Optimizing Human Potentials in Islamic Education: Senses, Aql, and Qalb

Fitri Meliani,¹* Nurwadjah Ahmad,² Andewi Suhartini,³
¹Universitas Islam Bunga Bangsa Cirebon, Indonesia, ²³UIN Sunan Gunung Djati Bandung, Indonesia
¹fitrimeliani@bungabangsa.cirebon.ac.id, ²nurwadjah@uinsgd.ac.id, ³andewi.suhartini@uinsgd.ac.id

Received: 2023-05-30 Revised: 2023-07-25 Approved: 2023-07-27

*) Corresponding Author
Copyright ©2023 Authors

Abstract
God created man in both physical and spiritual aspects. The physical part is the human body that can be seen like the senses, while the spiritual aspect is aql and qalb, which are invisible. This research analyzes human potential based on Qur'anic terminology and its role in Islamic education. This research used qualitative methods. The data collection was documented from the Qur'an interpretation as the primary data source and journal articles and renowned books related to the topics as the secondary data sources. Data analysts used text analysis methods, such as selecting critical terms from the vocabulary of the Qur'an interpretation, determining the basic meaning and relational meaning, and inferring and integrating these concepts into one general idea. The results of this study are. First, the potential of sense was mentioned in the Qur'an in three terms: Al-Sam'u is repeated 185 times, Al-Bashr is repeated 139 times, and Al-Dhuq, is repeated 48 times. Second, the potential of reason, etymologically, the term aql is mentioned in the Qur'an in more than 49 words, collected in dzakara, faqiha, 'alima, tadabbara, tafakkur, and ulul albab. Third, the potential of the qalb (heart), the mashdar form of the qalaba-yaqlibu-qalban root, which means true. The Qur'an uses the word heart mentioned 122 times, spread across 45 letters and 112 verses. Islamic education must covers all potentials such as tarbiyah imaniyah, tarbiyah khuluqiyyah, tarbiyah jismiyah, tarbiyah aqliyah, nafsiyah ijtima'iyah, so it will produce quality Islamic education output.

Keywords: Aql, Human Potentials, Islamic Education, Qalb, Senses.

Abstrak

Kata kunci: Aql, Indera, Kalbu, Pendidikan Islam, Potensi Manusia.

Introduction

Discussing education is inseparable from humans. It is very natural because humans, with all their dimensions, are the main components of educational activities, so academic concepts and activities will not be realized without understanding humans.¹ That is understandable because, as expressed by Asy-Syaibani, education is an effort to assist humans in revealing, opening up, and developing their readiness, talents, interests, and abilities; directing and enlightening man in achieving reasonable goals for themselves and their society; encourage the occurrence of various desired behavioral changes, both individually and socially; this includes preparing people to face a thriving social life.²

Simply put, man is understood as a whole between the physical and psychic elements.³ When God created man’s physique, He completed his psychic potential simultaneously. When He created the eyes, He also created the vision power of the eyes and other organs of the body. The word qalb means heart in physical form and the heart in nonphysical form. In its physical form, the liver is a significant part of the human body because it is the center of blood flow. It is this blood that brings life. Therefore, the Prophet said, ”There is a lump of flesh in man. If the meat lump is good, it will be good for all limbs.”⁴

If the lump of meat is damaged, it will also damage the entire limb. Know that the lump of flesh is the heart (qalb)." Based on this hadith, it is not appropriate that qalb is interpreted by the heart. Then comes a heart that can be sad, like to cry, or like to be offended. Next, it is explained that our heart determines our entire personality. If our hearts are clean, all our morals will be pure. This one is not the heart in the physical sense but the spiritual one.

In surah An-Nahl: 78, Allah SWT says, "And Allah took you out of your mother's stomach in a state of knowing nothing, and He gave you hearing, sight, and af-idah (reason), that you might be grateful". This verse specifically discusses human potential, namely the five senses and reason (aql). Allah created man from various elements and diverse potentials so that he is ready to understand different conceptual, sensory, imaginative, and emotional. Allah Almighty also inspired the Adam Prophet to know various objects, names, characteristics, and information as the foundation of knowledge and the principles of its creation.

The Qur'an informs, "And He taught Adam the names (things) in whole, then passed them out to the Angels, and Allah said, 'Mention to Me the names of those things if indeed you are righteous!' The angels replied, 'You most holy, nothing we know but what you have taught us. Surely you are the Most Knowledgeable again, the Wisest. God said, 'O Adam, tell them the names of these things.' So after he was told the names of these things, Allah said, 'Have I not told you that I know the secrets of heaven and earth and know what you do and what you hide" (QS. Al-Baqarah: 31-33).

Learning occurs because Allah equips humans with various potentials for learning. However, none of the religions, including Islam, describes in detail and operations the learning process, the working process of the memory system (reason), and the process of mastering knowledge and skills by humans. Islam emphasizes the significance of cognitive function (reason) and sensory function (senses) as essential tools for learning; very clearly, keywords such as ya'qilun, yatafakarun, yubshirun, yasma'un, and so on contained in the Qur'an, are evidence of how important the function of human potentials in learning and achieving science.

---

Islam views humankind as beings born empty and knowledgeless. However, God gives physical and spiritual potential to learn and develop science and technology for the benefit of humankind itself. These potentials are contained in the human physio-psychic organs that serve as essential tools for learning activities. As for the variety of physio-psychic devices, according to Muhbabin Syah, as revealed in some words of God, is (1) the seer (eye), which is a physical tool that is useful for receiving visual information; (2) the listener's sens (ear), which is a physical helpful device for receiving verbal information; (3) aql is the potential of human to absorb, process, store, and reproduce items of information and knowledge.8

Nowadays, many cases of lawlessness and immoral acts are committed by a student, even a teacher known as Ustadh or Kyai, in his neighborhood. Cases of motorcycle gangs, inter-educational brawls, and free sex have become rampant news in various print and digital media. That is because many people understand the concept of morality but are powerless to face the temptation to be immoral and cannot spare themselves from sinning. With various events surrounding the Muslim environment, a young generation is born who are fragile, have no power to withstand shahwat (lust), are mastered by materials, and are far from the religious norms they have learned.9

Paying attention to the fact that the damage to students' character can be caused by many factors, such as the environment, education system, family, socioeconomics, and the outbreak of pornography and pornography. However, the leading cause is the lack of the current education system in educating the sense, aql, and qalb of students by Islamic guidance,10 for people who have eyes but do not necessarily have eyes of the heart in distinguishing the wrong and the right. A person who has a brain, not necessarily he can decide in accordance with the guidance of Islam, and a person who has a heart is not necessarily able to avoid committing sins. The character of the nation is the key to a country that wants to advance. The character of the nation is largely determined by how this nation makes continuous efforts to improve character education.11

Character education, as good as anything, cannot change behavior if the three human potentials (senses, aql, and qalb) are not used in a balanced and maximal manner.
Optimizing Human Potentials

according to their proportions. Senses that are sensitive to capturing information and knowledge that exist in the world, a mind (aql) that is hungry for science but still makes revelation as a guide, and the qalb (heart) that always tawadhu (humble) as much as any knowledge they have is the key so that quality education is embedded and realized into the expected person in Islamic education, that is a man of faith dan fear. A holistic approach to education that encompasses senses, aql, and qalb becomes urgent to be practiced in family and community life, especially in Islamic educational institutions. Educating senses, aql, and qalb so as not to be misguided should be formulated based on the Qur'an's instructions from the relevant verses. This research should be carried out so that Islamic institutions can consider the research results in implementing Islamic character education by maximizing the function of senses, aql, and qalb in Islamic education in obtaining a correct science based on an Islamic perspective. This article explains the concepts of the senses, aql, and qalb based on the Qur'anic terminology and the role of the senses, aql, and qalb in Islamic education.

Method

Based on the characteristics of the problems raised in this paper, the author used qualitative research with a literature review method, emphasizing the analysis of descriptive data in written words and without statistical techniques. Data analysis was more focused on library research by reading, studying, and reviewing books and writing sources that were closely related to the problem discussed. The primary data collected from the Qur'an interpretation. Secondary data is collected from relevant books and journal articles. The principal analysis was based on data from various Indonesian and English journal articles published from 2013 to 2022. As additional results, this study discussed the Qur'anic terminology about human potentials (senses, aql, and qalb) and the use of human potentials in Islamic education. The results were presented by exploiting the ideas from previous studies on Islamic education.

Results and Discussion

Senses

Senses are windows or doors of knowledge for the nafs (psyche, ego, soul)); without the senses, al-nafs do not get understanding from external reality. Humans are

12 Musthafa and Meliani, “Penerapan Metode Pembelajaran.”
born not carrying knowledge (la ya'lamuna shay'a). Then God provided him with the senses of hearing and sight and af'idah. Through these senses, humans can know or know something. Here is how closely the *al-nafs* are related to the senses: *al-nafs*, an immaterial element of man, is an outward object, a material component. The term used by the Qur'an in mentioning the sense of listening is *al-sam'u*. This word is in the Qur'an, repeated 185 times in various forms of words (sight).

In general, *al-sam'u* in the Qur'an describes the nature of God, one of *asmā 'al-husnā*. For example, the term used by the Qur'an to convey the sense of sight is *al-bashr*. This word, in the Qur'an with various views, repeats 139 times. Like *al-sam'u*, the word *al-bashr* is also expressed in two meanings; first, *al-bashr* means the nature of God (*asmā 'al-husnā*), and the second is the sense God gives to humans.

Al-Ghazali defines *al-nazhr* as the ability to see or pay attention. According to the Qur'an, one way to know the truth is to see or pay attention. Seeing (with the naked eye) indeed uses the senses of the eye. As for paying attention to its broader meaning, it can be done with the eyes and other senses, such as the ear, whose function is to hear. French astronomer Pierre Simon Laplace said, "I mistrust anything but the direct result of observation and calculation. With the activity of seeing, humans can know the truth of objects or things that are physical and sensory."

One example of a Qur'anic verse that uses the word *al-nazhr* is in Q.S. Al-Ghaasyiyah: 17, "It means, "Then did they not pay attention to the camel how it was created?"

In addition to the eyes, humans have four more senses, namely the kisser (nose), the listener (ear), the taster (tongue), and touch (skin). Each of these senses captures different aspects of the goods or creatures that are objects so that sensory knowledge is partial. Sensory science lies only on the surface of reality because it is limited to sensory things individually and seen in a certain way only. According to Al-Farabi, humans have five senses: sight, smell, hearing, touch, and taste buds. This sense is related to material objects. Compared to other senses, the ability of these senses is the weakest and limited. It can only print (tanthabi) images of things without the slightest being able to capture the image itself. Al-Farabi likened it to a mirror that only reflects

---

14 Sawahuddin et al., “Development of the Potential Senses.”


the shadow of an object without the finest being able to capture (idrak) its shadow, let alone save it.\textsuperscript{17}

The external senses are more the entrance to material objects into the actual senses of man. Therefore, Al-Farabi, like Al-Ghazali and Ibn Arabi, puts the external senses at the lowest position among man’s senses. Based on this fact, according to Al-Farabi, the external senses are not autonomous. They cannot work alone but are in the power of common sense, that is, potential or power that receives every impression of the five external senses. This common sense has the following functions: (1) accepting the images of data absorbed by external senses as if common sense acts as a deterrent to the external senses; (2) as a further flavoring for external senses because external senses do not have the perfect ability to capture material objects; (3) as collectors, comparisons and differentiators between incoming objects. For example, common sense must sort one color from another, one sound from the voices of another. It must also distinguish between color and sound, between sound, black and white, and other.\textsuperscript{18}

**Aql**

*Aql* (reason) comes from the Arabic term *aqala-ya'qilu*, which has many meanings. The word *al-aql* is often referred to as *lafadh musytarak*, which is a word that has many meanings. In the Arabic dictionary,\textsuperscript{19} *Al-Munjid Fi Al-Lughah*, it is explained that *’aqala* has the meaning of *fahima* (understanding), and *tadarabba* is *tafakkara* (pondering and thinking). The word *al-’aqlu* as *mashdar* (the root of the word) also has the meaning of *nurun nhuaniyyun bihi tudrikhu al-nafsu ma la tudrikhu bi al-hawas*, which is the spiritual light with which one can attain, knowing something that the senses cannot achieve. The word reason (*aql*) has become an Indonesian word that has been standardized. It comes from the Arabic; *al-aql* means mind or intelligence (higher power or thought process concerning science).\textsuperscript{20}

In the Indonesian language, reason becomes a compound word of mind. The word reason contains several understandings, including binding and restraining. It also means


\textsuperscript{18} Latipah, Suhartini, and Eq, “The Concept of the Human Body.”

\textsuperscript{19} Ahmad Warson Munawwir, *Kamus Al-Munawwir Arab-Indonesia Terlengkap* (Surabaya: Pustaka Progresif, 1997).

understanding and thinking. Furthermore, reason is a power (energy) to obtain knowledge that makes a person able to distinguish between himself and others, the power to contract (not form) objects captured by the senses. The word *aql* was used in the sense of practical intelligence, which in modern psychological terms is called problem-solving capacity.

Meanwhile, the meaning of *aql* was unclear when it became an Indonesian vocabulary. What is certain is that it was taken from Arabic, namely 'aqla-ya'qilu-'aqlan, and has been used by Arabs before the arrival of Islam, which means practical intelligence, which someone in a changing situation shows. *Aql* has a broad meaning, including *al-hijr* or *al-nuhā*, which means intelligence. In contrast, the verb (*fi'il*) *aqala* means *habasa*, binding or charming. Therefore, a person who uses *aql* is called *āqil*, a person who can bind and captivate his desires.

A sensitive man is a person who can solve problems, face problems and escape from threatening dangers, understanding and thinking no longer through *al-qalb* in the chest but through *al-aql* in the head. The influence of Greek philosophy on Muslim philosophers is seen in their opinions of reason, which is understood as one of the forces of the soul (*al-nafs/al-ruh*) contained in man. Al-Kindi influenced Plato, explaining that in the human soul, there are three forces: lustful power (*al-quwwah asy-syahwatiyah*), which is in the stomach, the brave power (*al-quwwah al-ghadabiyyah*), which is housed in the chest, and the thinking power (*al-quwwah an-natiqah*) centered on the head.

The reason is interpreted as the power to acquire knowledge among Muslim theologians. The reason is the power to acquire knowledge, which makes a person able to distinguish himself from other objects and contract objects captured by the five senses. Reason has a moral function and duty; in addition to obtaining knowledge, reason also has the power to distinguish between good and evil. Even reason is a guide for man, making man the creator of his deeds. The location of the reason is said in the *Qur'an* surah Al-Hajj: 46, "So whether they do not walk on the face of the earth, then

---


22 Sawaluddin et al., “Development of the Potential Senses.”


for them to have al-qalb, with which al-qalb they can understand (and think) with it or there is for them the ear (with that ear) they listen with it, then indeed not blind their eyes but al-qalb (they) who are blind is the heart in the chest."

From this verse, we know that al-‘aql is not the brain but the thinking power of the human soul, the power to acquire knowledge by paying attention to the surrounding nature. In this sense, reason is contrasted with the revelation that brings knowledge from outside the human self. The function of reason in the Qur’an guides the use of reason by conducting a division of duties and working areas of the mind and heart. Human thinking reaches the physical territory of relative problems, whereas qalb has the acuity to capture metaphysical and absolute meanings.²⁵

The essence of reason is as a driving machine in the body that regulates various things that every human being will do that will review the good, bad, and consequently of the things that will be done. And reason is the way to obtain true faith. Faith is not perfect; if it is not based on reason, faith must be based on belief, not on opinion, and will be the source of trust in God. Unlike revelation, the power of reason is more prominent and easy to understand, for example: (1) know God and his attributes; (2) know the existence of the afterlife; (3) knowing that the happiness of the soul in the afterlife depends on knowing God and doing good, while consciousness depends on not knowing God and on evil deeds; (4) know the obligation of man to know God; (5) know the obligation of man to do good and the obligation that he avoids evil deeds for his happiness in the afterlife; and (6) make laws concerning those obligations.²⁶

The Qur’an repeatedly tells the man to function in his mind and not to become the worst animate moving being in God’s sight, as written in Surat Al-Anfaal: 22, "They ask you about the spoils of war. Say, The spoils of war belong to Allah and the Apostle; therefore, be obedient to Allah and repair the relationship between your neighbor, and obey Allah and His Messenger if you are believers."

If Al-Ghazali assumes that aql knowledge is inherent and divine instilled in man, or it can be said to be fitrah, so is the view of Ibn Khaldun, a scholar who lived several hundred years after Al-Ghazali. Ibn Khaldun saw the aql as potential, and one of its functions was to think.²⁷ According to Ibn Khaldun, al-fikr is the expression of this shadow behind feelings and the application of reason to make analysis and synthesis. It

²⁵ Latipah, Suhartini, and Eq, “The Concept of the Human Body.”
²⁷ Napitupulu, “Elemen-Elemen Psikologi.”
is the meaning of the word *af'ida* (plural of *fu-'ad*) in surah Al-Mulk: 23, "He created you and made for you hearing, sight and heart. (But) very few are grateful."

**Qalb**

In the *Qur'an*, the word *qalb* is used 144 times. Using *qalb* always refers to matters related to emotions and reason in humans. It has a more specific meaning than *al-nafs* as an instinctive or biological driver, i.e., limited only to the conscious part. According to the Arabic dictionary, the concrete meaning (physical) of *qalb* is the heart, not the liver. In comparison, a liver disease, which in English is called lever complaint, in Arabic, is called *i'itilalul kabid*, not *i'itilalul qalb*. *Qalb* as *al-lubb* (core, sense), *al-zakirah* (memory, mental), and *al-quwwatul 'aqidah* (thinking power).\(^{28}\) Choosing the nonphysical meaning of the word *qalb* feels more fitting when we pay attention to surah Al-Ar'af: 179, "And we make for the content of hell jahanam most jinns and humans, they have hearts (reason) but are not used to understand the verses of Allah."

The activity of understanding is the same as that of critical thinking, which is only carried out by memory systems or abstract human reason. Thus, the more realistic meaning of the heart is "reason" or "memory system," which is placed in the brain, not in the heart of the human heart. The liver is a reddish body organ located in the upper right part of the abdominal cavity that takes food juice and produces bile. The heart does not have the same mental function as the brain. *Qalb* has two meanings.\(^{29}\) First, it is the dull-shaped, hot-temperature flesh on the left side of the chest; there is a cavity containing black blood in its contents. The second meaning is very meek; the *ruhiyah* guide with a heart in the form of this body depends on the limbs and the characteristics that are obeyed. Meekness is the nature of humans who understand, who *'alim*, speaker, seeker of knowledge, and reward.\(^{30}\)

*Qalb* psychologically has emotional powers (*al-infi'aliy*) that give rise to the power of taste. The heart has two powers: cognition and emotions. The emotional power of the heart is more captured than the cognition power, so experts often consider the heart an aspect of emotional empowerment (*nafsani*). When we refer to the heart as the

---


power of cognition, it is limited only to cognition, which is obtained through the approach of taste (zawq), not reason. From a neuroscience perspective, there is also a view that the qalb is physically located not pointing at the heart organ but at the chest cavity (thorax). Disagreements on this issue are inevitable because it is difficult to imagine how the heart organ can have cognitive functions, as the Qur'an hints that qalb, in addition to referring to human emotions, is also an active faculty of thinking.\footnote{Mumtahanah, “Tafsir Ayat Al Qur’an tentang Qalb.”}

The function of the heart in the Qur'an is in the following categories. From a functional point of view, the heart has an emotional function that gives rise to taste power and cognition functions that give rise to inventiveness. The various kinds of hearts in humans according to the conditions are (1) the heart of the survivor, that is, the heart that is free from every shahwat, desires that are contrary to the commandments of Allah and from every shubhat, obscurity that strays from the truth; (2) the dead heart is a heart that does not know who is The God and does not worship Him; (3) The sick heart, is a living heart but contains disease, and will tend to follow a vital element, whether in his faith or tend to shahwat.\footnote{Mumtahanah.}

Imam Jafar Ash-Sadiq mentioned that there are four kinds of hearts. The first heart is when remembrance to Allah Swt. If one always prays to Allah, his heart will rise to a high place. The second heart is obtained when we are pleased with the leadership of Allah Swt. The third heart is low when we are preoccupied with things other than Allah. The fourth heart, or a heart that stops, when a person forgets Allah altogether. Therefore, to keep our hearts alive, remember Allah Swt. One of the hadith says, "If the heart is not filled with remembrance, then it is like a carcass." In the surah, Asy-Syu’ara: 87-89 and Ash-Shffat: 83-84 mentioned the survivor’s heart, clean, holy, or qalbun salim (a safe heart).\footnote{Ronald Fransyaigu et al., “Technology-Based Character Education Through the ‘Moodle’ Application” (2nd International Conference on Science, Technology, and Modern Society (ICSTMS 2020), Atlantis Press, 2021), 353–56, https://doi.org/10.2991/assehr.k.210909.079.}

### Optimizing Senses, Aql, and Qalb functions

People who actively use their senses, let alone connect with the surrounding nature, will build more and more knowledge in their souls. The knowledge formed in the soul gives birth to confidence and attitude. According to philosophers, aql is one of the functions of al-nafs that think and are divided into practical aql and theoretical aql.

---

\footnote{Intelektual: Jurnal Pendidikan dan Studi Keislaman Vol. 13 (2), 2023 DOI: 10.33367/ji.v13i2.3803}
Nevertheless, Sufis have a different view from the thoughts of philosophers. Sufism considers qalb higher than aql because qalb is viewed as a place of knowledge and a means of observation. But qalb cannot perform its function if it is not sacred from the influence of the five senses. With much dhikr, then, humans will get ladunni knowledge. Aql, on the other hand, is a means to gain understanding through the five senses by way of thinking. Hearing, vision, and reason can be developed by listening, seeing, and pondering God’s verses. Avoiding what God forbids allows these potentials to be created more optimally.\(^\text{34}\)

The indicator of the education of the heart is not duplicitous (QS. Al-Baqarah:10) and seeks to purify the human being individually from various negative attitudes, as described in QS. al-Baqarah: 126, tazkiyah. The realization of this heart education, among others, by a Muslim honing his spirituality by worshiping solemnly, such as reading the Qur’an, dhikr accompanied by presenting the heart, doing prayers correctly, and others. In addition, a Muslim must choose a friend who is faithful and well-behaved because a good friend will positively affect the association.\(^\text{35}\) Conversely, suppose a Muslim has an evil friend. In that case, he will get his bad influence (QS. Al-Kahfi: 28).

After we describe the scientist's review of the scientific methodology in the Islamic perspective of the Qur’an, we can conclude an answer to the problem. These conclusions include that among the scientific procedures offered in the Qur’an is (1) the method of observation (bayani) which is a manifesto of the meaning of the terms sense, al-nazhr and al-fikr; (2) demonstrative method (burhani) which is a manifesto of the term al-aql; and (3) the intuitive method (’irfani) which is a manifesto of the meaning of the term al-qalb.\(^\text{36}\)

In this analysis, it is necessary and crucial that scientific methodologies are offered in the Qur’an, and the mechanism has been presented in the Qur’an. It is stated in the word of God in QS. Ali ‘Imran: 190-191, “Surely in the creation of heaven and earth, and the alternates of night and day there are signs for sensible people (190), (i.e.) those who remember God while standing or sitting or in a state of lying down and they think about the creation of heaven and earth (saying): O our Lord, you did not create this in vain, Most Holy You, then save us from the torments of hell (191).” In this verse, it was explained that if remembering Allah has been done by a person in all situations

---

\(^{34}\) Sawaluddin et al., “Development of the Potential Senses.”

\(^{35}\) Meliani, Ahmad, and Suhartini, “Theology of Pandemic.”

\(^{36}\) Muntahanah, “Tafsir Ayat Al Qur’an tentang Qalb.”
and conditions, he also thinks about his creations using the instrument al-fikr (related to material matters).

Table 1. Efforts in Optimizing Senses, Aql, and Qalb

<table>
<thead>
<tr>
<th>Aspect</th>
<th>Position in Islamic Perspective</th>
<th>Optimization Efforts</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Senses</strong></td>
<td>The position of senses (reason) in Islam varies in mention and different indications. According to the Qur’an, the senses can be categorized into three kinds: the sense of birth, the inner sense, and the sense of heart. In both functions of the senses, the study of conventional psychology is of the view that the senses function is to acquire knowledge. 37</td>
<td>The function of the senses not only comes to the formation of knowledge but strives to achieve the formation of belief in God. The sense of the heart carries out the function. It works to absorb the knowledge of the processed inner senses to be further developed into a belief and finally form a deep mental stance and attitude. Philosophers consider the position of aql to be nobler than senses and qalb because, according to them, the absolute substance of aql is God. This opinion was followed by Islamic philosophers who argued that al-nafs al-natiqah (soul that thinks with spirit). 38</td>
</tr>
<tr>
<td><strong>Aql</strong></td>
<td>The position of aql (reason) in Islam is significant because it accommodates the creed, shari’ah, morals, and explanations. We can never understand Islam without using reason. And by using aql properly and correctly, by God’s instructions, man will always feel bound and willingly bind himself to God; by using his mind, man can do, understand, and make things happen. In Islamic teachings, a phrase states that reason is life; loss of reason means death. However, the position and role of reason in Islamic teachings must not move and walk without the guidance of revelation that serves to straighten the mind if it leads to a completely wrong path due to various influences. 39</td>
<td>The education of reason (aql) is the process of increasing intellectual ability in the fields of natural sciences, technology, and modern science so that students can adjust to the progress of science (knowledge) to carry out their functions as servants and caliphs to build the world according to his established concepts. 40</td>
</tr>
<tr>
<td><strong>Qalb</strong></td>
<td>The position of qalb (reason) in Islam is part of the spiritual development that emphasizes the development of the potential of the human soul always to be close to Allah. The purpose of this rendition is to remind the soul and loyalty only to Allah and carry out the morality observed by the Prophet (peace be upon him) based on the ideals of the Qur’an as described in QS. Ali Imran: 19. 41</td>
<td>The indicator of the education of the heart is not duplicitous (QS. Al-Baqarah:10) and seeks to purify the human being individually from various negative attitudes, as described in QS. al-Baqarah: 126, tazkiyah. The realization of this heart education, among others, by a Muslim honing his spirituality by worshipping solemnly, such as reading the Qur’an, dhikr accompanied by presenting</td>
</tr>
</tbody>
</table>
As perfect creatures, humans must understand their potential in the context of Islamic education. Not only should they be good at knowledge, but they should also instill Islamic values and not forget social ethics and morality. These values are also cultivated to enable students to succeed in life in the world and produce goodness in the hereafter. The structure of senses, *aql* and *qalb*, are also taught in Islam to be studied and researched. Based on their understandings of the *Qur'an* verses, education experts have formulated the goals of Islamic education so that humans can worship Allah as in the *Al-Baqarah*: 21, *An-Nahl*: 36, and *Al-Anbiya*: 25. Worship is expressed in words, thoughts, and actions. By developing the Islamic personality through mental training, intelligence, reasoning, feelings, and senses, Islamic education aims to develop the Islamic character as a whole.43

Islamic education must shape humans by optimizing their competence, just as other body parts like eyes, ears, nose, mouth, and skin do since Allah created the eyes with all their beauty and benefits, so they must serve as a way to reach out to Him. Islamic education must produce people with the characteristics of worship by analyzing all the forms and benefits of these body parts. Humans must be transformed with Muslim competencies who are capable of being grateful and utilizing the potential of their bodies through Islamic education.44

Islam aims not simply to fill students' heads with information but also their souls with morals and values, conditioning them to lead a good life. As stated by the experts above, educational goals reflect the potential humans possess by maintaining and not changing what is natural. God gave us the perfect body, so we should not change it because God gave us perfection. Allah has created the human body to fulfill the benefits in life according to his view of life. Therefore, Islamic education must promote the development of human beings capable of performing worship to Allah perfectly and sincerely. In terms of the human brain, the human brain is more modern than computers.

---

42 Meliani, Ahmad, and Suhartini, “Theology of Pandemic."
43 Napitupulu, “Elemen-Elemen Psikologi.”
44 Sawaluddin et al., “Development of the Potential Senses.”
The part of the brain as a considering prepare, whether instinctive or scholastic coherent considering. God gave people brains and reason. This intellect is the distinction between people and creatures. So, within the Qur’an, it is clarified that Allah calls people to utilize their minds in consideration so that people with their brains will maximize their minds’ potential to become intelligent and have high faith in Allah.

Conclusion

Senses function partially, and each sensor captures a different aspect of a thing or object. Sensory knowledge is limited, depending on specific organs. The weakness of the human senses is that they can be mistaken in making observations. However, Islamic philosophers and scientists use the senses as a tool in the observation method. Aql is a tool of thinking to choose right and wrong, as a differentiator with other creatures, and one can strengthen the faith in Allah. The reason (aql) is also a tool or source of thinking to understand Sharia law and capture knowledge. The heart (qalb) drives human activity, a part of the human that can understand knowledge, know his creator, obey orders, avoid prohibitions, and be responsible for his deeds. The heart contains the most profound taste of positive and negative things. The senses, aql, and qalb all are very closely related in the Islamic education system because knowledge (cognitive/aql) that is stored in the mind must be along with good attitudes (affective/qalb), resulting in good deeds (psychomotor), and this combination will make humans as creatures of faith and fear.

References


