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THE CONCEPT OF SENSE IN THE QUR'AN: TAZAKKUR, NAZARA, AND TADABBUR AS THE BASIC HUMAN POTENTIAL TOWARDS A SUPERIOR HUMAN BEING

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Abstract

The position of reason is very important in human life, even the Qur'an also teaches humans to always use their minds correctly and well, so that with good reason, humans will be more noble, moral, moral, educated and valuable compared to other creatures. and benefit both himself and others. Therefore, it is necessary to know the concept of reason contained in the Qur'an, so that with these concepts it will be easier for humans to develop their basic potential to become superior human beings. This research is a type of literature study, the data sources in this study are divided into two, namely primary and secondary. This research is qualitative in nature, in data processing, the authors used descriptive qualitative data analysis techniques with an interpretive approach and with three data analysis methods, namely inductive, deductive, and comparative. The results of the research show that there are three concepts of reason that can be used as basic human potential to become a superior human being directly mentioned in the Qur'an, namely: 1) *Tazakkur*, 2) *Nazara*, and 3) *Tadabbur*. The three concepts of reason according to the Qur'an can be used as development of human potential, especially basic potential. However, there are other concepts of reason that can be used as the basic potential of humans to become superior humans, such as *Tafaqquh*, *Tafakkur*, *Ta'qqul*, and *Fahima*. However, these concepts of reason are not mentioned too much repeatedly compared to the three concepts of reason mentioned in this study.

Keywords: Basic Human Potential; Superior Humans; Al-Qur'an Perspective

Abstrak

Kedudukan akal sangat penting dalam kehidupan manusia, bahkan al-Qur'an juga mengajarkan kepada manusia untuk senantiasa menggunakan akalnya dengan benar dan baik, sehingga dengannya akal yang baik, menjadikan manusia lebih mulia, berakhlak, bermoral, berpendidikan dan berharga dibandingkan makhluk ciptaan lain dan juga memberikan manfaat bagi dirinya maupun kepada orang lain. Oleh sebab itu, perlu diketahui konsep akal yang terdapat dalam al-Qur'an, sehingga dengan konsep-konsep tersebut akan memudahkan manusia mengembangkan potensi dasarnya untuk menjadi manusia yang unggul. Penelitian ini merupakan jenis penelitian studi pustaka, sumber data pada penelitian ini terbagi dua, yaitu primer dan sekunder. Penelitian ini bersifat kualitatif, dalam pengolahan data, penulis menggunakan teknik analisis data deskriptif kualitatif dengan pendekatan interpretatif dan dengan tiga metode penganalisaan data, yaitu induktif, deduktif, dan komparatif. Hasil penelitian menunjukkan bahwa terdapat tiga konsep akal yang dapat dijadikan sebagai potensi dasar manusia untuk menjadi seorang manusia yang unggul yang disebutkan langsung di dalam al-Qur'an, yaitu: 1) *Tazakkur*, 2) *Nazara*, dan 3) *Tadabbur*. Ketiga konsep akal tersebut menurut al-Qur'an dapat dijadikan pengembangan potensi manusia, terutama potensi dasar. Namun demikian, terdapat konsep akal lain yang dapat dijadikan sebagai potensi dasar manusia menjadi manusia unggul, seperti *Tafaqquh*, *Tafakkur*, *Ta'aqul*, dan *Fahima*. Akan tetapi konsep-konsep akal ini tidak terlalu banyak diulang-ulang penyebutannya dibandingkan ketiga konsep akal yang disebutkan dalam penelitian ini.

Keywords: Potensi Dasar Manusia; Manusia Unggul; Perspektif Al-Qur'an

Preface

The Qur'an is a way of life or guidance for Muslims, one of the instructions described in the Qur'an is regarding the privileges of reason. The Al-Qur'an also explains the privilege of human creation with a variety of different characteristics, but this shows the process of creation that complements one another. Humans are one of the objects created by Allah that have been arranged with various physical forms and characters, and are endowed with reason to distinguish them from other created creatures. One of the things that distinguishes humans from other living things is intelligence. Humans have a much higher intelligence than other living things. so that other creations are subdued for the benefit of humans. With this intelligence too, humans can rule the world and sustain civilization. Human intelligence can

develop in line with human interaction with nature. So that humans have the ability to learn and increase their intelligence potential.¹

The Qur'an teaches humans to use their minds properly and correctly, encouraging and emphasizing efforts to seek knowledge or experience, insight, and history that is in human beings themselves, the reason is because Allah wants to show humans from several signs. the greatness of God. Therefore, it is imperative for humans to use their minds in seeking knowledge. Reason is not only the power of thought, but a combination of all the powers in man that prevent him from falling into sin and error, that's why he is named by the Qur'an as the word 'aql, which literally means the rope that binds human passions.²

One of the uses of reason mentioned in the Qur'an is to gain glory. With reason also humans become perfect, noble, elevated in rank and also to differentiate with all other creatures. Without reason, humans will not achieve greatness and glory.³ As for the purpose of getting a higher degree, namely controlling all human work as well as restraining passions from crime. However, in the reality that occurs in society, the role of reason is often eliminated due to ignorance of the concept of reason contained in the Qur'an. Even though God has given instructions to humans so that these concepts are applied in their lives. If this can be applied, then humans will be able to control and restrain themselves from lust and control their anger.⁴

Apart from the uses of reason that have been mentioned, reason also has its own characteristics and characteristics, namely reason which was built Islamically by the Qur'an as a provision for humans to navigate their lives in the world. It is a mutual agreement that science will not develop, take root and expand. In fact, it cannot form unless it is in a state of mind and soul that is ready to think.⁵ Therefore, the mind must be open, all opinions must be ready

¹ Muh. Dahlan Thalib, "Konsep Iman, Akal Dan Wahyu Dalam Al-Qur'an," *Al-Ishlah: Jurnal Pendidikan Islam* 20, no. 1 (2022): 9-29, <https://doi.org/https://doi.org/10.35905/alishlah.v20i1.2661>.

² Firdaus M. Yunus, Syamsul Rijal, and Taslim HM Yasin, "Konsep Akal Menurut Perspektif Al-Qur'an Dan Para Filsuf," *Ar-Raniry: International Journal of Islamic Studies* 7, no. 2 (2020): 56-69, <https://doi.org/http://dx.doi.org/10.22373/jar.v7i2.10976>.

³ Thalib, "Konsep Iman, Akal Dan Wahyu Dalam Al-Qur'an."

⁴ Muhammad Oceano Fauzan and Welly Yulianti, "Motivasi Belajar Untuk Membentuk Sumberdaya Manusia Unggul Pada Era Milenial," *Jurnal Abdidas* 3, no. 3 (2022): 590-98, <https://doi.org/https://doi.org/10.31004/abdidas.v3i3.628>.

⁵ Mahfudzi, "Evaluasi Dan Solusi Konflik Menuju Integritas," *Jurnal Alasma: Media Informasi Dan Komunikasi Ilmiah* 2, no. 1 (2020): 83-100, <https://jurnalstmaa.org/alasma/article/view/35>.

for discussion, and people who have ideas must submit their arguments. All of these have been gradually projected by the Qur'an into Islamic life.⁶

From the information above, it illustrates that the position of reason is very important in human life, even the Qur'an also teaches people to always use their minds correctly and well, so that with good reason, humans will become more noble, have good character, have morals, be educated and valuable compared to other creatures and also provide benefits to himself and to others.⁷ Therefore, it is necessary to know the concept of reason contained in the Qur'an, so that with these concepts it will be easier for humans to develop their basic potential to become superior human beings.

The purpose of this research is to find out the concept of reason contained in the Qur'an, so that these concepts will make it easier for humans to develop their basic potential to become superior human beings. As it is known, that the position of reason is very important in human life, even the Qur'an also teaches people to always use their minds properly and well, so that with good reason, make humans more noble, moral, educated and valuable compared to others. other creatures and also provide benefits to himself and to others.

This study is library research, where research is carried out more focused and dealing directly with literary texts. Sources of data in this study are divided into two, namely primary and secondary. Primary data is the main source obtained through the Qur'an, and is supported by books that are related and relevant to this research. The secondary data is a supporting source that is used as a tool to analyze the problems in this study, such as journals and research results related to the problems discussed.⁸

This research is qualitative in nature, because it emphasizes research that seeks to explore and search for texts related to the concept of reason in the Qur'an. In data processing, the authors use descriptive qualitative data analysis techniques with an interpretive approach.⁹ As for the data analysis method used, namely: *first*, the inductive method, which is a method of writing that is based on things that are specific and the results of the analysis can be used as general conclusions. *Second*, the deductive method, namely the method of

⁶ Muhammad Ismail, "Konsep Berpikir Dalam Al-Qur'an Dan Implikasinya Terhadap Pendidikan Akhlak," *Ta'dib: Jurnal Pendidikan Islam* 19, no. 2 (2014): 291-312, <https://doi.org/https://doi.org/https://doi.org/10.19109/td.v19i02.20>.

⁷ Yunus, Rijal, and Yasin, "Konsep Akal Menurut Perspektif Al-Qur'an Dan Para Filsuf," 61.

⁸ Marcia A. Mardis and Ruth V. Small, *Research Methods for Librarians and Educators: Practical Applications in Formal and Informal Learning Environments* (Amerika Serikat: ABC-CLIO, 2018), 118.

⁹ Barbara M. Wildemuth, *Applications of Social Research Methods to Questions in Information and Library Science*, 2nd ed. (Britania Raya: ABC-CLIO, 2016), 12.

writing or explaining by starting from general knowledge, or processing data and analysing general matters in order to obtain specific conclusions. *Third*, the comparative method, which is the method used to analyse data by comparing one opinion with another or between one data and another.¹⁰ Then look for similarities and differences to draw a conclusion and relate it to the reality that occurs in the field so that the writer can draw conclusions that this argument is very appropriate to be applied in research.¹¹

Discussion

1. The Concept of Reason in the Qur'an

Humans will be perfect if they use their minds. The meaning and essence of reason is nothing but the instinct bestowed by God on humans. Humans cannot know their instincts from each other. They cannot even know their own instincts, either by sight or by feeling. But Allah knows them through reason. But with reason, humans can only know God. Humans can also know themselves with reason, with reason too, humans can know what is beneficial and harmful to them. So that reason can be used as a measuring tool for good or bad human ethics itself. However, reason is not the final criterion in determining whether a person is noble or not, because reason cannot be released freely to establish truths without guidance from the main element, namely the Qur'an as the final determining tool of all human life activities in the world.¹²

In the Qur'an, the word 'mind' never appears as a noun, but it always appears in the form of a verb (present and past), all of which give meaning and meaning that reason is not alluded to in long strings of sentences without rules, but explicitly explained as a medium to move humans about their duties and obligations in life and life in the world. The term is often mentioned in the Qur'an in various forms. In essence, it indicates a process of thinking that is implemented in human behavior and actions. The various forms of the term mind in the Qur'an have caused many Muslim thinkers to have different opinions about what reason really is. So that there are those who distinguish reason from thought. However, the essence of reason and thought is that each

¹⁰ Barbara Kawulich, Claire Wagner, and Mark Garner, *Teaching Research Methods in the Social Sciences* (Britania Raya: Taylor & Francis, 2016), 112.

¹¹ L. S. Connaway and M. L. Radford, *Research Methods in Library and Information Science*, 7th ed. (Amerika Serikat: ABC-CLIO, 2021), 67.

¹² Thalib, "Konsep Iman, Akal Dan Wahyu Dalam Al-Qur'an," 11.

has its own task, even though it is actually difficult to separate one from the other.¹³

Reason according to the view of the Qur'an is a gift from Allah SWT which is quite great, with reason, humans are distinguished from other creatures. Reason is also a tool that can convey the truth and at the same time as a proof and differentiator between right and wrong. With reason, humans can change a way of life that is more appropriate according to the wishes and ideals that are expected. As well as with the power of human reason can distinguish what is good to do and what is not good not to do. Furthermore, reason also plays an active role in all things, including being able to think about God's creation. As a guide and guidance, the Al-Qur'an is a guide for humans, and hopefully some answers can be found regarding a way of life for humans to deal with the problems they face.¹⁴

M. Quraish Shihab in his commentary expresses his opinion about reason, namely the power of thought which when used can lead a person to understand and understand something that is thought. In Islam, reason is the power of thought found in the human soul. The power described in the Qur'an acquires knowledge by observing the natural surroundings. With reason, it is possible for humans to contemplate, and in turn to do research on phenomena that exist in the universe. Reason has limits on religion, in every religion there are teachings that reason cannot reach. Therefore, Islam invites all people to think and use their minds.¹⁵

In an effort to develop the potential of the mind, several steps are needed so that the mind can develop and play a good role, namely; *first*, to cultivate a reading culture, as is known in history, the verse that was first revealed regarding the importance of reading and knowledge.¹⁶ This is contained in the Qur'an:

أَفْرَأَ بِأَسْمِ رَبِّكَ الَّذِي خَلَقَ، خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ، أَفْرَأَ وَرَبُّكَ الْأَكْرَمُ، الَّذِي عَلَّمَ بِالْقَلَمِ، عَلَّمَ الْإِنْسَانَ مَا لَمْ يَعْلَمْ

¹³ M. Arif Setiawan and Malvien Zaenul Asyiqien, "Urgensi Akal Menurut Al Qur'an Dan Implikasinya Dalam Mencapai Tujuan Pendidikan Islam," *Intelektual: Jurnal Pendidikan Dan Studi Keislaman* 9, no. 1 (2019): 41, <https://doi.org/https://doi.org/10.33367/ji.v9i01.965>.

¹⁴ Yunus, Rijal, and Yasin, "Konsep Akal Menurut Perspektif Al-Qur'an Dan Para Filsuf," 62.

¹⁵ M. Quraish Shihab, *Logika Agama: Kedudukan Wahyu Dan Batas-Batas Akal Dalam Islam* (Bandung: Lentera Hati, 2005), 89.

¹⁶ Setiawan and Asyiqien, "Urgensi Akal Menurut Al Qur'an Dan Implikasinya Dalam Mencapai Tujuan Pendidikan Islam," 47.

“Recite in the name of your Lord who created, created man from a clinging substance, Recite, and your Lord is the most Generous, who taught by the pen, taught man that which he knew not.”¹⁷

Second, provide space for scientific and neat thinking. The search for logical propositions that are built on attention, joint proof of understanding of phenomena is then analyzed in depth, compiled then drawn conclusions, and made law. *Third*, giving the mind the freedom to think, so that it is not shackled in stagnation, because it has been equipped with freedom in scientific and correct thinking. *Fourth*, cultivating a spirit of courage in getting used to giving opinions or giving suggestions, constructive positive criticism in a science assembly. *Fifth*, maintaining a healthy mind, the human mind is not much different from the body, it needs to be trained, maintained health and fitness so as to avoid unwanted damage. It is not just nutritional intake, food nutrition that is considered, but mental intake that starts from incoming information, from habituation, beliefs or daily behavior also needs to be considered, to avoid falling into bad deeds, such as arrogance, arrogance, or have a bad habit of thinking because of the wrong association.¹⁸

Reason is a balancer in humans, reason as a support or as a guide for humans in carrying out their daily activities, because reason is given by God to humans to think so that reason can be used as a container for storing knowledge where humans use this knowledge as a benchmark in viewing, understanding as well as carry out activities in accordance with the sharia and provisions given by Allah. A person who uses his mind is basically a person who is able to bind his passions, so that his passions cannot control him, he is able to control himself and will be able to understand the truth, because someone who is controlled by his passions will result in being hindered from understanding the truth.¹⁹

Thus, a person who has developed his mind and controlled his desires will become a person who is mentally strong, trusts, does not fall easily and is ready to face the trials of life. The indication is that the person will have a calm soul, not quickly give up because with his mind and mind he finds various secrets and wisdom behind the trials and difficulties he faces. For him, difficulties and challenges are not seen as a burden that makes him run away

¹⁷ QS. al-'Alaq: 1-3

¹⁸ Setiawan and Asyiqien, “Urgensi Akal Menurut Al Qur’an Dan Implikasinya Dalam Mencapai Tujuan Pendidikan Islam,” 48-49.

¹⁹ Nur Shadiq Sandimula, “Konsep Epistemologi Akal Dalam Perspektif Islam,” *Potret Pemikiran* 23, no. 1 (2019): 19-25, <https://doi.org/http://dx.doi.org/10.30984/pp.v23i1.970>.

from Allah, but must be faced calmly and turned into opportunities for grace and victory.²⁰

The Qur'an repeatedly encourages human attention to use reason. There are expressly, orders to use reason and some are in the form of questions. In order to grow and develop quickly, it is necessary to be given knowledge, so that humans can think more precisely and based on reality. The existence of human reason has been able to see the potentials contained in nature and around the environment in which he lives. When humans already know that there are many potentials in nature that can be developed, then humans use their common sense to try to reflect on reality and provide explanations that are in accordance with the laws of thinking to produce knowledge.²¹

2. Forms of Basic Human

Potential is a basic ability possessed by humans and training is needed so that it can develop optimally. If the notion of potential is related to the creator of man, then potential is the basic ability that God has given to humans from their womb to the end of life, which is still hidden within them to be realized into something that is of real benefit in life both in this world and in the hereafter.²² In Islam, potential is called *fitrah*, there are important components in *fitrah*, which are dynamic and responsive to external environmental influences. These important components are talent, instinct, passion, and character.²³

Humans are potential beings. The potential that exists in humans is the whole body that is intact and a perfect system compared to other creatures created by God.²⁴ In accordance with the word of Allah in the Qur'an:

لَقَدْ خَلَقْنَا الْإِنْسَانَ فِي أَحْسَنِ تَقْوِيمٍ

*"Indeed, we have created man in the best form."*²⁵

Broadly speaking, there are four main points of human potential bestowed by Allah, the first potential is instinctive potential (*hidayat al-Ghariziyah*), this potential is a primary drive that has a function to maintain the

²⁰ Ahmad Fuad Pasya, *Dimensi Sains Al-Qur'an, Menggali Ilmu Pengetahuan Dari Al-Qur'an* (Solo: Tiga Serangkai, 2004), 45.

²¹ Sandimula, "Konsep Epistemologi Akal Dalam Perspektif Islam," 22.

²² Slamet Wiyono, *Manajemen Potensi Diri* (Jakarta: Grasindo, 2004), 37-38.

²³ M. Arifin, *Ilmu Pendidikan Islam; Tinjauan Teoritis Dan Praktis Berdasarkan Pendekatan Interdisipliner* (Jakarta: Bumi Aksara, 2014), 49.

²⁴ Abdul Gafur and Israk, "Potensi Dasar Manusia Dan Aplikasinya Terhadap Pendidikan," *Iqra: Jurnal Ilmu Kependidikan Dan Keislaman* 13, no. 2 (2021): 35-39, <https://doi.org/https://doi.org/10.56338/iqra.v13i2.298>.

²⁵ QS. at-Tîn: 4

integrity and continuation of human life. Some of these drives are in the form of instincts to take care of themselves, such as eating, drinking, adjusting the body to the environment and so on. In addition, there is also an urge to defend oneself. This urge can take the form of lust, anger, avoidance of interference by fellow creatures or by the natural environment that threatens him. Then there was another push to expand the type. This form of encouragement in the form of sexual instincts. The achievement of humans at the stage of physical maturity (adult) which makes them attracted to other types. These urges are inherent in human *fitrah*, obtained without going through a learning process. Therefore, this urge is called *gharizah* or instinctive drive which is innate.²⁶

The second potential is sensory potential (*hidayat al-Hissiyah*), this potential is closely related to human opportunities to know something that exists outside of himself. Through the senses that humans have can recognize sound, taste, color, smell, aroma and something else. This sense is a means of connecting between humans and the world that is outside of themselves. This sensory potential generally consists of the senses of sight, hearing, touch, smell and taste. Apart from these senses, there are other senses in the human body, such as the sense of balance and tactile. This potential can function through ready-to-use sensory organs, namely eyes, ears, skin, tongue, nose, brain and nerve function.²⁷

The third potential is the potential of reason (*Hidayat al-Aqliyyat*), this potential is only bestowed by Allah to humans. With this potential, humans can improve themselves more than other creatures created by Allah. The potential of reason influences human abilities such as understanding abstract things, symbols, analyzing and drawing conclusions so that they are able to choose or separate between right and wrong. Intellectual ability besides encouraging people to be creative and innovative is also capable of mastering science and technology, engineering the environment, leading to a better, safe and comfortable life.²⁸

The fourth potential is religious potential (*Hidayat ad-Diniyyah*), religious potential already exists in humans, namely in the form of an urge to serve something that is considered to have higher power. This urge comes from various emotional elements, such as feelings of awe, feelings of fear, feelings of wanting to be protected, feelings of helplessness, feelings of guilt and so on. This potential shows that since the origin of its occurrence, humans carry the

²⁶ Arifin, *Ilmu Pendidikan Islam; Tinjauan Teoritis Dan Praktis Berdasarkan Pendekatan Interdisipliner*, 141.

²⁷ Akhirin, "Pengembangan Potensi Anak Perspektif Pendidikan Islam," *Tarbawi : Jurnal Pendidikan Islam* 12, no. 2 (2015): 209, <https://doi.org/https://doi.org/10.34001/tarbawi.v12i2.515>.

²⁸ Jalaluddin, *Teologi Pendidikan* (Jakarta: Raja Grafindo Persada, 2003), 35.

potential for straight religion and also the basic potential in Islam which functions to direct the potential that exists from instinct, senses and *aqli*. As Allah says in the Qur'an:

فَأَقِمْ وَجْهَكَ لِلدِّينِ حَنِيفاً فِطْرَتَ اللَّهِ الَّتِي فَطَرَ النَّاسَ عَلَيْهَا لَا تَبْدِيلَ لِخَلْقِ اللَّهِ ذَلِكَ الدِّينُ الْقَوِيمُ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ

*"So, turn your face straight towards religion (Islam); (according to) Allah's fitrah because He has created humans according to that (fitrah). There is no change in Allah's creation. (That is) the straight religion, but most people do not know."*²⁹

In addition, there are several factors that determine and influence the development of human potential, namely heredity and environmental factors. The innate factor is the potentials, both active and passive, that continue to develop until they reach their realization. The various potentials that exist in children certainly cannot be realized. In order for it to become real, these potentials must experience development and training is needed, so that each potential has its own maturity period. Not all of these innate potential traits are able to develop or be manifested in a real way. There are also hidden traits. So that is only a possibility, which cannot be realized.³⁰

Meanwhile, environmental factors are everything outside the child that influences the development of abilities. In a broad sense, the environment includes climate and geography, places to live, customs, knowledge, education and nature or includes all that exists, both humans, man-made objects and anything related to humans. How far a person relates to his environment, so far there are opportunities for the influence of education to enter him. But not all of them have educational value, because it could even damage their development.³¹ Thus, the traits or abilities that exist in a person are the result of the interaction between nature and the environment. So, it is both of them that determine the development of the potentials possessed by humans.³²

3. Definition of Superior Man

Humans are living beings who are aware of their own lives. Therefore, humans are always disturbed to question and formulate themselves. In life, humans are always developing and changing, thus necessitating humans to

²⁹ QS. ar-Rûm: 30

³⁰ M. Ngalim Purwanto, *Psikologi Pendidikan* (Bandung: Remaja Rosdakarya, 2006), 21.

³¹ Zakiah Daradjat, *Ilmu Pendidikan Islam* (Jakarta: Bumi Aksara, 2011), 64.

³² Purwanto, *Psikologi Pendidikan*, 29.

continuously formulate new understandings that are more relevant to themselves, in order to become superior human beings.³³ In Islam, superior human beings are those who fulfill the individual characteristics of Islam according to what is outlined by the Qur'an and Sunnah in all aspects of their lives. Many definitions have been given by scholars regarding the meaning of this superior human being. Some say that superior humans are groups of people who optimally use the potential of their thoughts, thoughts, eyes, ears and hearts.³⁴ There are those who argue that superior humans are people whose hearts are always connected to the Qur'an, seeing further than what ordinary scientists have done. They see everything that unfolds in nature with the language of faith and humility.³⁵

A superior human being will succeed in carrying out the mandate and responsibility as well as possible, and can always fulfill his spiritual and physical demands under control.³⁶ It is this superior human who can actually carry out the function of the human event itself as a special creature and vicegerent of Allah who is entrusted with the prosperity of this earth. In fact, they were given this mandate because they were able to utilize God's grace (the potential of the mind, heart, and passions) for a calling, namely a superior human being. Allah does not deny the potential that is bestowed by Him on humans so that they are not tempted and fascinated by their own results, so that fascination makes them become servants of the world, because of their excessive love for the world.³⁷ Only superior humans with this type of character will be able to carry out the laws properly and perfectly. It is they who will become kings who will lead the earth while creating justice, prosperity and glory to it.³⁸

Superior humans also use their minds for positive things. In the Qur'an, Allah SWT commands humans to use reason, pay attention and study to understand God's rules and laws properly, as well as implement them perfectly. The way and outlook on life will be different from most humans. As a creature who has the power of reason and a broad understanding of the greatness of God, he will become a human being who submits to the power of Allah SWT with full awareness and will carry out this life in the right situation and to the pleasure of Allah SWT. As quoted by Muhaimin, that A.M Saefudin

³³ Henry S. Sabari, *Menggugat Manusia Modern* (Yogyakarta: Kanisius, 2008), 11.

³⁴ Abdul Munir Mulkhan, *Jalan Ketiga Relegios Indonesia* (Yogyakarta: Impulse, 2007), 71.

³⁵ Pasya, *Dimensi Sains Al-Qur'an, Menggali Ilmu Pengetahuan Dari Al-Qur'an*, 40.

³⁶ M. Rijaya, *Happy With Zikir* (Bandung: Mizan, 2006), 88.

³⁷ Toto Tasmara, *Menuju Muslim Kaffah Menggali Potensi Diri* (Jakarta: Gema Insani Press, 2000), 118-19.

³⁸ Antony Black, *Pemikiran Politik Islam; Dari Masa Nabi Hingga Masa Kini* (Jakarta: PT. Serambi Ilmu Semesta, 2006), 153.

gives the understanding that superior human beings are intellectual thinkers who have sharp analysis of natural phenomena and processes using inductive and deductive scientific methods, as well as intellectuals who build personality with dhikr in scientific conditions and means for the benefit and happiness of all mankind. Superior humans in Islam are strong Muslim intellectuals who not only have the sharpness of objective analysis, but also subjective.³⁹

Furthermore, a superior human will easily manage the affairs of his life and his family. It is certain that he will never become a burden let alone a source of "disease" in his community. He will definitely be able to plan everything be it education, means of living, association and development for himself and his family. He will be able to carry out his duties as a member of society and head of the family and at the same time as a servant of Allah who always maintains his relationship with Allah SWT. A superior human being will also ensure social relations and his family are in a harmonious bond. The principles of relations with the surrounding community will be based on the appropriate guidelines outlined by Islam. In the context of universal interests, superior human beings will be able to lead the community at a wider level. Initially he may only be successful and succeed in leading a nation or a country. However, the glory of leading the country will slowly be followed by other countries as a model. Leaders who are authoritative in the arena between nations are of course highly ordered by Islam so that they can contribute to the welfare of the ummah. With that, the human function as caliph of Allah SWT is achieved as the prosperity of the earth and creates a high civilization and gives birth to prosperity for all creatures that are on this earth.⁴⁰

Individual superiors are defined as people who have the right thoughts and understanding. They open their eyes to receive the verses of Allah SWT in the universe, do not put-up barriers, and do not close the windows between themselves and these verses. They face Allah SWT wholeheartedly while standing, sitting and lying down. Then their eyes (views) will open, their knowledge will soften, they will relate to the essence of the universe that Allah SWT has entrusted to them, and they will understand the purpose of its existence, the reasons for its growth, and the elements that uphold its nature for the sake of inspiration that connects the human heart and this nature.⁴¹ Superior humans have a strong urge to learn a lot and think deeply, seeking the most essential or core understanding which is only done when someone thinks

³⁹ Muhaimin, *Arah Baru Pengembangan Islam, Pemberdayaan, Pengembangan, Kurikulum Hingga Redefinisi Islamisasi Ilmu Pengetahuan* (Jakarta: Nuansa, 2003), 268.

⁴⁰ Mila Mahmudah, "Tujuan Pendidikan Islam Dalam Mencetak SDM Unggul," *Jurnal Keislaman* 3, no. 2 (2020): 171-86, <https://doi.org/https://doi.org/10.54298/jk.v3i2.3155>.

⁴¹ Sayyid Quthb, *Tafsir Fidzilalil Qur'an* (Jakarta: Gema Insani Press, 2008), 245.

radically to the roots. From that activity people will arrive at the level of wisdom.⁴²

A superior human being is someone who is aware of space and time, meaning that they are people who are able to innovate and explore, are able to worldly space and time, while remaining consistent with Allah, with their attitude of life that is aware of dhikr towards Allah SWT. Superior humans have intuitive and intellectual sharpness in dealing with their world, because they already have a very rare potential, namely wisdom from Allah SWT.⁴³ Rahardjo defines superior humans as: a) having broad or deep thoughts, b) having sensitive, sensitive or subtle feelings, c) having sharp or strong thinking, d) having deep views or broad and deep insights, e) has an accurate, precise or broad understanding, f) has wisdom, namely being able to approach the truth, with open and fair considerations.⁴⁴

4. *Tazakkur, Nazara, and Tadabbur* as Superior Human Potential

In the Islamic view, reason has a noble and high position. The main function of reason is to think, meaning the process of understanding and observing all activities that can be reasoned to decide and consider things correctly in the surrounding environment. The Qur'an also explains that humans are born in the world with intelligence, which is the basic potential of humans. Reason as the basis of human potential can make humans superior, this is directly mentioned by Allah in the Qur'an, namely reason that is able to process thoughts or think.⁴⁵ There are three main concepts mentioned in the Qur'an as superior human potential, namely:⁴⁶

a. *Tazakkur*

The term *tazakkur* is the process of remembering something that has previously been learned or known. The term *tazakkur* can also be understood as something that still exists or is remembered and tries to protect it. The function of *tazakkur* is to keep existing knowledge from being forgotten, meaning forgetting that results from negligence and never repeating knowledge that was previously known or learned. *Tazakkur* is an activity between the heart and the

⁴² M. Dawam Rahardjo, *Ensiklopedi Al-Qur'an, Tafsir Sosial Berdasarkan Konsep-Konsep Kunci* (Jakarta: Paramadina, 2002), 77.

⁴³ Tasmara, *Menuju Muslim Kaffah Menggali Potensi Diri*, 122.

⁴⁴ Rahardjo, *Ensiklopedi Al-Qur'an, Tafsir Sosial Berdasarkan Konsep-Konsep Kunci*, 557.

⁴⁵ Yunus, Rijal, and Yasin, "Konsep Akal Menurut Perspektif Al-Qur'an Dan Para Filsuf," 51.

⁴⁶ Setiawan and Asyiqien, "Urgensi Akal Menurut Al Qur'an Dan Implikasinya Dalam Mencapai Tujuan Pendidikan Islam," 37.

tongue that is combined, if only the tongue utters without being harmonized with the heart, then it has no meaning, because the basic meaning of *tazakkur* is to mention or remember.⁴⁷

The repetition of the word *tazakkur* in the Qur'an with its various derivatives is 280 times in 56 letters. The repetition of these verses has different meanings, meaning that they do not mean they contradict each other but reinforce each other. One of the goals is that remembering Allah does not have to be tied to certain times or special times, it should be done with a calm heart and soul and not mixed with activities that can interfere with reverence in remembering Allah. The benefits and effects of remembering Allah are actually not only spiritual goodness, but also have an impact on physical health, including: 1) strengthening one's faith in worshipping Allah, 2) being forgiven for all sins and mistakes, 3) making Allah pleased with us, 4) awake from something dangerous, 5) opens the way of sustenance, 6) can make medicine for someone who is often negligent, and 7) softens a hard heart.⁴⁸

The concept of *tazakkur* as explained is the process of remembering activities in the heart, namely remembering or repeating previous lessons that have previously been obtained. If the activity of thinking is processed with a heart that is still active or functioning, it will lead humans to the pleasure of Allah SWT.⁴⁹

b. Nazara

The term *nazara* means to see by thinking, meaning to see, observe, pay attention while contemplating its meaning. The word *nazara* in terms is the process of thinking (contemplating) in finding something, it is also used in the sense of seeking true knowledge after conducting experiments. The Al-Qur'an teaches and directs humans to think and pay attention to the universe, which is able to make broad insights into this natural form, the existence of orders like this signifies proof of His greatness, majesty and power. Knowledge that is not accompanied by the light of faith can have a bad impact on him, namely a disaster, because the heart is away from Allah.⁵⁰

The repetition of the word *nazara* in the Qur'an and its branches is found 129 times in 115 letters. Taken together, these words explain the meaning of

⁴⁷ Lukman Junaidi, *The Power of Wirid* (Jakarta: Hikmah, 2007), 6.

⁴⁸ Thalib, "Konsep Iman, Akal Dan Wahyu Dalam Al-Qur'an," 22.

⁴⁹ Yunus, Rijal, and Yasin, "Konsep Akal Menurut Perspektif Al-Qur'an Dan Para Filsuf," 67.

⁵⁰ Setiawan and Asyiqien, "Urgensi Akal Menurut Al Qur'an Dan Implikasinya Dalam Mencapai Tujuan Pendidikan Islam," 36.

paying attention and contemplating while thinking. So, in paying attention to something not only use the five senses but also involve aspects of thought.⁵¹

c. Tadabbur

The term *tadabbur* means behind, meaning to think about something behind a problem. In terms, the meaning of *tadabbur* is contemplating, understanding, and paying attention to something from the implied end (meaning that is not explained openly) that has happened. Another opinion says that *tadabbur* is directing one's eyes to see or pay attention to an outcome and what the consequences will be. If it is related to the Qur'an, then the meaning of *tadabbur* is contemplating and thinking about the verses of the Qur'an in order to be able to explore the meanings stored in it and take lessons from what is meant by the contents of the Qur'an.⁵²

The repetition of the word *tadabbur* in the Qur'an and its branches is found 44 times in 31 letters. All the verses of the Qur'an that relate to the concept of *tadabbur* object are addressed to the Qur'an with the aim of giving us an understanding that Allah sent down the Qur'an so that its meaning is understood and practiced in everyday life. Some scholars explain the scope of meaning in the word *tadabbur*, namely: 1) knowing the intent and purpose of the meaning, 2) contemplating the verses that contain meaning in it, 3) paying attention to the impact that occurs after contemplating, 4) taking wisdom from experience or sourced from theorem, 5) adds sharpness to broaden the view, 6) treats a restless heart.⁵³

As we know, one of the noblest acts of worship is reading the Qur'an. Al-Qur'an can give glory, reward and also many blessings in this world and the hereafter. The purpose of the revelation of the Qur'an was not only to be read, but more than that, namely an order to think about and live up to these meanings, and to practice them as a guide in everyday life. The word *tadabbur* in the Qur'an explains the recommendations or orders to pay attention to or understand the wisdom contained in the Qur'an. In carrying out *tadabbur*, actually retains a strength and ability in observing and thinking in solving problems due to differences in thoughts and views, because of his habit of contemplating the verses of the Qur'an that have become one in his soul. So, the meaning of *tadabbur* in the concept of thinking is contemplating and living out the verses of the Qur'an that Allah has conveyed as proof of the greatness and

⁵¹ Thalib, "Konsep Iman, Akal Dan Wahyu Dalam Al-Qur'an," 20.

⁵² Yunus, Rijal, and Yasin, "Konsep Akal Menurut Perspektif Al-Qur'an Dan Para Filsuf," 60.

⁵³ Setiawan and Asyiqien, "Urgensi Akal Menurut Al Qur'an Dan Implikasinya Dalam Mencapai Tujuan Pendidikan Islam," 37.

majesty of Allah, by digging and searching for the meaning stored in it and loading some knowledge (the result of a matter).⁵⁴

In fact, there are several other concepts mentioned in the Qur'an as superior human potential, such as *tafaqquh*, *tafakkur*, *ta'qqul*, and *fahima*. However, these concepts are not more important than the previous three concepts. The reason is also because this concept has not been mentioned much repeatedly compared to the three concepts previously discussed in this study, namely *tazakkur*, *nazara*, and *tadabbur*.⁵⁵

Conclusion

From the description above, it can be concluded that reason has an important role in understanding the existence of God. Reason is able to reveal the secret of God's existence. However, reason has limitations. For this reason, the Qur'an was revealed. Al-Qur'an has the role of perfecting reason in understanding God and providing instructions on how to worship and obligations that must be carried out. The concept of reason in the Qur'an directs humans to always think and try to find or seek something, by thinking human life is more organized, making humans superior and qualified in increasing the value of their faith. Therefore, reason and the Qur'an cannot be separated and their existence is denied, and their portion needs to be adjusted in order to become a quality human being.

Quality human beings are those who are able to use their minds properly and correctly, according to human nature to do good and benefit themselves and others. Intellect has many terms described in the Qur'an which have the same function, namely being able to process thoughts or think. This concept includes; *tazakkur*, *nadzara*, *tadabbur*, *tafaqquh*, *tafakkur*, *ta'qqul*, and *fahima*. From these concepts, if seen from the repetition of the words, it is known that; a) the word *tazakkur* is repeated 280 times in 56 letters, b) the word *nadzara* is repeated 129 times in 115 letters, c) the word *tadabbur* is repeated 44 times in 31 letters. As for the other concepts, the repetition of the word is not as much as the three concepts that have been mentioned.

The Al-Qur'an's explanation of human superiority is described as people who have abilities, advantages and also advantages in thinking, understanding, contemplating and paying attention to something. This is termed directly by Allah as the concepts of *tazakkur*, *nazara*, and *tadabbur*. By applying these three concepts, humans have the potential to be able to properly carry out the

⁵⁴ Thalib, "Konsep Iman, Akal Dan Wahyu Dalam Al-Qur'an," 28.

⁵⁵ Setiawan and Asyiqien, "Urgensi Akal Menurut Al Qur'an Dan Implikasinya Dalam Mencapai Tujuan Pendidikan Islam," 49.

mandate to become leaders of the earth, also to be able to control themselves from bad things that have an impact on disobedience and make them proud.

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