

MANUSIA DAN POTENSI KECERDASAN YANG SANGAT KUAT (UNSUR SPIRITUAL MANUSIA DALAM PERSPEKTIF ISLAM)

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Abstrak: Manusia terdiri dari unsur jasmani dan ruhani, secara fisik dan nonfisik manusia berbeda dari seluruh makhluk ciptaan Allah swt. Itulah sebabnya manusia dipilih sebagai khalifah di muka bumi, karena manusia memiliki kemampuan dan potensi kecerdasan yang dianugerahkan Allah swt memungingkan untuk menjelajahi dunia. Dengan potensi kecerdasan kekuatan daya manusia mampu mengalahkan jin sekalipun. Potensi kecerdasan tersebut merupakan daya kekuatan monumental yang dimiliki manusia, yang kemudian disebut unsur-unsur ruhaniah yaitu akal, qalbu/hati, Nafs/jiwa dan ruh. Daya akal merupakan daya untuk berfikir, daya qalbu merupakan daya rasa, daya jiwa merupakan daya dorong (motivasi), dan daya ruh merupakan daya spirit (hidup). Pada akhir abad ke 19 para ilmuwan baru mulai mencoba meneliti tentang manusia, maka kemudian ditemukanlah khususnya dalam ilmu neorolgi dan psikologi bahwa manusia tidak hanya memiliki kecerdasan akal, tetapi manusia memiliki kecerdasan lain yaitu unsur ruhaniah yang belum mendapat perhatian serius oleh para ilmuawan yang tersimpan dalam diri manusia. Inilah kemudian penulis ingin memaparkan dalam tulisan ini tentang potensi kecerdasan kekuatan daya manusia yang maha Dahsyat.

Kata Kunci: Manusia, Potensi, Kecerdasan, Perspektif Islam.

Abstract: Humans consist of physical and spiritual elements, physically and non-physically humans are different from all creatures created by Allah SWT. That is why humans were chosen as caliphs on earth, because humans have the ability and intelligence potential bestowed by Allah to allow them to explore the world. With the potential for intelligence, human power can even defeat the jinn. The potential for intelligence is a monumental power possessed by humans, which is then called the spiritual elements, namely reason, heart / heart, Nafs / soul and spirit. The power of reason is the power to think, the power of qalbu is the power of feeling, the power of the soul is the power of motivation (motivation), and the power of the spirit is the power of the spirit (life). At the end of the 19th century scientists only began to try to research humans, then it was discovered especially in neurology and psychology that humans not only have intelligence, but humans have other intelligences, namely spiritual elements that have not received serious attention by scientists who are stored in human self. This is then the author wants to explain in this paper the potential intelligence of the all-powerful human power.

Keywords: Human, Potential, Intelligence, Islamic Perspective.

Introduction

Humans are one of the most perfect and complex creatures, both physically and spiritually. Because of its perfection, recognize humans deeply and totally are needed in a specific skill. It cannot be done without going through the study and long term application to uncover the nature of humans. Then, the references used are Qur'an and Hadist since both of them will find human existence perfectly.

Humans who are mysterious and interesting are creatures of Allah SWT. It is said to be mysterious because the more it is being studied, the more it is revealed that there are many things about humans that have not been revealed, and it is said to be interesting because humans are the objects and the subject of study which humans continue to do, especially scientists.

The scientists are serious about studying humans scientifically according to their respective fields of study, but until now the experts still have not found an agreement about humans. As Naquib Mahfudz states, a professor at the University of Science and Technology in Malaysia, Kan Imam says that humans are thinking animals. He terms al-hayawānu al-nāṭīqu. This term has actually developed a lot since ancient Greek times as basic

anthropological, biological, and sociological....

It has been explained by Asy-Syahrastani: humans consist of four elements; earth, water, air, and fire. They have different characteristics...., the humans' structure can be said to be more complete and more perfect than the structure of other creatures. The human structure includes physical and spiritual elements. This composition is strength in humans that make their degree nobler and more perfect. Humans themselves collect two kinds of characteristics of beings from two different realms, each that exists in the two realms is present in humans, every feature that exists in humans come from two realms that are not found in other creatures. Thus, these mixtures and compositions are characteristic of humans, both separately and together.

Abdurrahman al-Nahlawi and Zakiah Daradjat say about the concept of humans nature in Islam, both of the experts have the same point of view, according to them that:

- 1) Humans are glorified creatures
- 2) Humans are special and chosen creatures
- 3) Humans are as caliphs on earth, and
- 4) Humans are creatures that can be educated (pedagogical)

Al-Nahlawi, states that humans nature are based on two origins. First, aṣal al-ba'id (distant origin) is the first creation from the land which then Allah perfected and breathed on him the part of His soul. Second, aṣal al-qarib (close origin) is the humans from nutfah. Both of two explanations are contained in Q.S. al-sajadah/32: 7-9, Q.S. al-Hijr/15: 28-29, and Q.S. al-Mu'minūn/23: 12-14. Thus, it shows that humans nature are basically from two main elements namely the physical and spiritual elements. These elements make him noble and perfect compared to other creatures. It is extremely interesting that it is urgent to conduct a systematic study in this paper..

Result and Discussion

The power of humans' intelligence potential in Islam perspectives. Students' intelligence potential which is developed is the potential or psychological or humans' spiritual structure comprehensively. Humans, as explained in the previous discussion, are unique and complex. Humans are two-dimensional beings, namely the physical and spiritual dimensions. These two dimensions must be considered in a balanced manner. On this occasion the writer describes humans' spiritual dimension such as al-'aql, al-qalb, an-nafs, and ar-rūh.

A. Al-'aql

Mind in al-Qur'an perspective, Harun Nasution says, there is no in al-Qur'an only create the verb 'aqlūh 1) عَقْلُوْهُ (verse, ta'qilūn 24) تَعْقِلُوْنَ (verse, na'qil 1) نَعْقَلْ (verse, ya'qiluhā 1) يَعْقِلْهَا (verse, ya'qilūn 22) يَعْقِلُوْنَ (verse. Meanwhile, mind in Arabic language, Harun Nasution finds the word 'aqla which means binding and restraining. Mind's terms (the power of thought), can be listened to in the al-Qur'an as the writer described the previous chapter. In fact, Harun Nasution says, the verses of the Qur'an, or in the Arabic dictionary does not textually state that reason is the thinking power that is focused on the head (brain). That the mind stays or resides in qalb in which is centered on the chest.

Islamic Encyclopedia says that mind is the the power of thought that exists in humans and is one of the powers of the soul and contains the meaning of thinking, conceiving, and understanding.

Sayid Muhammad al-Za'balawi says, mind means the restraint and prohibition. It means the opposite of the word ignorance. The plural 'uqūl rajulun 'aql (sensible man) means someone who controls his business and thought, 'aql (sensible people) means someone who restrains himself and rejects his desires.

Al'aql is also careful in business. al-'aql is al-qalb (heart), dan also means al-'aql. Mind is called mind because it can prohibit the owner from falling into destruction. In al-qāmūs al-

muḥîṭ, it is mentioned the meaning of mind, namely knowing (absolutely) or knowing the nature of things, good and bad, perfect and their shortcomings, or knowing the best of the two good things, the bad of the two bad things. Mind means the potential to distinguish between good and bad. It is also used to describe the concepts stored in the brain which are composed of premises to achieve goals and benefits. Akal merupakan potensi untuk membedakan antara kebaikan dan keburukan.

From the statement above, al-‘aql or mind can be defined as a tool to know the knowledge that is observed from the five senses or from things that are zahir (born), because its level is below al-qalb. So, people who use their minds are basically people who are able to bind their passions, so that their lusts cannot control themselves. He is able to control himself, so he is not prevented from understanding the truth. Therefore, mind used will be able to distinguish between right and wrong.

Mind according to al-Gazālī, has two meanings, such as 1) the ability to know the nature of all matters, what he means mind is a term for the mention of the nature of knowledge that resides in the deepest heart. 2) Something that has the ability to absorb knowledge. Mind in the second meaning is synonymous with the meaning of heart, means that mind is a soft light which is the essence of humans.

Based on the definition above, it can be stated that first; mind is not brain, but it is the power of thought that exists in humans' soul, the power acquires knowledge by observing the universe. Second; a person who cannot distinguish between rights and wrong, is the same as having no sense or lack of sense. The definition of mind is what distinguishes humans from other creatures. Al-Asfahani is cited Ramayulis and Samsul Nizar divide humans' mind to be two parts, for instance;

- 1) 'Aql al-maṭbu means mind which is an emanation from Allah is as divine nature. This mind has an extreme high position. Nevertheless, this mind cannot develop well optimally, without being accompanied by another power of mind, namely aql al-masmu'
- 2) 'Aql al-masmu' means mind which is the ability to receive can be developed by humans. This mind is active and developed to the extent of its capabilities through the help of the sensory process freely. To direct this mind in order to remain in the way of his God, so that the existence of mind al-masmu' cannot be separated.

The division describes the use and empowerment of mind can be used as an indication that a healthy mind is a functional mind. Sa'id Hawwa interprets mind as something that can be understood for thinking namely brain, and it is often understood as intelligence related to the brain. Mind in tasawuf is divided into two parts like taklifi mind dan syar'i mind. Taklifi mind is belonged to everyone as long as they are conscious, and they are not crazy. Then, humans are given the burden of taklifi; taklifi mind means the lowest mind that humans have. Meanwhile, syar'i mind resides in the heart which has a level (maqam), or a category which is a characteristic of someone who is able to control his lust in worshiping Allah SWT.

Based on tasawuf interpretation, the issue of mind on one side closely relates to the hearth. In other hand, it relates to the world of nafs. Mind based on tasawuf, it does not get the real knowledge about God. Besides, the heart is able to know the nature of everything that exists if God gives light on the heart, and it can know everything that has been known by Allah SWT. Therefore, Mind cannot know the essence of something based on in the context of tasawuf unless it is linked to the heart for understanding everything.

In the paradigm of Muslim philosophers, especially Ibnu Sina divides mind to be two sides;

- 1) Practical mind is the source of humans' body movement after a certain consideration, which comes from the item of the mental senses present in the animal soul.

- 2) The theoretical mind includes; first, when it is attributed to the instinctive potential of animals, emotional states will arise, for example; reluctance, shame, laughter, and tears. Second, when it is attributed to the power of estimation, humans also use it to understand damaged objects and create various works. Third, when it is attributed to theoretical mind, popular ideas will be born, such as that lying is bad.

Moreover, Ibnu Sīna divides theoretical mind to be three levels;

- 1) Material mind (al-‘aql al-hayūlānī) is absolute potential or pure readiness. This mind is present in every individual, both children and adults for example the children’s writing ability.
- 2) Habitua mind (al-‘aql al-malakah) is mind, in which the first principles are generated, do not require other evidence such as axioms that the whole is greater than the part itself.
- 3) Acquisition mind (al-‘aql al-mustafād) is mind, in which second principles are self-evident, like a writer who completes his work while writing.

The minds mentioned indicate the potential to reveal close relationships in the element of creation in the universe. The presence of God in humans can be understood in terms of the level of mind as quoted by al-Kindi Taufiq Pasiak. According to him, the highest power is thinking power. So mind in the third level which is the highest reason, for it has a strong power that is in humans strives to arrive at God. The writer assumes that the acquisition intelligence mentioned by Ibnu Sīna is related to active and actual reason as described by Taufiq Pasiak. Based on his opinion, humans’ mind has the potential to meet God as far as it has been maximized. Rational thought that has functioned properly will bring mind to the position of active reason. This mind comes in contact with Jibril or the tenth mind. The tenth group is the mind of God which manifests in His creation. The writer argues, although mind has the potential to meet God, mind has weaknesses and limitations regarding the nature of things. The writer is more likely to understand that the mind resides in the deepest heart which has direct access (connectivity) to meet God. The deepest heart is the place of ma’rifat. It is a tool for knowing things that are divine, and this is possible if the heart has been clean from lust through the life’s pattern of zuhud, warak, and zikir as experienced by the Prophet Muhammad saw., in Gua Hira.

From the description, the context of education is able to be used to understand the reality, dapat ditarik pengertian akal dapat dipakai untuk memahami realitas, both concrete and abstract or supernatural. Using mind means using the ability to understand both in relation to concrete reality and spiritual reality by the heart. Mind and heart are instruments of mind as spiritual power to understand the truth. Thus, the activity of mind is the unity of thought and the deepest heart in an effort to understand the truth as explained by Q.S. āli-‘Imrān/3: 190-191. This verse teaches a lesson that an intelligent person will integratively do two things simultaneously, namely zikir and think. Humans’ ability to understand something is different. This is reflected in the various uses of words, for instance ta’qilūn, tafakkara, and tadabbaru, as explained by the writer in the previous section. All depends on the extent to which power is honed, practiced, and used.

Islamic terminology which is meant by reason is divided into 2 (two) types, namely:

- 1) Intellect/lower mind. This type of mind is a combination of ratio, logic, and memory. Memory is a part of the brain that has functions to store information. It is called science, both world science and the afterlife. Then, the ratio is the part of the brain that has functions to capture the senses of the five senses. Sometimes the capture of the ratio is not processed further by logic, but is directly stored into memory to become a science. Hence, at this stage a person can be said to know well. In other hand, logic is the part of the brain that has functions to analyze and synthesize the sources of information obtained from the ratio and compare it with

the previous information stored in memory. The results of this logical processing are then stored in memory into knowledge. In this stage a person can be said to understand or comprehend. A deep sense of mind which is from understanding and comprehending seeps into the heart.

- 2) Up mind (heart/lubb). This type of mind is called lubb. It is located in the core of the qalb which has been purified from all ugliness and sin ... as the function of the lower mind or mind which lies in the aspect of the human body whose functions to recognize and understand world affairs, affairs that appear empirically, affairs that are material in nature. Therefore, lubb or up mind has a glorious function. Because it is located in qalb atau human conscience, it has the ability to be able to recognize various invisible aspects, divine aspects, aspects of the nature of religion, non-empirical aspects and other aspects of religion ...

This definition indicates that both mind and qalb interact each other, and there is connectivity with the humans' brain, all of which are in the human body and soul. However, three of them are different regarding the functions they carry. The mind's functions are capturing things that are physical-material while the deepest heart's functions are capturing the spiritual aspects of divinity beyond the reach of human reason.

B. Al-qalb

Exploring the potential of the heart, classically, and uncovering the mysteries that exist in our souls, are only assumptions or hypotheses that are tried to be connected and assembled, then a temporary conclusion is drawn. Nothing is certain, except that which has certainty itself. In the terms of the deepest heart, soul, and spirit, human knowledge is given little in a relative and dynamic sense as we interpret life itself. Everything really depends on the approach and human experience. Additionally, humans' efforts explore the potential of the deepest heart. Also, they can be meant an effort to find the truest self existence to God. In al-Qur'an, there are some words that have similar words with the deepest heart, for instance yaitu *sadr* (Q.S. al-Zumār/39: 22), *fu'ad* (Q.S. al-Najm/53: 11), *Lubb* (Q.S. al-Thalaq/65: 10), al-Qur'an uses the deepest heart as much as 132 times in 101 verses for different contexts.

This dimension of the deepest heart has received a lot of attention from Sufis, Scholars, and Psychologists. Beside that, the dimensions of the body received a lot of attention from other than the three groups.

Al-qalb, which has definitions, has defined by al-Gazālī, as an illustration:

- 1) The inner flesh (liver) is on the left side of the chest. On the inside of the meat, there is a hole filled with black color which is the center and place of residence for the animal spirit.
- 2) The soft light of divinity is spiritual in nature (*latihafahrabbaniyah ruhaniyah*). This light has something to do with the physical heart, such as the relationship between properties with substances, and nature characteristic. It is the essence of humans who are able to understand and know what *dikhitāb*, demanded, rewarded and tortured are.

The explanation indicates that the first meaning in the physical sense is located in the left chest cavity. This organ is the source of life, and is often called the heart. Al-Gazālī states that the heart in this first category is a biological heart which is the object of study (for example) by a doctor.

The second meaning, it is the heart in the spiritual sense in which we feel sadness, grief, upset, joyfulness, awe, respectfulness, hate, anger, love, and so on. Based on Sufis' opinion, the heart in this second sense is the commander who regulates whether or not other troops that are corpses are going, like the heart in the biological sense. The heart in the spiritual metaphysical sense also determines the life and function of other organs. A clean heart will produce a clean behavior while a dirty heart will produce a dirty behavior. The Prophet, peace be upon him, has stated in his words:

Translation;

And find out that in every body has a clot of blood. If it is good, the body is good. When it is damaged, it will be damaged its body. As you know, it is a heart. "

In the context of education, it can be understood that the heart can be directed towards positive things when it is properly educated, trained, and processed by always connecting the heart with God, namely dhikr, 'itiqāf, muḥāsabah, fasting, praying, and reading the al-Qur'an. Meanwhile, if it left untrained, the heart will be cleansed, and will become damaged, for example by neglecting Allah SWT. So the hadist above instructs to protect and to clean from things that can pollute it. When the heart is closed and locked, everything will be useless. Hence, we know that the essence of blindness and deafness is not blind eyes and deaf ears, but blind heart and ear blind, as Allah SWT., In., Q.S. al-Hajj/22: 46:

Translation;

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

From this verse, it can be understood that there are people who are blind and deaf physically, but he can know the essence of something because his heart is clean. Therefore, a sick liver or liver disease is more dangerous than a sick body. Anas Ahmad Karzon indicates that the heart has a role in the human soul which has the following characteristics:

1. The heart is a place where science resides and implants faith. (Q.S. al-Hujurāt/49: 14).
2. The heart is a place of reflection, insight, and guidance. (Q.S. Qāf/50: 37, Q.S. Muhammad/47: 24).
3. The heart is a place of feelings. (Q.S. al-Hadīd/57: 16, 27).

There are two words of al-Qur'an which are synonymous with the word heart, namely chest, (aṣ-ṣadr), and inner (al-Fu'ād) some verses of al-Qur'an which are mentioned, like: Q.S. al-an'ām/6: 125, dan Q.S. al-Zumār/39: 22.

Translation;

So whoever Allah wants to guide - He expands his breast to [contain] Islam; and whoever He wants to misguide - He makes his breast tight and constricted as though he were climbing into the sky. Thus does Allah place defilement upon those who do not believe.

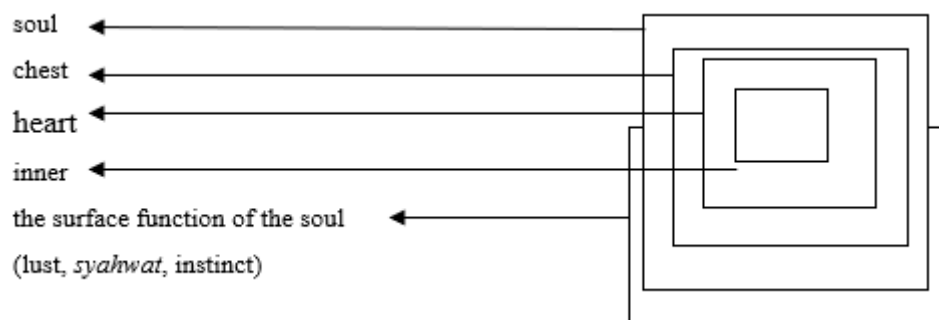
Henceforth, the word inner (fu'ād) can be listened, in Q.S. al-Isrā/17: 36,

Translation;

And do not pursue that of which you have no knowledge. Indeed, the hearing, the sight and the heart - about all those [one] will be questioned.

Anas Ahmad Karzon concludes that the interaction between the soul and the heart, chest and inner are actually the soul has a comprehensive function in which there is a function of the chest. In both of them, there is a third function, namely the function of the liver. In the heart has function of the mind, or the mind is the heart itself.

The picture. 1.8 The function soul



Observing the picture above can be assumed that the soul is broader, and it contains all the instincts of lust and syahwat. It is often meant by the function of the chest, heart, inner, or another function is under the auspices of the soul.

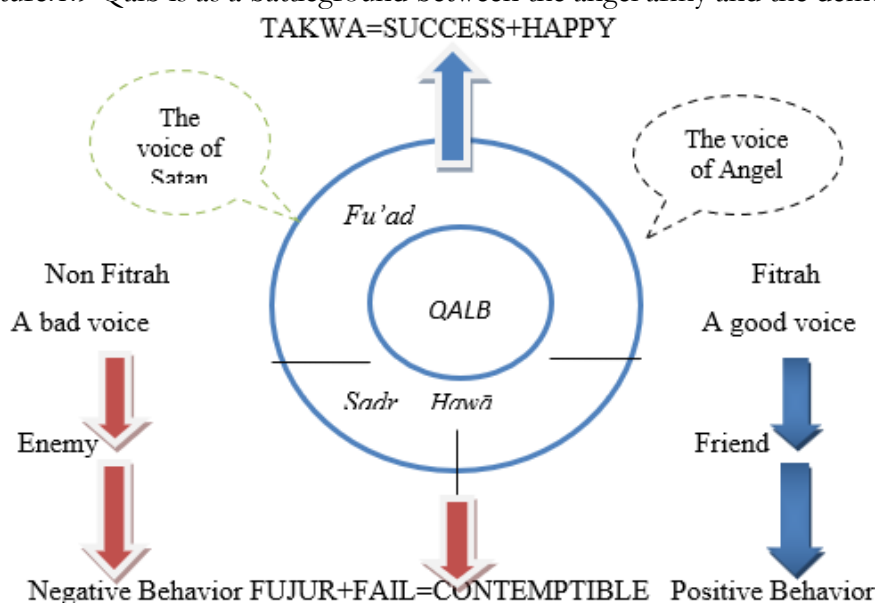
Toto Tasmara explains the dimension and the potential of qalb by its function, in particular;

- 1) Fu'ad means the potential of qalb which is related to the senses, processing information that is often represented in the human brain (ratio function, cognitive). Fu'ad has an intellectual responsibility for what he sees. This potential tends to and always refers to objectivity, honesty, and away from lying. Q.S. al-Isrā/17: 36.
- 2) Šadr means the potential of qalb which has a role to feel and appreciate or has an emotional function (anger, hate, love, beauty, and affective). Šadr potential is the wall of the heart that receives an abundance of the light of beauty, so that it can translate anything as complex as anything. Šadr the lamp of people who have knowledge. Q.S. al-Ankabût/29: 49. Q. S. al-Taubāh/9: 14. Q.S. āli-‘Imrān/3: 119,154.
- 3) Hawā means the potential of qalb which moves the will. There is ambition, power, influence, and the desire to go global. The potential of hawā always tends to be grounded and feel the pleasures of the world which is mortal. That moves the will. There is ambition, power, influence, and the desire to go global. The potential of hawā always tends to be grounded and feel the pleasures of the world which is mortal. Human nature, which is always glorified by Allah, eventually slips into a result because humans are attracted to the world. Q.S. al-‘A’rāf/7: 176.

The three potentials are located in the chambers of the deepest heart which are assigned and function according to their respective roles. The three of them also respond in the form of behavior if they receive external stimuli. They are integrated with one another and work together, but their actions and deeds in real terms depend on which potential is the most dominant.

Muwafiq Saleh says that there are two voices in the deepest heart that are contradicting. One whisper invites goodness whereas the other whispers draw to badness. The deepest heart that submits to goodness is called fitrah, namely the heart that receives God's light, while evil is the sound that comes from the devil that sees human nature. Next, Muwafiq describes as like:

The picture.1.9 Qalb is as a battleground between the angel army and the demon army.

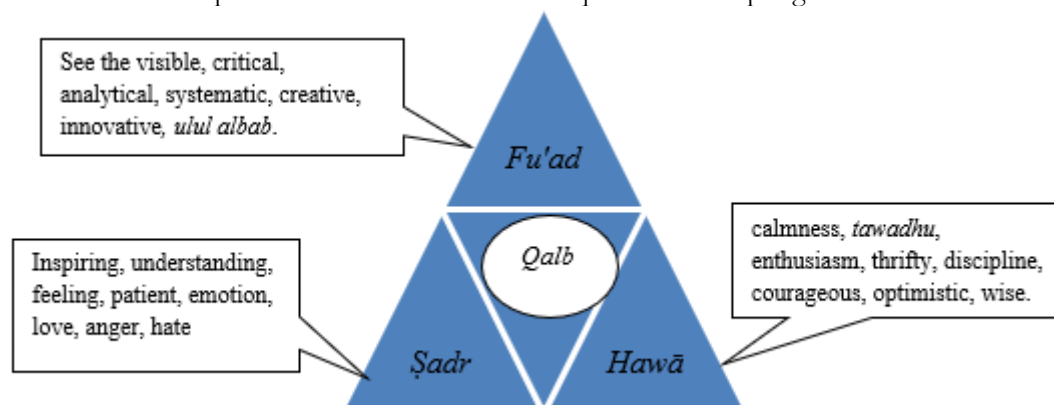


From the picture above, the writer agrees axiomatically that *fu'ad* is the ability to process, choose, and decide the information which is brought by the touch of the senses. And *fu'ad* provides space for mind, thought, meditation, and chooses what is in the deepest heart. *Sadr* is symbolized by its location in the human chest (Q.S. al-Zumār/39: 22, Q.S. al-Hājj/22: 46). Moreover, it is in the chest that the whispers of evil are breathed out by the devil, both in the form of jinn and humans (Q.S. al-Nās/114/-6). When the potential of *hawā* always wants to bring people to low attitudes, seduce, seduce, and mislead, the entire potential of the deepest heart can be damaged by the whisper that the devil breathes into the potential channel of *hawā*. Q.S. al-Furqān/25: 43.

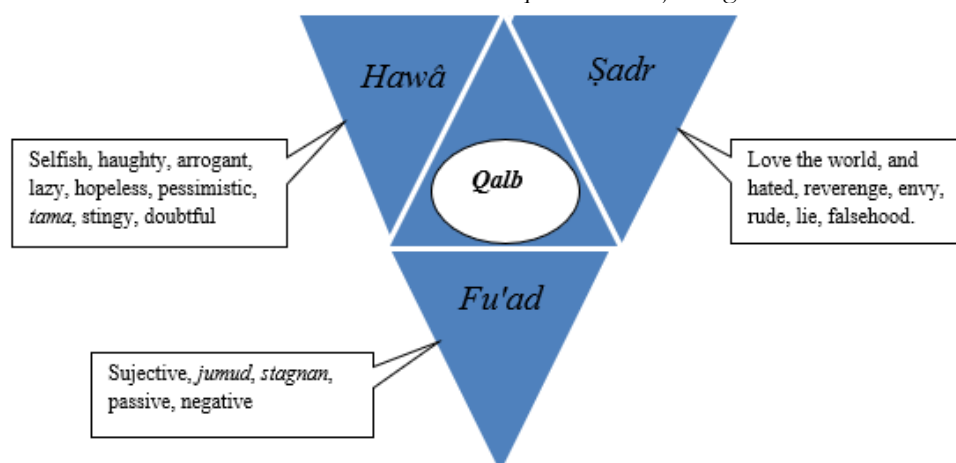
Sufis expert distinguish three things. If the heart has not been *istiqomah* yet in receiving the light of Faith, Islam, Ihsan, and Tauhid, it is called *qalb*. If *qalb* is consistent in receiving them, it is called *şadr*. When awareness and realization are *istiqāmah*, they are called *fu'ad*. The Word of Allah SWT., in Q.S. al-Insyirāh/4: 1, Q.S. and al-Najm/53: 11.

The writer describes that opinion by assuming the function and role of *qalb*, see the picture below.

The picture 1.10a. The condition of *qalb* when accepting the truth



Picture 1.10b. the condition of *qalb* when rejecting the truth



Picture 1.10b. the condition of *qalb* when rejecting the truth

Imam al-Gazālī is in doubt whether human mind is truly capable of attaining the true truth. In his contemplation, he said that reason cannot attain true truth.... In his findings, it is said that it is the heart that can truly be trusted to receive the ultimate and perfect truth. However, Imam al-Gazālī says that it is not on the efforts of humans themselves, but there is the involvement of the Almighty. What his heart can actualize prepares himself to receive a more comprehensive truth. When the cleanliness of the human heart like glass, humans have the potential to receive divine light, that is what the Sufis calls *mukāsyafah* (witness).

From the explanation of al-Qur'an, and hadist, or some arguments interpret that the heart/the deepest heart in language (lughawi), qalb means going back and forth, referring to the inconsistent nature of the human heart. Qalb is called qalb because of its inconsistent nature of qalb.

In education context, teaching both educators and learners should always maintain lust, and cleanse the heart constantly with dhikr, so that God's knowledge will radiate its light into the deepest heart. When the cleanliness of the deepest heart is maintained, his heart will become intelligent, and can develop in positive things. Due to its inconsistent and constant traits, we are encouraged to pray that we will remain in His religion.

C. Ar-Rūh

In the al-Qur'an, there are 21 times the words of ar-rūh in 20 verses of usage. Ar-rūh has various meanings according to the context. It is necessary to understand that ar-rūh is a mystery which has not been validly revealed until now because the texts of the al-Qur'an limit its disclosure. The commandment of Allah SWT., in Q.S. al-Isrā/17: 85.

Translation;

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

In the book of Ar-Rūh, Ibnu Qayyim comments on the commandment of Allah; say that the soul is My Lord's affair. The meaning of the verse is seen from its form, which is khabari (news), not tholabi (demand), so we mean that the soul is an affair that is managed by Allah SWT.

Ibnu Qayyim continued that the soul would be placed in a human body, with all its abilities and power. Where humans themselves are only given the opportunity to get acquainted with the symptoms only, for human knowledge is very minimal and limited.

As mentioned above, the spirit is God's business while humans are only given the opportunity to know it by its symptoms. They are not able to know substantially since the soul is something mysterious and abstract. Human knowledge is very limited, so knowledge about spirituality is spiritual in nature. It can be understood that the soul will be part of the secret of Allah SWT, and its essence will never be revealed until the Day of Resurrection. However, Allah SWT still makes it to be a guide to faith as well as a power that shows how great Allah SWT is. The soul resides in the human body, but we never know how the soul entered the body, and how the spirit came out of the body.

Imam al-Gazālī states that there are two meanings of the soul, namely:

- a) A subtle physical form of smoke; a mist carried by black blood whose source is the hole of the physical heart. Through the muscles and bones, the blood flows throughout the body, then radiates throughout the body, bestowing life energy, feeling, seeing, hearing, and smelling. It is like the abundance of lights in the room of the house. Even if it is depicted, life is like a light on a wall. Meanwhile, the soul is like the lamp. The flow and movement of the inner soul are like the movement of a lamp to the sides of a house which is moved by its motion. When the medical experts say the word soul, it means the soft smoke produced by the heat (energy) of the liver.
- b) The soft light that has knowledge and has the ability to understand is in humans. This is one of the two meanings of heart. And this meaning is what Allah SWT wants based on his decree in Q.S. al-Isrā/17: 85.

So the soul is something subtle which allows knowing and perceiving, which is contained in humans. Another category of soul is something related to the body, namely that related to the heart, where it circulates with the blood circulation, so that if the heartbeat stops, then the soul will end in the body. It means that the soul makes humans have a desire, knowledge, wisdom, feelings of affection. That spirit is the medium for conveying various

divine attributes in human life. Then, where the soul is, Imam al-Gazālī argues that the spirit is in the heart (in the chest), while the neuroscience statement says that it is in the brain (Good Spod), but Abdul Basith said that clearly the soul is in the human body, accompanying them in real life. Agus Mustafa stated that to find out where the human soul is, must detect it from the life function itself.

When asking where the soul is, Ibn Qayyim understands that it is in all human bodies, and it is the source of human life. The existence of a soul in humans means that humans are alive, the absence of a soul in humans means that humans are dead (there is no life). And many verses of the al-Qur'an which suggest the essence of humans are their soul, not their body. Because their soul becomes the source of movement and motivation for all their birth activities, or that gives life force, and the power to achieve and be creative. Without the humans' soul, it is like a walking empty frame. This soul gives the spirit of life about intelligence to interpret all worship activities, and the soul to achieve the ideal of ending towards the pleasure of Allah SWT. This is the pinnacle of humans intelligence, namely spiritual or spiritual intelligence.

D. Al-Nafs (jiwa)

In the context of the al-Qur'an, the word of nafs in all its forms is repeated 311 times, and 72 of them are referred to as independent nafs. The information about the nafs and the soul is scattered in the al-Qur'an with different degrees. The differences are related to their meaning and usage. The soul in the al-Qur'an is represented by nafs, and it is generally interpreted as nafs which means self. Nafs means the spirit, and nafs means the soul. Also, nafs is the totality of humans who have body and soul dimensions, and as a heart.

The Islamic philosophers compare the soul with al-nafsal-nāṭiqah (human soul) before entering or relating to the body which is called soul. Meanwhile, the body which is called nafs has power (al-'aql), namely the power of practice, which deals with the body and the power of theory, deals with the abstract.

Nafs is defined as the soul based on Ibnu Sina. It has three kinds of souls, such as: first, the vegetable soul is the ultimate perfection of the mechanical natural physical aspect of reproduction, growth, and eating. Second, the animal soul, which is the main perfection for the physical and natural mechanics of the perceptual aspect of the particular, moves its own. Third, the human soul, which is the main perfection for the physical-natural mechanic from the aspect of carrying out existing activities by choice, accords to considerations and conclusions by the mind, as well as from the aspect of the perception of universal things.

So the nafs is a soul, the potential, the force that moves something that is an indication of the existence of life, both intrinsically and biologically. Because there could be people who live biologically, but they actually do not have a nafs.

In language, the word "nafsa" comes from the word "nafasa" which means to breathe. It means that the breath comes out of the cavity. Later, the meaning of the word develops, so that various meanings are found such as removing, giving birth, breathing, soul, spirit, blood, human, essence and etc..... Nafs is also defined as blood because the blood is no longer circulating in the body when its breath automatically disappears.... Likewise, the spirit/soul is called the nafs because the soul as the driving force is lost when the breath automatically disappears.

In the context of tasawuf, al-Gazālī divides the meaning of nafs into two:

a) The potential for anger and lust in humans. According to the Sufis, the word "lust" is the sum total of human qualities that are reprehensible...

b) The soft light that has been exposed is the essence of man, his soul and his soul. Only this light is characterized by various characters that vary with the various circumstances. The three potentials of lust, namely *muṭmainnah* lust, *ammarah* lust, and *bi al-su'* lust.

This meaning interprets all actions, characters, and traits as a reflection of the human soul. Mustafa said that the soul and the nafs are different. The difference is due, firstly to their substance, and secondly to their function, and thirdly because of their nature:

- a) Substantially the soul and nafs are different from the aspects of their qualities. The nafs is described as an inconsistent (changing) essence, up and down, ugly, and good, and so on. Meanwhile, the soul is described as essence which is consistent, pure and good, of high quality. Q. S. al-Hijr/15:29.
- b) It is different because its function. The nafs is described as a person who is responsible for all human actions and activities. While the soul is not responsible for all human actions, but the spirit.
- c) The differences by nature, nafs can feel sadness, joy, disappointment, happiness, tranquility, serenity. Then, the spirit represents the characteristics of angels.

Thus, nafs has a good and a bad potential, but actually a good potential is stronger than a bad potential. It's just that the attraction of evil is stronger than the attraction of good. Therefore, humans are required to maintain the purity of the nafs and not pollute it. This is as the decree of Allah SWT, in Q.S. al-Syams/91: 2. This verse implies that the nafs is diverse and has different qualities. In general, there are three types; nafs muthmainnah, nafs lawwamah, and nafs ammarah bissu'u as al-Gazālī's opinion and Ibnu Qayyim in his book *Ar-Rūh*.

From the description of the human spiritual structure above, each has dynamic forces because it shows the functions of these forces. It is said by Naquib al-Attas as quoted by Mulyadhi. He said what is called soul, nafs, qalb and mind is actually not a partial intelligence, but all aspects of the substance which is different in terms of function. When our soul pulls itself to the direction of spiritual where it happened, it is called a soul. When the soul does rational reasoning in tafakur, it is called mind. When it is able to obtain direct divine light (mukāsyafah), it is called qalb. When he is in contact with the body, it is called the nafs. So, Al-Attas said that soul, spirit, qalb, and mind are actually the same in essence, but they have different functions, so that they are called different.

In order to get a complete picture of these spiritual functions, al-Qusyairi in the Islamic Encyclopedic explains;

The instrument of obtaining the makrifat is sir (secret). Al-qalb's function is to know the attributes of God while the soul's function is to love God; sir is more subtle than soul is, and soul is finer than al-qalb is. Al-'aql could not acquire a real knowledge while al-qalb can know the essence of everything that exists. If it is blessed with God's light, al-qalb can know God's secrets. It seems that sir is in soul, and soul is in al-qalb. Sirr can receive light from God if al-qalb and soul are clean as clean as possible. It is the day when God sends down His makrifat.

From the information above, it shows that there is an intercalation, holistic, and synergistic relationship between the soul, qalb, and the built-in mind. The instrument (potential) will only function if it is actualized. One of them is through education. The educators are expected to develop soul, qalb, and mind through to spiritual things. They will always breathe with the soul of divine, which is inherent in humans, attitude, responsibility, honesty, vision, intelligence, monotheism, and commitment to truth. It is the spiritual aspect that contributes the most to humans and human values. If the physical and material aspects are more developed than the spiritual aspects, human values will decrease as the decree of Allah SWT, in Q.S. al-'A'rāf/7: 179. The instructions of al-Qur'an above divide the levels of the nafs into two, namely the high-ranking nafs, and the low-ranking nafs. Nafs, which is a highly dignified self, is owned by people who use hearing, sight, the deepest heart, and piety that adhere to the teachings of Allah Almighty, by obeying all its rules and avoiding its

prohibitions. Meanwhile, a person who has low dignity does not use his/her potential for hearing, sight, and deepest heart.

Conclusion

From the human spiritual dimension described above, the writer arrives at the following conclusions, in particular:

- 1) The spiritual dimension is the spiritual cognitive dimension (pre-conception knowledge), which is transcendental knowledge.
- 2) The dimensions of al-qalb are divided into two aspects, namely; first, the cognitive aspects of the kalbiah which include; inspiration, think, understand, know, investigate, and make zikir. Second, aspects of affection and emotion, which include calm, peace, politeness, also jealousy, pride, and etc.
- 3) Al-'aql consists of two aspects, namely; first, internal cognitive aspects of the mind include tazakur (remember), tadabur (contemplate), observe, interpret, and meditate (think). Second, external cognitive aspects include hearing, seeing, speaking, and etc.
- 4) Al-nafs consists of al-gadab and as-syahwat.

The four dimensions of human beings in the context of education are essential to develop, implement, and internalize the development of students' intelligence, as long as the roles and responsibilities of educators are maximized in the education and teaching process.

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