The meaning of humanity is the process of becoming human in interactions between humans with contexts and challenges that continue to develop (Muhaimin, 2009: 67). One thing that cannot be excluded in humanism is that human dignity must be respected and developed. In this case, philosophy functions to interpret human experience and various cultural traditions. From there, an understanding between cultures is created which in turn will contribute to the improvement of human life and dignity.

*Humanism* is viewed as a positive idea by most people. Humanism reminds us of ideas such as love of humanity, peace, and brotherhood. However, the philosophical meaning of humanism is far more significant; humanism is a way of thinking that puts forward the concept of humanity as the focus and only goal. In other words, humanism invites humans to turn away from the God who created them and only care about their

existence and identity. The general dictionary defines humanism as a system of thought based on various values, characteristics, and behaviors that are believed to be best for humans, rather than on any supernatural authority. Humanism believes that nature is the total of reality, that matter-energy and not thought are the building blocks of the universe, and that supernatural entities simply do not exist. This supernatural unreality on the human level means that humans have no supernatural and immortal souls; and at the level of the universe as a whole, that our cosmos does not have a supernatural and eternal God.

#### **d. Human Psychological Characteristics in Islamic Psychology**

##### **1. Al Nafs: Basic Elements of the Human Psychic**

The word soul comes from Arabic ( النفس ) or nafs' which means translated as self or more simply can be translated with soul, in English, it is called soul or spirit. In terms of the word, the soul can refer to several views of Muslim scholars and philosophers. Muslim philosophers, especially al-Kindi, al-Farabi, and Ibn Sina generally agree to define that the soul as the initial perfection of the physical nature, which is natural, mechanistic, and has an energetic life (Rayyan, 1984: 337). In more detail, what is meant by the initial perfection of physical nature is that humans are said to be perfect when they become acting creatures. Because the soul is the first perfection for the natural body and not for the material physical. Meanwhile, the meaning of having an energetic life is that it contains readiness for life and preparation for receiving a soul.

*Al-nafs al-mutma'innah* etymologically means a calm soul, called a calm soul because this dimension of the soul always tries to leave despicable traits and cultivate good qualities to obtain peace. This dimension of the soul is generally called qalb or heart (Bastaman, 2001: 37). *Al-nafs al-lawwamah* means a soul that is very sorry for itself, meaning that if he has committed a crime then he regrets having done that act, and if he does good then he also regrets why he didn't do it it more. This dimension of the soul is called by Islamic philosophers the intellect. *Al-nafs laammaratun bi al-sun* means the soul that rules over evil, namely the aspect of the soul that moves people to do evil and always pursue pleasure. According to the Sufis,

##### **2. Al Aql and Al Qalb Human Psychic Dimensions of Humans**

Intellect is a problem-solving capacity, which can think and distinguish between bad and good, this intellect is relative. An intelligent person is a person who can restrain and bind his lustful impulses, if his lust is bound then his rational soul can exist so that humans can avoid evil deeds. Intellect has two meanings, namely: (1) the physical mind, which is one of the organs of the body located in the head. This mind is usually called the brain, (2) spiritual sense, which is a mental ability that is prepared and given the ability to acquire knowledge (*al-ma'rifah*) and cognition (*al-mudrikat*). Al-Ghazali mentions several

intellectual activities, namely al-Mazhar (seeing), al-tadabbur (paying attention), al-ta'ammul (contemplating), al-i'tibar (interpreting), al-takfir (thinking), and al-tadakkur (remembering). What is stated by al-Ghazali regarding the activity of the mind,

If the work of the qalb (conscience) in deciding something without a long process as if the decision was inspired by him, by paying attention to some of the activities of the mind above, it can be understood that the work of the mind in deciding something goes through a tortuous path through a process called thinking. In Islam, reason is recognized as one of the most important means for humans and is even recognized as the third source of Islamic law after the Qur'an and Hadith which is termed *ijtihad*. Although reason has a very important position and position, the reason is not the main factor that can make humans the best and noblest creatures, because reason cannot determine and determine the truth. without the guidance of shari'ah (religious law) and faith that comes from the heart (qalb). Intellect can know that God exists, but the reason is not able to lead humans to feel close to their God, which can approach God is a feeling that uses the heart as a tool. In addition, the truth obtained from reason is relative or relative as recognized by scientists and philosophers.

Both, the heart is defined as a spiritual heart, which is something subtle (*lathifah*) and divine (*rabbaniyyah*). The heart in this second definition describes the nature of the human self in which the heart functions to feel, recognize and know something or knowledge. According to al-Ghazali again, the physical heart is closely related to the spiritual heart. However, he did not elaborate on the relationship between the physical heart and the spiritual heart because it is included in the science of *mukasyafah*. Therefore, it can be concluded that the definition of the heart according to al-Ghazali is an element that is subtle and divine which is invisible to the naked eye and plays a very important role in analyzing a case or knowledge gained.

### **3. Al Ruh Human Psychic Spiritual Dimension**

According to Quraish Shihab, the Spirit until now even though its form is recognized, its essence is still a mystery. This is because the Qur'an does not explain the nature of the spirit. The spirit can mean the perfection of the soul and its avoidance from bad qualities, in this context the perfection of the human soul is determined by the level of the spirit that God threw to him according to his will. and His wisdom. Humans who only have this last spirit do not know Allah, nor do they have a position with Him. This kind of person is mentally dead. His life has no meaning, just like an animal that only leads to present life in this world, not life in the hereafter.

Spirit is a human psychic substance that is the essence of life. Some experts refer to the spirit as a subtle body (*jism Latif*), there are simple substances (*Jauhar basis*), and there are spiritual substances (*Jauhar ruhani*). The spirit is the difference between the

essence of humans and the essence of other creatures. Spirit is different from spirit in psychological terminology because the term spirit has the meaning of substance (substance), while the spirit is more and (accident). The terms that are often mentioned in the Qur'an to describe the spiritual human element are the spirit and the nafs.

The spirit is the last element that is inserted into the human body, thus it can be understood that the spirit is a very important element because it is the last element that completes the process of human creation. The spirit is also said to be part of the noble element, this is implied from God's command to the angels (including the devil) to prostrate humans as a sign of respect after the inclusion of the spiritual element. The spirit is a body of conscience that is high and light, alive and always moving through and spreading into every member of the body like water spreads in a rose. The mass runs and gives traces such as movement, feeling, and will. Al-Ghazali divides the spirit into two senses.

Allah has given nature to humans when humans have not been born in this world so that humans carry their nature when they are born in this world. The nature that is brought along with the birth of the human being has not yet been fully actualized so that the surrounding nature affects human nature. The first factor that affects a new human being born into the world is the environmental factor, especially the family environment. Human nature begins with knowing the concept of human birth from the outer and inner elements. The inner element that has this basic set of abilities is called fitrah, which in the language of psychology is called personality or disposition, or in behaviorism psychology, it is called pro potence reflexes, namely basic abilities that can automatically develop. God's nature for humans,

## **CONCLUSION**

Humans in Islamic education are seen as the caliph of Allah on earth. Allah provides humans with the potential for fitrah that supports their existence as the caliph of Allah. The caliph predicate has implications for the tasks that humans will carry in their lives. In the context of Islamic education, all macro and microelements of education are oriented towards fostering and developing the potential of nature so that humans can truly become the caliph of Allah on earth. The humanitarian paradigm in Islamic education is different from the humanitarian paradigm in the view of Western education. The difference lies in the source of human moral values and a transcendent dimension that is not reached by Western psychology. The Western humanistic view recognizes that human moral values originate from humans themselves, while Islam recognizes the source of moral values is Allah. In addition, Western psychology examines the span of human life from the time of conception to death. Meanwhile, his study of Islamic psychology reaches further into the post-death period.

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