**THE FORMULATION OF THE GOAL OF INSAN KAMIL AS A BASIS FOR THE DEVELOPMENT OF ISLAMIC EDUCATION CURRICULUM**

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|  | |  | **ABSTRAK** | |
| ***Keyword:***  Goal Formulation, *Insan Kamil*, and Curriculum Development | |  | The dynamics of the development of Islamic education curriculum needs to be paid important attention by education practitioners so that the determination of the policy is in accordance with the expected objectives. As a matter of fact, it is known that Islamic education in Indonesia does not yet go as expected because the outputs do not have competencies and personalities that are in accordance with the spirit of Islam. This study strives to develop an Islamic education curriculum by updating the formulation of educational goals. It is carried out by adapting the concept of the *Insan Kamil* in the Quran into the development of an Islamic education curriculum. Through library studies, it was obtained that the goal formulation of the *Insan Kamil* did not only cover the cognitive, affective, and psychomotor aspects but also covered a strong spiritual realm. As a result, the formulation of the objectives is regarded as a solution to the development of Islamic education curriculum in resulting in faithful, pious, and noble people who are always *ma'rifatullah*.  ***ABSTRAK***  *Dinamika perkembangan kurikulum pendidikan Islam perlu mendapat perhatian bagi praktisi pendidikan agar penetapan kebijakannya sesuai dengan tujuan dan harapan. Diketahui bahwa pendidikan Islam di Indonesia masih jauh dari harapan karena masih banyak output yang belum memiliki kompetensi atau kepribadian yang diharapkan. Penelitian ini berupaya untuk mengembangkan kurikulum pendidikan agama Islam, dengan memperbaharui rumusan tujuan pendidikan dengan menerapkan konsep Insan Kamil yang ada dalam Al-Quran ke dalam pengembangan kurikulum pendidikan Islam. Dengan melakukan penelitian kepustakaan, diperoleh hasil bahwa perumusan tujuan Insan Kamil bukan hanya menyentuh aspek kognitif, apektif, dan psikomotorik, akan tetapi menyentuh ranah spiritual yang kuat. Sehingga rumusan tujuan ini sebagai solusi pengembangan kurikulum pendidikan Islam dalam menghadirkan manusia yang beriman, bertaqwa, berakhlak mulia yang senantiasa ma’rifatullah.* | |
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1. **INTRODUCTION**

Curriculum is a tool or key in the process of formal education. Not surprisingly, this tool is always overhauled or reviewed to follow the development of science and times. Therefore curriculum must also always develop. Curriculum is one component that is crucial in an education system, because curriculum is a tool to achieve educational goals and at the same time as a guide in the implementation of teaching at all types and levels of education. Every educator must understand curriculum development, because it is the most important pedagogical formulation in the educational context. So that the curriculum will illustrate how the efforts made can help students develop their potential both cognitive, affective, psychomotor, and spiritually.

One component in the curriculum is the goal, given the current educational objectives are still partial and the results of the education process are still not achieving the expected goals, it is necessary to have a new breakthrough in developing goals and re-awareness of human existence as servants of Allah which is certainly the goal of education has been touched on in the study of the Qur’an. This nuance will be a new breakthrough in developing Islamic education curriculum.

Islam's view of humans is more comprehensive which Allah has created as a perfect and noble creature, humans are given the mind as khalīfaħ on earth as Allah's representative, to manage the earth and its contents, and to make civilizations (Sutarman, Edihermawan, & Salim, tt, p. 2). Whatever is in the human body is assembled in the best and perfect order. Giving body shape and its functions. As Allah affirms that:

It means: "Indeed, We created man in the best form." (Surat At-Tiin [95]: 4)

According to Sayyid Qutb (2001, p.299) in the Jalalain commentary explains that this verse shows how Allah's attention in creating humans in the best form, but in particular the mention here and elsewhere in the Qur’an with the best composition, the best form, and the best possible balance. Meanwhile, according to the interpretation of Al-Aitsar the word *Fii ahsani taqwiim* is in the best form, balanced and with a very beautiful posture (al-Jaziri, 2009, p. 969). In line with that, Ibn Kathir (in Muhammad, 2008, p. 501) said that Allah created man in the best form, with perfect stature and normal body members. The word *Taqwim* can be interpreted as a reference, symmetrical, shape, nature, body figure. There is nothing wrong in Allah's creation. Allah gives the best and purest qualities to humans, and human obligation is to maintain the pattern that Allah has made for humans (Ali, 1985, p.1628). With this pattern, humans have the right to be said to be ideal humans, because Allah has considered all aspects that are best for humans.

The Islamic conception of an ideal person who often gets the doctrine becomes al-Insān al-Kāmil (the universal or perfect man). Al-Insān al-Kāmil is the essence and manifestation of the whole that can be found on the Prophet Muhammad, while his theory has been well explained by Ibn Arabi and Jalal al-Din Rumi (in Yusuf, 2013, p. 147). Ibn Arabi in his research presents the concept of a perfect human being (al-Insān al-Kāmil), which is a human being who is able to actualize all his potentialities according to the complete form of God (Idris, 2017, p.12). In human perfect is very different from animal creatures because humans are able to realize every quality that is commendable. They are role models for human wisdom, compassion and all moral and spiritual goodness. Perfect human beings guide individuals and society to the highest point towards Allah, act reflecting Allah's actions in society, directing people to the highest happiness in the afterlife (Susanto, 2014, p. 290). Also as an extension of the message of the Prophet (Fahrudi, 2015, p. 24). The concept of a perfect and ideal human being (al-Insān al-Kāmil) in Islam is a quite interesting study and is very important to be developed into the formulation of educational goals.

1. **METHODS**

This study aims to obtain the formulation of objectives from the concept of Insan Kamil to develop a curriculum of Islamic education globally. The design of this study uses a qualitative approach, with non-interactive methods (document analysis). The researcher collects, identifies, analyzes, and conducts data synthesis, to then provide an interpretation of the concept of formulating the objectives of our human beings as a basis for the development of Islamic education curriculum.

1. **RESULT AND DISCUSSION**

**Paradigm of Islamic Religious Education Curriculum**

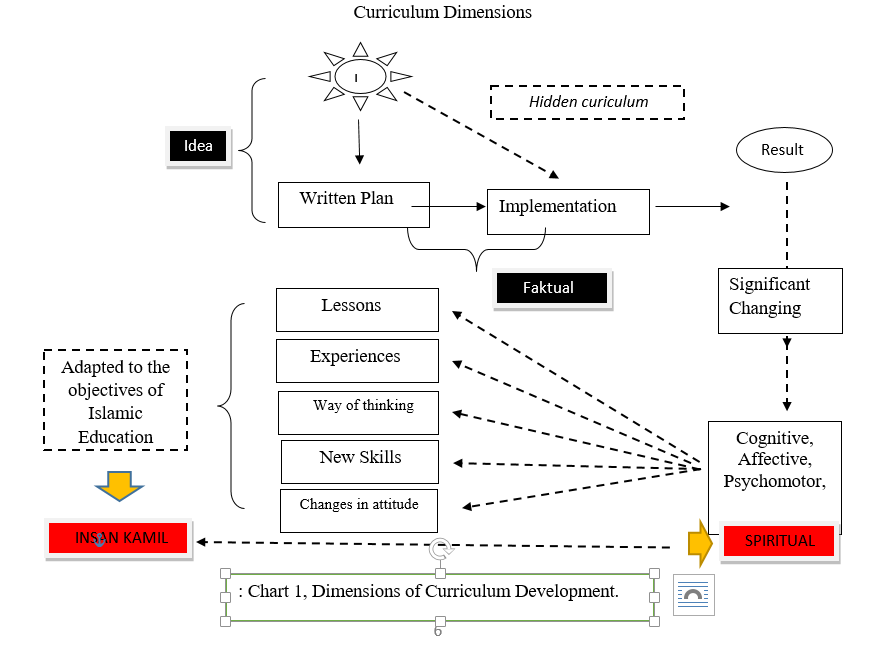
Etymologically, fill the curriculum from Greek, which is *curir* which means "runner" and *curere* which means "place to race". The term curriculum comes from the world of sports, especially in the field of athletics in Ancient Roman times in Greece. In French, the term curriculum is derived from the word courier which means run (to run). Curriculum means that the distance a runner must travel from the start line to the finish line to get a medal or award. The distance that must be traveled is then changed into a school program and everyone involved in it. The program contains subjects that must be taken by students (Arifin, 2012, pp. 2-3).

As for the terminology, Ahmad Tafsir (2013, p. 81) explains that the curriculum can be interpreted into two types, namely: (1) A number of subjects that must be taken or studied by students in high school or college to obtain a certain diploma. (2) A number of subjects offered by an educational institution or department. The curriculum as an educational program that contains a variety of teaching materials and learning experiences that are programmed, planned and designed systematically on the basis of applicable norms and used as a guide in the learning process for educational staff and students to achieve educational goals (Dakir, 2004, p 3).

From various explanations of curriculum definitions that have been unraveled according to experts, the conclusion is that the curriculum is a pedagogical formulation that includes an educational idea expressed through practice in preparing a set of plans, setting content, objectives, teaching materials, and ways used as guidelines for the implementation of learning activities with the expectation of increasing changes in significant outcomes both in cognitive, affective and psychomotor aspects. So that this curriculum is part of education and teaching which certainly has its own function and role to realize educational goals.

The curriculum as an educational program that contains a variety of teaching materials and learning experiences that are programmed, planned and systematically designed on the basis of applicable norms and used as a guideline in the learning process for education staff and students to achieve educational goals, certainly has its role and function confused. As an education program that has been planned systematically, the curriculum has a very important role for student education. When analyzed the nature of society and culture, with the school as a social institution in carrying out its operations, it can be determined at least three very important curriculum roles. Hamalik (2008, p. 13) in his book "Fundamentals of Curriculum Development" explains that there are three very important curriculum roles including the following conservative, critical and evaluative roles, and creative roles. The three roles must be carried out in a balanced way, to influence change towards a better future. The six most important curriculum functions are the Adjustment of the Adaptive Function, the Integrating Function, the Differentiating Function, the Propaedeutic Function, the Selective Function, and The Diagnostic Function. Various curriculum functions must be able to be applied as a whole. These functions will give effect to the growth and development of students by considering several foundations, namely philosophical foundation, sociological foundation and psychological foundation. Meanwhile, Fathoni (2009, p. 40) added that the foundation of science and technology also needs to be considered to develop an education curriculum. This foundation consideration is in line with the direction of education philosophy and the educational objectives expected by the relevant educational sites.

As for curriculum dimension, Wina (in Arifin, 2012, p. 8) describes it into three parts namely: (1) Curriculum as a subject (2) Curriculum as a learning experience (3) Curriculum as a planning of learning programs. The Sukmadinata (in Arifin, 2012, p. 8) reviewed the curriculum of three dimensions, namely: (1) Curriculum as a science (2) Curriculum as a system (3) and curriculum as a plan. Meanwhile, according to Hamid Hasan (in Arifin, 2012, p.8) said that there are four interrelated curriculum dimensions, namely: (1) curriculum as an idea or conception (2) curriculum as a written plan (3) curriculum as a process activity (4) Curriculum as a learning outcome. The description of this curriculum dimension, the author can visualize it in the form of the following chart:



In chart 1 above, the curriculum is the main characteristic of education which is central in the entire educational process. Because the curriculum is part of education and teaching. Given the position of the curriculum in education is as a construct that was built to transfer what has happened in the past to the next generation to be preserved, passed on, and developed. To build a better future life (Mundiri & Hasanah, 2018, p.41). So that this position is felt to be very important in making an effective plan in the hope that the implementation will be able to run in accordance with the objectives set in touching the realm of significant changes in the world of education. The curriculum development is directed to instill spiritual potential into educational goals so that the output produced becomes our human being. Somehow Allah emphasizes in the Qur’an that the true purpose of education is directed to draw closer to Him, and this way of getting closer is regulated in the concept of Insan Kamil.

**Formulation of the Objectives of Insan Kamil as the Basis of Islamic Education Curriculum Development**

The existence of an Islamic education curriculum must always be developed so that it will make Islamic educational institutions that are always expected by all parties. Islamic education curriculum must be developed in achieving the success of students in the cognitive, affective and psychomotor domains (Mustaqim, 2014, p. 8). The curriculum component is related to objectives, materials, methods and evaluations, while the other components are educators, students, managers of institutions, and learning resources other than educators (Subhi, 2016, p. 124). Thus the author's assumption, the goal is the main center in the development of Islamic education curriculum, moreover the concept of Insan Kamil is considered important to be the goal of Islamic education in accordance with the Qur’an and Hadith.

Al-Insān al-Kāmil is the ideal human being with the highest degree compared to other creatures. His role as the caliph of Allah SWT as the leader of the world, keeps the world safe and peaceful. Al-Insān al-Kāmil is not only someone who is physically perfect, but someone who is perfect in his knowledge. Like the concept of al-Insān al-Kāmil developed by Suhrawardi. Knowledge of al-Insān al-Kāmil is different from ordinary people's knowledge, because al-Insān al-Kāmil obtains knowledge from the source of knowledge itself. According to Suhrawardi someone who has combined intellectual (rational) and intuitive power, so that the person gains knowledge, that person can be said to be al-Insān al-Kāmil. In his view too, al-Insān al-Kāmil is a philosopher not only someone who has rational knowledge, but at the same time becomes a saint, one who is enlightened in Ilāhi's knowledge (Dewi, 2015, p. 51).

Humans, in essence, have an inherent tendency in themselves to achieve something that is morally believed to be good. In other words it is said that humans are always on an eschatological journey towards the virtues of morality. Morality, then, is used as a measure of human perfection. Therefore, morality is the most central problem in all religions (Nasution, 2011, p. 235). In the teachings of Islam to foster moral values ​​known as spiritual values. To be able to present spiritual values, it is necessary to raise awareness of ilāhiyyaħ to draw closer to Allah (Sodiman, 2014, p. 56). So this is what makes the core of Islamic curriculum development that is growing spiritual values ​​into the goals of Islamic education. To increase spiritual value, there are steps and efforts that must be done by someone, namely tazkiyatu al-nafs, mujāhadah, and riyadhah. This stage will lead humans to become ideal humans before Allah. The author will visualize the characteristics of Insan Kamil in the following chart:

|  |  |  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- | --- | --- |
| |  |  | | --- | --- | | Human status | ‘Abdun | | Role and function | Khalifatullah | | Aim | Cultivating Spiritual Potential |     How to grow in Spiritual Potential  Riyadhoh  Mujahadah  Tazkiyatun Nafs | Characteristics of Insan Kamil  (1) *Salimu al-Aqidaħ*  (2) *Ṣahihu al-Ibādaħ*  (3) *Maṭinu al-Khulūq*  (4) *Qawiyyu al-Jismi*  (5) *Muṡaqqaf al-Fikri*  (6) *Mujāhadaħ Li al-Nafsihi*  (7) *Hariṣun Alā Waqtihi*  (8) *Muna*ẓ*amun Fī Syūnihi*  (9) *Qadīrun Alā al-Kasbi*  (10) *Nafi’un Li Ghairihi*  Building Islamic civilization |

**Chart 2 Characteristics of Insan Kamil**

Based on the chart above, the process of growing human spiritual potential by empowering the mind, heart and *nafs* is carried out in three stages namely *tazkiyatun nafs* (soul cleansing), *mujahadah* (earnest effort), and *riyadhoh* (getting used to doing good) then will make a person to have perfect characteristics both in terms of *aqidah*, worship, morals and spiritual. As these 10 characteristics are elaborated by Hasan Al-Bana in formulating 10 Muslim characteristics that are formed in *the tarbawi madrasa*. These characteristics should be the characteristics of someone who claims to be a Muslim, including: (1) *Salimu al-Aqidaħ*: with *aqidah* that is clean, a Muslim will have a strong bond to Allah and with that strong bond he will not deviated from the path and His provisions. (2) *Ṣahihu al-Ibādaħ*: true worship is one of the important commands of the Prophet Muhammad and must not have an element of addition or subtraction. (3) *Maṭinu al-Khulūq*: noble character is the attitude and behavior that must be possessed by every Muslim, both in relation to Allah and with His creatures. With noble character, humans will be happy in their lives, both in this world and the hereafter. (4) *Qawiyyu al-Jismi*: physical strength means that a Muslim has endurance so that he can carry out Islamic teachings optimally with his strong physique. (5) *Muṡaqqaf al-Fikri*: intellect in thinking is one of the important aspects of the Muslim person. Because of that one of the characteristics of the Prophet is *faṭonah* (intelligent) and the Qur’an reveals many verses that stimulate people to think. (6) *Mujāhadaħ Li al-Nafsihi*: fighting against lust is one of the personalities that must exist in a Muslim, because every human being has a tendency to good and bad. (7) *Hariṣun Alā Waqtihi*: good at maintaining time is an important factor for humans. This is because time itself received such great attention from Allah and His Messenger. (8) *Munaẓamun Fī Syūnihi*: being organized in matters including the personality of a Muslim must be emphasized, both those related to the problem of *ubudiyah* and *muamalah* must be resolved and carried out properly. (9) *Qadīrun Alā al-Kasbi*: having the ability to own business or also referred to independently is another characteristic that must be present in a Muslim to defend and uphold the truth. (10) *Nafi'un Li Ghairihi*: the benefits in question are of course good benefits so that wherever he is, people around him feel their existence because of great benefits (Khulaisie, 2016, pp. 52-56).

Thus this concept becomes the main goal in Islamic education. This is in line with the goals of national education as stipulated in Law Number 20 of 2003 concerning the National Education System which states that: "The aim of national education is to develop the potential of students to become human beings who believe in and have faith in God Almighty, have good morals, healthy, knowledgeable, capable, creative, independent and become a democratic and responsible citizen” (Muchsin, Sulthon, & Wahid, 2010, p. 11).

The explanation above indicates the purpose of Islamic education which was built from the concept of Insan Kamil, which emphasized a deeper attitude, namely spiritual character. Alignment of these objectives can be visualized by the author in the form of the following chart:

Insan Kamil Objectives

National Education Objectives

(1) *Salimu al-Aqidaħ*

(2) *Ṣahihu al-Ibādaħ*

(3) *Maṭinu al-Khulūq*

(4) *Qawiyyu al-Jismi*

(5) *Muṡaqqaf al-Fikri*

(6) *Mujāhadaħ Li al-Nafsihi*

(7) *Hariṣun Alā Waqtihi*

(8) *Muna*ẓ*amun Fī Syūnihi*

(9) *Qadīrun Alā al-Kasbi*

(10) *Nafi’un Li Ghairihi*

|  |
| --- |
| (Have faith) |
| (Be cautious) |
| (Have high morals) |
| (Healthy) |
| (Knowledgeable) |
| (Proficient & Creative) |
| (Independent) |
| (Democratic) |
| (Responsible) |

SPIRITUAL

**Chart 3: Alignment of National Education Goals with the Goals of Insan Kamil**

The author's assumptions in responding to the above national education goals, the objectives stated in Law No. 20 of 2003 concerning the National Education System has embraced Islamic values. The specialty of the Qur’an content is able to complement these Islamic values, as evidenced by the formulation of the goals of Insan Kamil who have strong spiritual nuances. The path taken to achieve these goals is by way of; (1) *Mujāhadah* (sincerity to deepen the knowledge of Allah). (2) *Muhāsabah* (taking into account the knowledge gained, so that it is balanced in the actualization of faith and charity). (3) *Murāqabah* (drawing closer to Allah as a form of actualization of knowledge). (4) *Muhabbah* (love Allah with *khasyah* and admiration for Him). (5) *Ma'rifatullāh* (knowing Allah by revealing His oneness).

This stage ends with the efforts of *ma'rifatullah*, which are in harmony with the concepts of monotheism and breathing with the principles of Islamic education curriculum which include the principle of universality, the principle of linking with religious values, and the principle of balance between all elements. In addition, monotheistic values ​​are also useful in the formulation of curriculum principles, both related to philosophical, sociological and psychological principles or foundations (Hs, Mastuki & Hasanah, 2011, pp. 97-98). More than that, monotheism animates the development of Islamic education curriculum structure. By prioritizing this concept of monotheism, besides Islamic education, it still has organic and systemic links with Islamic teachings, as well as differentiating it from other educational characteristics. Thus, Islamic education is expected to produce humans who always strive to perfect faith, piety, and morals, and actively develop civilizations that are *ma'raifatullah* (Khoirunnisa, 2012, p. 149).

1. **CONCLUSION**

The curriculum is a pedagogical formulation that covers an educational idea that is expressed through practice in preparing a set of plans, managing content, objectives, teaching materials, and methods used as guidelines for the implementation of teaching and learning activities in the hope of increasing significant changes in outcomes both in cognitive aspects, psychomotor and spiritual affective. Dimension curriculum covers 3 namely curriculum as a science, curriculum as a system and curriculum as a plan that must be developed with due regard to philosophical, sociological, and psychological foundations. The most urgent curriculum development is to develop educational goals based on the Qur’an and Hadith. The goal of our human being is to develop strong spiritual potential so that his heart will reach *ma'rifatullah*. With the development of Islamic education curriculum, it is expected to be able to obtain maximum results in building Islamic civilization.

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