

The Concept of *Sam'*, *Başar* and *Fu'ād* As Human Potential in Al-Quran: A Study on Integrated Holistic Education System (IHES) Applied by JAIS

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Abstract

Education is important in human life because it can develop human potential to be in a good direction even the importance of education also discussed in the Quran through the potential of humans given by Allah SWT which is hearing (*sam'*), sight (*başar*) and heart (*fu'ād*). These human potentials must be maximizing the usage through Islamic education perspective which is not only developing human's intellectual but also perform in their spiritual (*iman*) and attitude (*akhlak*). Therefore, a study conducted on the title of "The Concept of *Sam'*, *Başar* and *Fu'ād* as Human Potential in Al-Quran: A Study on Integrated Holistic Education System (IHES) Applied by JAIS" helps to know the contribution of these potentials in teaching and learning system applied by Selangor Religious Institution (JAIS). The purpose of this research is to analyze the concept of human potential *sam'*, *başar* and *fu'ād* applied in Integrated Holistic Education System (IHES). Thus, this study has been conducted using qualitative method which generally focuses on library research and document analysis to obtain the information needed. Generally, the findings try to find that IHES has been applied human potential of *sam'*, *başar* and *fu'ād* through the integration of human potential, diversity curriculum and media that have been focused as main elements in IHES. Indeed, the objective of IHES to develop a Quranic generation as well as professionalism in order to achieve the objective of the Islamic Education Division (BPI) JAIS in producing *modal insan soleh* (excellent human capital) has to be known all over the country and well accepted.

Keywords: *Sam'*, *Başar*, *Fu'ād*, Human Potential and Integrated Holistic Education System (IHES)

Introduction

Al-Quran is the main source for Muslim to know an Islamic knowledge as well as other knowledge followed by Hadith as a second source. Besides, there are many information and evidence about the uniqueness of Allah's creation towards human being. Allah SWT created human as the best of His creation and has been given with various type of sensory such as sight, hearing, touch, taste and smell. These are the main senses that generally experience the world through outer body parts including eyes, ears, hand, nose and many more. Instead of being grossly inferior to modern scientific apparatus, the five senses turn out to have abilities ten times greater than anyone ever supposed (Chopra, 2018). In fact, Al-Quran also mentioned the three basic human potentials that associated with the senses which are hearing (*sam'*), sight (*başar*) and heart (*fu'ād*). There are six

verses in Al-Quran that expressed these words in a series and one of them is in Surah An-Nahl verse 78.

وَاللَّهُ أَخْرَجَكُمْ مِنْ بُطُونِ أُمَّهَاتِكُمْ لَا تَعْلَمُونَ شَيْئًا وَجَعَلَ لَكُمُ السَّمْعَ وَالْأَبْصَارَ وَالْأَفْئِدَةَ لَعَلَّكُمْ تَشْكُرُونَ

“Allah has brought you forth from the bellies of your mothers while you did not know anything. He made for you hearing, eyesight, and hearts so that you may give thanks” (Surah An-Nahl: 78)

The verse above explained that Allah created human knows something after human was born from his mother's womb (Wida, 2005) and gives the potential of learning through physical abilities which are hearing and sight and psychic ability which is mind and must be developed and built through education and teaching according to Islam (Ali, n.d.). Charifudin (2016) stated that learning is one of the positive steps that people must take to develop their potential and ability and he advises for formal or non-formal educational institutions to synergize physical and spiritual education in a balanced manner for a better future in education. Hence, these three human senses have an interest in the development of human potential in education that eventually produce great and educated human beings.

Integrated Holistic Education System (IHES) has been applied by Selangor Religious Institution (JAIS) at schools in Selangor has bring the objective of producing a Quranic generation as well as professionalism balanced in physical and spiritual. The implementation of this education system is related to the three human potentials mentioned in the Quran which are *sam'* (hearing), *baṣar* (sight) and *fu'ād* (heart) which is the senses endowed by Allah for human beings. Hence, the learning process in IHES has seen to maximize human potential towards the formation of excellent *modal insan* from the aspect of intellectual, spiritual (*iman*) and attitude (*akhlak*).

Methodology

This study focuses on three words in Al-Quran which are *sam'*, *baṣar* and *fu'ād* as human potential in Al-Quran associated with Integrated Holistic Education (IHES) applied by JAIS that balanced between spiritual and intellectual. The research methodology was conducted using a qualitative study to obtain the information needed from several data collection such as thesis, journal, website and brochures which is obtained while researcher attending a program conducted by JAIS related with the topic. Data collection procedure of this study involves the efforts by collecting, interpreting and analyzing all the data and information received through document analysis in order to know the findings of this research.

Discussion and Result

1. Human Potential in Al-Quran

Allah SWT created human perfectly endowed with potential that not given to other creations. There are many potential in human itself that associated with senses but the basic of human potential are hearing, sight and heart or mind. In fact, Al-Quran have mentioned these basic human potential in six verses that comes in a series which are in Surah An-Nahl verse 78, Surah Al-Isra'

verse 36, Surah Al-Mu'minun verse 78, Surah As-Sajdah verse 9, Surah Al-Ahqaf verse 26 and Surah Al-Mulk verse 23 (Mahfudz, 2010). One of the verses is as below:

وَاللَّهُ أَخْرَجَكُمْ مِنْ بُطُونِ أُمَّهَاتِكُمْ لَا تَعْلَمُونَ شَيْئًا وَجَعَلَ لَكُمُ السَّمْعَ وَالْأَبْصَارَ وَالْأَفْئِدَةَ ۗ لَعَلَّكُمْ تَشْكُرُونَ

"Allah has brought you forth from the bellies of your mothers while you did not know anything. He made for you hearing, eyesight, and hearts so that you may give thanks" (Surah An-Nahl: 78)

1.1 Sam'

Sam' is singular of *al-sam'* brings the meaning of hearing. According to Ikfina (2015), the basic meaning of *sam'* is hearing while the relational meaning is divided into two categories which are characteristic of Allah and human sense. In addition to associate with ears, the term *sam'* is also often associated with thought, reasoning, understanding and even the meaning of behaviour (Kadar, 2014). Besides, sense of hearing is one of the earliest senses developed while human is still in the fetus level (Zainorah & Mohd, 2012).

1.2 Baṣar

Baṣar is singular of *al-absar* brings the meaning of sight or vision. Other words in Al-Quran that bring the same meaning are *ra'a*, *syahida* and *nazara* (Mohamed, Hishomudin, Robiatul, Muhammad & Nur, 2018a). In addition, *baṣar* brings the meaning of vision and divided into two categories in the relational meaning which are characteristic of Allah and humankind (Ikfina, 2015). Generally, it is means the ability to interpret the surrounding environment using light in the visible spectrum reflected by the objects in the environment (Mohamed, Hishomudin, Robiatul, Muhammad & Nur, 2018b).

1.3 Fu'ād

Fu'ād is singular of *al-af'idah* indicates the meaning of flame heart and the place of *ma'rifat* and secret in relational meaning (Ikfina, 2015) and literally means heart (Mohd, 2011). The word *fu'ād* is also interpreted as the equivalent for the word *aql* (Ikfina, 2015). This meaning is acceptable if it is meant as a combination of intellect and heart, which makes a person bound from falling into a mistake and disobedience (Raja, 2016). Moreover, *fu'ād* is the place for sight and heart is part of knowledge (Mohd & Mohd, 2017) and it is situated in the middle of *qalb*, while the *qalb* is situated in the middle of *sadr* (chest) (Syamsuddin, 2009). Besides, the meaning of *fu'ād* in fact lead into one meaning that is a pure power of the human spirit that can capture abstract cues at frequencies below 40 Hz and always honest (Auliya, 2005).

These three words are sometime expressed alone or sometime *al-sam'* comes together with *al-absar* or sometime these two words expressed together with *al-af'idah* in a series (Ikfina, 2015). *Al-sam'* mostly positioned first before *al-absar* when they are placed together and *sam'* always comes in the singular structure while *baṣar* in plural (Muhammad, Rosalina, Robiatul & Wan, 2016). In addition, Charifudin (2016) stated that learning is one of the positive steps that people

must take to develop their potential and ability. Hence, these three human senses have an interest in the development of human potential in education that eventually produce great and educated human beings.

2. Integrated Holistic Education System (IHES)

Integrated Holistic Education System (IHES) is holistic approach designed based on Islamic principles and worldwide. This system was developed by Hasni Mohammed and he is the first to initiate the endowment of an education system (IHES) in more than 1000 educational institutions worldwide including Malaysia, Indonesia, India and Japan (Al-Hamra, n.d). In addition, Hasni Mohammed also one of the pioneers who embarked on endowment (*waqf*) in education. He is CEO of Adni Centre for Integrated and Holistic Education, member of the Board of Studies at National Gifted Centre, National University of Malaysia, Special Advisor to the Ministry of Education Malaysia for Cambridge International Examination, University of Cambridge, UK and a visiting professor at various universities locally and abroad (Hazwan, 2019).

In 2008, Islamic Education Division (BPI) of Selangor Religious Institution (JAIS) has applied IHES at the first establishment of Integrated *Tahfiz* Science School (MITS) as pilot projects before applying this system at schools under JAIS (Muhamad, 2017). Until 2019, there are about 600 schools under JAIS have been applied this system including Pre-school JAIS (PRA), Religious Primary School (SRA), Integrated Religious Primary School (SRAI), Integrated Al-Quran and *Fardhu Ain* Class (KAFAI), Religious Secondary School (SAM/SAMT), Integrated *Tahfiz* Science School (MITS) and KAFA Secondary Class (KMK).

IHES is integrated, balanced and comprehensive education through the integration of human potential, diversity of curriculum and media to achieve the vision, mission, goals, objectives and philosophies of BPI JAIS based on Al-Quran and As-Sunnah (Zetty & Ab Halim, 2017). The development of balanced and comprehensive human potential encompasses 23 potentials of mind, heart, soul, spirit and body that have the potential to generate sincere, fearful and blessed Quranic generation and act as the caliph of Allah SWT on earth. Diversity of curriculum is developed and expanded to enhance and nurture human potential to achieve the wellbeing and balanced of *duniawi* (world) and *ukhrawi* (hereafter) by incorporating five types of curriculum. Based on Zetty, Ab Halim, Siti, Nur and Julia (2018), the five curriculum are core curriculum (*tahfiz*), co-curriculum, extra curriculum (programs), national curriculum (KBSM) and international curriculum (BPI JAIS). Next, the media acts as an enabler and complement to IHES in providing a comfortable and supportive environment and facilitate the implementation of IHES in schools such as infrastructure, technology and others.

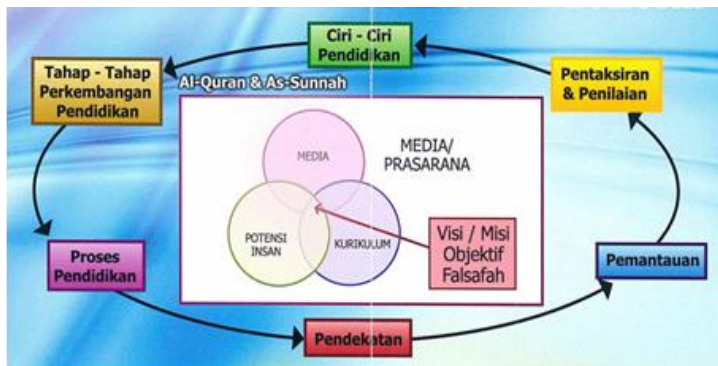


Fig. 1 Implementation components of Integrated Holistic Education System (IHES)

There are six sub-elements consisted as implementation components which are characteristic of education, phase of education development, education process, education approach, inspectorate and assessment or evaluation in order to achieve the objective of BPI JAIS in producing excellent *modal insan* (human capital). In terms of assessment and evaluation, IHES is not only focused on exam (examination based learning) but focuses on the integrated, balanced and comprehensive approach to produce basis strong faith of Quranic generation (outcome based learning). Therefore, the aspects that are emphasized are related to the immersion of knowledge, character building, competencies and skill enhancement, academic achievement and application in life (Zetty & Ab Halim, 2017).

3. Human Potential in IHES

The development of human potential is based on a process of balanced and comprehensive human potential development encompasses with the aspect of mind, heart, soul, spirit and body. Islamic education is the main aspect in producing Quranic generation as well as servant and caliph of Allah SWT. Therefore, Integrated Holistic Education System (IHES) focused on forming and developing comprehensive human potential based on Al-Quran and As-Sunnah. Allah SWT said in Surah Az-Zariyat verse 20 and 21:

وَفِي الْأَرْضِ آيَاتٌ لِّلْمُوقِنِينَ (20) وَفِي أَنفُسِكُمْ ؕ أَفَلَا تُبْصِرُونَ (21)

“In the earth are signs for those who have conviction, (20) and in your souls [as well]. Will you not then perceive? (21)” (Surah Az-Zariyat: 20-21)

Every human being should strive to recognize the essence of human’s creation in order to be able to recognize Allah SWT as a God and Creator as well as realize that human is the perfect creation of Allah and the goal of human life in this world is to be a servant and caliph of Allah SWT. Person who knows himself will realize his potential and constantly strives to develop that potential and more confident in the greatness and power of Allah SWT.

Hence, IHES was refining and completing the National Philosophy Education (NPE) of basic potential JERI (*Jasmani, Emosi, Rohani, Intelaktual*) to form 23 categorical potentials which are senses (5), conscious mind (6), fixed components (3), desires level (7), spirit (1) and body (1). The picture below shows the forming model of human potential development in IHES:

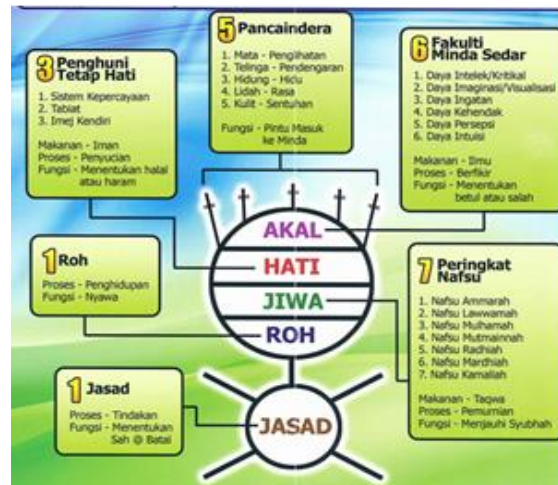


Fig. 2 Model of human potential development in IHES

Husni (n.d) explained about the human potential development in IHES. There are five senses that act as a guard to enter the mind which are sense of sight, hearing, smell, taste and touch as well as conscious mind faculties in determining either it is right or wrong. These two categories have the ability to think and make decisions through the process of thinking (knowledge). Besides that, the center of power is located at fixed components which is heart that includes system of belief, habits and self-image. Heart is unable to reject or think critically and just accept any suggestions or thoughts from the mind through the proses of purification (*iman*). Next, seven level of desires located in soul creating the power of motivate, fight and sacrifice to keep away from doubtful things (*syubhah*) through the proses of purification (*taqwa*) while spirit and physical which are endowed by Allah perfectly is beyond human ability work as the process of livelihood and actions.

Conclusion

Human potential given by Allah through senses of *sam'*, *başar* and *fu'ād* must be maximize utilized by human as a gratitude towards Allah. This potential of human stated in Al-Quran can well managed through education that balancing between intellectual and revelation knowledge and will produces an intellectual person as well as performs in spiritual (*iman*) and attitude (*akhlak*). Integrated Holistic Education System that has been applied by JAIS since 2008 in schools at Selangor is an integrated education system which balanced between *duniawi* (world) and *ukhrawi* (hereafter) knowledge.

This education system has tried to maximize the usage of human potential based on their main

elements which are integration of potential, diversity of curriculum and media. There are six sub-elements consisted as implementation components which are characteristic of education, phase of education development, education process, education approach, inspectorate and assessment or evaluation in order to achieve the objective of Islamic Education Division (BPI) JAIS in producing excellent *modal insan* (human capital). In addition, IHES has introduced 23 potentials compared to 4 (JERI) applied by National Philosophy Education NPE. In conclusion, each individual have to use the potential that Allah SWT gives that not given to other creation. These potential if used maximally and properly will produce a great human being in all respects.

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