



AL-AFKAR: Journal for Islamic Studies

Journal website: <https://al-afkar.com>

P-ISSN : 2614-4883; E-ISSN : 2614-4905
<https://doi.org/10.31943/afkarjournal.v9i2.2167>

Vol. 9 No. 2 (2026)
pp. 3840-3854

Research Article

Characterizing Human Nature: A Study of QS. Ali Imran [3]: 14-17 in Tafsir Al-Tarbiyah Al-Islamiyah

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Received : May 25, 2026
Accepted : July 12, 2026

Revised : June 27, 2026
Avalable online : August 23, 2026

How to Cite: Raisa Zuhra Salsabila Awaluddin, Rangga Iskandar Dinata, Arif Zefrizen, & Muti'ah Fadillah. (2026). Characterizing Human Nature: A Study of QS. Ali Imran [3]: 14-17 in Tafsir Al-Tarbiyah Al-Islamiyah. *Al-Afkar, Journal For Islamic Studies*, 9(2), 3840–3854. <https://doi.org/10.31943/afkarjournal.v9i2.2167>

Abstract. This study explains the characteristics of human nature and fitrah created and how it is viewed regarding Islamic education according to tafsir at-Tarbiyah al-Islamiyah. In nature, humans are created with properties that love worldly things. However, the problem is how to control these traits so as not to exceed the limits or even violate the law. The explanation of tafsir at-Tarbiyah al-Islamiyah tries to describe this method by explaining the content contained in QS. Ali Imran: 14-17. The research method in this article is a qualitative type of literature study. The primary source is obtained from the book of tafsir Tarbiyah al-Islamiyah and the secondary is from books and articles. The analysis technique used is content analysis. The results of this paper explain that the characteristics of desiring worldly things are not prohibited by Allah. To solve the problem so that

humans do not overdo it in loving the world, QS. Ali Imran: 14-17 explains that humans must have patience, honesty, obedience to Allah, infaq, and always ask for forgiveness from Allah. The goal is that these traits can be a balanced so that humans do not exceed the limits and violate the law.

Keywords: Human Nature, Religious Education, Tafsir Al-Tarbiyah Al-Islamiyah.

Abstrak. Studi ini membahas karakteristik sifat dasar dan fitrah manusia serta tinjauannya dalam perspektif pendidikan Islam menurut tafsir at-Tarbiyah al-Islamiyah. Pada dasarnya, manusia diciptakan dengan kecenderungan menyukai hal-hal yang bersifat duniawi. Namun, persoalannya terletak pada bagaimana mengendalikan sifat-sifat tersebut agar tidak melampaui batas atau bahkan melanggar ketentuan hukum. Tafsir at-Tarbiyah al-Islamiyah menguraikan cara pengendalian tersebut dengan memaparkan kandungan ayat-ayat dalam QS. Ali Imran: 14-17. Metode penelitian yang digunakan dalam artikel ini adalah studi kepustakaan yang bersifat kualitatif. Sumber data primer diperoleh dari kitab tafsir Tarbiyah al-Islamiyah, sedangkan sumber sekunder berasal dari berbagai buku dan artikel. Teknik analisis yang digunakan adalah analisis isi (content analysis). Hasil penelitian ini menunjukkan bahwa kecenderungan menyukai hal-hal duniawi bukanlah sesuatu yang dilarang oleh Allah. Untuk mengatasi masalah agar manusia tidak berlebihan dalam mencintai dunia, QS. Ali Imran: 14-17 menjelaskan perlunya sikap sabar, jujur, taat kepada Allah, berinfaq, serta senantiasa memohon ampunan kepada Allah. Tujuannya adalah agar sifat-sifat tersebut menciptakan keseimbangan, sehingga manusia tidak melampaui batas maupun melanggar ketentuan hukum.

Kata Kunci : Hakikat Manusia, Pendidikan Keagamaan, Tafsir Al-Tarbiyah Al-Islamiyah.

INTRODUCTION

The Qur'an acts as a guide for all mankind, in the Qur'an, has been set about the characteristics of nature that humans must have, how to achieve the ultimate truth and behave as human nature was created. The function of the Qur'an as a guide itself is eternal, not constrained to time, and will continue to be relevant to be applied in any era. Jamil quotes from al-Maraghi's interpretation that the Qur'an also functions as moral inspiration and regulates how to behave in life.¹ Human nature is complex and can change over time. Human nature can lead a person to reach a high degree if he is good. However, if he is bad then he will be in the lowest place. Human nature is generally influenced by its lust, as expressed by Jamil.²

The problem that occurs in this era is that humans are often dictated by their desires for humans. The impact of this makes humans behave hubbu dunya (love for worldly pleasures). Paying attention to human nature itself to be given education is very important to do. Because according to Widyadara himself, humans are educable creatures.³ So, it can be concluded that in the application of nature, education can also be carried out in it. Syafi'i and Syaoki also said that human nature or character

¹ Shabrun Jamil and Agusni Yahya, "Karakteristik Sifat Manusia Dalam Tafsir Fi Zilal Al-Qur'an," *TAFSE: Journal of Qur'anic Studies* 1, no. 1 (2016): 21, <https://doi.org/10.22373/tafse.viii.14274>.

² Jamil and Yahya.

³ Dinasril Amir, "Konsep Manusia Dalam Sistem Pendidikan Islam," *Al-Ta Lim Journal* 19, no. 3 (2012): 188–200, <https://doi.org/10.15548/jt.v19i3.52>.

must be considered in education because human nature or character itself can be a major factor in overcoming existing problems.⁴ The cultivation of good traits and characteristics to be applied will make the human being virtuous.

Humans who apply the praiseworthy characters in the Qur'an will be able to see what is right. And fulfill their obligations to Allah in accordance with the fitrah when they were created. Al-Ghazali said that achieving the process is not easy and seems convoluted. But if they have gotten the light of truth, it will make them open to the veil which is the source of all knowledge.⁵

Regarding this human nature, Guntur quotes from Abu A'la Al-Maududi saying that humans are born in the world by their mothers in a state of being a Muslim person and with different obedience to Allah SWT, but he is given the freedom to choose whether to become a Muslim person or not.⁶ Thus, it can be concluded that by becoming a Muslim person and applying the praiseworthy traits in the Qur'an, the human being can be said to have carried out his nature as a whole human being. So that it can make itself open to the veil of knowledge. Human nature classified by fiqh scholars is divided into five things, namely religion, soul, reason, self-esteem, and love.⁷

Regarding the characteristics of human nature and its nature, researchers want to reveal this through the explanation explained by Surah Ali Imran verses 14 to 17 in tafsir at-Tarbiyah al-Islamiyah authored by Ali Abdul Halim Mahmud. Researchers are interested in revealing the characteristics of the verse in terms of education so that it can be applied to humans. The purpose of the description and explanation of the characteristics of human nature and fitrah contained in QS. Ali Imran verses 14-17 itself is expected to be applied by the general public so that it can make itself reach the point of truth and can fulfill its fitrah that has been promised to Allah SWT.

METHOD

The research conducted in the study is a descriptive qualitative approach, which is research that uses descriptive explanations to analyze the results found. The research method used is literature study, which is research that uses articles, journals, and books to be used as sources and information in research. The main source in this research is the book of tafsir at-Tarbiyah al-Islamiyah by Ali Abdul Halim Mahmud. The secondary source itself adalah Konsep Manusia Dalam Sistem Pendidikan Islam⁸, and Konsep Fitrah Manusia Persepektif Pendidikan Islam.⁹ The analysis technique in this research uses content analysis techniques.

⁴ Ahmad Helwani Syafi'i and Muhammad Syaoki, "Karakter Manusia Dalam Perspektif Al-Qur'an Surat Lukman," *Komunike x*, no. 2 (2018): 89-98.

⁵ Sholihudin Al-Ayyubi, "Konsep Kebenaran Dalam Perspektif Al-Qur'an," *Fikroh: Jurnal Pemikiran Dan Pendidikan Islam* 11, no. 1 (2019): 54-78, <https://doi.org/10.37812/fikroh.viii.34>.

⁶ Guntur Cahaya Kesuma, "Konsep Fitrah Manusia Perspektif Pendidikan Islam," *Ijtima'iyya* 6, no. 2 (2013): 82.

⁷ Kesuma.

⁸ Amir, "Konsep Manusia Dalam Sistem Pendidikan Islam."

⁹ Kesuma, "Konsep Fitrah Manusia Perspektif Pendidikan Islam."

DISCUSSION

Biography of Ali Abdul Halim Mahmud

Ali Abdul Halim Mahmud (AAHM) is a contemporary scholar from Egypt. He is an important figure in the Muslim Brotherhood organization and a lecturer at Al-Azhar University in Cairo. He is a Muslim figure who has written various scientific works in terms of Islam, da'wah, and education.¹⁰ AAHM himself was born in 1928 in Tahta, Suhaj Province, Egypt. Mahmud joined the Muslim Brotherhood from a very young age, and was a disciple of Imam Hassan Al-Banna who died in 1949 as the founder of the Muslim Brotherhood organization.

In Indonesia, the Muslim Brotherhood's ideology, as expressed by Mahmud, has proven to have a far-reaching influence as no less than twelve of Mahmud's works have been published in three languages, and these works have become part of the references in 23 important libraries around the world. It has proven to have a wide influence on the formation of organizational and intellectual networks that drive various educational (tarbiyah) and da'wah movements on campuses and in society. Some recent writings that try to elaborate on the Muslim Brotherhood movement use Mahmud's works as one of their main references.¹¹

The works authored by AAHM are very abundant, Tafsir at-Tarbiyah al-Islamiyah is one of his works. The works that AAHM embellished include: (1) al-Ghazw al-Shaliby wa al-'Alam al-Islamy, (2) Ma'a al-'Aqidah wa al-Harakah wa al-Manhaj, (3) al-Ghazw al-Fikry wa Atsaruhu fi al-Mujtami' al-Islamy, (4) Fiqh al-Da'wah ila Allah, (5) 'Alamiyyat al-Da'wah al-Islamiyyah, (6) Rukn al-Jihad alladzi la Tahya al-Da'wah illabih, (7) al-Nafs fi al-Islam, and others.¹²

AAHM died in 1978, he also played a major role in reviving the spirit of Islam in Egypt. He used Sufism as a method to make people understand reality. AAHM also made Sufism the essence of knowledge itself.¹³ In interpreting the Qur'an, the approach taken by AAHM aims to build a quality Islamic education system and hopes to always be relevant for use in educational learning based on the Qur'an. The approach used by AAHM itself is 2, namely: 1) choosing certain verses to be interpreted based on their educational meanings, and 2) raising certain educational themes and elaborating on them.¹⁴ AAHM's interpretation differs from that of contemporary Muslim thinkers, such as Shahrur and Hussein Fadlullah. AAHM does not interpret Islam to be limited to the followers of the

¹⁰ Mahmud Arif, "Hermeneutika Al-Qur'an Dr. Ali Abdul Halim Mahmud (W. 2014) Dalam Mengembangkan Tafsir Pendidikan Islam," *Jurnal Pendidikan Agama Islam* 13, no. 1 (2017): 65–88, <https://doi.org/10.14421/jpai.2016.131-05>.

¹¹ Umma Farida, "Konstruk Metodologi Tafsir Modern: Telaah Terhadap Tafsir Al-Manar, Al-Maraghi, Dan Al-Mishbah," *Hermeneutik: Jurnal Ilmu Al Qur'an Dan Tafsir* 10, no. 2 (2016): 271–94; M. Akmansyah, "Metode Pendidikan Ruhani Perspektif Al-Qur'an," *Ijtima'iyya* 6, no. 2 (1999): 97–112.

¹² Arif, "Hermeneutika Al-Qur'an Dr. Ali Abdul Halim Mahmud (W. 2014) Dalam Mengembangkan Tafsir Pendidikan Islam."

¹³ Muna Meilani and Mahmud Arif, "Analisa Pemikiran Tokoh Muslim Kontemporer Ali Abdul Halim Mahmud," *Jurnal Lentera Kajian Keagamaan, Keilmuan Dan Teknologi* 21, no. 1 (2022), http://biblioteca.usac.edu.gt/tesis/o8/o8_2469_C.pdf.

¹⁴ Mahmud Arif, "The Concept of Ali Abdul Halim Mahmud's Quranic Education: A Critical Analysis of 'fundamentalist' Exegesis Paradigm," *Pertanika Journal of Social Sciences and Humanities* 28, no. 4 (2021): 3391–3406, <https://doi.org/10.47836/PJSSH.28.4.49>.

Prophet Muhammad, but goes into more detail by stating that Islam includes all divine messages that indicate total submission to Allah SWT.¹⁵ AAHM's model of interpretation of the Qur'anic verses can be seen as a manifestation of a hermeneutic of inquiry that attempts to explore the content of the meanings in the Qur'an and then seeks to decipher its prescriptions and formulate its educational perspective. Its interpretive model is built on basic assumptions about the clarity of the sacred text, the ability of the sacred text to provide a comprehensive system, and the critical-corrective function of the teachings in the sacred text towards the existing educational reality.¹⁶

Tafsir Umum QS. Ali Imran:14-17

زُيِّنَ لِلنَّاسِ حُبُّ الشَّهَوَاتِ مِنَ النِّسَاءِ وَالْبَنِينَ وَالْقَنَاطِيرِ الْمُقَنْطَرَةِ مِنَ الذَّهَبِ وَالْفِضَّةِ وَالْخَيْلِ
الْمُسَوَّمَةِ وَالْأَنْعَامِ وَالْحَرْثِ ۚ ذَٰلِكَ مَتَاعُ الْحَيَاةِ الدُّنْيَا وَاللَّهُ عِنْدَهُ حُسْنُ الْمَاٰبِ ﴿١٤﴾ قُلْ أُوْنَبِّئُكُمْ بِخَيْرٍ
مِّنْ ذَٰلِكُمْ لِلَّذِينَ اتَّقَوْا عِنْدَ رَبِّهِمْ جَنَّاتٌ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا وَأَزْوَاجٌ مُّطَهَّرَةٌ وَرِضْوَانٌ
مِّنَ اللَّهِ وَاللَّهُ بَصِيرٌ بِالْعِبَادِ ﴿١٥﴾ الَّذِينَ يَقُولُونَ رَبَّنَا إِنَّنَا أَمْنَا فَأَغْفِرْ لَنَا ذُنُوبَنَا وَقِنَا عَذَابَ النَّارِ ﴿١٦﴾
الصَّٰبِرِينَ وَالصَّٰدِقِينَ وَالْقٰنِتِينَ وَالْمُنْفِقِينَ وَالْمُسْتَغْفِرِينَ بِالْأَسْحَارِ ﴿١٧﴾

“AAHM's model of interpretation of the verses of the Qur'an can be seen as a manifestation of the hermeneutics of inquiry that tries to explore the content of the meanings contained in the Qur'an and made to appear beautiful in the sight of man the love of lust, in the form of women, children, accumulated wealth in the form of gold and silver, choice horses, livestock and rice fields. That is the pleasure of life in the world, and with Allah is the good return (14) Say, “Shall I tell you what is better than that?” For those who fear Allah (there are) in their Lord's sight Gardens with rivers flowing beneath them; they will remain therein forever, and they will have pure spouses, and Allah's pleasure. And Allah is All-Seeing of His servants (15) (Those) who say: “O our Lord, we truly believe, so forgive us our sins and protect us from the punishment of hell.” (16) (Also) the patient, the truthful, the obedient, those who spend their wealth, and those who seek forgiveness before dawn. (17)” (QS. Ali Imran: 14-17)

In the verse, it is explained that humans have traits and their nature towards Allah SWT. These traits have been created by Allah SWT, thus making humans tend to want to satisfy their lust and psychological pleasure. Among the natural human traits are the love of women, love of children, love of wealth, love of jewelry and also boasting. In the context of this verse, humans are also described as wanting to enjoy the whole life of the world because of their desires.¹⁷

¹⁵ Arif.

¹⁶ Arif.

¹⁷ Ali Abdul Halim Mahmud, *At-Tarbiyyah Al-Islamiyah* (Kairo, Mesir: Dar At-Tauzi' wa An-Nasyri Al-Islamiyah, 2005).

This verse also explains that humans should be moderate towards things that are natural to them. Being moderate towards these worldly pleasures according to Allah is better and considers that the pleasures in the hereafter are eternal. So that it makes him have signed as a believer.¹⁸

In this verse, AAHM in tafsir at-Tarbiyah al-Islamiyah states that there are 3 main points of discussion according to general interpretation. The three main points of discussion according to the general interpretation are the explanation and teaching of Allah SWT regarding human nature according to its nature. The second is the explanation that the human nature described in this verse is fitrah for humans, and that Allah SWT allows humans to have this nature as long as it is by with the legal framework, manners, and dimensions. The third is that the best reward and place of return in the sight of Allah is the Day of Resurrection, which is the most perfect place and has eternal pleasure in it.¹⁹

1. Explanation Teaching of Allah SWT About Human Nature and His Fitrah

In the explanation of this tafsir, it is explained that human nature to love women, children, and accumulate property from gold and silver is a creation of Allah which aims for humans to prosper the world, not to make it their adornment in the world. The sending of the Messenger by Allah to fix these human desires, which the method of the Apostle in fixing this is of 3 kinds, namely: 1) convey that everything that is done will be accounted for in the hereafter, 2) invite to follow the footsteps of the Apostles of Allah, and 3) give a warning to turn away if you do not want to follow the footsteps of the Apostles.²⁰

a. Jewelry

In this section, the tafsir at-Tarbiyah al-Islamiyah explains the division of adornment, the division of lust, and the things that make people love adornment, namely:²¹

According to tafsir at-Tarbiyah al-Islamiyah the adornment is:

الزينة وهي ما لا يعيب الإنسان في شيء من أحواله في الدنيا أو الآخرة والزينة ثلاثة أنواع: زينة نفسية كالعلم والاعتقادات الحسنة. وزينة بدنية كالقوة وطول القامة. وزينة خارجية كالجمال والجاه

"Jewelry is something that does not embarrass people in all circumstances, both in this world and in the hereafter. There are three divisions of adornment, namely: Personal adornment such as knowledge and faith, bodily adornment such as strength and height, and external adornment such as wealth and rank."

In its explanation, AAHM links the explanation of this verse on jewelry with other verses in the Qur'an. According to the explanation are

1) adornment of the self, is validated by QS. Al-Hujurat: 7,

¹⁸ Mahmud.

¹⁹ Mahmud.

²⁰ Mahmud.

²¹ Mahmud.

حَبَبَ إِلَيْكُمْ الْإِيمَنَ وَزَيْنَهُ فِي قُلُوبِكُمْ.

- 2) body adornment, to be paid for with QS. Yunus: 24,

حَتَّى إِذَا أَخَذَتِ الْأَرْضُ زُخْرُفَهَا وَازِيدَتْ وَطَنَ أَهْلِهَا أَنَّهُمْ قَدِירוْنَ عَلَيْهَا أَتَمَّ أَمْرُنَا

- 3) birth jewelry, paid in cash with QS. Al- Qasas: 79,

فَخَرَجَ عَلَى قَوْمِهِ فِي زِينَتِهِ

In several places, Allah SWT connects jewelry with Himself. As mentioned in QS. Al-An'am: 108, كَذَلِكَ زِينًا لِّكُلِّ أُمَّةٍ عَمَلُهُمْ. Allah also connects these adornments with shaytan as in QS. Al-Anfal: 48, وَإِذْ زَيْنَ لَهُمُ الشَّيْطَانُ أَعْمَلُهُمْ. And sometimes the Qur'an mentions adornment without attributing it to anyone, as in the case of the verse interpreted here, الآية

b. Syahwat

Syahwat is the tendency of humans to do something they want. Syahwat itself is divided into two, namely:

- 1) True syahwat, which is something that man needs to support his life, such as the desire to eat when hungry.
- 2) False syahwat, which is the human desire for something that would not be disordered in human life if it did not exist, such as the desire for women, children, and so on.

In this verse also, AAHM in tafsir at-Tarbiyah al-Islamiyah explains that the origin of the pleasure that humans want in the world is of 6 kinds, namely:

- 1) Love for women, namely sexual relations between men and women. This is the greatest desire in humans and is a favor from Allah SWT.
- 2) Loving children, whether they are sons or daughters, is actually in many cases a great love and there are also great trials in that love.
- 3) Love for wealth, this is clearly mentioned in this verse, namely

وَالْفَنَاطِيرِ الْمُقَنْطَرَةِ مِنَ الذَّهَبِ وَالْفِضَّةِ

- 4) Loving to have many horses, this is to trade or lie about having them. The phrase وَالْخَيْلِ الْمُسَوَّمَةِ itself means that the horse is painted or marked with colors.
- 5) Loving livestock, keeps them busy and livestock itself is a sign of wealth for people living in the desert.
- 6) Love for plantations

2. Taqirir 2

In this taqirir tafsir, AAHM explains that lust for everything that humans have is their nature and also Allah allows it as long as it must be in accordance with the legal

framework, manners, and dimensions. The shaytaan always tries to tempt humans so that their lust goes beyond the law, and ethics. Even trying to make humans make mistakes because of their excessive lust, so they do something that is forbidden. However, if humans use their lust in a framework that is in accordance with the shari'a of Allah, namely not excessive and falling into forbidden things, then he will get something good in the sight of Allah.

In this explanation, there are several asbabun nuzul revealed in the book of tafsir at-Tarbiyah al-Islamiyah about the verse *الاية زُيِّنَ لِلنَّاسِ حُبُّ الشَّهَوَاتِ*. Some asbabun nuzul about the verse are:²²

- a. It was revealed that a delegation of 60 Najran Christians came to the Prophet's majid. They wore striped clothes, silk robes, and gold rings. So the Muslims were attracted to this, so the Prophet said: let them (the Christians of Najran) be like that.

And at that time, the poor people from among the Muslims looked at these adornments, causing their souls to be attracted to the world. According to the narration, this is a weakly narrated asbabun nuzul.

- b. According to another narration, this verse was revealed about Abu Harithah bin 'Alqomah An-Nasrani who confessed to his sister about justifying the words of the Prophet Muhammad but he denied it because he was afraid that the Roman Emperor would take his wealth and position.
- c. In another narration also, this verse was revealed regarding the Prophet's call to the Jews after the battle of Badr. The Muslims had shown strength, courage, and appearance with wealth and weapons to them. This verse was revealed to explain that everything about the pleasures of this world is false, and the Hereafter is the best place. The scholars agree that the original ruling of this verse follows the principle of

ان العبرة في ايات القرآن بعموم اللفظ لا بخصوص سبب النزول

“This verse of the Qur'ān is general in nature, not specific to the cause of nuzul.”

3. Taqirir 3

This third explanation explains that the best reward and place of return is with Allah on the Day of Judgment. The detailed explanation of the better place of return is on the side of Allah began when the word of Allah came to the Prophet, namely the verse *قُلْ أَتُؤْتِيْنَكُمْ بِخَيْرٍ مِّنْ ذَٰلِكُمْ*. The verse is a form of istifham, so it demands a strong answer. According to the scholars of lughah, the word *الانبياء* is a substitute for the word *الانبياء*, because the words *الانبياء* and *الانبياء* are not mentioned in the Qur'an except to indicate something great.²³ The answer to this lies in the continuation of the verse, namely:

لِّلَّذِيْنَ اتَّقَوْا عِنْدَ رَبِّهِمْ جَنَّتْ تَجْرِيْ مِنْ تَحْتِهَا الْاَنْهَارُ خَالِدِيْنَ فِيْهَا وَاَزْوَاجٌ مُّطَهَّرَةٌ وَرِضْوَانٌ مِّنَ اللّٰهِ

²² Mahmud.

²³ Mahmud.

This verse explains that the best worldly desires are those that are not used for evil and go beyond the limit. Those who can control their desires are called pious people. The reward for these people is twofold:²⁴

a. Madi Reply (جزء مادی)

The rewards promised here are two pleasures that will be obtained, namely:

- 1) Eternity of life in Paradise, which is a garden under which there is running water. This is a symbol of all the pleasures that exist in heaven.
- 2) The next perfection of pleasure is being intimate with one's wife, without which there will be no pleasure. The wives will always be pure, avoiding menstruation, postpartum, childbirth, illness, and others.

b. Ma'nawi Reply (جزء معنوی)

The reward is feeling that Allah is pleased with him, which is a great reward and a great victory.

It will not be proven that a person fears Allah unless he fears shirk and kufr. This piety is proven by the commitment of the person to carry out the duties that are required and avoid the prohibitions. A person cannot admit that he is pious when he is not. Allah is all-seeing and all-knowing of what is invisible to the eye and hidden in the heart. Therefore, at the end of this verse it is mentioned وَاللَّهُ بَصِيرٌ بِالْعِبَادِ. The end of the verse means that Allah will definitely fulfill the promise to the pious and reward the others.²⁵

The characteristics of the pious themselves are explained in the next two verses, QS. Ali Imran: 16-17:

الَّذِينَ يَقُولُونَ رَبَّنَا إِنَّنَا أَمْنَا فَأَغْفِرْ لَنَا ذُنُوبَنَا وَقِنَا عَذَابَ النَّارِ ﴿١٦﴾ الصَّابِرِينَ وَالصَّادِقِينَ وَالْفَتَاتِينَ
وَالْمُنْفِقِينَ وَالْمُسْتَغْفِرِينَ بِالْأَسْحَارِ ﴿١٧﴾

In this verse, it explains that these traits make them entitled to a high degree in heaven. There are five characteristics, namely:²⁶

1) Patience

The meaning of this trait is that every human being should be patient when they carry out obligations and demands, and avoid prohibitions. He should be patient when he is strong and when he is weak. The most perfect patience is patience to fulfill the Shari'a when diligent and forced. This patience is what strengthens faith and also serves as the foundation for the next four characteristics, namely honesty, obedience, infaq, and asking for forgiveness.

2) Honesty

Honesty is divided into 3 parts, namely:

- a) Honest in speech, namely avoiding to lie
- b) Honest in action, completing and not leaving work until it is finished
- c) Honest in intention, which is to decide and maintain it until the completion of a job.

²⁴ Mahmud.

²⁵ Mahmud.

²⁶ Mahmud.

Honesty is the highest perfection in everything, and honesty also means having religion as a whole.

3) Obedience

It is the maintenance of obedience and devotion to Allah. That is, making the soul the essence when worshiping before the image and form.

4) Infaq

In general, infaq is spending on oneself, those who are covered, close ones, and relatives.

5) Asking for forgiveness at dawn

The meaning of this trait is that everyone should wake up and pray at night. Then followed by asking for forgiveness, it is the perfect time.

It was narrated by some of the mufasssirs that istighfar is asking for forgiveness by action, not just by moving the tongue. That is, at the same time as saying forgiveness, the heart should be present.

According to the Prophetic Hadith from Ibn Mardiwaih, which was transmitted from Anas RA, it is stated that:

وروى ابن مردويه بسنده عن أنس رضي الله عنه قال: كنا نؤمر إذا صلينا من الليل أن نستغفر في
آخر السحر سبعين مرة

"We were commanded that when we pray at night, we should ask for forgiveness 70 times until the end of dawn."

Imam Ar-Razi said in his tafsir about the interpretation of QS. Ali Imran: 17 in the seventh issue, the letter athaf in this trait is the letter waw. With the letter athaf, Imam Ar-Razi believes that if a person has one of these attributes, he will get great praise and deserve the reward.²⁷

Educational Value in QS. Ali Imran: 14-17

The values of general education in QS. Ali Imran verses 14-17 is very much. The general educational values described in the tafsir at-Tarbawiyah al-Islamiyah are five values, namely:²⁸

1. People should learn from this verse that it is Allah who created the original nature of man to love his lusts, namely love for women, children, and wealth. However, this nature should not go beyond the limits and should not go beyond the rules of Shari'ah.
- a. Indeed, those who go beyond the limit to follow their desires have wronged themselves in this world and in their religion.
- b. However, those who restrain themselves from these desires have also wronged themselves in this world and the Hereafter. As explained in the word:

²⁷ Muhammad Fakhruddin Ar-Razi, *Tafsir Al-Fakhrir Al Razi Musytahar Bi Tafsir Al-Kabir Mafatih Al-Ghaib Juz 7, 7* (Dar al-Fikr, 1981).

²⁸ Mahmud, *At-Tarbiyyah Al-Islamiyah*.

قُلْ مَنْ زِينَةُ اللَّهِ الَّتِي أَخْرَجَ لِعِبَادِهِ وَالطَّيِّبَاتِ مِنَ الرِّزْقِ [الأعراف : ٣٢]

- c. The Islamic manhaj recognizes people's instincts respects them, and approves of their actions so long as they do not deviate from the Shari'ah that has been prescribed for them.
2. Enjoying the pleasure of his desires is a pleasure of life for a Muslim which aims to help him find what is best for him, including:
 - a. Preserving human life by reproduction
 - b. Educating and caring for their children
 - c. Giving his wealth to everyone who needs it, whether it is to his family, relatives, and anyone who needs it, as well as to those who walk in the way of Allah in general.

All of that will make a Muslim later on the side of Allah on the Day of Judgment will be given the best place and given a great reward.

3. Those who fear Allah will get something better than all the desires that humans have, as He says:

جَنَّتٌ تَجْرَى مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا وَأَزْوَاجٌ مُطَهَّرَةٌ وَرِضْوَانٌ مِنَ اللَّهِ

- a. The verse explains the most glorious reward. Because humans will be promised an eternity in a place filled with pleasure and victory. This reply is only demanded by people who are intelligent and pious.
- b. This verse teaches that people who are not pious are people who do not use their minds so they have no understanding. Consequently, they put themselves in situations that are bad for them. They also forget Allah, both His commands and prohibitions. And they prefer to have nothing but only choose worldly pleasures.
- c. Muslims are taught by this verse that fear of Allah cannot be eliminated. Because for those who have this commendable trait will get glory. This trait will make itself known among humans and will get glory from Allah for having this trait. so that it will make itself get a great reward, and Allah will punish those who deny it.
- d. These verses explain the noble qualities. It is mentioned that these noble qualities are patience, honesty, piety, infaq in the way of Allah, and asking for forgiveness at dawn.

Indeed, this trait is the best part of a believer. If this trait spreads and is possessed by every element in a society, then that society will become secure. This sense of security will lead to a sense of calm and comfort.

ANALYSIS

Analysis of Human Nature in Islamic Religious Education Perspective of Tafsir Tarbiyah Al-Islamiyah QS. Ali Imran: 14-17

In Islamic education, Ahmad Munir explains that the Qur'an functions as: 1) the basis of belief, in which the Qur'an is the main source in education, 2) as justification in establishing the truth obtained through exploratory knowledge, 3) as a complement and perfection of knowledge obtained, 4) as a reinforcing value for exploratory knowledge,

and 5) as an intermediary to correlate the word of God which serves as guidance for mankind.²⁹ Therefore, Tafsir Tarbawi can be said to have a function as described by Munir. Tafsir Tarbawi itself is a Tafsir that focuses on explaining the verses of the Qur'an from an educational point of view.

Abudin Nata explained that the Qur'an is not a book that can be directly used by humans in solving problems, but must require structured efforts to explain and interpret the verses of the Qur'an in order to avoid mistakes.³⁰ Thus, the concept of using the Qur'an as a guide in education is also the same, that is, a serious effort must be made to explain and interpret the meaning of a verse. The purpose of this is so that when the Qur'an is used as a guideline in the world of Islamic education it can produce humans described by the Qur'an, namely becoming a person who is pious, faithful, and carrying out all commands and avoiding all prohibitions of Allah SWT.

Conceptually, education in the Qur'an has become an important discussion. In the Qur'an, there are at least 228 verses that discuss knowledge, invitations to think, explain the advantages of knowledgeable people, and warnings for ignorant people.³¹ Reviewing this, Mahmud explains that knowledge has three main categories, namely: ethical knowledge, aesthetic knowledge and logical knowledge.³² So it can be concluded that basically, the purpose of education in the Qur'an is to produce humans who have knowledge in terms of ethics, aesthetics and logic in order to strengthen their piety, faith and belief in Allah SWT, so that they cannot be dictated by others or dictated by their desires which are worldly and make themselves exceed the limits by violating Allah's commands.

In QS. Ali Imran verses 14-17 explain how man was actually created, namely by having the characteristics of loving women, loving wealth, loving children, and loving worldly things. These traits are embedded in humans so that they cannot be separated, because in addition to embedding these traits were also created along with the creation of humans themselves. Human ownership of these traits does not violate the provisions of Allah SWT, because Allah SWT created these traits in order to support human abilities which he became the Khalifah on earth, as explained by Allah in QS. In the verse, Allah states that humans act as caliphs on earth. Therefore, it is only natural that Allah created humans by having the nature of loving women and their children so that humans can continue to regenerate, so that can continue to carry out their role as caliphs on earth until the Day of Judgment.

The inherent nature of humans in other humans is farming and farming. This nature supports human life, which makes humans have food resources and can also function as work. Human life basically requires food sources from plants, therefore God made the nature of farming a trait embedded in humans since their creation. In the early days of farming, humans also depended on the help of animals, so there is a very close relationship between human nature that likes livestock and farming.

²⁹ Cucu Surahman, *Tafsir Tarbawi Di Indonesia Hakikat, Validitas, Dan Kontribusinya Bagi Ilmu Pendidikan Islam* (Pati: Maghza Pustaka, 2019).

³⁰ Surahman.

³¹ Surahman.

³² Surahman.

From the point of view of needs, the nature embedded in humans is very good and beneficial for their lives. However, as the wealth owned increases, humans begin to get tested by the arrival of temptation from shaytan. This temptation is intended to make humans greedy, and excessive in loving worldly things, thus causing humans to become complacent about worldly things and forget their duty to Allah SWT. Therefore, in QS. Ali Imran verse 15 Allah SWT explains that real happiness and pleasure are in the hereafter by giving an idea of how heaven looks like which is a picture of enjoyment. So that humans can remember that the desire for worldly things is only temporary and cannot be owned forever.

Over time, humans should apply the characteristics of servitude to Allah SWT and the characteristics described in QS. Ali Imran verse 17 in him. These traits can make humans a person who always fears Allah SWT and can avoid exceeding limits and disobeying Allah SWT. among the traits described in QS. Ali Imran verse 17 is the nature of patience, honesty, obedience, giving and always asking Allah for forgiveness at dawn. The key to all these traits according to AAHM lies in the nature of patience. The nature of patience itself is the initial foundation for the next four traits, which with this trait can make a servant able to accept all the provisions of fate from Allah SWT. The application of this attitude can also make a human being of high quality and quality. In fact, this quality human is also often alluded to by the Qur'an.

Sakany explained that a quality human being according to the Qur'an itself is a human being who is supported by 4 qualities, namely the quality of faith, the quality of science, the quality of good deeds, and social quality.³³ This quality can also make humans able to rise from the jumud nature that once plagued Muslims. Skills, the ability to innovate, and the ability to be able to make changes are the results of human have this trait. Piety to Allah is also the main goal of the hope for the formation of quality human beings. This is in line with the purpose of planting the traits described in Q.S Ali Imran verse 17.

The purpose of planting these traits is what makes humans get various kinds of tests and temptations. The more severe the test that is obtained, indicating that the level possessed by the human being is getting higher, of course also of higher quality. With the traits described by QS. Ali Imran verses 16 to 17, it is also hoped that humans can become friendly individuals, of course not meaning weak, as well as all individuals who intend to make humans perfect creatures.

CONCLUSION

In essence, humans were created by Allah SWT in a state of having worldly traits. This is a fitrah made by Allah SWT. The function of the creation of this nature is as a trial given by Allah to humans. Therefore, along with this creation, reason was also created so that humans could control these traits according to their needs and in accordance with the recommendations of the Shari'a, and so as not to act excessively or even act beyond limits.

Humans are not forbidden to possess traits that desire the world. Because of this nature, there are also many benefits in supporting his life in the world and also

³³ Mujiono, "Manusia Berkualitas Menurut Al-Qur'an," *Hermeunetik* 7, no. 2 (2013): 357-88.

in preparing his provisions in the hereafter. The promise explained by Allah SWT is very clearly spelled out in QS. Ali Imran verses 14 to 17 about how the rewards that humans get if they can control these traits according to the law, namely eternity to live enjoying the pleasures of the hereafter. And Allah also explains the rewards for humans who exceed the limits of their desires in wanting the world. To be able to control the traits that desire these worldly things, Allah SWT instructs that every human being can apply patience, honesty, obedience, infaq property in the way of Allah and ask for forgiveness from Allah. This is the answer to being able to control these worldly traits.

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