



Basic Human Duties from a Qur'anic Perspective

Deden Hilmansah^{1*}, Komarudin²

^{1,2} Sekolah Tinggi Agama Islam Darul Falah, Bandung Barat, Indonesia

Article Info

Article History:

Received: 5 February 2024
Revised: 25 February 2024
Accepted: 22 March 2024
Published: 30 March 2024

*Corresponding Author:

Name: Deden Hilmansah
Email: dedenhilmansah@staidaf.ac.id

Keywords

Abstract

Human perfection is a depiction of God's greatness that humans are not only equipped with physical perfection but also psychic which makes them different from other creatures. Humans are endowed with reason in order to be able to distinguish between good and bad and to be able to analyse everything related to the universe which at its peak becomes a complete person so that humans carry out the tasks and responsibilities imposed by God on them to be fulfilled, guarded and maintained as well as possible. But in reality, many humans have forgotten this mandate, this can be seen from the development of humans who are increasingly far from their nature as perfect beings and deviate from their duties as humans. This paper aims to explain the nature of man and the main duties of man from the perspective of the Qur'an. Through descriptive method by utilising literature study, it can be concluded that the nature of man in the perspective of the Qur'an is the most perfect creature because it consists of body and soul, which has reason and lust and humans are Biological, Psychological and Sociological creatures. Then the main task of humans in the perspective of the Qur'an is as servants of Allah and as caliphs on earth, humans are given this task because humans are the most perfect creatures and have advantages over other creatures.

Human Nature, Basic Human Duties, Qur'anic Perspective

Abstrak

Kesempurnaan manusia merupakan gambaran kebesaran Tuhan bahwa manusia tidak hanya dibekali dengan kesempurnaan fisik namun juga psikis yang membedakannya dengan makhluk lainnya. Manusia dikaruniai akal agar mampu membedakan yang baik dan yang buruk serta mampu menganalisis segala sesuatu yang berkaitan dengan alam semesta yang pada puncaknya menjadi pribadi yang utuh sehingga manusia dapat melaksanakan tugas dan tanggung jawab yang dibebankan Tuhan kepadanya. Dipenuhi, dijaga dan dipelihara dengan sebaik-baiknya. Namun kenyataannya banyak manusia yang melupakan amanah tersebut, hal ini terlihat dari perkembangan manusia yang semakin jauh dari fitrahnya sebagai makhluk sempurna dan menyimpang dari tugasnya sebagai manusia. Tulisan ini bertujuan untuk menjelaskan hakikat manusia dan tugas pokok manusia dari sudut pandang Al-Qur'an. Melalui metode deskriptif dengan memanfaatkan studi kepustakaan dapat disimpulkan bahwa hakikat manusia dalam perspektif Al-Qur'an adalah makhluk yang paling sempurna karena terdiri dari jiwa dan raga, yang mempunyai akal dan syahwat serta manusia bersifat Biologis, Psikologis dan Makhluk sosiologis. Kemudian tugas utama manusia dalam perspektif Al-Qur'an adalah sebagai hamba Allah dan sebagai khalifah di bumi, manusia diberikan tugas tersebut karena manusia adalah makhluk yang paling sempurna dan mempunyai kelebihan dibandingkan makhluk lainnya.

Sifat Manusia, Tugas Pokok Manusia, Perspektif Al-Qur'an

INTRODUCTION

The existence of humans is a clear evidence of the greatness of Allah, the Creator, because among the signs of Allah's greatness humans are the most perfect creation, this is confirmed by Allah in his words in Surah At-Tin verse 4 which states that "indeed, we have created man in the

best possible form". Human perfection is a depiction of the greatness of Allah that humans are not only equipped with physical perfection but also psychic which makes them different from other creatures. Humans are endowed with reason so that they can distinguish between good and bad and are able to analyse everything related to the universe which at its peak becomes a complete person so that humans carry out the duties and responsibilities imposed by God on them to be fulfilled, guarded and maintained as well as possible.

It is mentioned in the Qur'an that humans are creatures who declare that they are ready and able to carry out the mandate when offered by God, on the contrary other creatures are reluctant to accept it or are not ready and even declare that they are unable to carry out the mandate, this is confirmed in the Qur'an letter al-Ahzab verse 72. However, in reality, many humans have forgotten this mandate, this can be seen from the development of humans who are increasingly far from their nature as perfect creatures and deviate from their duties as humans. We can see in this day and age.

Based on this explanation, the author considers it necessary to conduct research on the main tasks of humans from the perspective of the Qur'an with several things that need to be explained including: (1) What is the nature of man from the perspective of the Qur'an and (2) What is the main task of man from the perspective of the Qur'an?

The purpose of this research is to find out the nature of man from the perspective of the Qur'an and the main duties of man from the perspective of the Qur'an, then the research is expected to provide benefits, especially for writers and generally for readers.

RESEARCH METHODS

The type of research approach that the author uses in this research is qualitative research with library research instruments. This research data is qualitative data, namely in the form of descriptions, explanations and writings referred to from sources related to research problems, both in the form of journals, books, and articles. The research method used is descriptive method, which describes the data in the library material according to the relevant studies. The data collection technique used as a secondary and primary data collection tool in this research is a documentary technique, namely: data is extracted through documents from various library materials, then analyzed using content analysis. With this technique, qualitative data is sorted, broken down (grouped) similar data, then the contents are analyzed critically so that concrete formulations are formulated which are then explained in depth.

RESULTS AND DISCUSSION

A. Human Nature from a Qur'anic Perspective

Human nature in the Islamic perspective is very different from the perspective that developed in the West. In terms of understanding human existence, Islam explains that human reason is guided and guided by the authority of revelation, namely the Qur'an and Hadith of the Prophet Muhammad Saw as the main source of Islamic teachings. While some Western scientific figures have different views in understanding the nature of man, they reflect materialism that considers humans as material beings that can be formed and deny the existence of the creator (Afrida, 2018). Fahrudin Ar-Razi, an Islamic scientist, said that humans have unique characteristics. Humans are different from angels, demons, animals and other creatures, this is because humans have reason and wisdom as well as character and lust (Othman et al., 2018).

Meanwhile, Ibnul Jauzi argues that humans consist of two elements, namely the body (outward) and the spirit (inward)(Afrida, 2018). According to Ibnul Jauzi, changes in the spirit are more important because the essence of man is a spiritual being or soul, this is legitimized by the Prophet's hadith received from Abi Hurairah RA narrated by Imam Muslim, that Allah does not look at the body and form of man, but Allah looks at the heart and human deeds (Afrida, 2018).

This difference in analysis between Muslim and Western scientists has made the study of human nature more developed. Scientists must uncover it from various sides of human beings and disciplines, including psychology, biology, sociology and other supporting sciences. Hakim and Mubarak in their book *Islamic study methodology* revealed that there are three key terms in the Qur'an that refer to the main meaning of man, namely (Hakim & Mubarak, 2017):

1. Al-Insan (الإنسان)

The first term in the Qur'an that has the meaning of human is Al-Insan, meaning human as an individual or organism consisting of body, mind and spirit. It can also be said that human beings are individuals consisting of the outer dimension (skin, fur, flesh, bones, blood and other liquid objects) and the inner dimension, namely fitrah, aql, spirit, qabl, fuad, nafs, emotions, talents, attitudes and others. Biology and medicine only study humans from the perspective of Basar, when faced with humans in the sense of Insan, Biology and Medicine are blunt, the science that can be used as a knife to analyse humans in the sense of Insan is Psychology, or a combined science between Psychology and Medicine, namely Psychiatry (Fuad, 2016). The term Insan in the Qur'an is mentioned 65 times, which often talks about human psychology. The word Insan can be grouped into three categories, namely: Firstly, Insan is associated with the concept of human as khalifah or trustee; Secondly, Insan is associated with negative human predisposition; and Thirdly, Insan is associated with the process of human creation. All the concepts of insan point to psychological or spiritual qualities.

Firstly, human beings are described as special beings that are different from animals. Therefore, in the Qur'an it is said that humans are beings who are given knowledge (Q.S. al-Alaq 96: 4-5), beings who are given the ability to develop their knowledge and reasoning power by *nazhar* (contemplating, thinking, analysing and observing their actions) (Q.S. al-Nazi' at 79: 35), beings who carry a trust (Q. S. al-Ahzab 33: 72), responsibility (Q. S. al-Qiyamah 75: 3 and 6); (Q. S. Qaf 50: 6). S. al-Ahzab 33:72), responsibility (Q.S. al-Qiyamah 75: 3 and 6); (Q.S. Qaf 50: 16), must do good (Q.S. al-Ankabut 29: 8) His deeds are carefully recorded to be rewarded according to his work (Q.S. al-Najm 53: 39), therefore, it is the human being who is hostile to Satan (Q.S. al-Isra 17: 53).

Secondly, the human being is connected with negative predispositions, humans tend to be unjust and disbelievers (Q.S. Ibrahim 14:34), hasty (Q.S. al-Isra 17:67), hasty (Q.S. al-Isra 17:100), ignorant (Q.S. al-Ahzab 33:72), sinful (Q.S. al-'Alaq 96:6) and others.

Thirdly, human beings are connected to the process of their creation. As insan, humans were created from clay, the essence of soil and earth (Q.S. al-Hijr 15:26, al-Rahman 55:14), al-Mu'minun 23:12, al-Sajadah 32:7). Likewise, *basyar* comes from clay, soil (Q.S. al-Hijir 5: 28, Shad 38: 71, al-Rum 30: 20), and water (Q.S. al-Furqan 25: 54).

Based on this explanation, it can be concluded that the word Al-Insan in the perspective of the Qur'an has the main meaning of humans as individuals who point to psychological or spiritual traits.

2. Al-Basyar (البشر)

The second term in the Qur'an that means human is al-Basyar (visible skin), meaning human in the sense of biological creatures, namely creatures consisting of skin, fur, flesh, bones, blood and other liquid objects. The sciences that study humans from the perspective of Basar are biology and medicine. (Fuad, 2016). The term al-Basyar in the Qur'an is mentioned 27 times, including in Surah Ali Imran (3) : 7, as Maryam said to Allah: "My Lord, how can I have a son when I have not been touched by *basyar*"; al-Kahf (18):110; Fushshilat (41):6; al-Furqan (25): 7 and 20 ; and Surah Yusuf (12): 31.

The use of the term *basyar* in the Qur'an is more likely to be used in relation to the physical aspects of humans in general (such as skin, hair, general physical form, and biological needs) that do not differ from one human being to another. In some cases the term *basyar* is also used to describe psychological aspects such as needs, the limits of the ability to sense (see the unseen), the activity of learning to acquire knowledge that is only taught by Allah, and the stages of human development until reaching maturity. In other words, the term *basyar* mostly describes the similarities that exist in all humans, both in physical and psychological aspects (Alim, 2020).

Based on this explanation, it can be concluded that the term *al-Basyar* in the perspective of the Qur'an has the main meaning of humans which refers to human biological characteristics such as eating, drinking, sex, illness and others..

3. Al-Nas (الناس)

The third term in the Qur'an that has human meaning is *al-Nas* which refers to humans in the sense of humans as a community, as a group that distinguishes between one group and another. For example, there are groups or communities (ethnic groups or nations) Sundanese, Javanese, Batak, Minang, Bugis, Madurese, Papuan, European, Negro, Chinese, Japanese, Indian, Eskimo and others. These groups are all human, but they are different from each other. To analyse these human groups, Biology, Medicine, Psychology and Psychiatry will not be able (blunt), the most suitable science to analyse this phenomenon is the science of Sociology because this science discusses human relations between humans in all aspects of their lives (Fuad, 2016). The term *al-Nas* is mentioned 240 times in the Qur'an, the most when compared to the terms *al-Insan* and *al-Basyar*. *Al-nas* refers to humans as social beings, which we can see in three aspects:

First, many verses indicate social groups with their characteristics. These verses are commonly known by the expression *wa min al-nas* (and among some humans). With this expression, we find in the Qur'an human groups who claim to believe but actually do not believe (Q.S. *al-Baqarah* 2: 8), who associate partners with Allah (Q.S. *al-Baqarah* 2: 165), who only think of the world (Q.S. *al-Baqarah* 2: 200) and others.

Secondly, with the expression *aktsar al-nas*, that most humans have low quality, both in terms of knowledge (Q.S. *al-A'raf* 7:187, *Yusuf* 12:21, *al-Qashash* 28:68) and faith (Q.S. *Hud* 11:17), not grateful (Q.S. *al-Mukmin* 40:61). And there are also those who are grateful (Q.S. *Saba`* 34:13), who are saved from the punishment of Allah (Q.S. *Hud* 11:116) and who are not deceived by the devil (Q.S. *al-Nisa* 4:83).

Thirdly, the Qur'an asserts that the Qur'anic guidance is not only meant for individual human beings, but also for social human beings. *al-Nas* is often associated with guidance or *al-Kitab* (Q.S. *al-Hadid* 57:25). Based on this explanation, it can be concluded that the word *Al-Nas* from the perspective of the Qur'an has the main meaning of humans as a community or group from a sociological perspective.

The above descriptions give the conclusion that humans are the most perfect creatures because the Qur'an views that humans consist of body and soul, which have reason and lust. The Qur'an also explains that humans are biological, psychological and sociological creatures so that this makes humans superior to other creatures.

B. Basic Human Duties from a Qur'anic Perspective

The nature of human beings as perfect creatures with physical and spiritual endowments that have reason and lust turns out to encourage them to think about the purpose of their existence on this earth, this is answered by Allah's words in the Qur'an surat *Al-Mu'minun* verse 115 as follows:

أَفَحَسِبْتُمْ أَنَّمَا خَلَقْنَاكُمْ عَبَثًا وَأَنَّكُمْ إِلَيْنَا لَا تُرْجَعُونَ

Meaning: Do you think, then, that We have created you playfully, and that you will not be returned to Us? (Al-Mu'minun 23:115) (Departemen Agama RI, 2005).

The verse indicates that Allah created mankind for a purpose because there is an inevitability about the day of recompense. Therefore, humans must be accountable for all actions that become their duties and obligations only to Allah. This can be observed from the word *abatsan* found in the verse which means useless deeds. The verse explains that Allah created man not playfully but has certain benefits and purposes.

According to Quraish Shihab in his interpretation of Al-Misbah, it states that if Allah does not give a reply to each individual according to his deeds then of course it results in the futility of the goodness of those who do good (Shihab, 2008). Then in another verse it is explained that humans live on this earth carrying out the duties and responsibilities imposed by Allah to be fulfilled, guarded and maintained as well as possible, this statement is in accordance with the words of Allah in the Qur'an letter Al-Ahzab verse 72, as follows:

إِنَّا عَرَضْنَا الْأَمَانَةَ عَلَى السَّمَاوَاتِ وَالْأَرْضِ وَالْجِبَالِ فَأَبَيْنَ أَنْ يَحْمِلْنَهَا وَأَشْفَقْنَ مِنْهَا وَحَمَلَهَا الْإِنْسَانُ إِنَّهُ كَانَ ظَلُومًا جَهُولًا

Meaning: Verily, We have revealed a trust to the heavens, the earth, and the mountains, and all of them were reluctant to take up the trust, fearing that they would betray it, and the trust was taken up by man. Verily, man is very unjust and very foolish (Al-Ahzab 33:72) (Departemen Agama RI, 2005).

Humans are chosen creatures that are glorified by Allah Swt. from other creatures, because humans are endowed with privileges, such as reason that is able to distinguish between good and bad, then choose it. In the Qur'an it is explained that Allah Swt created man with the best of creation (QS. At-Tin 95: 4) and subdued the universe for him so that he can prosper and maintain and then preserve the survival of life in this universe. With his heart man can decide things according to the guidance of his Rabb, with his body, he is expected to be active to create great works and right actions, until he stays in the position of glory that Allah has given him such as *ahsanu taqvim*, *ulul albab*, *rabbaniun* and others. So, with all the noble traits and all the human traits that exist in humans and of course with all the shortcomings and limitations, Allah Swt assigned a special mission to mankind to test and find out which ones are honest, faithful and lying about their mandate as perfect human beings (Sada, 2016).

The above verse implies that humans carry the mandate or the main tasks imposed by Allah Swt to them, this is based on because humans are able to bear the burden of the mandate when Allah reveals the mandate to his creatures then humans are the most perfect creatures by being given a body and spirit, reason and lust so that humans are chosen as creatures who carry the mandate. Regarding the mandate or the main tasks entrusted by Allah to humans, the Qur'an has hinted at these tasks in several verses, which these verses explain the mandate carried out by humans as the most perfect creatures, The main tasks of humans in the perspective of the Qur'an are as follows:

1. Man as God's Servant

The first main task of man is as a servant of Allah, this is based on the word of Allah in the Qur'an letter al-Dzariyah verse 56 as follows:

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ

Meaning: "I did not create the jinn and mankind but that they should serve Me." (QS. Al-Dzariyah 51: Verse 56) (Departemen Agama RI, 2005).

1) Asbab Al-Nuzul Surat Al-Dzariyah Verse 56

Asbab Al-Nuzul Surah Al-Dzariyah verse 56 The results after being traced based on literature searches from tafsir books and scientific journals did not find any cause behind the revelation of the verse (Mungawan, 2018).

2) Munasabah Surah Al-Dzariyah Verse 56

Surah al-Dzariyat verse 56 has a munasabah with Surah Al-Taubah verse 31 which explains that the worship in question is to the One God, Allah (Mungawan, 2018). This verse confirms that Allah did not create the jinn and humans except to worship Him. In this regard, Allah says:

وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا إِلَهًا وَاحِدًا لَا إِلَهَ إِلَّا هُوَ سُبْحَانَهُ عَمَّا يُشْرِكُونَ

Meaning: But they are only enjoined to worship One God, there is no God but He. Glory be to Allah from what they associate. (Al-Taubah [9]: (31) (Departemen Agama RI, 2005).

3) Tafsir Surat Al-Dzariyah Verse 56

The interpretation of Surah al-Dzariyah verse 56 based on the opinion of the Ministry of Religious Affairs of the Republic of Indonesia is similar to the opinion of al-Zajjaj and other commentators who argue that the meaning of the verse is that Allah did not create jinn and humans except to submit to Him and to humble themselves. So every creature, whether jinn or human, is obliged to submit to Allah's rules, humble themselves to His will. Accepting what Allah has ordained, they are made by His will and given sustenance according to what He has determined. No one can benefit or harm them because it is all by the will of Allah. The verse reinforces the command to remember Allah and commands people to worship Allah (Departemen Agama RI, 2011).

Worship is not just obedience and submission, but worship is a form of submission and obedience that reaches its peak due to a sense of majesty in one's soul towards whom they serve. It is also the impact of the belief that devotion is directed to the one who has unreachable power in its essence.

In terms of the kind of worship consists of two kinds, namely pure worship (mahdhah) and impure worship (ghoiru mahdhah). Mahdhah worship is worship that has been determined by Allah, the form, level, or time, such as prayer, zakat, fasting and hajj. Ghoiru mahdhah worship is all human physical and mental activities that are intended to get closer to Allah. Even sex can be an act of worship, if it is done according to religious guidance. Well, the verse above explains that Allah wants all human activities to be carried out for the sake of Allah, namely in accordance and in line with the guidance of His instructions. Regarding the nature of worship, Sayyid Quthub explained that the nature of worship includes two main things, namely (Shihab, 2008):

First: The steadiness of the human heart from the human perspective in interpreting the servitude to Allah. Such as the stability of the feeling that there is a creature there must be a kholiq which is classified again that there is a servant there must be God, an obedient servant and God who is worshiped (obeyed). There is no Essence that deserves to be worshipped other than him. There is nothing in this existence except one God and other than Him are His servants who are His creations.

Second: The essence of worship that leads to Allah with every movement in the conscience, in every limb and every movement in life. Everything leads only to Allah sincerely. And making every deed is like ritual worship and every ritual worship is similar to prospering the earth, prospering the earth is similar to jihad in the way of Allah and jihad is like patience in facing difficulties and being content with accepting His decrees, all of which are worship, in essence everything that is done is worth worship, this is made possible by religion if humans know the knowledge.

Based on the opinion of the mufasirs, worship is not just carrying out maghdhah and ghair maghdhah activities but can go further than that, namely presenting Allah with humility because we need Him in every activity carried out by humans.

Surah al-Dzariyah verse 56 explains that humans are creatures created by Allah and have the obligation to always submit, obey and worship Allah. To discuss the position of man, we must return to the covenant between Allah and the spirit before it was blown into the human body in Surah Al-A'raf verse 173 where it is explained that at that time man witnessed the divine attributes, then there are four feelings contained in the human spirit, as evidence that he has witnessed the divine attributes, namely: Fear, because of witnessing God's omnipotence. A sense of hope, because of witnessing His mercy and womb. A sense of beauty, because of witnessing God's omnipotence. A sense of divinity (religion). Because God made this covenant, so that later when asked to be held accountable for the implementation of these consequences, humans cannot avoid saying they do not know God, namely Allah Swt (Junadi, 2017).

Based on the explanation above, it can be concluded that the main task of humans in the world is to worship sincerely, because in essence Allah does not need humans but humans who need Allah. Then it can also be understood that when Allah creates something, it must have a function, including humans. Humans were created by Allah with the label of the most perfect creature on earth, so humans automatically carry out their duties as servants of Allah who will later be held accountable for this mandate.

2. Man as Caliph

Humans as caliphs on earth means that humans are representatives of God, even in the extreme it can be said as a substitute for God on earth in terms of managing and prospering the earth where humans will be held accountable for what they do. If humans can carry out their function as caliphs, then the unity of humans and the universe can be maintained properly. Humans as caliphs are a noble task carried out by the most perfect creatures. The task of caliph on earth is interpreted as a task to manage and prosper the earth. With his creative knowledge humans are given the freedom and freedom to carry out their duties as rulers on earth.

According to Dawam Rahardjo in his encyclopaedia of the Quran, states that the word khalifah with all its derivations in the Quran is revealed 127 times in 12 conjunctions. The meaning ranges between the verb replaces, leaves, or the noun successor or heir, but there are also those whose meanings have deviated such as disputing, violating promises or various kinds (Nurdin, 2013). Meanwhile, according to Quraisy Shihab, in the Qur'an the word khalifah in the singular form is repeated twice, namely in al-Baqarah 2:30 and Shad 38:26. There are two plural forms used by the Quran, namely: (a) Khalaif which is repeated four times, namely in suras al-An'am 165, Yunus 14, 73 and Fathir 39. (b) Khulafa is repeated three times in suras al-A'raf 7:69, 74 and al Naml 27:62 (Widiantari, 2016).

The verse relating to man as khalifah on earth is Q.S. al Baqarah, 2:30, as follows:

وَإِذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً قَالُوا أَتَجْعَلُ فِيهَا مَنْ يُفْسِدُ فِيهَا وَيَسْفِكُ الدِّمَاءَ وَنَحْنُ نُسَبِّحُ بِحَمْدِكَ وَنُقَدِّسُ لَكَ
قَالَ إِنِّي أَعْلَمُ مَا لَا تَعْلَمُونَ

Meaning: Remember when your Lord said to the Angels: "I am going to make a caliph on the earth." They said: "Why do you want to make on the earth one who will make mischief in it and shed blood, while we are always praising you and sanctifying you?" God said: "Indeed, I know what you do not know. (QS. Al-Baqarah 2:30) (Departemen Agama RI, 2005).

The duties of man as the khalifah of Allah Swt. on earth include the task of realising prosperity on earth (Q.S. Hud 11: 61), as well as realising the safety and happiness of life on earth (Q.S. al-Ma'idah 5: 16), by means of faith and good deeds (Q.S. al-Ra'd 13: 29), cooperating in

upholding the truth and cooperating in upholding patience (Q.S. al-'Asr 103: 1-3) (Widiantari, 2016).

Therefore, the task of the caliphate is a sacred task and a mandate from Allah SWT. from the first humans to humans at the end of time to come, and is a manifestation of the implementation of devotion to Allah SWT. In essence, there are four caliphate duties carried out by humans, namely: caliphate duties towards oneself, caliphate duties in the family or household, caliphate duties in society; and the duties of the caliphate towards nature (Hamzah, 2015).

The duties of the caliphate towards oneself include the following tasks: (1) seeking knowledge (Q.S. al-Nahl verse 43), because humans are creatures who can and must be educated or taught (Q.S. al-Baqarah verse 31) and who are capable of educating or teaching (Q.S. Ali-Imran verse 187, al-An'am verse 51); (2) guarding and preserving oneself from everything that could cause danger and misery (Q.S. al-Tahrim verse 6) including guarding and maintaining one's physical health, eating halal food and so on; and (3) adorn oneself with noble morals. The word *akhlaq* comes from the word *khuluq* or *khalq*. *Khuluq* is the inner or spiritual form, and *khalq* is the outer or physical form. The two cannot be separated, and humans consist of a combination of the two, namely physical (outer) and spiritual (inner). Physical without spiritual are inanimate objects, and spiritual without physical are angels. Therefore, a person who does not adorn himself with noble morals is the same as a body without a soul or is called a corpse, which not only rots himself, but also rots or destroys his environment (Hamzah, 2015). Because humans are obliged to seek knowledge, protect themselves from things that endanger themselves and have good morals. These three things are interrelated so that humans can carry out other tasks in a larger scope, namely caliph on earth.

The duties of the caliph in the family or household include the task of forming a happy and prosperous household or family of *sakinah* and *mawaddah wa rahmah* or love (Q.S. al-Rum verse 21) by being aware of their rights and obligations as husband and wife or father and mother in the household.

The duties of the caliphate in society include the following tasks: (1) realizing the unity and unity of the people, Q.S. al-Hujurat verses 10 and 13, al-Anfal verse 46; (2) please help in goodness and piety, Q.S. al-Ma'idah verse 2; (3) upholding justice in society, Q.S. al-Nisa verse 135; (4) responsible for *amar ma'ruf nahi munkar*, Q.S. Ali-Imran verses 104 and 110; and (5) be kind to weak groups of society, including the needy and needy as well as orphans, Q.S. al-Taubah verse 60, al-Nisa' verse 2, physically disabled people, Q.S. 'Abasa verses 1-11, people who are under the control of other people and others.

Meanwhile, the caliphate's duties towards nature (nature) include the following tasks: (1) cultivating nature, that is, the available nature must be cultivated, so as to produce works that are beneficial for the benefit of human life; (2) regulating culture (experiencing culture), namely culture or human work must be adapted to natural conditions, not to damage nature or the environment, so as not to cause disaster for humans and their environment; and (3) Islamicizing culture (Islamizing culture), that is, in being cultured you must remain committed to the Islamic values of *rahmatan lil-'alamin*, so that being cultured means mobilizing all your energy, creativity, feeling and intention, as well as human talents to seek and discover the truth of Islamic teachings or the truth of the verses as well as the majesty and greatness of God (Hamzah, 2015).

Then the task of the human caliphate towards nature can also be implemented in maintaining the balance and preservation of the environment, both natural and social, this is the task of the caliphate in order to reform the earth, the estuary of all the principles of the human caliphate is the reform of the earth (Mardiyah et al., 2018).

Then, looking at the human caliphate relationship from Al-Basyar's perspective, it was found that humans already have the tools to develop and prosper the earth and serve as enforcers and implementers of God's laws in this world. As developers of God's trust, humans are given the title of God's caliph on earth. To enable the implementation of his duties in life, everything in the

heavens and on earth is subordinated (made a facility) to humans. This very noble task in life determines the position of humans among other creatures. Humans occupy a special position compared to other creatures of God. The special position of humans is symbolized when the Prophet Adam AS was created by Allah, when the angels were ordered to prostrate, the angels immediately prostrated themselves, while the devil defied himself with arrogance. This also suggests that angels will support humans' duties as caliphs on earth and devils will be a challenge and even the main enemy for humans in carrying out their duties as leaders and managers of the earth.

Based on the explanation above, it can be stated that the human position as *khalifatullah fi al-ardh* is very difficult and not easy. With this position, humans can be elevated in rank above the realms of heaven, earth and even the angels, but at the same time human levels can become very low and no more significant than even animals. Humans as caliphs are actually a derivative of the main task of humans, namely as servants of Allah.

The main task of humans from the perspective of the Qur'an as discussed in the research results is that humans serve as servants of Allah and humans as caliphs on earth, this raises several questions that need to be discussed with the theoretical framework built or literature reviewed. Matters that need to be discussed include:

1. Why did God create humans?

The question that is often asked when discussing the basic duties of humans is why did God create humans? even though humans never asked to be created? Why must humans be created to endure various sufferings in life? Wouldn't it be better if humans weren't created so they wouldn't have to experience misery? These are the questions that are asked a lot or perhaps these kinds of questions often arise in the minds of most people. To answer questions like this, it is necessary to carry out studies, especially those originating from the Al-Qur'an and Hadith as the main guide in navigating life (Kadri, 2023).

As an introduction, it should be noted that in fact in the Qur'an we are taught not to ask questions about God's actions, such as why this is this way and why that way, but we should be busy questioning our own actions, whether they are right or not. This is legitimized by the word of Allah in the Koran, as follows:

لَا يُسْأَلُ عَمَّا يَفْعَلُ وَهُمْ يُسْأَلُونَ

Meaning: Allah cannot be asked about what he has done, in fact they are the ones who are held accountable (QS. Al-Anbiya' verse 23) (Departemen Agama RI, 2005).

The verse above explains that Allah's actions as God who created and owns the universe are absolute and do not need anyone's approval, because Allah is the creator, while the creator does not need to ask for approval from those he creates because this can eliminate the validity of Allah as the Almighty God. create. If you want to make a comparison, we as humans are used to raising livestock, breeding them and then slaughtering them as food without feeling the slightest guilt when slaughtering them because we feel we have the right to do so. In fact, if we examine it more deeply, our power over livestock is very small because we are not the ones who create and guarantee the lives of these animals but everything is done only by God. However, it is strange that humans often feel so special that it is as if even God has to ask for their approval, even though they themselves are absolutely and completely belonging to God, so God has the right to do anything to them.

This was legitimized by Allah in the Qur'an many times with various editorials. One of them is as follows:

إِنَّ رَبَّكَ فَعَالٌ لِّمَا يُرِيدُ

Meaning: Indeed, your Lord does what He wills (QS. Al-Hud verse 107) (Departemen Agama RI, 2005).

God's power to do anything without asking anyone's approval and cannot be opposed by anyone is proof of His perfection. If Allah can still be held accountable, can still be asked why and why, still needs the approval of other parties or needs to be consulted about what needs to be done and what should not, then that means Allah is imperfect and therefore not God. Allah's undoubted divinity and His perfection guarantee that Allah is free from all that and free to do anything. However, we are lucky because it turns out that Allah has provided information about the purpose of human creation so that the questions in our minds disappear.

The answer to the question why God created humans is because there is a certain purpose, which is the goal:

- 1) As caliph or administrator for planet earth, as stated in the word of Allah in the Al-Qur'an surah Al-Baqarah verse 30 as follows:

وَإِذْ قَالَ رَبُّكَ لِلْمَلٰئِكَةِ اِنِّيْ جَاعِلٌ فِي الْاَرْضِ خَلِيْفَةً

Meaning: Remember when your Lord said to the Angels: Indeed, I want to make a caliph on the face of the earth(QS. Al-Baqarah verse 30)(Departemen Agama RI, 2005).

- 2) To worship Allah as stated in the word of Allah in the Al-Qur'an surah Al-Dzariyat verse 56 as follows:

وَمَا خَلَقْتُ الْجِنَّ وَالْاِنْسَ اِلَّا لِيَعْبُدُوْنَ

Meaning: And I did not create jinn and humans except so that they would serve Me (QS. Al-Dzariyat verse 56)(Departemen Agama RI, 2005).

Imam Ibnu Kathir explained the interpretation of the verse as: "Indeed, I created them only so that I could command them to worship Me, not because I needed them. The meaning of this verse is that Allah created humans to worship Him alone, not to associate themselves with others. Whoever obeys Allah, Allah will reward him with a perfect reward. Whoever disobeys Him, Allah will punish him painfully" (Ibnu Katsir, Tafsir Ibnu Katsir, VII, 425).

2. Why are humans made Caliphs on Earth?

Why are humans made caliphs on earth? This is a question that often arises in most people's minds, because we know that Allah created creatures not only humans, there are many other creatures that have their own advantages, for example, angels are known for their obedience and compliance, it is even impossible for angels to violate or not carry out Allah's commands, in contrast to humans who have a tendency to lie to Allah's commands and violate their main duties as caliphs on earth.

To answer questions like this, it is necessary to carry out studies, especially those originating from the Al-Qur'an and Hadith as the main guide in navigating life. As an introduction, we know that humans are the central creatures on this earth. Apart from his most perfect and balanced creation, other existing creatures such as animals and plants were created for his benefit, either directly or indirectly. The right to prosperity and management of the earth and its contents is given to humans as a logical consequence of their willingness to accept God's trust (Ilyas, 2016).

The Qur'an in its simple but firm expression emphasizes the individuality and uniqueness of humans, and has a definite view about the role and fate of humans as a living unit. This is the result of the view that humans are a unique individuality which makes it impossible for that individual to bear the burdens of others, and he is only entitled to receive the fruits or consequences of his own actions (Desriliwa Ade Mela & Zul Ikrom Zilsafil, 2023).

The answer to the question why are humans made caliphs on earth? Are as follows:

- 1) Because humans are the most perfect creatures, this is legitimized by the Qur'an Surah Al-Tin verse 4, as follows:

لَقَدْ خَلَقْنَا الْإِنْسَانَ فِي أَحْسَنِ تَقْوِيمٍ ۝

Meaning: Indeed, We have created humans in the best form (QS. Al-Tin Verse 4) (Departemen Agama RI, 2005).

This verse explains that humans are the most perfect creatures, as has been explained in the discussion that the Qur'an explains that humans consist of physical and spiritual, who have reason and passion. The Qur'an also explains that humans are biological, psychological and sociological creatures, making humans superior to other creatures and this directly legitimizes them as caliphs on earth.

- 2) Because humans are gifted with knowledge, this is hinted at by the Qur'an surah al-Baqarah verse 31, as follows:

وَعَلَّمَ آدَمَ الْأَسْمَاءَ كُلَّهَا ثُمَّ عَرَضَهُمْ عَلَى الْمَلَائِكَةِ فَقَالَ لَ اتَّبِعُونِي بِأَسْمَاءِ هَٰؤُلَاءِ ؕ إِن كُنْتُمْ صَادِقِينَ

Meaning: And He taught Adam the names of all (things), then He showed them to the angels, saying, Tell Me the names of all these (things), if you are truthful (QS. Al-Baqarah 2: Verse 31) (Departemen Agama RI, 2005).

The verse above explains that Prophet Adam AS (the father of humans) was given the ability to know all the names and concepts of objects that angels themselves were unable to. In fact, in Surah al-Baqarah verse 34, it is said that the angels bow down and respect the prophet Adam AS, his knowledge exceeds that of the angels. This suggests that humans are worthy of being caliphs on earth because humans are gifted with knowledge.

CONCLUSION

Based on the presentation of the research results and discussions, it can be concluded that the nature of humans from the perspective of the Qur'an is the most perfect creature because the Qur'an views that humans consist of physical and spiritual, who have reason and passion. The Qur'an also explains that humans are biological, psychological and sociological creatures, so this is what makes humans superior to other creatures. Then the main task of humans from the perspective of the Koran is as servants of Allah and as caliphs (leaders or managers) on earth, humans are given this task because humans are the most perfect creatures and have superiority compared to other creatures.

It is hoped that the results of this research will contribute to thinking about the main tasks of humans from the perspective of the Qur'an so that readers can benefit from this research in understanding the main tasks of living in the world, namely as servants of Allah and as caliphs (leaders or managers) on earth, research results It is hoped that this can be used as additional information to determine effective tips in educating and guiding students, especially in forming students' religious attitudes. It is hoped that the results of this research can be used as a consideration in determining attitudes and participatory steps in educating and developing children's religious attitudes in the family environment and The results of this research can be used as additional information to develop further research designs in exploring the main tasks of humans from various perspectives.

REFERENCES

- Afrida, A. (2018). Hakikat Manusia dalam Perspektif Al-Qur`an. *Al-Qisthu: Jurnal Kajian Ilmu-ilmu Hukum*, 16(2), 54. <https://doi.org/10.32694/010510>
- Alim, A. S. (2020). Hakikat Manusia, Alam Semesta, dan Masyarakat dalam Konteks Pendidikan Islam. *Jurnal Penelitian Keislaman*, 15(2), 144–160. <https://doi.org/10.20414/jpk.v15i2.1760>
- Departemen Agama RI. (2005). *Al-Qur'an dan Terjemahannya*. Syamil.
- Departemen Agama RI. (2011). *Al Qur'an dan Tafsirnya Jilid 1*. Widya Cahaya.

- Desriliwa Ade Mela & Zul Ikrom Zilsafil. (2023). Implementasi Nilai Al-Qur'an Terhadap Etos Kerja di IAIN Kendari (Studi Living Qur'an pada QS. At-Taubah Ayat 105). *Al-Fabmu: Jurnal Ilmu Al-Qur'an dan Tafsir*, 2(2), 122–129. <https://doi.org/10.58363/alfahmu.v2i2.38>
- Fuad, A. R. (2016). *Pengantar Sosiologi Pendidikan*. Yayasan Al-Huda Cikalongwetan.
- Hakim, & Mubarak. (2017). *Metodologi Studi Islam*. Rosda Karya.
- Hamzah, A. A. (2015). Eksistensi Manusia dan Tugas Pokoknya dalam Tinjauan Pendidikan Islam. *Ash-Shababah: Jurnal Pendidikan dan Studi Islam*, 26–33. <https://doi.org/10.59638/ash.v1i2.15>
- Ilyas, R. (2016). Manusia Sebagai Khalifah dalam Perspektif Islam. *Mawa'izh: Jurnal Dakwah dan Pengembangan Sosial Kemanusiaan*, 7(1), 169–195. <https://doi.org/10.32923/maw.v7i1.610>
- Junadi, M. (2017). Manusia dalam Berbagai Perspektif. *Dar El-Ilmi: Jurnal Studi Keagamaan, Pendidikan dan Humaniora*. <https://doi.org/10.52166/dar%20el-ilm.v4i1.662>
- Kadri, R. M. (2023). Peran Ayah Terhadap Pendidikan Anak dalam Keluarga Perspektif Al-Qur'an: Studi Tafsir Tarbawi Q.S Luqman: 14-19. *Al-Fabmu: Jurnal Ilmu Al-Qur'an dan Tafsir*, 2(1), 103–110. <https://doi.org/10.58363/alfahmu.v2i1.28>
- Mardiyah, W., Sunardi, S., & Agung, L. (2018). Peran Manusia Sebagai Khalifah Allah di Muka Bumi: Perspektif Ekologis dalam Ajaran Islam. *Jurnal Penelitian*, 12(2), 355. <https://doi.org/10.21043/jp.v12i2.3523>
- Mungawan, S. H. (2018). *Konsep 'Abd dalam Al Qur'an Kajian atas Surat Adz Dzariyaat Ayat 56*. Universitas Islam Negeri Sayyid Ali Rahmatullah.
- Nurdin, R. (2013). *Manusia Dalam Sorotan Al-Qur'an (Suatu Tinjauan Tafsir Maudhui)*. *Tabkim: Jurnal Hukum dan Syariah*, 10(01), 155-171. <http://dx.doi.org/10.33477/thk.v9i1.96>
- Othman, Mohd. Y., Rahim, F., Wan Abdullah, W. N., & Zulkarnain, A. R. (2018). Evolusi Konsep Manusia dalam Tasawur Barat: Evolution of Human Concepts in Western Tasawur. *Sains Insani*, 3(3), 21–27. <https://doi.org/10.33102/sainsinsani.vol3no3.68>
- Sada, H. J. (2016). Manusia dalam Perspektif Agama Islam. *Al-tadzkiyyah: Jurnal Pendidikan Islam*, 7, 129-142. <http://dx.doi.org/10.24042/atjpi.v7i1.1498>
- Shihab, Q. (2008). *Tafsir Al Misbah: Pesan, Kesan, Dan Keserasian Al Quran*. Lentera Hati.
- Widiantari, D. (2016). Implikasi Tugas dan Kewajiban Hidup Manusia dalam Konteks Pendidikan. *Misykah: Jurnal Pemikiran dan Studi Islam*, 1(2), 119-114. <https://www.journal.bungabangsacirebon.ac.id/index.php/misykah/article/view/17>