

POTENTIAL DEVELOPMENT
(الذّان / Al-Adhan', العين/ A 'yun', الفؤاد/ Fuad', العقل/ Aql', القلب/ Qalb')
IN THE CONTEXT OF THE QURAN

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Abstract

Humans are creatures that Allah has created in the best condition and form, but what makes humans noble is due to their faith and piety. For this reason, in this study the author will discuss some of the potentials that cause faith and piety to always exist and grow in humans. The potential that the author refers to in this study is the potential of Qalb, 'Aql, Fu'ad and its correlation with the potential of Sense which Allah bestowed on humans in the context of developing educational potential in human life. According to the Quran, the human senses consist of three parts, namely the outer, inner, and inner senses. Meanwhile, according to conventional psychology, there are only two kinds of senses, namely the outer and inner senses. In addition, the Quran holds that the senses should not only function to absorb information and form knowledge, but must also be able to form beliefs.

Keywords: *Potential, Qalb, 'Aql, Fuad, Sense*

A. Introduction

Al-Quran discussions about human nature cover all aspects of personality which include physical and psychological even to the behavior and improvement of this behavior. According to the Quran, human personality has many elements. Each element can influence it in deed or behavior. The elements of personality are body, soul, and spirit.

Ibn Sina (1948) in his book *al-Ishārāt wa al-tambīhāt* calls it the terms *al-nafs al-nabāṭiyyah*, *al-nafs al-haywāniyyah*, and *al-nafs al-insāniyyah*. *Al-nafs al-nabāṭiyyah* is an element of human personality that functions to provide growth and development to the body. In addition, these elements also function to process food into substances needed by the human body, such as nutrients, vitamins and so on. This is the object of study in biology, especially medicine. *Al-nafs al-haywāniyyah* is that part of human personality which functions to encourage it to move and create movement itself. With this encouragement, behavior appears which is a manifestation of the will of the soul.

In the study of modern science, this is developed in the study of psychology. Meanwhile, *al-nafs al-insāniyyah* is a special element given to humans. This element has power or strength. In the study of philosophy, this is called reason. The Quran refers to the power of the spiritual dimension with the terms *al-sam`u*, *al-basar*, and *al-af'idah*.

For this reason, this article will present the potential of *qalb/القلب*, *aql/العقل*, *fu'ad/النفود*, *a'yun/العين*, *al-adzan'/الاذان* in the context of the Quran and then the author makes observations on the internalization of the concept of the Quran in study program of Early Childhood Islamic

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B. Method

In this article, researchers used a type of library research (library research). Namely a series of activities related to library data collection, reading, recording and processing research materials. And also using a qualitative approach, where research procedures produce descriptive data in the form of written or spoken words conveyed from people and observed behavior. Because this type of research is literature, the data obtained is in the form of books, documents, notes, articles and other sources from the internet that are related to the issues raised by the author.

C. Elements Forming Human Personality

1. Physical Elements

The element of the human body is the visible part of the human in physical form. In many verses about the creation of man will be found the physical concept of man. Human creation begins with essence (originating) from the ground, becomes semen, then becomes something attached, then becomes a lump of flesh, then becomes bones, then the bones are covered with flesh. After that it was made into a creature that (form) another. Then it is turned off and resurrected on the Day of Judgment (QS. Al Mu'minuun: 12-16).

For growth, the body needs food, the process of processing food in the human body is carried out by the human digestive process that occurs in the stomach. In the view of Imam al-Ghazali, the process of human digestion must be driven by spiritual power, namely *ar-ruhuttabi'i*. With the power from it, food can be digested properly and produce energy.¹ Besides the need for food, for development and physical health, rest is needed, exercise is needed to maintain health and clothing is needed to maintain body temperature.

2. Spiritual Elements

The word روحانى comes from the word روح which means the subtle part, which Allah SWT keeps secret about its essence. Allah has said about the existence of the spirit in sura al-Isra'/17: 85

وَيَسْأَلُونَكَ عَنِ الرُّوحِ قُلِ الرُّوحُ مِنْ أَمْرِ رَبِّي وَمَا أُوتِيتُمْ مِنَ الْعِلْمِ
إِلَّا قَلِيلًا²

"And they ask you, [Muhammad], about the soul. Say, "The soul is of the affair of my Lord. And mankind have not been given of knowledge except a little."

According to Muhammad Qutb, spirituality is the center of human existence and is a point of concern for the Islamic view. Spirituality is the foundation on which all existence rests and it is with the spiritual that all nature is interconnected. He is the preserver of human life and he is uide to the truth. So spiritual is a

¹ Kadar M. Yusuf, Qur'anic Psychology, Jakarta: Amzah, 2019, p.40

² Lajnah Pentashihan Mushaf Al-Qur'an (LPMQ), Qur'an Kemenag In MS. Word 2016

force that cannot be touched by the five senses, but its existence determines the existence of human life and is a link between humans and their God.³

Because of its very important role, the discussion of humans from a spiritual aspect is more complex when compared to the study of physical development. There are several main parts that affect a person's spirituality, namely the spirit, an-nafs, al-qalb and fuad. To explore the meaning and message about the spiritual elements that make up human personality, a study will be carried out using an analysis using verses from the Quran about spiritual elements.

a. *Al-Ruh*

The word ar-ruh is repeated 24 times in the Quran.⁴ It comes from the word ر-و-ح which means a gentle breeze. In everyday use the word spirit is interpreted as life, on the other hand spirit also has the meaning an-nafs. In the context of the Quran, the word spirit has four meanings which are expressed in different contexts, namely spirit with the meaning of mercy, spirit with the meaning of the angel Gabriel, spirit with the meaning of revelation, spirit with the meaning of the spirit that comes from God.

What is discussed in this theme is the insanियah spirit (human spirit) which has a relationship with the spirit of Allah, as in Surah al-Hijr/15: 29

³ Muhammad Qutb, *Islamic Education System*, Trans. by Salman Harun, Bandung: PT. Al-Ma'arif, 1988, p. 56

⁴ Muhammad Fu'ad Abdul-Baqi, *Mu'jam al-mufahras li alfaz al-Qur'an al-Karim*, Beirut : Dar al-Fikr., 1981

فَإِذَا سَوَّيْتَهُ وَنَفَخْتَ فِيهِ مِنْ رُوحِي فَمَعُوا لَهُ سَاجِدِينَ

“And when I have proportioned him and breathed into him of My [created] soul, then fall down to him in prostration.”

This verse explains that the existence of the spirit in the human body is the spirit belonging to God which is implanted in the body so that the body can heal life. With the existence of the spirit that God gives to the body, humans can relate to God and they can pass through material things that involve using the muscles and the five senses, to things that are immaterial or metaphysical. Where the heart and mind can interact.⁵ because the blowing of the spirit is directly from God, it is hoped that humans can understand their essence so that their actions do not conflict with God's names.

b. Al-Qalb

In the Quran there are two sighat, namely al-Qalb⁶ and in the form of the plural sentence, namely al-Qulub.⁷ In language, al-Qalb comes from the word Qa-La-Ba, which means tahwil and sharf (turning). In terms of terminology, the word qalb is interpreted as al-fuad (heart) although basically the meaning of qalb is more specific in its use than fuad. The meaning of the qalb with the heart puts forward the meaning of the nature .of

⁵ Sayyid Quthb, *Fi Zhilal al-Qur'an, Jilid XIII*, Jakarta: Gema Isnasi Press, 2000, p. 203

⁶ This sighat is repeated 20 times in the Quran, Muhammad Fu'ad Abdul-Baqi, *Mu`jam al-mufahras li al-faz al-Qur'an al-Karim*, Beirut : Dar al-Fikr., 1981

⁷ Repeated 112 times in the Quran.

the heart, namely turning away or changing based on the expression

أحب حبيبك هوناً ما عسى أن يكون بغيضك يوماً ما ، وأبغض
بغيضك هوناً ما عسى أن يكون حبيبك يوماً ما

“Love your lover in moderation! Because it could one day become your enemy. Hate your enemy in moderation! Because one day I could be your lover.”

Based on the above expression, it can be seen that the characteristics of the heart can change, sometimes it can love and vice versa it can hate, something that is liked at one time can become something that is hated in the future. The existence of the heart is very important in human life, both physically and non-physically. The meaning of the heart physically is an organ that functions to store and pump blood throughout the body which is called the heart. In the explanation of the Quran, the function of the heart is not explained physically, because the explanation of the function of the physical heart can be studied empirically because it is concrete and can be studied easily. However, qalb in the non-physical (spiritual) meaning has a clear explanation and study very much in the Quran, because this study is very difficult to understand, then revelation takes a role in explaining it.

Many verses of the Quran that explain about al-Qalb. However, these verses do not explain the meaning of the qalb in detail, but must be understood through siyaqul kalam (the context of the verse). Sometimes the term qalb uses other terms

that are similar to it.⁸ If examined more deeply, all the verses of the Quran that use the term al-qalb will find that there are four categories of discussions about the heart, namely the heart as a container, characteristics of the heart, things that affect the heart, inclinations of the heart. Here's an explanation

An explanation of the position of the heart as an expensive (place/container) can be seen in the letter al-Baqarah/2: 97

قُلْ مَنْ كَانَ عَدُوًّا لِجِبْرِيلَ فَإِنَّهُ نَزَّلَهُ عَلَى قَلْبِكَ بِإِذْنِ اللَّهِ مُصَدِّقًا
لِمَا بَيْنَ يَدَيْهِ وَهُدًى وَبُشْرَى لِلْمُؤْمِنِينَ

“Say, “Whoever is an enemy to Gabriel - it is [none but] he who has brought the Quran down upon your heart, [Muhammad], by permission of Allah, confirming that which was before it and as guidance and good tidings for the believers.”

The meaning of the Quran being revealed to the heart of the Prophet Muhammad is that al-Qalb is the recipient of the first revelation. Al-Qalb is a repository of revelation (al-qalb as a container) and furthermore al-qalb understands the meaning of existing revelation (al-qabl as al-aql). From this explanation, it can be analyzed that al-qalb is an active container capable of storing various knowledge, explanations and information. For that he can analyze, understand and make comparisons.

Al-Isfahani disagrees with interpreting al-qalb with reason, he puts forward the use of al-qalb with the meaning of

⁸ Al-‘aql, al-fuad dan al-shudur

knowledge and understanding. The existence of qalb as a vessel has 3 functions, namely Qalb as a vessel for knowledge and understanding.

Qalb as a container of faith as contained in Qs al-Hujurat/49:14

قَالَتِ الْأَعْرَابُ آمَنَّا ۗ قُلْ لَمْ تُؤْمِنُوا وَلَكِنْ قُولُوا أَسْلَمْنَا وَلَمَّا يَدْخُلِ
الْإِيمَانُ فِي قُلُوبِكُمْ ۖ وَإِنْ تُطِيعُوا اللَّهَ وَرَسُولَهُ لَا يَلِتْكُمْ مِنْ أَعْمَالِكُمْ
شَيْئًا ۗ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ

"The bedouins say, "We have believed." Say, "You have not [yet] believed; but say [instead], 'We have submitted,' for faith has not yet entered your hearts. And if you obey Allah and His Messenger, He will not deprive you from your deeds of anything. Indeed, Allah is Forgiving and Merciful."

This verse explains that faith is something that lies within the qalb, and having faith means an effort to put faith in the heart, because basically the location of faith is in the heart. They are the people in whose hearts Allah has instilled faith and Allah has strengthened them with the help that comes from Him (al-Maidah: 22) Furthermore, al-qalb as a place for thinking will (iradah), it is referred to as a place for thinking, because the thought is in the heart. Here it can be seen that the qalb is a subject who does thinking activities. This can be seen in Qs Al-Haj/ 22:46

أَفَلَمْ يَسِيرُوا فِي الْأَرْضِ فَتَكُونُ لَهُمْ قُلُوبٌ يَعْقِلُونَ بِهَا أَوْ آذَانٌ
يَسْمَعُونَ بِهَا فَإِنَّهَا لَا تَعْمَى الْأَبْصَارُ وَلَكِنْ تَعْمَى الْقُلُوبُ الَّتِي فِي
الصُّدُورِ

“So have they not traveled through the earth and have hearts by which to reason and ears by which to hear? For indeed, it is not eyes that are blinded, but blinded are the hearts which are within the breasts.”

Based on the verse above, the existence of the heart acts as a tool to understand something. At the end of the verse it can also be understood that the heart also has the function of seeing and sorting out good and evil so that when the heart is filled with knowledge and wisdom, the eyes of the heart can lead the owner of the heart to truth and glory. Thus, the heart has the power of thinking (al-aqilah) and spiritual that can interpret good and evil and that power is in the heart.

Furthermore, Qalb functions to feel, feelings of sadness, anger, fear, love all arise from the heart. So that it will be born in the form of an attitude. Thus it can be understood that the qalb is a storehouse of feelings which will give birth to feelings of knowing, longing, joy, hate and so on. So from some of the explanations above, the qalb has the nature of dualism, namely rational and emotional. Sometimes the two will appear simultaneously, such as when someone conveys a rational view and gets a response that is not pleasing to the heart, then an immediate feeling of disappointment appears as a response from the heart.

Apart from the container, the next study will explain the characteristics of the liver. Because different qualities of faith will affect the character of one's heart. For this reason, we will look at some of the characteristics of the human heart. Ibn Qayyim divides the heart into 3 states namely

1) A healthy heart (*Qalbun Salim*)

A healthy heart is a heart that is safe from lust that violates Allah's commands and prohibitions and is safe from doubts that are contrary to news from Allah, safe from slavery to other than Allah, safe from being judged on other than the law of the Messenger of Allah. A healthy heart is also safe from the love of worship that doubles God, from the fear of worship that doubles God, as well as from the hope that doubles God. In essence, all *ubudiyah* (servitude) is only aimed at Allah, that is a safe heart. Such is the sentence that is *jaami'* when defining a healthy heart as described by Ibnul Qayyim. *Qalbun salim* is what will survive the crunch of the Day of Resurrection. As Allah Ta'ala says in Qs. *Asy Syu'araa'*/26:88-89

يَوْمَ لَا يَنْفَعُ مَالٌ وَلَا بَنُونَ ۚ إِلَّا مَنْ أَتَى اللَّهَ بِقَلْبٍ سَلِيمٍ ۝

"The Day when there will not benefit [anyone] wealth or children. But only one who comes to Allah with a sound heart."

2) Dead Heart (*Qalbun Mayyit*)

A dead heart, a heart empty of life. He does not know his Lord, let alone worship Him. He always indulges in his own desires and pleasures, even though the result will be the wrath

and hatred of God. He doesn't care about anything, what matters to him is that his desires and desires are fulfilled. He is devoted to other than Allah, in love, fear, hope, pleasure and hate, exaltation and humiliation. If he loves, he loves because of his lust. If he hates, he hates out of lust. If he gives, he gives out of desire. He loves and prioritizes his desires more than the pleasure of his Lord.

Lust is the leader, lust is the commander, ignorance is the driver, negligence is the vehicle. He is preoccupied with thoughts of worldly gain, intoxicated with lust and false pleasures. He doesn't care about people who give advice, he continues to follow every step and desire of satan. The world sometimes makes him hate and sometimes makes him happy. Lust made him deaf and blind. Then mingle with people who have this kind of heart. Hanging out with him is poison and keeping him company is destruction.

3) A Sick Heart (*Qalbun Maridh*)

A living but aching heart. It has two elements that attract each other. When he wins the battle, it means that in his heart there is love for Allah, faith, sincerity and trust in Him. That's the nutrition of the life of the heart. In a sick heart there is also love for lust, desire and hard work to get it, envy, arrogance, pride, love of position and making mischief on earth. This is the element that destroys and destroys the heart. He was tested by two callers, one calling on Allah and His Messenger and the

Hereafter, while the other calling for momentary pleasures. And he will fulfill one among those closest to him.

Al-qalb as a spiritual element has two meanings, namely the heart as human nature and the heart as the strength of that essence. As sense is interpreted by human nature and reason as spiritual strength. Furthermore, al-qalb as a physical element has a sense called hawas al-qalbiyah which has the power of sight, hearing and the power of feeling.

c. *Al-'Aql*

Intellect comes from the Arabic word 'aql عقل (which means reason, mind). way or way of doing something, effort. In the Lisan al-Arab it is stated that al-'aql means al-bijr which means restraining and curbing the desires. Then it is explained that al-'aql means wisdom (al-nuba), the opposite of weak mind (albumq). Al-'aql also means heart (al-qalb), which means understanding. Reason is the power of thought in humans and one of the power of the soul which means thinking, understanding, and understanding.⁹

The word 'aql as mashdar (noun) from 'aqala is not found in the Quran, but the formation of the word 'aqala is in the form of fiil mudhâri` (verb) 49 times and is spread in various surahs in the Quran. These words are for example; ta`qilûn (al-Baqarah: 44), ya`qilûn (al-Furqan: 44 and Yâsîn: 68), na`qilu (al-Mulk: 10), ya`qiluha (al-'Ankabût: 43), `aqaluhu (al-

⁹ Arifin Zein, *Tafsir al-Qur'an tentang 'Aql* Jurnal At-Tibyan Volume 2 No.2, Desember 2017. P ISSN 2442-594X | E ISSN 2579-5708

Baqarah : 2). Besides the word `aqala, the Quran also uses words that show the meaning of thinking, such as naghara (seeing abstractly/thinking), tafakkara (meaning thinking), Faqiha (understanding), tadabbara (understanding) and tazdakkara (remembering).

According to Imam al-Ghazali reason has four meanings, The meanings are:¹⁰

First, reason is a trait that distinguishes humans from animals, and is a potential that can receive and understand knowledge based on thought, and reason is capable of producing sophisticated thought products. Quoting the opinion of al-Harith bin Asad Al-Muhasibi when making a definition of reason, that "Intellect is a gharizah (original human instinct) that causes humans to have the potential to perceive various knowledge based on thoughts. Reason is like light that is put into the heart, so that humans have the readiness to perceive everything.

Second, what is meant by reason is the knowledge that has been stored in mumayyiz children. For example, the knowledge that two are more than one. Or that a person cannot be in two places at once (at the same time).

Third, according to this understanding, what is called reason is knowledge obtained from experiences about various events in this life's journey. People whose minds are sharp because they have been 'sharpened' by various life experiences

¹⁰ Imam al-Ghazali, *Ilmu dalam Perspektif Tasawuf al-Ghazali*, trans. Muhammad a-Baqir, Bandung: charisma, 1996, p. 283

and have broad insights, are usually called 'aqil (smart people). Thus, it is another kind of knowledge which is also called reason.

Fourthly, that if such gharizah has strengthened in a human being, so that he is able to calculate the consequences that will arise from everything, and is able to subdue and defeat the passions that invite to immediate pleasure, then at that time he is called a person of understanding.

The term reason has many meanings according to the field of study that uses the term, the meanings are as follows.¹¹

- 1) Reason is used to show Health the innate nature (al-fitrah) that exists in humans. Reason in this term means "a power that can distinguish between bad things "alqabihah" from good things.
- 2) Reason is also used as a term to denote something that is attempted by humans for an experiment and experience (altajarib) regarding general rules. In this case, it means the meanings that are collected in the mind (adz-dzim) which can form propositions so that benefits and goals can be applied.
- 3) Reason can also be defined as a commendable state possessed by humans in motion, silence, speaking, and choosing.

¹¹ Kadar . M. Yusuf, Quranic Psychology, Jakarta: Amzah, 2019, p. 94

From the explanation above, we can conclude that the meaning of reason is related to daily activities. In addition, the meaning of reason is also found in the terms of philosophers who interpret the term reason to have two meanings. First, reason means *tashawwur* and *tashdiq* which are owned by the soul through nature and knowledge that is produced through effort.

The two senses in the discussion about *an-nafs*. reason in this last sense becomes the spiritual element of man. While reason in the first meaning is the powers possessed by the spiritual element. Therefore, Ibn Sina's discussion about reason cannot be separated from discussion about *an-nafs al-insaniyyah* because *an-nafs al-insaniyyah* has that power is reason.¹²

The power possessed by *an-nafs al-insaniyyah* is the power of *al-amilah* and *alimah* where both are also called reason. The first means practical sense and the second means theoretical. The practical mind is a force which is the driving force for the human body; And Theoretical reason, also known as *al-quwwah an-nazariyyah*, is a power that can be filled with abstracted general ideas.

The word *al-`aql* in the Quran also means intellect. In using the word *al-`aql* implies the ability to think or use reason. This word has been absorbed into the Indonesian language, namely the word reason. In its development, people who have

¹² Ibn sina, *Al-Risalah fi Al-Hudud. "Rasa'il Fi Al-falsafah"*, Ma'had Al-Tarikh Al-ulum Al-Arabiyah wa Islamiyah: 1999

very high thinking and reasoning abilities, and have mastered certain knowledge systematically are commonly called experts. An expert is not necessarily a scholar.

The word intellectual whose meaning is comparable to *ulu al-bâb* is a person who has and uses intellect (the mind to work or carry out activities). Intellectuals are usually people who are academically educated. Literally, intellectuals are people who have a strong intellect or high intelligence. Intelligence is the cognitive ability or ability to understand that a person has to think and act rationally or based on reason. This ability can be obtained due to heredity or talent that exists in a person from biological factors, but can also be obtained as a result of environmental experience and socialization based on acceptance of norms what is good and bad according to society.

d. *Fuad*

The word *al-af'idah* is the plural form of the word *fuad* which is translated in various ways. This word is widely understood by scholars in the sense of reason. This meaning can be accepted if what is meant by it is a combination of thinking power and heart power, which makes a person bound so that he does not fall into error and disobedience. Thus included in its understanding the potential for inspiration and a spark of divine light.¹³ This means that *al-af'idah* is more inclined to reason.

¹³ M. Quraish Shihab, "Wawasan alQur'an". Jakarta: Mizan, 1999, p. 222

Because with reason humans will be able to think both materially and spiritually.

Immaterial In the Quran Allah SWT says in the letter Al-Sajadah/32:9

ثُمَّ سَوَّاهُ وَنَفَخَ فِيهِ مِنْ رُوحِهِ وَجَعَلَ لَكُمُ السَّمْعَ وَالْأَبْصَارَ وَالْأَفْئِدَةَ
قَلِيلًا مَّا تَشْكُرُونَ

“Then He proportioned him and breathed into him from His [created] soul and made for you hearing and vision and hearts; little are you grateful.”

What is meant by al-af'idah in the verse above is reason. Because this verse tells about the creation of man. After Allah blows the spirit into humans, then Allah makes hearing, sight and heart. But very few humans are grateful, “that is, with the power that God has given to humans. A happy person is one who can function in obedience to His Lord.

According to Thabatthaba'i that alaf'idah is "the base from which humans think". so that with this fu'ad, humans can think about what is beyond the sensory realm and its details, then which leads to that which is kulliyat (general) which in turn produces general and comprehensive laws. In fact, it continues so that humans can think in such a way regarding various theoretical knowledge and essential insights.

Broadly speaking, human personality has two elements, namely the bodily element which comes from the ground and the spiritual which comes directly from God, and in this case Ibn Sina divides the potential elements of human personality into

three parts, namely an-Nafs Nabatiyah, al-Nafs al- Insaniyah and an-Nafs Haywaniyah.

- 1) An-Nafs Nabatiyah is a part of human personality that is bodily in nature that experiences growth, one of its functions is to process food which gives strength to the power of al-ghaziyah (feeding), al-Munammiyah (growth), al-muwallidah (proliferation). some of these aspects exist in order to maintain sustainability so as not to become extinct. Ibn Sina also called this an-Nafs Nabatiyah al-Quwwah at-Tabi'iyah (Natural Power). In essence, this aspect is studied in the world of health.
- 2) An-Nafs Al-Haywaniyah is a potential that only exists in animals and humans, namely with two elements, namely muhrikah (movers) and Mudrikah (absorbers). The movement and reception of information must be driven by will and endeavored. While almudrikah (absorption) is a power that captures external things with the help of the senses both physically and mentally. The outer senses consist of five types (sight, hearing, smell, taste and touch), while those that include the outer senses consist of five types.¹⁴
 - a) Al-Hiss Mustarik: the senses that function to receive all the images painted on the physical senses.

¹⁴ *Ibid*

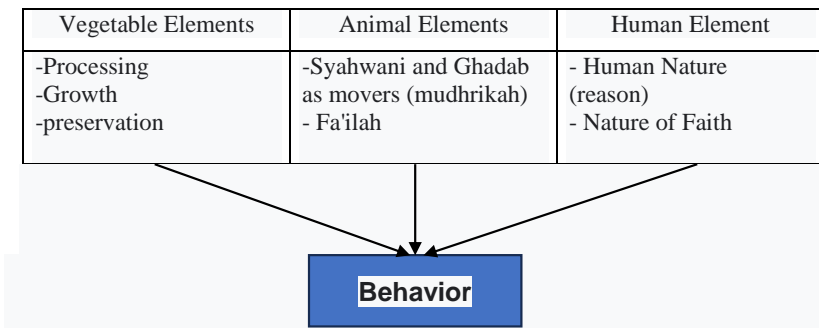
- b) Al-Khayal and deliberation: powers that function to store images that have been captured.
 - c) Al-Mutakhayyilah or al-Mufakkirah: the power that functions to analyze and make comparisons about meanings.
 - d) Al-Wahmiyyah the senses that work for meanings that cannot be digested by the subtle and zahir senses.
 - e) Al-hafizhah az-Zakirah: the power that lies at the end of the brain cavity which functions to store things that are captured by al-Wahmiyyah's senses.
- 3) Al-Nafs al-Insaniyah: is a special character for humans, which is not owned by plants or animals. Ibn Sina calls it various an-Nafs Natqiyah, namely the human ability to think, reason with information that distinguishes it from animals. This can be seen in the letter as-Sajadah: 9. The element of Spirit or Insaniyah is a substance that stands alone, it is separate from the material and the body, but it has a relationship with the body as long as the body is still alive. He will not be damaged by the damage to the body and will not die by the death of the body. Furthermore, there are important aspects that are embedded in humans, with these aspects they will be special and perform noble deeds. Namely ad-dawafi' al-Fitriyyah al-Imaniyyah (faith motivation) as Allah says in sura Ar-Rum/30:30

فَاقِمْ وَجْهَكَ لِلدِّينِ حَنِيفًا فِطْرَةَ اللَّهِ الَّتِي فَطَرَ النَّاسَ عَلَيْهَا لَا تَبْدِيلَ لِخَلْقِ اللَّهِ ذَلِكَ الدِّينُ الْقَيِّمُ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ

“So direct your face toward the religion, inclining to truth. [Adhere to] the fitrah of Allah upon which He has created [all] people. No change should there be in the creation of Allah. That is the correct religion, but most of the people do not know.”

The verse above explains that in humans there is a natural nature of faith, namely believing in Islamic law, and this innate nature is part of the potential elements of human personality.

Such is the explanation of some of the potentials that need attention so that noble actions or behaviors are born. Because human values are when we are able to properly integrate these three potentials and of course put forward the human element. The following is the structure of human personality and the occurrence of a behavior



3. Element of Sense

If in the previous discussion the discussion was aimed at the Spiritual element which has an important role in Education and personality. So in this section we will discuss the physical aspect in

the form of the five senses as a determinant of human understanding and personality.

Sensing is one of the human means to be able to 'know'. The existence of color, sound, sweet and bitter taste, cold and hot temperatures, to the hard and soft of an object can be known through the five senses. We can judge the beauty of a landscape, get many benefits from the five senses which are gifts from Allah. In everyday life, unconsciously, have gone through the process of sensing many times; so that we can do activities such as studying, reading the Quran, riding a motorbike, tasting food, and also counting the amount of money.

The senses have a very large contribution in forming knowledge, including the quality or truth in understanding something, mistakes in absorbing information will cause misperceptions, views, understanding and even differences in judgment of an object. For this reason, the existence of the senses is a part of forming the human personality.

In the perspective of the Quran, there are three types of senses possessed by humans, namely external senses or external absorbers/*Zhahir senses* (al-mudrikah min al-kharij), inner senses or inner absorbers/*inner senses* (al-mudrikah min al-batin) and inner senses. heart The external senses are of 5 types;

The first is the sense of sight, which is a power that is regulated in the nerves that can capture images (*al-surah*) of something colored. This feeling is concentrated in the eye. the term

used by the Quran *al-bashr* (repeated 150 times), *ra'a* (325 times) and *an-nazhar* (129 times), for example in sura al-a'raf 179

وَلَقَدْ ذَرَأْنَا لِجَهَنَّمَ كَثِيرًا مِّنَ الْجِنِّ وَالإِنسِ لَهُمْ قُلُوبٌ لَّا يَفْقَهُونَ بِهَا
وَهُمْ أَعْيُنٌ لَّا يُبْصِرُونَ بِهَا وَهُمْ أَذَانٌ لَّا يَسْمَعُونَ بِهَا أُولَئِكَ
كَالْأَنْعَامِ بَلْ هُمْ أَضَلُّ ۗ أُولَئِكَ هُمُ الْغَافِلُونَ

“And We have certainly created for Hell many of the jinn and mankind. They have hearts with which they do not understand, they have eyes with which they do not see, and they have ears with which they do not hear. Those are like livestock; rather, they are more astray. It is they who are the heedless.”

Secondly the sense of hearing, composed of nerves in the ear cavity, information reaches it through sound waves in the air, then the captured sound will be continued to the brain to be analyzed so that it becomes science. In the context of the Quran, this sense of hearing is called *as-sam'u*, namely the ability given by Allah to humans to hear and *as-sam'u* in the context of Allah's names. And in another context *as-sam'u* is also interpreted as thinking, reasoning and understanding. As contained in the letter *al-baqarah/2:75*

﴿ أَفَتَطْمَعُونَ أَنْ يُؤْمِنُوا لَكُمْ وَقَدْ كَانَ فَرِيقٌ مِّنْهُمْ يَسْمَعُونَ كَلَامَ
اللَّهِ ثُمَّ يُحَرِّفُونَهُ مِن بَعْدِ مَا عَقَلُوهُ وَهُمْ يَعْلَمُونَ

“Do you covet [the hope, O believers], that they would believe for you while a party of them used to hear the words of Allah and then distort the Torah after they had understood it while they were knowing”

In this verse the *yasma'u* sentence becomes information in the form of sound related to the Quran which contains the truth, but the truth is rejected because of the world's interests.

The three senses of smell, namely the power that is in the nose, this sense serves to distinguish the types of odors such as rotten, fragrant and so on. The smell information received will influence a person's personality to avoid the source of the smell, cover the nose or look for the source of the smell. fourth is the sense of taste, namely the power that is regulated on the nerves that run across the tongue. This power can taste the taste of something that is touched directly by the tongue. This sense of taste can absorb flavors, so they can determine them, such as bitter, sweet, salty, and sour.

Fifth is the sense of touch, which is a force that is composed of nerves located in the skin and flesh. That power can absorb conditions or images touched by the skin. Information that can be absorbed by the sense of touch is rough, smooth, slippery, and so on. The terms used in the Quran are *al-mass* (61 times with various sighs) and *al-lams* (5 times) which mean touching the skin, interfering and befalling. The following verse explains that the skin becomes Calm gives a calm response when touching the Quran. The explanation can be seen in the letter *az-zumar/39:23*

اللَّهُ نَزَلَ أَحْسَنَ الْحَدِيثِ كِتَابًا مُتَشَابِهًا مَثَابًا تَفْشَعُرُ مِنْهُ جُلُودُ
الَّذِينَ يَخْشَوْنَ رَبَّهُمْ ۖ ثُمَّ تَلِينُ جُلُودُهُمْ وَقُلُوبُهُمْ إِلَىٰ ذِكْرِ اللَّهِ ۚ ذَٰلِكَ
هُدَىٰ اللَّهِ يَهْدِي بِهِ مَنْ يَشَاءُ ۚ وَمَنْ يُضِلِلِ اللَّهُ فَمَا لَهُ مِنْ هَادٍ

“Allah has sent down the best statement: a consistent Book wherein is reiteration. The skins shiver therefrom of those who fear their Lord; then their skins and their hearts relax at the remembrance of Allah. That is the guidance of Allah by which He guides whom He wills. And one whom Allah leaves astray - for him there is no guide.”

Apart from physical senses, humans also have inner senses (mudrikah bātiniyah). He calls this sense the inner sense, because it is in the interior of the human body, it is centered in the brain. Inner senses can also be categorized into 5 types, namely shared senses (al-hiss al-mushtarik) or bantāsiya, Al-khayāl or al-musawwirah, almutakhayyilah or al-mufakkirah, al-wahmiyyah, and senses al-ḥāfiẓah al-dhākirah (Ibn Sina 1952). All of these senses are centered in the brain. Even not only the inner senses but also the outer senses; it works with the nerves centered in the brain while the inner senses are the strengths and activities carried out by the brain.

The various senses described above, especially the physical and mental senses, are senses in the human animal dimension, because these senses are not only possessed by humans but also possessed by God's creatures from the animal race. For example, animals can recognize their master and provide a stimulus based on previous experience. While the sense of the heart is only owned by humans, with it humans have faith and awe and fear of Allah, if with the existence of physical and mental senses is unable to awaken the senses of the heart, so it has neglected its functions and responsibilities.

The Quran expects that humans through their senses can absorb the image of an object, then think about or analyze the image of that object. Analysis and thinking should produce knowledge, and finally give birth to self-confidence and self-awareness as God's creatures, then serve Him. This is as illustrated in the sensory process carried out by Prophet Ibrahim (Al-Quran surah al-An`am verses 74-79). This verse describes the sensing process carried out by the Prophet Abraham, which ultimately came to a conclusion and true belief about Allah as the Creator of everything. All humans including himself must worship Him.

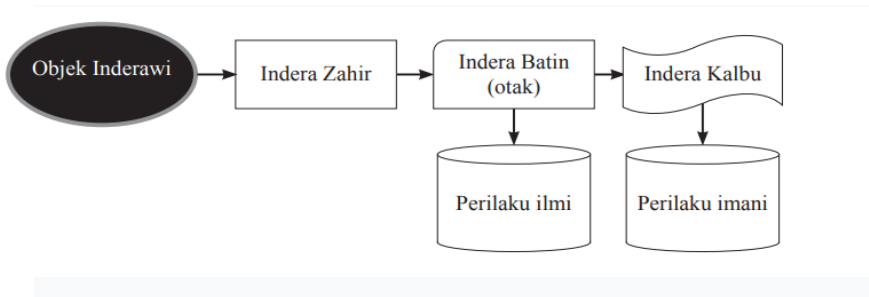
The sensing process can be divided into three stages.

The first stage is the sense of sight interacting or being confronted with objects in the form of natural phenomena, namely the stars, moon and sun that appear in space. The celestial bodies appeared and then disappeared. Nothing is permanent, it appears and disappears.

The second stage is the entry of images of natural phenomena into the mind through the sense of sight. In the mind it is processed, analyzed, and thought about. Then, he comes to a conclusion, which is knowledge.

The third stage, the formation of recognition and belief in the greatness of Allah. This acknowledgment and belief gives rise to attitudes and behavior of worshiping, seeking relief, and His love. In addition to acknowledgment and belief, at this third stage, an attitude of rejection of everything that is arrogant with that acknowledgment and belief is also born.

The analysis above illustrates that the senses have a very significant contribution to the cultivation and development of knowledge in a person. Sense is the door of the soul, abstract external objects enter the human soul through it. The soul also uses the power of thinking to process the incoming abstract, the result is awakened knowledge. Al-Quran expects that the process does not only come to the formation of knowledge. But further knowledge can build and develop faith and recognition of Allah SWT. To be clearer, the following author describes a scheme of the senses work process:



D. Conclusion

The Quran talks a lot about the senses. This can be seen in various terms which he uses, whether the term can be interpreted to the senses or to the senses terms related to the senses. The discussion of the Quran about the senses is not only cadres put forward terms that are relevant to the senses. However, he It also encourages humans to use their senses to interact with nature around. The senses in the discussion of the Quran have something to do with formation knowledge, attitude, and behavior. People who actively use their senses with the natural surroundings the more knowledge awakens in his soul. Knowledge that has been formed in the soul gives birth to beliefs and attitudes. The discussion of the

Quran about the senses is different from conventional psychological views. There are two aspects that differentiate the senses in the discussion of the Quran with the inner senses conventional psychology discussion.

The first is the categorization of the senses, in the study In conventional psychology, in general the senses are categorized into two types, namely physical senses and inner senses. Meanwhile, the senses according to the Quran can be categorized into three types, namely the physical senses, the senses, the inner senses, and the senses of the heart. Both functions senses, conventional psychological studies are of the view that the function of the senses is to acquire knowledge. Whereas in the view of the Quran, the function of the senses is not only up to the formation of knowledge, but it should be up to the formation. belief about God. This function is carried out by the sense of the heart, it works to perceive knowledge processed by the inner senses to be further developed into something beliefs, and ultimately can shape attitudes and attitudes.

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