

THE CONCEPT OF THE HUMAN BODY IN THE HOLY AL QUR'AN AND ITS IMPLICATIONS AGAINST ISLAMIC EDUCATION

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Abstract. Humans are creatures that Allah SWT created perfectly from the essence of the soil, then become nuthfah, then become mudzogh and become bones wrapped in meat to form the human body. With this perfection, the human task is always to be grateful and to maintain this potential. Al-Qur'an invites people to think about the origin of humans about their creation. Because in the human body there is a sign of great power that shows the majesty of Allah SWT. The research method in this journal uses a type of qualitative research with a literature approach. The data was collected by searching related reference book sources. After the data is obtained then the data is analyzed and some additions from the researcher. In this study, researchers found several results and conclusions in the discussion of the human body in the Koran, that the verses of Allah on the human body are very clearly explained in the Koran, which at that time had no biological research. Second, the concept of the human body has implications for Islamic education.

Keywords: human body; Al-qur'an; Islamic education

I. INTRODUCTION

Allah SWT commands every Muslim to always obey His verses. Both the verses contained in the Qur'anul Karim or the verses of Kauniyah are in the form of the universe which is His creation as a sign of His power. With his mind, humans can think so that they can take lessons from His creatures. The signs of Allah's power are very close to humans because the verses are in oneself. But only a few people are able to read and reflect on it. Humans are God's most perfect creatures equipped with their minds (Zulkifli & Azmi [1]). When humans are good at using their minds and minds to pay attention to Allah's verses about the intricacies of the human body, they will be amazed by the greatness of Allah SWT.

The study of humans has been carried out by many experts. From various studies on humans, various scientific disciplines emerged. Among others: psychology, sociology, anthropology, philosophy, Sufism and perhaps many more sciences about humans that have not been explored by the human mind. Even to emphasize that man is a very extraordinary creature, at the beginning of his creation Allah the Creator felt the need to discuss it with the angels. Ibn Arabi, one of the Muslim philosophers, said that there is no creature better than humans, who has the power to live, know, will, speak, see, hear, think, and decide. Humans are very important cosmic creatures, because they are equipped with all the traits and conditions needed to carry out their duties and functions as God's creatures on earth [2]. Al-Ghazali said that humans are composed of material and immaterial or physical and spiritual who function as servants and caliphs of Allah on earth. In addition, he emphasized

that humans have an essential identity that does not change, namely an-nafs (soul). The human soul is an immaterial substance that stands alone, it does not consist of the elements that make it up, so it is eternal and does not destroy [3]. In addition, the soul is *latif*, spiritual, *robbani* and remains eternal after death [4]. Whereas in the Qur'an, a lot is mentioned about humans. Because basically the Qur'an, which was revealed by Allah, is a guide, a way of life for humans and at the same time a source of values and morals for him [3]. Therefore, humans are central figures in the Qur'an. In addition, the Qur'an only speaks "to" humans, in addition to talking about various things [5]. Humans in various Arabic dictionaries are defined as *al-insan*. In addition, we can also find other words that are considered synonymous with the word *al-insan*, among others: *al-basyar*, *an-nas*, and *al-ins* [6].

Allah explained that indeed when humans are born they do not know something because they are not ready to get or know something, but humans have been given equipment (faculty) that has the potential to get and absorb something. This verse does not mention ears and eyes and heart as the meaning of material objects that God gave when born through a process of phasing education, namely the ability to absorb something through the process of hearing and seeing and processed by intelligence as a potential that is capable of feeling. The three functions of hearing, seeing, and *afidah* (intellectual and emotional/sensual), are potentials that God has given to humans in the context of his caliphate [7].

Humans are one of the primate orders that have the characteristics of large brains, walk upright, speak, make

tools and have social organization [8]. Ibn Arabi, one of the Muslim philosophers, said that there is no creature better than humans, who has the power to live, know, will, speak, see, hear, think, and decide. Humans are very important cosmic creatures, because they are equipped with all the traits and conditions needed to carry out their duties and functions as God's creatures on earth [9].

Education is a process or an activity that aims to produce desired changes in human behavior [10]. Education is an effort to foster the human person from the physical and spiritual aspects in an effort to develop his potential towards a perfect person in order to be able to fulfill his life goals effectively and efficiently [11]. M. Yusuf al-Qardhawi gives an understanding that Islamic education is a complete human education; mind and heart; spiritual and physical; morals and skills. Therefore, Islamic education prepares people to live both in peace and in war, and prepares them to face society with all its good and evil, sweet and bitter [12]. The difference between general education and Islamic education. General education puts forward the achievement or ability of students at the worldly level [13]. While Islamic education, apart from the worldly level, is also concerned with the life to come or life and happiness in the hereafter. Therefore, in the implementation of Islamic education can not be separated from the values contained in Islam.

Every education, including Islamic education, should have a strong foundation. Like a building, this educational foundation is the foundation. No matter how good a building is, but built on a weak foundation, it will produce a building that, although luxurious and nice, will not last long. So, almost all Islamic education experts agree that Islamic education should be based on the basic teachings of Islam itself. The main basis of Islamic teachings is the Qur'an and al-Hadith. Islamic education as a concept, formulation or product of the human mind in the context of implementing the guidance and development of the potential of students is not standard and absolute, but is relatively in accordance with the limitations of thinking ability and human reasoning to examine the content, value and meaning of Allah's revelation [14]. As the basis of Islamic education, the purpose of Islamic education should also rely on the purpose of human creation as outlined in the Qur'an and al-Hadith. Al-Qur'an and Hadith as the basis of Islamic education, place humans as creatures created by Allah where he is the object and subject of education that is not value-free. Life and life is governed by the values contained in the essence of its creation [15]. Globally, the purpose of human creation is to become the caliph (substitute) of Allah on this earth and as Abdullah (servant of Allah).

Humans were created by Allah in the best structure among other creatures. The human structure consists of physical and spiritual elements, or physiological elements and psychological elements. Furthermore, as the recipient and implementer of the teachings imposed by God on him, he was placed in a noble position [16]. He is a kholifah or substitute for Allah on this earth. And to maintain his position and carry out the function of his caliphate, Allah has equipped him with reason and knowledge and cultivated the

knowledge he has, all of which are related to devotion to Allah [17]. God has made man based on his nature, which here is translated as potential to be educated and educated, has the possibility of developing and increasing so that his abilities can exceed far from his physical abilities.

In the Qur'an there are many images that talk about man and the philosophical meaning of his creation. Humans can think, analyze, conclude and distinguish between the true and the false through their minds, so that humans have morals that can strengthen faith in the creator, who is almighty Allah SWT. By using their minds, humans can seek and receive knowledge that is used to think deeply and can solve problems faced by humans. (Ahmat Miftakul Huda & Suyadi [18])

II. RESEARCH METHODS

This study uses a qualitative approach in the form of literature (Library Research). The data sources used are literature both from Islamic education journals and from books that examine the human body in the Koran. The technique is done manually and digitally. The data obtained were compiled, analyzed and concluded that the concept of the human body was already stated in the Koran before the emergence of biology. This study is expected to have a positive impact on the development of Islamic education.

III. RESULTS AND DISCUSSION

Humans are living water

There are scientific facts about the concept of the human body. The human body is a group of members, namely living cells. This large group works together and works hand in hand to keep each of them healthy, comfortable and peaceful. The amount of water contained in the human body is about 70% in the form of water, therefore most of the body forming in humans is water. The word of God in Surah Al-Mu'minun verses 12-14 is explained:

وَلَقَدْ خَلَقْنَا الْإِنْسَانَ مِنْ سُلْةٍ مِنْ طِينٍ ۚ ۱۲ □ ثُمَّ جَعَلْنَاهُ نُطْقَةً
فِي قَرَارٍ مَكِينٍ ۚ ۱۳ □ ثُمَّ خَلَقْنَا النُّطْقَةَ عَلَقَةً فَخَلَقْنَا الْعَلَقَةَ
مُضْغَةً فَخَلَقْنَا الْمُضْغَةَ عِظْمًا فَكَسَوْنَا الْعِظْمَ لَحْمًا ثُمَّ أَنْشَأْنَاهُ
خَلْقًا آخَرَ فَبَارَكُ اللَّهُ أَحْسَنُ الْخَالِقِينَ ۚ ۱۴

It means : (23:12) We created man out of the extract of clay, (23:13) then We made him into a drop of life-germ, then We placed it in a safe depository, (23:14) then We made this drop into a clot, then We made the clot into a lump, then We made the lump into bones, then We clothed the bones with flesh, and then We caused it to grow into another creation. Thus Most Blessed is Allah, the Best of all those that create.

In Surah Al-Mursalat verses 20-23:

لَمْ نَخْلُقْكُمْ مِنْ مَّاءٍ مَّهِينٍ ۚ فَجَعَلْنَاهُ فِي قَرَارٍ مَكِينٍ ۚ
إِلَىٰ قَدَرٍ مَّعْلُومٍ ۚ فَقَدَرْنَا فَنِعْمَ الْقَادِرُونَ ۚ

It means : (77:20) Did We not create you from a liquid disdained?. (77:21) And We placed it in a firm lodging [i.e., the womb]. (77:22) For a known extent. (77:23) And We determined [it], and excellent [are We] to determine.

Thus man was created from a drop of semen and man during his life is not separated from water. The amazing thing when humans are 70% of the weight of cells is water then it is not an exaggeration when humans are called living water. Human life always needs water to sustain life. Have we ever thought who provides water for us? who keeps water in the ground so that humans can dig it up and come out clear water? Water absorbs into the ground, while water that does not seep into the ground will continue to flow and empties into the ocean by the power of Allah, the Almighty who controls everything. The word of God in Surah Al-Waqiah verses 68-70:

أَفَرَأَيْتُمُ الْمَاءَ الَّذِي تَشْرَبُونَ ۚ ۖ ٦٨ ءَأَنْتُمْ أَنْزَلْتُمُوهُ مِنَ السَّمَاءِ
أَمْ نَحْنُ الْمُنزِلُونَ ۚ ٦٩ لَوْ نَشَاءُ جَعَلْنَاهُ أَجَاجًا فَلَوْلَا تَشْكُرُونَ
٧٠

It means : (56:68) And have you seen the water that you drink?. (56:69) Is it you who brought it down from the clouds, or is it We who bring it down?. (56:70) If We willed, We could make it bitter, so why are you not grateful?

Most people will really feel the pleasure of water when they are hard to get and when they lie down because of a chronic illness so they are no longer able to take water down the throat. It is a human obligation to be good at being grateful for the blessings that have been given. Only a few people are good at being grateful as God says in the Surah Saba verse 13:

وَقَلِيلٌ مِّنْ عِبَادِيَ الشَّاكِرُونَ ۚ ١٣

It means : And few of My servants are grateful

This verse contains a warning that perfectly fulfilling the obligation to give thanks to Allah is very difficult. (Firdaus [19]).

The Study of the Human Brain, Eyes and Ears in the Qur'an

Al-Quran is a curriculum book or reference source for all sciences. Including the structure of brain function as a whole. The brain is a part of the body that is not large, the weight of the brain is only about 1.5 kilograms or 2% of

body weight. But the brain has extraordinary features. In the Qur'an there are verses that explain the brain, namely QS. 11:56, QS. 55:41 and QS. 96:13-16. The brain is a nervous system that functions as a regulator of body movement. All human activities are controlled by the brain because the human brain is composed of about 100 billion neuron cells with complex functions. (Yastab [20]). The brain has a volume of about 1350 cc, besides that in the human brain there are also 100 million nerve cells (neurons), so that the human brain can function according to their respective roles. (Ahmat Miftakul Huda & Suyadi [18]).

The function of the brain is to regulate all body activities. The senses of sight, smell, hearing. None of that would work without a brain. Allah put the brain in the ideal place, namely in the head. Brain activity, both thought processes or body movements, will form a continuous pattern. The more often an activity we do, the stronger the pattern will be. Therefore, when humans always do good, it will be easy for them to do so. And when humans are diligent in carrying out worship, it will feel light in carrying it out. Worship that is loved by Allah is continuous worship even though it is slightly in accordance with the hadith of the prophet Muhammad SAW:

وَأَعْلَمُوا أَنَّ أَحَبَّ الْعَمَلِ إِلَى اللَّهِ أَدْوَمُهُ وَإِنْ قَلَّ

Meaning: "And know that the most beloved of deeds to Allah are those which are continuous, even if they are small." (HR. Muslim)

On the other hand, people who are accustomed to immorality will find it easy for them to sin. So there is no small sin if it is done continuously. Various studies prove that the human brain records everything we see, hear, feel and think and will shape how it works. Allah has equipped humans with the means of seeing, namely eyes with beautiful shapes, curves and sizes that are very compatible. The front part of the eyeball is the cornea whose job is to receive and regulate the entry of light from the outside to the deeper part. To get optimal vision, there must be a complete visual nerve pathway. (Rozi [21]).

Similarly, Allah created another part of the body, namely the ear. The ear is an intelligently designed part that converts mechanical sound waves in the air into electrical pulses in the auditory nerve. The ear functions as a funnel for collecting sound waves from outside. (Tjan [22])

Allah gave us the power of ears that can receive great sound waves so that it allows us to hear sounds from the softest tones to those that are 10,000 times stronger in intensity. Ear As a tool for hearing and eyes as a tool for seeing, both have a very important role that complements each other as a tool to obtain information, especially to gain knowledge. According to Muhammad Rasyid Ridla, as quoted by Muhaimin, that the ears (hearing) and eyes (sight) are part of God's guidance given to humans. The function of the ear, eye and brain cannot be separated, because the eye and ear have nerves that are connected to the brain so that

they continue to synergize. Ears and eyes will function optimally if they are treated properly and fulfill their needs. In Surah Al-Mulk verse 23:

قُلْ هُوَ الَّذِي أَنْشَأَكُمْ وَجَعَلَ لَكُمُ السَّمْعَ وَالْأَبْصَرَ وَالْأَفْئِدَةَ قَلِيلًا مَّا تَشْكُرُونَ ۚ ٢٣

Meaning: " Say, "It is He who has produced you and made for you hearing and vision and hearts [i.e., intellect]; little are you grateful."

The Messenger of Allah emphasized in his hadith narrated by Al-Hakim:

"If we had spent 500 years worshiping Allah, surely it would not have been commensurate with the blessings of sight that we get from Him."

It is an obligation to use the senses of the eyes and ears in learning as much as possible from both the Qu'ani verse and the Kauni verses (the universe and all its creators). Hearing and sight are potential human tools whose mention is sequentially equipped with the heart (Assam'a, al-abssor and al-af'idah) which show the three complement each other to gain knowledge. We can see these potential tools in Q.S An-Nahl: 78, Al-Isro: 36, Yunus: 101 and Surah al-sajdah: 23.

The Study of Nose, Mouth and Skin in the Qur'an

The nose is one of the five senses that functions as a sense of smell, inhales respiratory air, filters, warms respiratory air, and also plays a role in sound resonance. The nose is a human sensory organ that responds to stimuli in the form of smells or chemicals in the form of gases. (Ii et al [23])

In one day the nose has to work to filter, clean, warm and humidify about 15,000 liters of air that enters the lungs. The function of the nose is almost the same as the AC (air-conditioner) which is to process the incoming air to feel comfortable. The nose is a true air conditioner. The quality of the air entering the lungs needs to be maintained so as not to damage the walls of the air sacs in this organ. Inside the nose there is a nose hair called an automatic palm fiber broom. Which in it has 200 strands, all of which form a palm fiber broom. To remove dirt and viruses, Allah provides a way through sneezing. This sneeze has a speed of 950 kilometers per hour. The brain that commands expel all the air in the lungs by sneezing. How small the nostrils are, the speed of air that comes out when sneezing can reach 950 kilometers per hour. Another miracle is the relatively small nose shape is able to distinguish about 4000 types of odors and can even reach 10,000 types of odors for sensitive noses.

God equipped the son of Adam with a mouth that functions as a taster and an instrument of speech. Allah with his greatness made the mouth as another member of the body. As a means of explaining and revealing what is desired by the human body. The tongue which is part of the mouth has a role and contributes to the level of well-being of the body.

It even has a vital function for human life. The proverb says the tongue has no bones, the tongue is boneless because of its flexibility so that it can move all the time without feeling tired. God created for the benefit of mankind. But this advantage can make humans collect sins. So there is a saying "your mouth is your tiger". Anyone who can keep this organ of taste is guaranteed heaven. In the hadith of the prophet, it is explained:

"Whoever is able to keep the limb that is between his mustache and beard (his mouth) and between his two legs (his genitals) then I will guarantee for him (that is, he is entitled to) heaven. (H.R Al-Bukhori).

Another favor that Allah has given to humans is skin. The word of God in the Surah Ar-rum verse 22:

وَمِنْ آيَاتِهِ خَلْقُ السَّمَوَاتِ وَالْأَرْضِ وَاخْتِلَافُ أَلْسِنَتِكُمْ وَاللُّوْغِكُمْ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّلْعَالِمِينَ ٢٢

Meaning : And of His signs is the creation of the heavens and the earth and the diversity of your languages and your colors. Indeed in that are signs for those of knowledge.

Skin is the outermost boundary of the human body. Allah made the skin as radar which is the sense of touch. This organ can know the danger that threatens it. When our bodies are exposed to heat, punctured, pinched, cut and other dangers, the skin will give a danger sign. The function of the skin as a protector, heat and cold are not felt by the human body except only the skin. Because in this organ there are sensory nerves that are sensitive to heat and cold. Allah is great when explaining the punishment of the inhabitants of hell, how Allah replaces human skin that is stained with sin and then is devoured with hell fire.

Surah An-nisa aya: 56

إِنَّ الَّذِينَ كَفَرُوا بِآيَاتِنَا سَوْفَ نُصَلِّيهِمْ نَارًا كَلَّمًا نَضِجَتْ جُلُودُهُمْ بِدَلَّتْهُمْ جُلُودًا غَيْرَهَا لِيَذُوقُوا الْعَذَابَ إِنَّ اللَّهَ كَانَ عَزِيزًا حَكِيمًا

Meaning : Indeed, those who disbelieve in Our verses - We will drive them into a fire. Every time their skins are roasted through, We will replace them with other skins so they may taste the punishment. Indeed, Allah is ever Exalted in Might and Wise.

Implications of the Concept of the Human Body on Islamic Education

Humans are perfect creatures, therefore humans must understand their potential in the context of Islamic education. Not only good at knowledge but must instill Islamic values and not forget social ethics and social morality. The cultivation of these values is also in order to achieve success in life (hasanah) in the world for students who will then be able to produce goodness (hasanah) in the hereafter (Education & Islam, n.d.). Islam also commands that humans

are good at reading, studying and researching everything that exists in nature, including the structure of the human body. All that can be done by humans because the brain has been given as a means to think in developing knowledge. (Gafur & Israk [24]). Science should be used as a means for taqorub and worshiping Allah SWT. Increased knowledge is an indication of the purpose of education. (Firdaus [25]). The goals of Islamic education have been formulated by education experts in accordance with their respective understandings of the verses of the Qura'an so that humans carry out worship to Allah SWT as in the letters Al-Baqoroh: 21, An-Nahl: 36 and Al-Anbiya : 25. Worship covers various aspects of life in the form of words, thoughts and actions. So that the purpose of Islamic education is to grow the Islamic personality as a whole through mental training, intelligence, reasoning, feelings and senses. (Rohman & Hairudin [26]).

The purpose of Islamic education is not only to fill students' minds with knowledge and subject matter but to clean their souls which must be filled with good morals and values and conditioned so that they are used to living a good life. (Ibrahim [27]). The formulations of educational goals as stated by the experts above are the implications of the potential possessed by humans by maintaining and not changing what is natural, meaning that humans should not change the physique that God has given because God has given humans perfection. Perfect means to fulfill the benefits in life according to the view of Allah SWT. The human body that God has given to his creatures. So the implication of Islamic education must be directed at the formation of humans who are able to carry out worship to Allah perfectly and with full sincerity. In terms of the human brain, the human brain is more sophisticated than computers. The role of the brain as a thinking process, whether intuitive or academic logical thinking. (Ahmat Miftakul Huda & Suyadi [18]). God gave humans brains and reason. This mind is the difference between humans and animals. So in the Qur'an it is explained that Allah calls humans to use their minds in thinking so that humans with their brains will maximize the potential of their minds to become intelligent humans and have high faith.

Likewise with other body parts such as eyes, ears, nose, mouth and skin, it implies that Islamic education must be able to shape humans by maximizing competence in themselves as when Allah created the eyes with all their beauty and benefits, the eyes must be used as a way to get closer to Allah. SWT. as well as other body parts, by reflecting on all the forms and benefits of these body parts, Islamic education must be able to produce human beings with the character of worship. Islamic education must be able to transform humans with Muslim human competencies who are good at being grateful and utilizing the potential of the body that is in them.

IV. CONCLUSION

The human body is a large group of living things consisting of many cells, all of which work together to help

each other live a healthy and comfortable life. All that God created as a means of performing servitude to Him. With the perfection that God has given to humans, it is an obligation for humans to serve, submit, obey and maximize the potential that exists in the human body so that it will make humans who are emotionally intelligent and spiritually intelligent, and can take advantage of the potential that exists in the human body by instilling values. Islamic values. All concepts of the human body have implications for Islamic education. So that Islamic education can form people who are good at being grateful.

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