Islamic Education Based on The Nature of Personality and The Potential of The Human Soul

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ABSTRACT

This article aims to examine philosophically, the values of Islamic education through the potential for self-reliance and the potential of the human soul. This is based on the view that the ideal concept in the field of education must be based on the potential of self and the potential of the human soul. This is because the basic purpose and objective of education is to form a complete (integral) human personality in accordance with human nature in developing the potential of the soul towards the level of piety to the Creator (Allah swt.). The findings of this article show that Western education is too focused on the sensory dimension and the study of material objects, thus neglecting other dimensions such as emotionality and spirituality. So we need an alternative concept of Islamic education that is able to meet the various dimensions of the soul starting from the senses, imagination, emotions, and spirituality. Human nature-based education is able to meet the essential needs of education because it considers all aspects of human personality and personality as biological beings as well as spiritual beings. Soul potential-based education can be an ideal education system because it pays attention to the education of the heart, mind, spirit and soul as a unity as well as the plurality of human personality. All potentials that are considered by Islamic education are integral to the purpose of humans being sent to the face of the earth, namely to become khalifatullah. The function is to provide peace for all creatures in the universe.
Keywords: human nature, islamic education, soul potential

ABSTRAK

Artikel ini bertujuan untuk menelaah secara filosofis, nilai-nilai pendidikan Islami melalui potensi kedirian dan potensi jiwa manusia. Hal ini didasarkan pada pandangan bahwa konsep ideal dalam bidang pendidikan, harus berbasis potensi kedirian dan potensi jiwa manusia. Sebab, tujuan mendasar dan sasaran pendidikan ialah membentuk kepribadian manusia yang utuh (integral) sesuai dengan fitrah kemanusiaan dalam mengembangkan potensi jiwa menuju tingkat ketakwaan kepada Sang Pencipta (Allah swt.). Temuan artikel ini menunjukkan bahwa pendidikan Barat terlalu fokus pada dimensi indrawi dan pengkajian objek material sehingga mengabaikan dimensi lainnya seperti emosional dan spiritualitas. Sehingga diperlukan alternatif konsep pendidikan Islami yang mampu memenuhi ragam dimensi jiwa mulai dari indra, imajinasi, emosi, dan spiritualitas. Pendidikan berbasis fitrah manusia mampu memenuhi kebutuhan esensial pendidikan karena mempertimbangkan segenap aspek kedirian dan kepribadian manusia sebagai makhluk biologis sekaligus makhluk spiritual. Pendidikan berbasis potensi jiwa dapat menjadi sistem pendidikan ideal karena memperhatikan pendidikan hati, akal, roh dan jiwa sebagai kesatuan sekaligus kemajemukan kedirian manusia. Segala potensi yang diperhatikan oleh pendidikan Islami integral dengan tujuan manusia diutus ke muka bumi yakni untuk menjadi *khalifatullah*. Fungsi tersebut adalah untuk memberikan kedamaian bagi segenap makhluk di alam semesta.
Kata kunci: fitrah kemanusiaan, pendidikan islam, potensi jiwa

A. INTRODUCTION

The concept of ideality in education is based on aspects of adjustment to human essential and existential conditions (Pramitha, 2017: 45-52). Because, all orientations in the field of education necessitate meeting the needs of developing human potential. This is based on the main target of education is human (Winarti, 2018: 1-26). Thus, the design of the education component will be in vain if it ignores the basic potential of humans (Ilyasin, 2016).

Ideal education is realized through efforts to explore human potential, especially the development of mental potential in humans as a driving force for human activity and thought (Rachman, 2018: 205-215). This concept has been initiated by many thinkers in the field of Islamic education, for example Nasution (2017) who explores the philosophical concept of education about humanity which is given the term transcendental anthropology Hamzah Fansuri. Meanwhile, Miswari (2015) has tried to explore educational values based on Mulla Sadra's concept of the contribution of transcendental theosophy for Islamic religious education. Even earlier, Saiyidain (1981) had explored the philosophical values of education based on the thoughts of Muhammad Iqbal.

The various works of contemporary thinkers above, seek to explore the value of education through basic ideas around the study of form, gradation of form, and movement of substance in humans. This is a form of educational thinker's effort to reorient education in its basic essence, namely the human nature-based educational paradigm. Thus, the development of mental potential which is reflected in everyday human behavior will be formed through fitrah-based Islamic education (Subhan, 2013: 353-373).

In Islam, humans are born as people who are monotheistic (recognizing the oneness of Allah swt.). After birth, every human being is given the potential for hearing, sight, and appreciation (heart). Through this potential, humans will tadabburi the universe as a reinforcement for the recognition of the greatness of Allah swt. (Alpian, *et.al.*, 2019: 66-72).

Indeed, academic studies on the philosophy of Islamic education have been widely discussed by previous researchers. Starting from the educator aspect (Anam, 2017: 1-18), students in the frame of humanist education (Idris, 2014), learning processes (activities) (Nasution, 2017; Rianie, 2015), classical and contemporary educational thinking (Putra, 2016: 191-201; Bustam, 2021: 262-281; Pasiska, 2019: 127-149; Abidin, 2008; Maya, 2018: 245-264), development of human nature (Ismail, 2013; Tabrani, 2013), educational goals (Nabila, 2021: 867-875; Ibrahim, 2015), educational foundations (Tholkhah &

Barizi, 2004; Rizal, 2014: 1-18; Ilyasir, 2017: 36-47; Mubarok & Darmono, 2020: 56-64), and orientation and challenges of Islamic education (Aprilianto & Arif, 2019: 279-289).

Referring to the previous relevant studies above, it is understood that research on the philosophy of Islamic education values has been studied from various perspectives. Likewise, the gap analysis side found with this research is from the aspect of extracting the value of Islamic education based on nature and the potential of the human soul. On this basis, the researcher seeks to explore the study with the title, "*Islamic Education Based on the Fitrah of Self and the Potential of the Human Spirit*".

B. METHOD

This research uses a qualitative approach with a literature study method. The main sources of research are taken from books and scientific articles about the philosophy of Islamic education based on nature and human potential. Meanwhile, other sources are obtained from the final project (thesis, thesis, or dissertation), scientific proceedings, and other research. The search pages that the researcher uses include Google Scholar, DOAJ, Science Direct, Scimago JR, and Sinta (Assingkily, 2021). Furthermore, the validity of the data will be tested systematically using research data materials and sources.

C. RESULTS AND DISCUSSION

1. *Potential And Basic Human Nature*

Humans are potential creatures and have high exploratory power in developing themselves independently, both from physical and psychological aspects (Jalaluddin, 2012: 85). Biologically, Islam holds that humans are created from the elements of soil and water (Karzon, 2016: 1). This also applies to the creation of the "first man" namely Adam, a.s. created from the ground and breathed in by the spirit of Allah swt. Of course this theory is very different from Darwin's view of the origin of human creation.

According to Tamam (2017), humans were created by God and there is a spirit within (humans). Then, humans are also inspired by reason and thoughts, so that they are able to become God's vicegerents on earth, and have a side of glory if they are able to use their potential as well as possible. Furthermore, human potential in the form of fitrah is able to present a sense of awareness to humans about the gift from God to the process of their creation, so that they are able to distinguish between right and wrong, responsibility for all actions and words, as well as living life as a person of monotheism.

In general, Hamka (2017: 150) classifies 3 (three) potentials in humans, namely memory potential (al-Hifz), feeling potential (syu'ur), and volitional potential (irādah). Through these three potentials, humans are believed to be able to lead to goodness and obtain the essence (meaning) of life. Of course, this is reflected in human daily behavior, which is termed character, character, or character.

Furthermore, Hamka (2017: 158) added that the potential for will in humans is valuable and contributes greatly in moving all their daily activities. How come? A program or ideal will not be realized if it is not accompanied and driven by a strong will. In addition, the three potentials in humans are very closely dependent on each other, so that it requires balance and harmony in humans to be able to develop according to the nature and potential of the soul.

The other potentials contained in the human body are al-mudrikah and al-idrak (power of sensual perception), the power of sensual perception such as thought (al-mufakkirah). There is also the perception of external senses (al-hissiyyah al-zahirah) such as sight, hearing, touch, smell, and other senses that affect the increase in internal potential (inner, inward perception). Furthermore, from the potential power of internal perception, al-hiss al-musytarik (common sense) emerges. This potential simultaneously receives what is captured by the external senses, both in the form of sight, hearing, and smell (Walidin, 2003: 84).

The potentials described above lead to the discussion that the power of the mind with its organs is the middle cavity of the brain. With the leveling of this organ, there is a process of intellection (ta'aqqul, intellection). So, basically, it is with this process and power that the soul works. And in this phase, the soul enters the first level as a spiritual being, a state where the soul is always moving and trying in the desired direction. The soul can also completely escape from its human nature and enter a higher level, namely the active mind (Walidin, 2003: 85).

2. *The Nature and Essence of the Human Soul*

According to Zain (1991: 11), the Qur'an is a view of life that directs all human potential. Because, in humans there is the term fitrah which accommodates all the characteristics found in humans. In fact, in the Qur'an there are many verses that discuss human nature, self-control, and the secrets of the human psyche.

Furthermore, Al-Bukhariy (2015: 219) explains that human nature is a special gift given by Allah. Through the nature of self, humans are able to actualize individual and

social needs, as well as become an exploratory power in utilizing the natural surroundings as a manifestation of the existence of God's caliph on earth. The basic characteristics of the human soul that need to be described include: being able to accept both good and evil; have dual nature (contrary to each other); different scientific abilities, and; the ability to hide goals and feelings. Therefore, humans naturally accept goodness, otherwise they will become evil because of external factors and habits that influence them (Walidin, 2003: 98).

Az-Zuhaili (2009: 774) explains, the human soul is created in a perfect form, inspired by nature as a supervisor of the body, namely the physical senses (al-hawas al-dahirah), spiritual senses (al-hawas al-batinah), and potential tabi. 'yes. All these potentials work in balance with all their strengths. Next, Allah swt. introduces to the human soul something good and something bad. On this basis, Al-Ghazali (2005: 282) divides the human level in accepting a truth at three levels. First, receive through the information heard the first time. Such acceptance may contain errors and may be correct. This truth is usually accepted by ordinary people (taklid). Second, hear the voice of the person he is looking for. For example, the person you are looking for is in the house and hears his voice. It signifies the sought-after existence. Knowledge and truth are not only heard the first time and then he believes it, but really examine the level of his eloquence, then he believes it. This level is usually the level of the scholars. Third, the analogy is entering the house directly to witness it. This is what is meant in Ali's words, "If the curtain is lifted, then my faith will increase". This level is the level of faith of the prophets.

Al-Kindi describes that al-nafs is a mandir basit (single substance) with divine and spiritual characteristics which means perfect and noble. Nafs is a spiritual soul. Thus, his relationship with the body is accidental. Although al-nafs remains united with the body in carrying out all its activities, in the end it will separate when death comes, so that it will become eternal. According to Al-Kindi, the human soul is simple (uncomposed), noble and perfect and comes from God. The nafs is like a light from the sun. The soul has its own form, different from the body, its substance is immaterial. In essence, the soul opposes the lustful desires that are oriented to the interests of the body. For example, anger encourages humans to do evil. So in this case, the soul forbids and controls it (Rahmatiah, 2017: 40).

According to Ibn Khaldun, the human soul cannot be seen with the naked eye. Only the phenomena can be observed in the body. As for the body as a place or vehicle for the soul and potential powers. Motor potential (al-fa'aliyah, power of action), such as hitting with the hands, walking with the feet, speaking with the tongue, and other movements are essentially driven by the soul. Ibn Khaldun divides the human soul into three types.

First, the soul is by nature incapable of achieving spiritual perception. He will descend to sensory perceptions (perceptions that can be reached with the five senses, imagination, and a collection of ideas that can be drawn from the power of remembering (hafizah, memory), and assumptions (wahimah, estimative power), in accordance with fixed provisions that This method applies only to the level of perspective and apperceptive knowledge, is a process of bodily thought. All this knowledge is the result of imagination which is limited in its realm to fundamental truths and cannot go beyond them. The whole series of thoughts depends on the application of truths. At the initial level, it is limited only to spiritual (supernatural) understanding. He is still very much tied to the empirical realm. Thus, at this stage humans are able to understand things through the five senses. In essence, scientists work only on this aspect. causes limitations of humans themselves.The soul in this realm, mostly owned by ordinary people.

Second, the souls of those who direct it by movement of the mind to spiritual reason, and its recognition do not use physical tools. Such a soul can move freely through inner realities (al-musyahadah al-batiniyyah) as a form of pure and unlimited consciousness (wijdan) in contrast to the soul in the first part which is still bound to the empirical realm. The soul of this rank is mature and has preparation. The field of knowledge is broader than basic human principles. This soul is found in scholars, saints, Sufis, and people who have knowledge of divinity.

Third, the souls of people who were created by God with special advantages and choices. He is able to break away from the soul that is dependent on the physical and spiritual and he has the power to move to a higher level, namely the angelic level. Such a soul is able to witness through actual abilities. This high realm within the realm of nature itself is able to hear essential and divine words for an unlimited period of time. This soul is found in the prophets and apostles. In this case, Allah swt. has bestowed them with abilities and traits different from ordinary humans. They are able to receive God's revelation without any partition with God. With this special ability, they can overcome physical obstacles. Because Allah swt. had instilled in them the instinct of sincerity. They can put off ordinary human nature and can receive Revelation. Then be able to realize it in the form of human speech, so that it is easily understood by ordinary people (Walidin, 2003: 83-88).

In the perspective of Imam al-Ghazali, there are four potentials contained in the human body, namely the heart, spirit, nafs, and mind. To clarify the differences in these four potentials, al-Ghazali has clarified in the book Ihya 'Ulumuddin. First, the heart

(qalb). The word heart has two meanings. The first meaning physically is in the form of a small flesh located in the human chest on the left. It is a special soft flesh structure, looks dry on the surface, and in the cavity contains black blood. In the heart the source and place of the spirit dwells and continues to beat as long as man is alive. This kind of flesh is also found in animals and humans have died (al-Ghazali, 2005: 887).

The second meaning, the heart in the form of spiritual (conscience). Is a blow or a subtle whisper of rabbaniyah (divinity), which is directly related to the heart in the human body. This whisper is the true essence of human beings. So that by heart he knows himself, knows the universe, and knows its creator. With the heart too, humans know what is not reached by imagination and wishful thinking. This is the essence of human beings who are burdened with the khitab (legal decree). This meaning is clarified in the Qur'an, "Indeed, in this there is indeed a warning for those who have hearts" (QS. Qâf [50]: 37). The hearts (qalb) that are meant are people who have reason. Because if what is meant by qalb here is a lump of flesh (heart), then everyone has it. But not everyone has a good conscience or mind.

This type of heart in which there is love and compassion, and love for Allah SWT. He believes in Him, is sincere in charity and puts his trust in Him. But behind all that there is a love for lust and position, with all his might to achieve that desire. He is envious and envious, cheerful, proud of himself, arrogant, arrogant, angry, and unjust, and likes to make mischief on earth (Farid, 2017: 17).

Agustian (2001: 7) describes the heart as something that is able to activate the deepest values, changing them from a thought concept to an action that is lived. The heart also has the ability to deal with matters that the mind can or cannot know. Under these conditions, the heart becomes a source of energy for courage, enthusiasm, integrity, and commitment. Thus, the heart leads to learning, creating, cooperating, leading, and serving.

3. *Human Personality and Characteristics*

According to Jalaluddin (2012: 202), the meaning of personality and characteristics in humans includes all aspects verbally separately such as: intellect, character, motives, emotions, interests, socializing, and the impression caused on others as well as social effectiveness in general. Typologically, human personality is basically divided into three namely; biological aspects, sociological aspects and psychological aspects. Biological aspects are aspects that affect the type of human personality based on the characteristics and shape of a person's body. This theory was strengthened by Hippocrates and Galenus.

They argue that what affects a person's personality type is the type of body fluids that are the most dominant, such as: The cheloris type, which is the type formed by yellow bile which is more dominant in the human body, resulting in the tendency to be emotional, sensitive, irritable and easily offended; Melancholic type, which is the type formed because black bile is more dominant in a person's body so that he is somewhat closed, low self-esteem, easily sad, and easily discouraged; The phlegmatic type, which is the type that is influenced by mucus fluid is more dominant in a person's body, giving rise to static, sluggish, apathetic, passive and tend to be lazy; Sanguinis type, which is the type that is formed because red blood fluid is more dominant in a person's body. So his nature is rather active, agile, cheerful and easy to get along with.

Meanwhile, in terms of body shape as described by Kretcmer, among others: Asthenic or liptosome type, namely the type of person who has a tall, thin body, narrow chest and small arms; Picnic type, which is the type of person who has a fat and round body shape. People of this stature are cheerful, sociable, and humorous; The athletic type is the type of person who has an athlete's body shape, is tall, muscular and muscular. This type tends to be adaptable, determined, and courageous.

Sociological aspects, namely the part that is based on a person's view of life and quality. As stated by Edward Spranger, a person's personality is determined by which view of life he chooses. Based on this he also divides personality types into: The theoretical type, namely the type of person who always directs his attention to problems of theory and values, is curious, researches, and expresses opinions; Economic type, namely the type of person whose attention is on the benefits of something and benefits for himself; Aesthetic type, namely the type of person whose attention is on the problem of art and beauty; Social type, namely the type of person whose attention is focused on the association and interests of the general public; Political type, namely the type for people who tend to the interests of power and organization; Religious type, namely the type of person who adheres to religious teachings, likes divine things and religious beliefs.

Psychological aspects are aspects that talk about the human psyche. As described by Heymen, in humans there are three elements, namely: emotionality, activity, and secondary function (the process of driving). Emotionality is an element that has a nature that is dominated by positive emotions. His general nature is lack of respect for others, his emotions overflow when he speaks or oration, firm, wants to dominate, his ideals are dynamic, moody, and like to be excessive; Activity, namely the nature that comes from the activity of the Movement. This type gives birth to agile, practical nature, broad views,

tenacious, cheerful, and always protects the interests of many people; The secondary function is the nature of being dominated and driven by the vulnerability of feelings so that it gives birth to a character with a closed, diligent, thrifty, calm and trustworthy character.

As described by Jalaluddin, Carl Gustav divides humans into two types, namely the extrovert type and the introvert type. The extrovert type is a person who is open and relates a lot to real life. People with this type usually give birth to traits: Open feelings. This type usually tends to be practical and use it in human life; Open sensing. Namely the type who tends to share the feelings of others, is sad and happy, has high respect and social sense; Open intuition. This type usually tends to be adventurous. The introvert type is the type of person who likes to contemplate, think, and be alone. This type usually tends to give birth to the following types: Closed-minded type, which gives birth to the nature of tending to pursue abstract thinking so that it does not take advantage of the implementation of thinking in a real form. His life always involves thoughts in the form of reflection. The feeling of being closed gives birth to a nature where his mental life is controlled by very deep feelings, so that it affects his life and causes him to like to be alone, to love, and to hate.

Closed sensing type, namely the type of person who tends to be drowned by outside influences as a result of sensing and they often daydream. Closed intuition type, namely the type of person who tends to make quick decisions without being based on concrete and objective evidence. This type is usually easily influenced by delusions and doubts (Jalaluddin, 2012: 212). All of these types depend on the tendencies of the human soul. Therefore, the soul is the determinant of human personality. Education itself is an effort to perfect the human soul. The perfection is highly dependent on the condition, potential, and inclination of the soul.

D. *EDUCATION BASED ON HUMAN NATURE*
1. *Education Overview*

Lexically, the word education comes from the word "student" which is given the prefix pen and suffix an, which is interpreted as a process, action, and way of educating. It is from this word that various derivatives of words are formed, such as educator, student, upbringing, and education. In English, the word that is often associated with education is education. This word comes from the Latin educere which means to put something in, perhaps meaning to put knowledge into someone's head. Thus, there are three things involved, namely: knowledge, the

process of entering, and the head of people (Langgulung, 2008: 2). Knowledge in someone is transferred to others (transfer of knowledge) in a certain way and purpose.

Moving on from this definition, there are several comments on the use of the term as a representation of educational terminology. There are terms al-tarbiyah and al-ta'lim. Teaching (ta'lim) is like an acid that is needed by one's body. These acids break down other substances to be easier to digest and make the human body healthy. Islamic education without teaching, the world of education is considered empty and unhealthy, and cannot reach descriptions related to the heart and soul.

The Western education system tends to destroy the moral order. Meanwhile, in the context of education, Islam has its own concept of education. Islam was born with a strong foundation and full of faith, so education must refer to the principles and doctrines of faith. Education is a tool or means to build generations who believe in the doctrines and principles of faith. Any education system that does not use this doctrine, the education is not Islamic education, but it is a concept or Western education system. Western education does not build but destroys and destroys. It should be for Islamic countries to rid themselves of the system and it is forbidden to take advantage of the system and the material described by them. That as al-Nadwi said, illiterate people are better than using the concept of Western education which is harmful to their personality, creed, and spirit (al-Nadwi, 1977: 8).

Therefore, the significance of education in Islamic countries is a very important and complicated mission, not an easy problem to present an education that is suitable for Muslim countries. In fact, it is not merely teaching science and art, national languages and foreign languages, or regional literature and European literature. However, the work of Islamic education is to build or print a new nation or generation in the order of thought and noble character. Therefore, it is not enough just to translate books and bring teachers from abroad, and build universities and colleges, or send students to Europe and America. But what is needed: more smart and creative innovations with more writing. Islamic education today requires a special and new curriculum. This is what Muslim countries do not have perfectly compared to Western countries.

Education basically aims to build morals and human civilization in a better direction. Education is a tool or means to build a generation based on faith and other Islamic principles. Marimba (1989: 1) says, education is guidance or conscious leadership by the educator on the physical and spiritual development of the educated towards the formation of the main personality.

Daradjat (1970) defines education as an effort and activity carried out by adults in delivering lessons, setting examples, practicing action skills, motivating, and creating a social environment that supports the formation of students' personalities. Meanwhile, Arifin (1996: 12) argues that education is an effort to direct the growth and development of human life (as personal and social beings) to the optimal point of their ability to obtain welfare in this world and happiness in the hereafter.

2. *Fitrah-Based Education*

As a physical being as well as a spiritual being, the fulfillment of the development of these two human dimensions is through education. Therefore, the ideal education is education that is able to bring a balance between the fulfillment of the physical dimension as well as the spiritual dimension of man. Education that ignores one of these aspects can be said to be un-Islamic education.

In the Islamic perspective, the purpose of humans being sent to earth is to become the caliph of Allah (Furqon, 2021). With the aim of becoming a caliph on earth, humans must fulfill these requirements, namely with knowledge. The advantage of humans compared to other creatures is the knowledge they have. Therefore, education is one of the most important things in human life. Education is the difference between humans and other creatures.

Humans have the potential to absorb knowledge without limits because they have the potential of reason that can absorb as much knowledge as possible. The knowledge in question is not limited to the ability to absorb concepts, but the knowledge in question is the ability to develop the soul. The power of the soul possessed by humans has many dimensions. All these dimensions must be fulfilled if the education received is good. A good education is one that is able to meet the needs of developing sensory knowledge, intellectual knowledge, imagination, and spirituality (Kerwanto, 2015: 133). All these powers must be continuously developed through education.

Memories, feelings, and will are the great potential that humans have. These three potentials must really be a concern for the implementation of education. The three potentials show that education is not only to fulfill cognitive knowledge through memory, but there are more important aspects, namely growing sympathy, empathy, sensitivity, because humans have the potential for feelings. All concepts of knowledge can be useless if the feeling dimension is not stable. This shows how important feelings are as a dimension that must be an important consideration in the implementation of education.

Another very important potential is willpower. Without will, nothing can be done. Without will, feelings become negative, memories simply cannot occur. So in education, the most important thing is to cultivate willpower. For this reason, the focus of motivation in order to grow the will must be an important concern in education (Ahyat, 2017).

Basically human nature is the potential for goodness. Therefore, education should be directed to actualize the potential for goodness that has been conceived by humans. Education aims to prepare humans to be able to actualize the values of human goodness. Therefore, if education cannot deliver goodness, then there is a problem with that education. For this reason, in its concept and implementation, education must focus on efforts to realize the values of goodness which basically have become innate to humans themselves.

As Ibn Khaldun's idea that humans basically accept goodness, but if the environment is bad, then the bad things will be absorbed and turn into bad characters. Thus, the educational environment is also an important part in determining the success of education (Ginanjar, 2013). Achieving a conducive educational atmosphere, especially with good role models shown by the teaching council, seniors, and the community, will determine the success of the implementation of education (Miswari, 2021: 14). The environmental aspect becomes very significant in the implementation of education because the human soul is basically very easily influenced by the environment. If the available environment is not supportive, then other dimensions of the implementation of education become less significant and even become useless.

3. *Soul Potential-Based Education*

Education is an effort to develop the soul. So in this case, education based on the philosophy of the soul is oriented towards efforts to purify the soul, not only through knowledge, but also through practices. Education through practice or education through experience becomes more effective because the involvement of the soul in the process becomes more memorable because it involves elements and dimensions of the soul more broadly and more deeply, compared to education through knowledge or information transformation which only involves aspects of knowledge transfer.

As recognized by Ibn Khldun, actually physical movements are moved by the soul (Walidin, 2003: 83). Therefore, body work practices such as worship, sports, mutual cooperation and so on are important tools in the context of education. As a means of

developing the soul, education should be carried out through the practice of body work in a variety of activities.

In the perspective of the study of the soul philosophically, education means seeking the strength of the soul to tend to goodness and controlling the tendency of lust that tends to evil and elements that neglect and harm human beings. Thus, education is the most important investment in human life. Without education, people will lose their way in life and will not know the paths that can lead to goodness and happiness. Whereas the main goal of human life is to achieve happiness.

As Ibn Sina said, the soul is eternal. So as education is an effort to improve the quality of the soul, it means that education is an investment that has no end. As Ibn Sina said, after the death of the body, the iwa lives on. Thus, it means that education is not only a provision in the life of the world but is useful forever and eternally as the soul is eternal.

As Ibn Khaldun explained that the soul has various levels, it can be understood that effective education is through systematic stages. As filling the stomach with food slowly from appetizers then slowly towards the main menu, so also the intake of the soul, namely education must be done slowly. Systematic education starting from the lowest material content, then after being mastered then proceed to the next stage, is an ideal educational application mechanism. Mental preparation is absolutely essential for effective and maximum education to occur.

Imam al-Ghazali explained that everyone can have a heart in a physical sense, namely a small piece of flesh located in the chest on the left (al-Ghazali, 2005: 887). But not everyone can actualize the heart in a spiritual sense, namely a good conscience or mind. Education is one of the efforts to actualize a good conscience or mind. If conscience can be actualized, then humans will become owners of a healthy heart (al-qalb al-salim). However, if the conscience fails to be actualized, then one's heart will become a dead heart (al-qalb al-mayyit). A healthy heart will be close to Allah and a sick heart will be far from Him. For this reason, the essential orientation of education is to make a person close to Allah. A healthy heart can also be relied on to guide in facing all the challenges in the life of the world. With a healthy heart, the mind becomes clear, the spirit grows, so that the work ethic will increase. So, education is the capital of having a healthy heart so that you can achieve happiness in the world and gain the pleasure of Allah.

The human soul, as stated by al-Ghazali, has many dimensions, including the physical, vegetable, animal, and human dimensions. All of these dimensions have their own existence in development. For this reason, education must also pay attention to the

fulfillment of these dimensions so that the optimization of education on the human dimension, including growing reasoning, emotional, and spiritual intelligence, can be carried out properly (Rahmatiah, 2017: 43).

Imam Al-Ghazali explained three levels of knowledge, namely from information, then searching, and witnessing. Thus, the implementation of education is not through screening issues and information whose source validity cannot be ascertained. The implementation of education must be based on in-depth, thorough studies, and use credible references. Education must be able to lead to a solid truth just as one's awareness of one's self is strong. Successful education is education that can provide knowledge for self-realization. This self-awareness is a uniqueness that only humans have.

E. CONCLUSION

Based on the results of the research above, it is concluded that Western education is too focused on the sensory dimension and the study of material objects, thus ignoring other dimensions such as emotionality and spirituality. So that an alternative concept of Islamic education is needed that is able to meet the various dimensions of the soul starting from the senses, imagination, emotions, and spirituality aspects. Human nature-based education is able to meet the essential needs of education because it considers all aspects of human personality and personality as biological beings as well as spiritual beings. Soul potential-based education can be an ideal education system because it pays attention to the education of the heart, mind, spirit and soul as a unity as well as the plurality of human personality. All potentials that are considered by Islamic education are integral to the purpose of humans being sent to the face of the earth, namely to become khalifatullah. The function is to provide peace for all creatures in the universe.

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