



HUMAN CONCEPTS IN THE QURAN AND ITS APPLICATIONS IN INTEGRATED ISLAMIC ELEMENTARY SCHOOL (SDIT) AL-MADINAH PEKANBARU (INSAN, INS, BASYAR, BANU ADAM)

Kardina Engelina Siregar

STIES Imam Asy Syafii Pekanbaru, Indonesia

Email: dinazahsan@gmail.com

Abstract:

The aim of education for Muslims is to increase piety to Allah Subhanahu wa Ta'ala. This is a supporter of the realization of Integrated Islamic education which is able to combine general knowledge and religious knowledge. One of the tasks of the teacher as an educator at the Integrated Islamic School is to educate students to understand the concept of humans as servants of Allah, to understand all the potentials and weaknesses possessed by humans. This human concept education must have a clear foundation so that the main goal in education, namely increasing piety to Allah Subhanahu wa Ta'ala can be realized. This paper aims to discuss human concept material in the Qur'an in terms of (insan, ins, basyar, banu adam) and its implications for the Integrated Islamic Elementary School (SDIT) Al-Madinah Pekanbaru. The research method used is qualitative research. The qualitative approach used is a phenomenological approach. There are two sources of research data, namely literature review and field research. In the field research, interviews were conducted with school principals and teachers who teach Islamic religious education. Data collection technique used is interview. The research questions are prepared based on thematic interpretations of human beings, ins, naas, basyar, banu adam. After the data is collected, then the data is analyzed using a qualitative descriptive analysis technique, namely by describing the data as it is. From the results of the study it can be concluded that teachers must try to apply understanding of human concepts according to the Koran with the right method which is very important to apply to students. This is in order to understand who he is as a servant of God and as a social being.

Keywords: *The concept of human in the Qur'an, (insan, ins, basyar, nabu adam), SDIT Al-Madinah Pekanbaru*

INTRODUCTION

The perfect foundation for understanding human concepts is the Koran and al-Hadith. In the Koran, there are three main words used to describe humans, namely 1) the word bastard; 2) words rooted in the letters alif, nun, and sin, namely insân, nâs, and unas; 3) using the phrases/collocations (idhâfah) banî Âdam and dzurriyyât Âdam (Basyit, 2017). As social beings, Allah created humans to be leaders on earth and created tribes so that humans could know each other and establish social interactions.

The word bastard, consisting of the letters ba, sign and ra', shows the basic meaning of "appearance that contains goodness and beauty." The meaning of al-insân refers to the high degree of human being, which makes him worthy of being caliph on earth and able to bear the consequences of tackling (religious duties) and carrying out the mandate. The concept of the Children of Adam relates to the first human created by Allah Subhanahu wa Ta'ala, Prophet Adam, as a noble creature (Basyit, 2017).

In addition to the clear foundation, human concept education for elementary school students must also look at aspects of students' cognitive development so that the material conveyed by the teacher is understood correctly by students. Choosing the correct method will be effective in increasing student understanding. Otherwise, the correct method will make students understand. Based on the explanation above, the researcher is interested in examining the methods used by the teacher in conveying human concepts to students.

Thematic Interpretation of Human Concepts in the Al-Qur`an Human

Surat An-Nisaa (4): 28

﴿٢٨﴾ يُرِيدُ اللَّهُ أَنْ يُخَفِّفَ عَنْكُمْ وَخُلِقَ الْإِنْسَانُ ضَعِيفًا

Meaning: "God wants to give you relief, and humans are made weak. (QS. An-Nisaa: 28). Surat Yunus (10): 12

Surat Yunus (10): 12

وَإِذَا مَسَّ الْإِنْسَانَ الضُّرُّ دَعَاَنَا لِحَبْلِهِ أَوْ قَاعِدًا
أَوْ قَائِمًا فَلَمَّا كَشَفْنَا عَنْهُ ضُرَّهُ مَرَّ كَأَنْ لَمْ يَدْعُنَا إِلَىٰ ضُرِّ
مَسَّهُ كَذَلِكَ زُيِّنَ لِلْمُسْرِفِينَ مَا كَانُوا يَعْمَلُونَ ﴿١٢﴾

Meaning: "And when a person is in danger he prays to Us while lying down, sitting or standing, but after We remove the danger from him, he (returns) through (his wrong way), as if he had never prayed to Us to (remove) the danger that had befallen him. That's how those who transgress the limit look good at what they always do ". (QS. Yunus (10): 12)

Tafsir Ibnu Katsir Jilid 4:

One of the characteristics of people who transgress is that they always look good at what they do, regardless of whether what they do is good or bad. People who exceed this limit, when misfortune befalls them, they will pray to Allah Subhanahu wa Ta'ala in all circumstances so that Allah will remove the disaster, but when Allah has removed or removed the disaster, the person who exceeds this limit forgets that Allah It was he who removed the disaster and it was as if he had never asked Allah to remove the disaster.

This is very different from the believer, who always accepts Allah's provisions and is patient when tested with calamities, as in the letter Huud (11) verse 11 which reads:

إِلَّا الَّذِينَ صَبَرُوا وَعَمِلُوا الصَّالِحَاتِ أُولَٰئِكَ لَهُمْ مَغْفِرَةٌ وَأَجْرٌ كَبِيرٌ

﴿١١﴾

Meaning: "Except those who are patient (to disasters), and do good deeds; they will have forgiveness and a great reward." (QS. Huud (11): 11).

Surah Huud (11) verse 11 above is reinforced by the Hadith of Rasulullah SAW, which means: "It is truly amazing that a believer, Allah does not give him a decision unless it is good for him. If disaster strikes him, then he is patient, then that is good for him. And if he gets pleasure, then he is grateful, then that is good for him. And such a situation is not reserved for anyone, except for a believer" (HR. Muslim).

This has the meaning that all circumstances or affairs of a believer are goodness.

Surat Ibrahim (14): 34

وَعَاتَنَّاكُمْ مِّن كُلِّ مَا سَأَلْتُمُوهُ وَإِن تَعُدُّوا نِعْمَتَ
 اللَّهِ لَا تُحْصَوْهَا إِنَّ الْإِنْسَانَ لَظَالِمٌ لَّظَالِمٍ ۝٣٤

Meaning: "And He has given you (your needs) and everything that you ask of him. And if you count the favors of Allah, you will not be able to count them. Verily, human beings are very unjust and very denying (the favor of Allah)". (QS. Abraham: 34)

Tafsir Ibnu Katsir Jilid 4:

Al-Quran letter Ibrahim (14) verse 34 above relates to verses 32 and 33 which explain about some of the blessings bestowed by Allah Subhanahu wa Ta'ala on His servants:

اللَّهُ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ وَأَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجَ بِهِ
 مِنَ الثَّمَرَاتِ رِزْقًا لَّكُمْ وَسَخَّرَ لَكُمُ الْفُلْكَ لِتَجْرِيَ فِي الْبَحْرِ بِأَمْرِهِ
 وَسَخَّرَ لَكُمُ الْأَنْهَارَ ۝٣٣

وَسَخَّرَ لَكُمُ الشَّمْسَ وَالْقَمَرَ دَائِبَيْنِ وَسَخَّرَ لَكُمُ اللَّيْلَ وَالنَّهَارَ ۝٣٣

Meaning: "It is Allah who has created the heavens and the earth and sends down rainwater from the sky, then He brings forth with it various fruits as sustenance for you; and He has subjected the ark to you so that the ark sails on the sea by His will, and He has subjected (also) rivers to you (32). And He has subjected (also) to you the sun and the moon which are constantly moving (in their orbits); and have subjected to you the night and the day" (33). (QS. Ibrahim (14): 32-33).

Allah Subhanahu wa Ta'ala gives various blessings to his creatures, namely creating the sky as a roof and the earth as a base, sending down rain from the sky so that various kinds of plants and fruits can grow in various shapes, colors, tastes, smells and benefits. for the survival of His creatures. Allah has also subdued ships so that they can float in the sea and can be a means of transportation for humans, and subdued rivers so that humans and other creatures can drink from them and irrigate fields and plants that are beneficial for life. Not only that, Allah also subdues the sun and moon which are constantly circulating in their orbits, alternating, day and night.

This shows that God has provided everything that is needed by humans in all

circumstances, God fulfills all human requests both verbal and conditional requests, or what is requested and not requested by humans. In the end, humans will not be able to count the blessings that God has given them, let alone be grateful for them. It means that even being grateful to Allah is not enough to be grateful for the blessings that Allah has given. However, Allah accepts this human gratitude because for Allah with humans acknowledging the blessings that Allah has given and humans are unable to give thanks (grateful) with proper gratitude. As the hadith of the Prophet Sollollohu Alaihi wa Sallam in saheeh al-Bukhari, follows: "O Allah, to You is all praise, insufficient praise is impossible to leave and is always needed, O our Lord" (HR. al-Bukhari) Imam as - Shafi'i, Radiyallohu Anhu said: "all praise be to Allah who cannot be filled with gratitude for one of the blessings He has given, except for a new favor that must be grateful too".

Surat Al-Ahqaaf (46): 15-16

وَوَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ إِحْسَانًا حَمَلَتْهُ أُمُّهُ كُرْهًا وَوَضَعَتْهُ كُرْهًا
 وَحَمْلُهُ وَفِصَالُهُ ثَلَاثُونَ شَهْرًا حَتَّىٰ إِذَا بَلَغَ أَشُدَّهُ وَبَلَغَ أَرْبَعِينَ سَنَةً
 قَالَ رَبِّ أَوْزِعْنِي أَنْ أَشْكُرَ نِعْمَتَكَ الَّتِي أَنْعَمْتَ عَلَيَّ وَعَلَىٰ وَالِدَيَّ وَأَنْ
 أَعْمَلَ صَالِحًا تَرْضَاهُ وَأَصْلِحْ لِي فِي ذُرِّيَّتِي إِنِّي تُبْتُ إِلَيْكَ وَإِنِّي مِنَ
 الْمُسْلِمِينَ ﴿١٥﴾

أُولَٰئِكَ الَّذِينَ نَتَقَبَّلُ عَنْهُمْ أَحْسَنَ مَا عَمِلُوا وَنَتَجَاوَزُ عَنْ سَيِّئَاتِهِمْ
 فِي أَصْحَابِ الْجَنَّةِ وَعَدَّ الصِّدْقَ الَّذِي كَانُوا يُوعَدُونَ ﴿١٦﴾

Meaning: "We command humans to do good to their two mothers and fathers, their mothers conceive them with difficulty, and give birth to them with difficulty (also). Contain him until weaning him is thirty months, so that when he is mature and reaches forty years of age he prays: "O my Lord, guide me to be grateful for Your favors that You have bestowed on me and on my parents and so that I can do good deeds that You are pleased; do good to me by (giving good) to my children and grandchildren. Verily I repent to You and verily I am of those who surrender (15). They are the ones We have received from them the good deeds they have do and We forgive their mistakes, together with the inhabitants of heaven, as a true promise that has been promised to them (16) "(Surah Al-Ahqaaf (46): 15-16).

Tafsir Ibnu Katsir Jilid 7:

Allah obliges children to respect and do good to their parents in a gentle way. Allah also conveys the command to do good to both parents in Surah Al-Israa 'verse 23 as follows:

﴿ وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ وَبِالْوَالِدَيْنِ إِحْسَانًا إِمَّا يَبُلُغَنَّ عِنْدَكَ
الْكِبَرَ أَحَدُهُمَا أَوْ كِلَاهُمَا فَلَا تَقُلْ لَهُمَا أُفٍّ وَلَا تَنْهَرْهُمَا وَقُلْ لَهُمَا

قَوْلًا كَرِيمًا ﴿٢٣﴾

Meaning: "And your Lord has commanded you not to worship other than Him and you should do good to your parents in the best way possible. If one of the two or both of them reaches an advanced age in your care, then never say to both of them the word "ah" and don't yell at them and say noble words to them. (QS. Al-Israa ': 23).

This is because a mother has carried her child in a difficult condition, experiencing difficulties, such as cravings, vomiting, fainting, heaviness and other trials experienced by pregnant women. After getting pregnant in a difficult condition, then the mother gave birth in extreme pain and even risked her life. After birth, then the mother weans the child. The process of pregnancy until weaning takes 30 months (2.5 years). The command to do good to both parents is also conveyed in Surah Luqman verse 14 as follows:

وَوَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ حَمَلَتْهُ أُمُّهُ وَهْنًا عَلَىٰ وَهْنٍ وَفِصَالَهُ فِي
عَامَيْنِ أَنِ اشْكُرْ لِي وَلِوَالِدَيْكَ إِلَيَّ الْمَصِيرُ ﴿١٤﴾

Meaning: "And We commanded man (to do good) to two of his parents; his mother had carried him in a state of increasing weakness, and weaned him in two years. Give thanks to Me and to your two parents, only to Me is your return." (QS. Luqman (31): 14).

Surat Al-Insan (76): 1

هَلْ أَتَىٰ عَلَى الْإِنْسَانِ حِينٌ مِّنَ الدَّهْرِ لَمْ يَكُن شَيْئًا مَّذْكُورًا ﴿١﴾
إِنَّا خَلَقْنَا الْإِنْسَانَ مِن نُّطْفَةٍ أَمْشَاجٍ نَّبْتَلِيهِ فَجَعَلْنَاهُ سَمِيعًا بَصِيرًا

﴿٢﴾

Meaning: "Didn't there come upon man one time from the age, while he was not yet something that could be called? (1). Verily, We have created man from a drop of mixed sperm[1535] which We wanted to test him (by command and prohibition), therefore We made him hear and see." (QS. Al-Insan (76): 1-2)

وَلَقَدْ صَرَّفْنَا فِي هَذَا الْقُرْآنِ لِلنَّاسِ مِن كُلِّ مَثَلٍ وَكَانَ الْإِنْسَانُ أَكْثَرَ
شَيْءٍ جَدَلًا ﴿٥٤﴾

And verily We have repeated for mankind in this Qur'an various parables. And humans are creatures that argue the most (QS. Al-Kahf (18): 54)

Surat Maryam (19): 66-70

وَيَقُولُ الْإِنْسَانُ أَإِذَا مَاتَ لَسَوْفَ أُخْرَجَ حَيًّا ﴿٦٦﴾
أَوَلَا يَذْكُرُ الْإِنْسَانُ أَنَّا خَلَقْنَاهُ مِنْ قَبْلُ وَلَمْ
يَكُ شَيْئًا ﴿٦٧﴾
فَوَرَبِّكَ لَنَحْشُرَنَّهُمْ وَالشَّيَاطِينَ ثُمَّ لَنُحْضِرَنَّهُمْ حَوْلَ جَهَنَّمَ جِثِيًّا
﴿٦٨﴾
ثُمَّ لَنَنْزِعَنَّ مِنْ كُلِّ شِيعَةٍ أَيُّهُمْ أَشَدُّ عَلَى الرَّحْمَنِ عِتِيًّا ﴿٦٩﴾
ثُمَّ لَنَخْتَلِفُنَّ أَعْلَمُ بِالَّذِينَ هُمْ أَوْلَىٰ بِهَا صِلِيًّا ﴿٧٠﴾

Meaning: "And said the man: "Is it true that when I die, that I will really be raised to life again? (66). And doesn't that man think that in fact We created him first, while he did not exist at all? (67) By your Lord, verily We will raise them up with the devils, then We will bring them around Jahannam on their knees (68). Then We will surely take from each group which one of them is most disobedient to God, the Most Beneficent (69). And then We really know better those who should be put in hell (70)" (QS. Maryam (19): 66-70).

Tafsir Ibnu Katsir Jilid 5:

In Surah Maryam verses 66 and 67 above, it is explained about how Allah informs people who are astonished and consider it impossible to be resurrected after death. Allah put forward the argument that if Allah is easy to create humans from nothing into existence, then is it impossible for Allah to resurrect humans after death? This verse is reinforced by the word of Allah in the letter Ar-Ruum verse 27 which means "And He is the one who created man from the beginning, then returns (revives him), and reviving him is easier for Him" (QS. Ar-Ruum (30): 27).

Allah will resurrect those who deny Allah along with the devils they have worshiped so far and they will be brought to hell around hell on their knees. Then Allah will withdraw from every class, starting from the princes or leaders among those who are very disobedient to Allah. The next verse explains that Allah is the one who knows best the people who will be eternally in Hell. Allah strengthens the verse above in His word in the following letter Al-Hajj verse 66.

وَهُوَ الَّذِي أَحْيَاكُمْ ثُمَّ يُمِيتُكُمْ ثُمَّ يُحْيِيكُمْ إِنَّ الْإِنْسَانَ لَكَفُورٌ ﴿١١﴾

Meaning: "And He is Allah who has revived you, then killed you, then revived you (again), in fact, human beings, really very much deny favors". (QS. Al-Hajj (22): 66)

Surat Al-Mu'minuun (23): 12

وَلَقَدْ خَلَقْنَا الْإِنْسَانَ مِنْ سُلالَةٍ مِّنْ طِينٍ ﴿١٢﴾
 ثُمَّ جَعَلْنَاهُ نُطْفَةً فِي قَرَارٍ مَّكِينٍ ﴿١٣﴾
 ثُمَّ خَلَقْنَا النُّطْفَةَ عَلَقَةً فَخَلَقْنَا الْعَلَقَةَ مُضْغَةً فَخَلَقْنَا
 الْمُضْغَةَ عِظْمًا فَكَسَوْنَا الْعِظْمَ لَحْمًا ثُمَّ أَنشَأْنَاهُ خَلْقًا آخَرَ
 فَتَبَارَكَ اللَّهُ أَحْسَنُ الْخَالِقِينَ ﴿١٤﴾
 ثُمَّ إِنَّكُمْ بَعْدَ ذَلِكَ لَمَيِّتُونَ ﴿١٥﴾
 ثُمَّ إِنَّكُمْ يَوْمَ الْقِيَامَةِ تُبْعَثُونَ ﴿١٦﴾

Meaning: "And indeed We have created man from an essence (derived) from the ground (12). Then We made the essence of semen (stored) in a firm place (womb) (13). Then We made the semen into a clot of blood, then We made the clot into a lump of flesh, and We made the lump of flesh bones, then We covered the bones with flesh. Then We made him a different (form) creature. So Glory be to Allah, the Best Creator (14). Then, after that, you will really die (15). Then, verily you will be resurrected (from your graves) on the Day of Judgment (16). (QS. Al-Mu'minuun (23): 12-16)

Interpretation of Ibn Kathir Volume 5:

In Surah Al-Mu'minuun verses 12-16 Allah SWT informs about the beginning of the process of human creation, namely from the essence of the soil (Prophet Adam, as), namely from dry clay that comes from black mud which is given a shape. As the hadith narrated by Imam Ahmad, that Rasulullah SAW said: "Indeed, Allah created Adam from a single grip of the soil that He grasped from the entire surface of the earth. Then the children of Adam came according to the color of the soil. Among them there are red, white, black, and a combination of these colors, some are soft and some are rough (hard), some are evil and some are good, or in between. (Narrated by Abu Dawud & at-Tirmidhi, authentic hasan hadith).

Furthermore, Allah SWT also said in the letter A-Sajdah verses 7-8 which means "and who started the creation of humans from the ground. Then He made his offspring from disgusting water essence (semen)". This verse explains that humans are weak and change from one state to another, from one nature to another.

Then Allah made the semen into a clot of blood (nutfah), namely water gushing out of the ribs which are in the backbone of the man and the breastbone of the woman, which is between the collarbone and the navel, so that it becomes a clot of red blood that elongated. Then this clot of blood was made by God to become a lump of flesh that did not yet have a form, and this lump of flesh was then made by God to become bones that had a form. At this stage Allah formed a head, two hands, two legs, with bones, sinews and sinews. Then God covered these bones with flesh to make them firm and strong. So finally man became a creature with form, after which Allah breathed a spirit into him, so that he became a moving creature, having hearing, sight and knowledge. Then the fetus is ready to be born which will then undergo the process of human development, namely becoming babies, children, adolescents, adults and the elderly.

"So Glory be to Allah, the best Creator", namely Allah mentions His power and gentleness in the creation of nutfah in a process from one state to another so that it becomes one form, and finally becomes a normal and perfect human being. Furthermore, "then after that, in fact you all will really die". That is, after the first creation out of nothing, all humans will meet death.

Surat Fushshilat (41): 25

﴿وَقَيَّضْنَا لَهُمْ قُرَنَاءَ فَزَيَّنُوا لَهُمْ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَحَقَّ عَلَيْهِمُ الْقَوْلُ فِي أُمَمٍ قَدْ خَلَتْ مِنْ قَبْلِهِمْ مِنَ الْجِنِّ وَالْإِنْسِ إِنَّهُمْ كَانُوا خَسِرِينَ ﴿٢٥﴾﴾

Meaning: "And We have appointed for them companions who make them look good at what is in front of them and behind them and it remains for them the judgment of the doom of the former nations before them from the jinn and humans, verily they are people the loser". (QS. Fushshilat (41): 25)

Interpretation of Ibn Kathir Volume 7:

Allah Subhanahu wa Ta'ala mentions that He is the one who misleads the polytheists and all that with His will, provisions and power. He is the All-Wise and of His deeds, by appointing companions for them from human and jinn devils. "Which makes them look good at what is in front of them and behind them." What is meant by what lies ahead are the desires and delights in the world that are being achieved, while what is meant behind them are the dreams and aspirations that cannot be achieved. This makes them consider their past deeds good, while for the future they see themselves as people who do good. "And the judgment of punishment will remain with them", that is, the decision of punishment will be determined for them as it was determined for the previous people before them, which consisted of the jinn and humans. Indeed, they are among the losers, together they are in loss and destruction.

Allah Subhanhu wa Ta'ala strengthens in His word in the following letter Az-Zukhruf verses 36-37: "Whoever turns away from the teachings of the Most Gracious God (Al-Quran), we make for him satan (which misleads) then that satan who becomes a friend who always accompanies him (36). And verily, the devils really hinder them from the right path and they think that they are guided (37)". (QS. Az-Zukhruf (43): 36-37).

Surat Al-Ahqaaf (46): 17-20

وَالَّذِي قَالَ لِوَالِدَيْهِ أُفٍّ لَّكُمَا أَتَعِدَانِنِي أَنْ أُخْرَجَ وَقَدْ خَلَتِ الْقُرُونُ مِنْ
قَبْلِي وَهُمَا يَسْتَفْغِيَانِ اللَّهَ وَيْلَكَ ءَامِنٌ إِنَّ وَعْدَ اللَّهِ حَقٌّ فَيَقُولُ مَا هَذَا

إِلَّا أَسْطِيرُ الْأَوَّلِينَ ﴿١٧﴾

أُولَئِكَ الَّذِينَ حَقَّ عَلَيْهِمُ الْقَوْلُ فِي أُمَمٍ قَدْ خَلَتْ
مِنْ قَبْلِهِمْ مِنَ الْجِنَّ وَالْإِنْسِ إِنَّهُمْ كَانُوا خَاسِرِينَ ﴿١٨﴾

وَلِكُلِّ دَرَجَةٍ مِمَّا عَمِلُوا وَ لِيُوَفِّيَهُمْ أُعْمَلَهُمْ وَهُمْ لَا يُظْلَمُونَ ﴿١٩﴾
وَيَوْمَ يُعْرَضُ الَّذِينَ كَفَرُوا عَلَى النَّارِ أَلْهَبْتُمْ طَيِّبَاتِكُمْ فِي حَيَاتِكُمْ
الدُّنْيَا وَاسْتَمْتَعْتُمْ بِهَا فَالْيَوْمَ تُجْرَوْنَ عَذَابَ الْهُونِ بِمَا كُنْتُمْ
تَسْتَكْبِرُونَ فِي الْأَرْضِ بِغَيْرِ الْحَقِّ وَبِمَا كُنْتُمْ تَفْسُقُونَ ﴿٢٠﴾

Meaning: "And the one who said to two of his parents: "Cis for both of you, did you both warn me that I would be resurrected, even though several people had actually passed before me? Then the two parents asked Allah for help while saying: " Woe to you, have faith! Indeed, Allah's promise is true." Then he said: "This is nothing but the fairy tales of the ancients." (17). They are the people who have been definitely decreed (punishment) for them along with the people who have passed before them from the jinn and humans. Verily they are the losers (18). And for each of them degrees according to what they have done and so that Allah will provide for them (recompense) their works while they are not harmed (19). And (remember) the day (when) the disbelievers were brought to hell (to them it was said): "You have spent your good sustenance in your worldly life (only) and you have had fun with it; so today you will be rewarded with punishment humiliating because you have boasted yourself on earth without right and because you have been wicked." (20). (QS. Al-Ahqaaf (46): 17-20)

Surat Adz-Dzaariyaat (51): 56

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ ﴿٥٦﴾

Meaning: "And I did not create the jinn and humans except that they serve Me". (QS. Adz-Dzaariyaat (51): 56)

فَلَمَّا سَمِعَتْ بِمَكْرِهِنَّ أَرْسَلَتْ إِلَيْهِنَّ وَأَعْتَدَتْ لَهُنَّ مُتَكِنًا
وَعَاتَتْ كُلَّ وَاحِدَةٍ مِّنْهُنَّ سِكِّينًا وَقَالَتِ اخْرُجْ عَلَيْهِنَّ فَلَمَّا رَأَيْنَهُ
أَكْبَرْنَهُ وَقَطَّعْنَ أَيْدِيَهُنَّ وَقُلْنَ حَاشَ لِلَّهِ مَا هَذَا بَشَرًا إِنْ هَذَا إِلَّا
مَلَكٌ كَرِيمٌ ﴿٣١﴾

Meaning: "So when the woman (Zulaikha) heard their insults, she invited the women and prepared seats for them, and gave each of them a knife (to cut the banquet), then she said (to Yusuf): "Come out (appear) to them." So when the women saw him, they were amazed at his (beauty) appearance, and they injured his (fingers) and said: "Glory to Allah, this is not a human being. In fact, this is nothing but a noble angel." (QS. Yusuf: 31)

وَقَالَ الْمَلَأُ مِنَ الَّذِينَ كَفَرُوا وَكَذَّبُوا بِلِقَاءِ الْآخِرَةِ وَأَتْرَفْنَاهُمْ
فِي الْحَيَاةِ الدُّنْيَا مَا هَذَا إِلَّا بَشَرٌ مِّثْلُكُمْ يَأْكُلُ مِمَّا تَأْكُلُونَ
مِنْهُ وَيَشْرَبُ مِمَّا تَشْرَبُونَ ﴿٣٣﴾

Meaning: "And said the leaders who disbelieved among their people and who belied will meet the Hereafter (later) and which We have lavish them in the life of the world: "(This person) is nothing but a human being like you, what he eats from what you eat, and drink from what you drink." (QS. Al-Mu'minuun: 33)

مَا أَنْتَ إِلَّا بَشَرٌ مِّثْلُنَا فَأْتِ بَيِّنَاتٍ إِنْ كُنْتَ مِنَ الصَّادِقِينَ ﴿١٥٤﴾

Meaning: "You are nothing but a human being like us; then bring a miracle, if you are one of the truthful." (QS. Asy Syu'araa': 154)

قُلْ إِنَّمَا أَنَا بَشَرٌ مِّثْلُكُمْ يُوحَىٰ إِلَيَّ أَنَّمَا إِلَهُكُمُ اللَّهُ وَاحِدٌ فَمَن كَانَ
يَرْجُوا لِقَاءَ رَبِّهِ فَلْيَعْمَلْ عَمَلًا صَالِحًا وَلَا يُشْرِكْ بِعِبَادَةِ رَبِّهِ أَحَدًا

﴿١١٠﴾

Meaning: "Say: Verily, I am an ordinary human being like you, which was revealed to me: "That your God is the One God." Whoever hopes for an encounter with his Lord, let him do good deeds and let him not associate partners with anyone in worshiping his Lord." (Al-Kahf: 110)

لَاهِيَةً قُلُوبُهُمْ وَأَسْرُوا التَّجْوَى الَّذِينَ ظَلَمُوا هَلْ هَذَا إِلَّا بَشَرٌ مِّثْلُكُمْ
 أَفَتَأْتُونَ السَّحَرَ وَأَنْتُمْ تَبْصِرُونَ ﴿٣﴾

Meaning: "(again) their hearts are in a state of heedlessness. And those who were unjust kept their conversation secret: "This person is nothing but a human being (also) like you, so do you accept that magic[951], even though you witnessed it?" (QS. Al Anbiyaa': 3)

Banu Adam

Surat Al-A'raaf (7): 26

يَبْنَىءَ آدَمَ قَدْ أَنْزَلْنَا عَلَيْكُمْ لِبَاسًا يُورِي سَوْءَاتِكُمْ وَرِيشًا وَلِبَاسٌ
 التَّقْوَى ذَٰلِكَ خَيْرٌ ذَٰلِكَ مِنْ آيَاتِ اللَّهِ لَعَلَّهُمْ يَذَّكَّرُونَ ﴿٢٦﴾

Meaning: "O son of Adam[530], indeed We have sent down to you garments to cover your nakedness and beautiful garments for adornment. And the clothes of piety[531] are the best. That is part of the signs of Allah's power, hopefully they will always remember "(QS. Al-A'raaf (7): 26).

Surat Maryam (19): 58

أُولَٰئِكَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِنَ النَّبِيِّينَ مِن ذُرِّيَّةِ آدَمَ وَمِمَّنْ حَمَلْنَا
 مَعَ نُوحٍ وَمِن ذُرِّيَّةِ إِبْرَاهِيمَ وَإِسْرَائِيلَ وَمِمَّنْ هَدَيْنَا وَاجْتَبَيْنَا إِذَا تُتْلَىٰ
 عَلَيْهِمْ آيَاتُ الرَّحْمَنِ خَرُّوا سُجَّدًا وَبُكِيًّا ﴿٥٨﴾

Meaning: "Those are those whom Allah has given favors, namely the prophets from the descendants of Adam, and from those whom We raised with Noah, and from the descendants of Abraham and Israel, and from those whom We have given instructions and We have chosen. When the verses of Allah, the Most Gracious, are read to them, they fall prostrate and weep" (QS. Maryam (19): 58)

The word بني آدم (Banî Â dam) or ذرية آدم (Dzurriyat Â dam) means posterity or descendant of Adam. These two terms are used to refer to humans associated with the word adam which is the designation for the first human created by God. In general, the use of this word in the Koran is to show that every human being is a descendant of the Prophet Adam and the origin of every human being comes from him.

RESEARCH METHODS

The research method used is qualitative research, which is a form of research that is used to examine the natural conditions of the research subjects and the main instrument is the researcher (Sugiyono, 2010). The qualitative approach used is a phenomenological approach. This phenomenological research seeks to reveal the meaning of one's experience and the meaning of this experience will depend on how one relates to that thing (Edgar & Sedgwick, 1999).

Data Sources and Research Participants, there are two sources of research data, namely literature review and field research. In the field research, interviews were conducted with school principals and teachers who teach Islamic religious education.

Data Collection and Analysis Techniques, data collection technique used is interview. The research questions are prepared based on thematic interpretations of human beings, *ins*, *naas*, *basyar*, *banu adam*. After the data is collected, then the data is analyzed using a qualitative descriptive analysis technique, namely by describing the data as it is.

RESULTS AND DISCUSSION

Profile of SDIT Al-Madinah Pekanbaru

SDIT Al-Madinah Pekanbaru is a private educational institution under the Nurul Madinah Islamic Education Foundation (YPINM) Pekanbaru which was established in 2004. SDIT Al-Madinah Pekanbaru has a vision of becoming a school that prepares a generation of healthy, *aqidah* and moral Muslims in accordance with the guidance of al- Qur'an and As-Sunnah. SDIT Al-Madinah Pekanbaru has a mission: 1) Providing Islamic education services; 2) Providing basic education in the form of general knowledge as well as forming a complete personality that can be applied in everyday life; 3) uniting Islamic characteristics with knowledge so that students can grow and develop their potential to become pious and efficient human beings. SDIT Al-Madinah is located at Jl. Amp no. 28, Marpoyan, Simpang Tiga, Kec. Bukit Raya, Pekanbaru City, Riau Province, Indonesia. NPSN SDIT Al-Madinah is 10404380. Learning activities are carried out in the morning and afternoon, this school has an A accreditation rating.

Analysis of the human concept in the Koran (*insan*, *ins*, *basyar*, and *banu adam*) and its application to SDIT Al-Madinah Pekanbaru.

Analysis of the Human Concept and Its Application at SDIT Al-Madinah Pekanbaru.

The concept of human in the Qur'an shows that the characteristics of the believer are to be patient when faced with misfortune and grateful when given pleasure, and to do good to both parents. Besides that, there is also a discussion about the power and greatness of Allah and the origin of human creation.

At SDIT Al-Madinah Pekanbaru, the method used by teachers in explaining to students how to be patient and grateful for everything that happens to oneself and life, to understand the power of God and the process of human creation is to provide explanations and concrete examples that are adjusted to the age level of students . This explanation is not only when Islamic Religion lessons are given but at every possible opportunity to give meaning to every incident.

"Everyone's children... do you know that Allah is Most Merciful and Compassionate? We can feel this when we can breathe, breathe oxygen air freely without the need for special equipment and costs. Allah gave us the body with the most perfect shape. This is contained in the Qur'an which means, in fact Allah created humans in the perfect and best form. Try to imagine... what if Allah created us in an imperfect form, it's really strange and horrifying isn't it? For example, our eyes are one above one below, we have no hair, our eyebrows grow continuously like hair grows, so do our teeth, or if we walk both feet and hands are the same, move forward... wi... strange isn't it, like a robot or alien creatures...well...that's why we have to be very grateful and always pray to Allah so that we will be given health and blessings. Saved in this world and the hereafter, gathered with pious people. Pahimtum? ...pahimna

bu....toyib...”

Analysis of the Ins Concept and Its Application to SDIT Al-Madinah Pekanbaru.

One of the duties of a believer is to serve his parents.

"Our existence in this world is because of the role of our parents who love and love us with all their hearts, so what can we do to repay the services of both parents of children" all mothers?...pray for it ma'am...that's right...that's wrong one thing, the other is we can reply by saying good, polite, friendly faces and smiles, so we can't have a sour face in front of our parents, do you know what sour means? The sour face is wry, cruel, sullen or arrogant. Another example is helping our parents, by cleaning the house, or whatever we can do to please our parents. The practice of pious children is a practice that can lighten the burden on our parents. You can't say ah.....yes..don't do it...sin...and you can go to hell fire, you know...that's scary...that's why serving both parents is the greatest reward. We will be prayed for by our parents if they are devoted, and safe in the afterlife. Pahimum?...pahimna bu...”

Bashar Concept Analysis and Its Application to SDIT Al-Madinah Pekanbaru.

To introduce the concept of bashar, the teacher invites students to think analytically about how God created human physical similarities.

“When we see our friends, we will see the same shape as ourselves. Our friend has complete senses, starting from a nice face, eyes, mouth, ears, nose, skin, hair, etc. This perfection and the similarity we feel can make us confident, grateful and comfortable for God's creation. Just imagine, if our friends have hands, while Allah destined us to have no hands. Or maybe if our friend has good skin, it turns out that our skin is full of sick and different or albino. Do you know what an albino is? No, albino is a lack of pigment or color in the skin, so the skin color is not normal. Now, these are all blessings from Allah, we must be grateful for these blessings and make us even more enthusiastic about worshipping. For example, we reprimand our friends with polite, friendly greetings, cool eyes. Talking to our friends without choosing”, if a friend has a perfect body we talk about it, we don't want to be disabled.

Analysis of the concept of Banu Adam and its application to SDIT Al-Madinah Pekanbaru.

The teacher explains to the students that the first human created by God was the Prophet Adam, as. Furthermore, humans come from the descendants of the Prophet Adam, as.

"God created the first human on this earth is the Prophet Adam, and all of us humans on this earth are descendants of the Prophet Adam. Allah ordered the Prophet Adam to be monotheistic to Him, for that we must also obey Allah. Adam God created from the ground, so his descendants also like us have the element of the earth. So, if we die, the way that God teaches is by dikurnya human beings into the earth's grave. So it's not burned, left just like that, mummified or given preservatives, it's channeled into the sea. Why did Allah teach that people die in burials? Come on... who knows? ...no ma'am...this is to protect human honor, so that wild animals don't eat or harass them, their genitals are not exposed, and indeed that is more noble. So let's be grateful and hope for mercy and blessings from Allah. Hopefully later in this world and the hereafter we will live honorably, be killed in husnul khotimah. Amen....”

Analysis based on a psychological perspective on the methods used by teachers in explaining human concepts.

Piaget explained that cognitive development is divided into four stages, namely the sensorimotor stage, the preoperational stage, the concrete operational stage, and the formal operational stage (Mukhlis, et al., 2014). The sensorimotor stage extends from birth to two years of age. At this stage the child responds reflexively and ends up

using symbols. The preoperational stage occurs between the ages of 2 and 7 years. At this stage, the child has an egocentric nature, that is, the child has not been able to distinguish between his own perspective and the perspective of others, his way of thinking is still very rigid, and he is confused between what is visible and reality. The next stage is the concrete operational stage. This stage occurs between the ages of 7 and 11. Children think based on mental processes (thinking strategies are more systematic and have power), are able to think reciprocally/reversely), and focus on real and concrete objects, not abstract ones. The last stage is the formal operational stage, which occurs at the age of 11 and over and begins to enter adolescence. The way of thinking is hypothetical and uses deductive reasoning.

Based on the results of the study it was found that SDIT Al-Madinah Pekanbaru students were at the concrete operational stage. Therefore, an effective method of explaining human concepts to students is to provide concrete examples that can be seen by students or at least can be imagined by students. As has been done by the teacher, where the teacher tries to explain how human concepts are in simple language and concrete examples so that it is easier for children to understand them.

CONCLUSION

Based on the explanation above, understanding human concepts according to the Al-Quran with the proper method is very important to apply to students. This is to understand who he is as a servant of God and a social being.

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