

Human Nature in Education

Yeni Agustin^{1,3}, Jamaris Jamna², Sofelma²

¹Doctoral Student of Educational Sciences, Padang State University

²Lecturer at Padang State University

³Science teacher at State Junior High School 6 Sawahlunto



Abstract – Humans are physical-spiritual unity, live in space and time, aware of themselves and their environment, have various needs, instincts, passions, and life goals. Humans have various potentials, namely the potential to be able to believe and fear God Almighty, do good, create, feel, intention, and work. In essence, humans need knowledge or education. Education will shape humans according to the knowledge they learn. Although it is realized that knowledge is very important in his life. Forming a knowledgeable human being, the question still often arises as to whether humans need it? Is not without knowledge humans can also live. For humans, the activity of knowing is an activity that is intrinsically attached to the way of being as a human being.

Keywords – *Human Nature, Education, Human Rights*

I. INTRODUCTION

Humans are creatures created by God who are equipped with reason and mind. Man is a creation of God Almighty who has the highest degree among his other ideals. The most important thing in distinguishing humans from other creatures is that humans are equipped with reason, thoughts, feelings, and beliefs to enhance the quality of their life in the world.

Education is the process of changing the attitudes and behavior of a person or group of people in an effort to mature humans through teaching and training. So in this case education is a process or act of educating. Another opinion says that education is guidance or assistance given by adults to the development of children to reach maturity with the aim that children are capable enough to carry out their own life tasks without the help of others.

The essence of human life is to learn. The learning process can be pursued in various ways, including through education. Education is divided into three, namely: (1) formal education which is structured education from basic, secondary and higher education levels, (2) non-formal education which is education outside formal education that functions as an addition to formal education, and (3) informal education which is education in the family and community.

Education itself according to Shah (2010: 10) is a process with certain methods so that people gain knowledge, understanding, and ways of behaving according to their needs. Someone who takes education can increase their potential so that they are able to grow and develop to meet their needs. In human life today, many educated people do things that do not reflect that they are educated. Based on the above, the author is interested in discussing the nature of humans in education.

II. DISCUSSION

A. Understanding Human Nature

Man is a questioning creature, he has a desire to know everything. Driven by curiosity, humans not only ask about things that are outside of themselves, but also ask about themselves. In the span of space and time, humans have been and always seek to know themselves. Human nature is studied through various approaches (*common sense*, scientific, philosophical, religious) and through various points of view (biology, sociology, anthropobiology, psychology, politics).

In real life, humans show diversity in various ways, both in their physical appearance, social strata, habits, even as stated above, knowledge about humans is varied according to the approach and point of view in conducting their studies. The reason is not because they are all human, so it must be recognized that they are human? (MI Soelaiman, 1988). These various similarities that become the essential characteristics of every human being are also referred to as human nature, because it is with these essential characteristics that humans have special dignity as human beings who are different from others. Example: humans are *animal rational*, *animal symbolicum*, *homo feber*, *homo sapiens*, *homo sicius*, etc.

Finding an understanding of human nature is a task *metaphysics*, more specifically is the task *anthropology* (philosophy of anthropology). Anthropological philosophy seeks to express basic concepts or ideas about humans, seeks to find fundamental characteristics about humans, seeks to find characteristics that are principally (not *gradual*) distinguishes humans from other creatures. Among other things with regard to: (1) the origin of human existence, which questions whether the existence of humans in this world is just a coincidence as a result of evolution or the result of God's creation?; (2) the metaphysical structure of man, whether the essential part of man is his body or soul or body and soul; (3) various characteristics and meanings of human existence in the world, among others with regard to individuality, sociality.

B. Aspects of Human Nature

1. Humans as God's Creatures

Humans are the most perfect creatures ever created by God. The perfection possessed by humans is a consequence of their functions and duties as caliphs on this earth. The scriptures explain that humans come from the ground by using various terms, such as Turab, Thien, Shal-shal, and Sualalah. Humans are subjects who have consciousness (*consciousness*) and self-awareness (*self-awareness*). Therefore, humans are subjects who are aware of their existence, they are able to distinguish themselves from everything that is outside themselves (objects).

Therefore, in addition to questioning the origin of the universe in which he exists, humans also question the origin of their own existence. There are two different philosophical views about the origin of the universe, namely (1) *Evolutionism* and (2) *Creationism*. according to *Evolutionism*, the universe came into existence not because it was created by the creator or *prima causa*, but rather exists by itself, the universe developed from nature itself as a result of evolution. Otherwise, *Creationism* states that the existence of the universe is the result of the creation of a *Creative Cause* or *Personality* which we call God (J. Donald Butler, 1968).

2. Man as a Body-Spirit Unity

Philosophers argue with regard to the metaphysical structure of man. There are four notions about the answer to this problem, namely Materialism, Idealism, Dualism, and the notion which says that humans are a body-spirit unity.

a. Materialism.

The ideas of Materialists, such as Julien de La Mettrie and Ludwig Feuerbach depart from reality as can be known through self-experience or observation. Therefore, this universe or reality is nothing but matter, matter, or matter. Humans are part of the universe so that humans are no different from nature itself. As part of the universe, humans are subject to the laws of nature, the law of quality, the law of cause and effect or stimulus-response. Humans are seen as the result of the top of the evolutionary chain of the universe so that the mechanism of their behavior (stimulus response) is more effective. The essence of man is his body, not his soul or spirit.

b. Idealism.

Contrary to the view of materialism, adherents of Idealism assume that the essence of a human being is his soul or spirit or spirit, this is as adhered to by Plato. body, it is the soul that affects the body, therefore the body is dependent on the soul. The soul is the primary principle that drives all human activity, a body without a soul has no power. This view of the relationship between body and soul is known as Spiritualism (JDButler, 1968).

c. Dualism.

In the foregoing, there are two contradictory views. The view of the first party is monist-materialist, while the view of the second party is monist-spiritual. CA Van Peursen (1982) suggests another notion that is strictly dualistic, namely the view of Rene Descartes. According to Descartes, the essence of the human self consists of two substances, namely body and soul. Because humans are made up of two different substances (body and soul), there is no relationship between the two of them influencing each other (SE Frost Jr., 1957), however, every mental event is always parallel to a physical event or vice versa. For example, if the soul is sad, in parallel the body looks gloomy or crying. Such a view of the relationship between body and soul is known as Parallelism (JD Butler, 1968).

3. Humans as Individual Beings

Human awareness of himself is the embodiment of human individuality. Man as an individual or as a person is the most real reality in human consciousness. As individuals, humans are an indivisible unity between their physical and spiritual aspects.

4. Humans as Social Beings

In living together with each other (society) each individual occupies *position (status)* certain. Each individual has a world and their own purpose in life, they also have a common world and the purpose of living together with each other. In connection with this, Aristotle calls humans as social beings or social beings (Ernst Cassirer, 1987). There is a relationship of reciprocal influence between individuals and society. Ernst Cassirer states: man will not find himself, man will not realize his individuality, except through the mediation of social interaction.

5. Humans as Cultured Beings

Humans have the initiative and are creative in creating culture, living cultured, and being cultured. Culture is related to human life completely, culture concerns something that appears in the field of existence of every human being. Humans are inseparable from culture, even humans are just humans because they are together with their culture (CA Van Peursen, 1957).

6. Humans as Moral Beings

According to Immanuel Kant, humans have an aspect of decency because in humans there is a practical ratio that gives absolute orders (*categorical imperative*). Example: if we borrow someone else's property, then there is an order that obliges us to return the borrowed item. (SE Frost Jr., 1957; PA Van Der Weij, 1988).

7. Humans as Religious Beings

The religious aspect is one of the essential characteristics of human existence which is revealed in the form of acknowledgment or belief in the truth of a religion which is manifested in attitudes and behavior. Religiosity implies a genuine acknowledgment and implementation of a religion. What is meant by religion is "one system". *credo* (system of faith or belief) on the existence of something absolute outside of humans; a system of human rites (orders of worship) to what he considers absolute; and a system of norms (rules) that regulate human relations with humans and other nature that are appropriate and in line with the faith and worship systems referred to above (Endang Saifuddin Ansari, 1983).

C. HUMAN NATURE IN EDUCATION

1) The Principles of the Need for Education for Humans

a) Humans as Unfinished Creatures

Humans are called "Homo Sapiens", meaning creatures who have the ability to learn. One of the human instincts is to always tend to want to know everything around him that he doesn't know. Starting from curiosity then comes knowledge.

In his life man is driven partly by the need to achieve something, and partly by social responsibility in society. Humans not only have abilities, but also have limitations, and also not only have good qualities, but also have bad qualities. Humans are not able to create themselves, the existence of humans in the world is also not the result of evolution without a Creator as Evolutionists believe, but as a creation of God. Human existence is related to the past (for example, he is because he was created by God, was born into the world in a helpless state so he needs the help of his parents or other people, and so on), and at the same time reaches out to the future to achieve his life goals. Humans are on a journey of life, development, and self-development. He is human, but at the same time "unfinished" manifesting himself as a human.

b) *Man's Duty and Goal is to Be Human*

Since his birth, humans are indeed human, but they do not automatically become human in the sense that they can fulfill various aspects of human nature. As individuals or individuals, humans are autonomous, they are free to choose what they want to be or who they want to be in the future.

If a person makes a choice and tries not to become a human being or does not realize the aspects of his essence as a human being, it means that the person concerned has lowered his human dignity. In this context, humans become less or inhuman, less or not responsible for their existence as humans. He lowered his dignity from the level *human* to a lower level, perhaps to the level of animals, plants, or even to the level of objects.

As a person, each person is indeed autonomous, he is free to make his choices, but that being free always means being bound to certain values that are his choice and with that freedom a person is obliged to take responsibility and will be held accountable. Therefore, there is no other meaning that being a human is to carry out a task and have a goal to become a human, or to be tasked with realizing various aspects of human nature. Karl Jaspers put it in the sentence: "*to be a man is to become a man*" To exist as a human being is to be a human (Fuad Hasan, 1973).

The implication is that if someone does not always try to be human, then he does not exist as a human.

Various aspects of human nature are basically potentials that must be realized by everyone. Therefore, various aspects of human nature are the ideal human figure, a picture of the human being aspired to or the goal. The ideal human figure has not been realized but must be strived to be realized.

c) *Human Development is Open*

Humans are born into the world by carrying out a necessity to be human, they were created in the best arrangement, and equipped with various potentials to become human. However, in the reality of life, human development is open or contains various possibilities. Humans develop according to their human nature and dignity or are able to become human, on the contrary, they may also develop in a direction that is not appropriate or even incompatible with their human nature and dignity.

Gehlen, a German thinker, presented the results of his comparative study of the development of the structure and function of the human body and that of animals. He came to the same conclusion as Bolk's Theory of Retardation, namely that at the time of his birth man's stage of development was not more advanced than that of animals, but less advanced than even the animals closest to him (primates). Humans are born prematurely and do not know specialization like animals. "He is a creature marked by deprivation" (CA Van Peursen, 1982). An example is as follows: a buffalo is born as a calf, then he lives according to the nature and dignity of his buffalo (buffalo or buffalo). On the other hand, a human being, he is born as a human child, but in the continuation of his life being human or becoming a human is a possibility, maybe he is human. but it may also be lacking or even inhuman. When compared to animals, humans seem to be born too early. Before he was prepared for a particular specialty and before he was able to help himself, he was already born. The result is as follows.

1. Unlike animals, the continuation of human life shows diversity. Variety in terms of health, in the dimensions of life, individuality, sociality, culture, morality, and diversity.
2. At birth, humans do not yet have certain specializations, so that specialization must be obtained after he is born in development towards maturity.

Anne Rollet suggests that by 1976 ethnologists had recorded about 60 wild children worldwide. It is not known how the children originally lived and were cared for by animals that lived with or were cared for by deer, monkeys, some lived with wolves.

These children do not behave like humans, dress, aggressive to attack and bite, cannot laugh, some cannot walk upright, do not speak like humans. (Digest, No. 160 XIII Year, November 1976). One similar case was presented by MI Soelaeman (1988), he stated an event known as the werewolf incident:

A hunter found in the middle of the wilderness two children about six and seven years old, when the children saw the hunter, they ran on their feet and hands while making sounds like howling. They entered the cave, seeking refuge in a wolf. But in the end the two children were captured and then taken to the city and used as material for the study of experts. After going through hardships, the two children can be educated again as usual.

From the events above, we can understand that the ability to walk upright on two legs, the ability to speak, and other behavioral abilities that are commonly practiced by cultured humans, are not carried by humans since their birth. Likewise, awareness of the purpose of life, the ability to live according to individuality, sociality, is not brought by humans from birth, but must be obtained by humans through learning, through assistance in the form of teaching, guidance, training, and other activities that can be summarized in terms of education. If since his birth the development and development of human life is left to each of them without being educated by others, chances are he will only live based on instinctual impulses.

Up to this point, it can be understood that a human being has not finished being a human, he is burdened with the obligation to become a human being, but he does not automatically become a human being, as for being a human he requires education or must be educated. "*Man can become man through education only*", states Immanuel Kant in his educational theory (Henderson, 1959). This statement is in line with the results of MJ Langeveld's study, even with regard to human nature, as stated by Langeveld to give identity to humans as *Animal Educandum* (MJ Langeveld, 1980).

2) Principles of Educational Possibilities

Humans need to be educated, the implication is that everyone must carry out education and educate themselves. The problem: *is human possible or can be educated?* For humans, the activity of knowing is an activity that is intrinsically attached to the way of being as a human being. The term in the philosophy of science "*knowing is a mode of being*" Humans have a natural desire to know. There are those who have a great desire so that the search for knowledge is very high and does not give up. However, there are also those whose desires are low or mediocre so they are not motivated to seek knowledge. However, it can be said that all humans have a desire to know.

In a narrow sense, knowledge is only possessed by creatures called humans. Indeed, there are those who argue that based on their instincts, animals have 'knowledge'. For example, every animal knows that there will be danger that threatens itself or that there is food to eat. A tiger knows exactly if there are animals around it that can be eaten. A mouse also knows that around him there is a cat ready to pounce on him so based on his instincts he immediately looks for a safe place.

Humans cannot live based on their instincts alone, although sometimes there are also humans who have strong instincts. Humans have very limited instinct-based knowledge. Because humans are the only creatures created by Allah who are given reason (the word "aql" is mentioned no less than fifty times in the holy book of the Qur'an) then he can gain knowledge about everything. Amazingly, humans are not only able to acquire the knowledge needed in life, but also develop it into a variety of knowledge.

On the basis of his phenomenological studies, MJ Langeveld (1980) stated that "humans are animals". *educandum*, and he really is *animal educable*. If we refer to the previous description of the human figure in its various dimensions, there are 5 anthropological principles that underlie the conclusion that humans may be educated or can be educated, namely (1) *potentiality*, (2) *dynamics*, (3) *individuality*, (4) *sociality*, and (5) *morality*.

1) Potentiality Principle

In the previous description, it has been stated that there are various potentials that exist in humans that allow them to be able to become human, but for that they need a cause, namely education. For example, in the aspect of decency, humans are expected to be able to behave in accordance with recognized moral norms and moral values. This is one of the goals of education or the ideal human figure with regard to the dimension of morality. Can humans or may be educated to achieve these goals? The answer is can or maybe because as has been stated in the previous description that humans have the potential to do good. Likewise with other potentials. Based on this, it can be concluded that humans will be able to be educated because they have various potentials to become human.

2) Principles of Dynamics

Humans are always active both in their physiological and spiritual aspects. He always wants and pursues things that are more than what he already has or has achieved. He seeks to actualize himself in order to become an ideal human being both in the context of his interaction or communication horizontally (humans) or vertically or horizontally *transcendental* (man of God). If viewed from the point of view of educators, education is carried out in order to help humans (students) to become ideal human beings. On the other hand, humans themselves (students) have the dynamics to become an ideal human being. Therefore, the dynamics dimension implies that humans will be educated.

3) Individuality Principle

Education is implemented *to help* humans in order to actualize or realize themselves. Education is not to shape humans as educators want by ignoring the dimensions of human individuality (students). On the other hand, humans, according to their individuality, seek to manifest themselves. Therefore, human individuality implies that humans will be able to be educated.

4) Principles of Sociality

As a social human being, humans live together with each other, they need to get along with other people. In this life together with each other there will be a reciprocal relationship of influence. Each individual will receive the influence of other individuals. This fact provides the possibility for humans to be educated because the assistance efforts or the influence of education are conveyed precisely through interaction or communication between human beings; and that humans can receive educational assistance or influence also through interaction or communication with each other.

5) Principles of Morality

Humans have the ability to distinguish between good and bad, and basically he has the potential to behave well on the basis of freedom and responsibility (morality aspect).

Education is essentially *normative*, meaning that it is carried out based on a system of certain values and norms and is directed at realizing the ideal human being, namely a human who is expected to be in accordance with a certain system of values and norms originating from recognized religion and culture. Education is normative and humans have a dimension of morality because of that aspect of morality allows humans to be educated.

On the basis of the various principles above, education absolutely must be implemented. If these assumptions are denied, we must come to the conclusion that humans do not need to be educated, cannot be educated, therefore we do not need to carry out education.

D. EDUCATION AS HUMANIZATION

The task and purpose of human life is to build or "conduct" himself to approach the ideal human. This is what in philosophy is called *self-realization* (self-realization). Self-realization is closely related to the view of human nature, which we can learn from religion or philosophy. Based on philosophy, we should understand that "humans become real human beings if they can fully realize their essence" (Henderson, 1959).

Education in general aims to help humans discover the nature of their humanity. That is, education must be able to realize a complete human being. Education functions to carry out the process of awareness of humans to be able to recognize, understand, and understand the reality of life around them. With education, it is hoped that humans will be able to realize their potential as thinking creatures. The potential in question is the spiritual potential (spiritual), *nafsiyah* (soul), *aqliyah* (mind), and physical (body). By carrying out the thought process, humans will discover the existence of their presence as creatures who have been given reason by God Almighty.

Education is a process of humanizing humans both in formal and informal forms. Education in formal form is teaching, namely the process of transferring knowledge or efforts to develop and bring out intellectual potential from within humans. Intellectuality and knowledge that is not yet fully represent the human self. Therefore, education is not just *transfer of knowledge* or the transfer of knowledge alone, but with education it is hoped that students will be able to know and understand their existence and potential.

This is where the end of the purpose of education, namely carrying out the process of "humanizing" (humanizing humans) which leads to the process of liberation. This departs from the assumption that humans in social systems and structures are dehumanized due to class exploitation, gender domination, and other cultural hegemony. Therefore, education is a means to produce awareness in restoring human humanity, and in this regard, education plays a role in generating critical awareness as a prerequisite for efforts to liberate.

As the humanization of education, among other things means as an effort to develop human potential (psychological point of view). In this sense, there are various potentials that must be developed, for example SQ (*Spiritual Quotient* or Spiritual Intelligence) so that every action is based on faith and piety to God Almighty. EQ (*Emotional Quotient* or Emotional Intelligence) so that humans are able to control their emotions, understand the feelings of others. IQ (*Intelligence Quotient* or Intelligence Intelligence) so that humans have the ability to count, verbal ability, the ability to distinguish, and make priorities. SocQ (*Social Quotient* or Social Intelligence) so that humans enjoy communicating, making friends, helping, making others happy, and working together.

Education also means personalization or individualization, that is, so that humans become stable individuals or individuals. For example, being able to live freely and responsibly, acting as a subject. In addition, as the humanization of education also means socialization (sociological point of view), civilization (political point of view), enculturation (anthropological point of view), fostering people of faith and piety (religious point of view), and fostering moral people (ethical point of view). Education covers various aspects, namely with regard to intellectual, social, emotional, and spiritual aspects or with regard to values, knowledge, attitudes, and skills. Education also includes various activities, for example teaching, guidance, training,

E. EDUCATION AND HUMAN RIGHTS

John Locke stated that rights belong to humans because of their efforts, but this nature is a social nature so with what I consider to be my rights, I am also obliged to acknowledge the existence of other people (Henderson, 1959). Meanwhile, human rights are basic or basic rights (KBBI, 1995). Human rights are natural rights that cannot be revoked because they are a gift from God. These rights are not destroyed when civil society is built neither the government nor society can revoke them. Everyone is created equal, everyone is gifted by God with certain inalienable rights. These rights include the right to life, freedom, and the pursuit of happiness. In addition, human rights include freedom of speech, freedom of religion, freedom of assembly and association, equal protection before the law, and the right to due process and fair trial. As a principle, the protection of human rights is widely accepted, this is embodied in written constitutions around the world as well as in

Education is an effort so that humans get their basic rights. Historically, in European countries at first there was a problem regarding human rights which had been trampled on by monarchy or absolutism because at first the main problem regarding education was how the individual obtained his basic rights. Therefore, it is the duty of the state to ensure the development of these individual rights. By obtaining this opportunity, the citizen has actual similarities and therefore he can give his abilities to the state. According to Condorcet, this is the main goal of national education, and from this perspective, education is the duty of a just government (HAR, Tilaar: 1995).

Human Rights as a Basis Democracy Education. The birth of the world's first modern republic, namely the United States in 1776, has not been accompanied by changes in the field of education. Without education, independence is impossible. *Idea equalitarianism* Jefferson who glorified the concept of the common people (*the common man*) this was not fully accepted by the political consciousness at that time. America's struggle for independence laid the foundations for the equal economic and political rights of ordinary people. Based on the assumption that no human being is more than another human being, every human being has the same rights, as well as in education. Such was Andrew Jackson's idea.

From the development of these educational rights in the 19th century began to form a people's education system in the United States under the leadership of Horace Mann in Massachusetts, Henry Barnard in Connecticut, which shows the birth of a people's education system with learning obligations.

The democratic education model also gets its foundation from John Dewey in his book *Democracy and Education* (1916). Dewey argues that democracy is something more than a political notion; Democracy is a shared life that is interrelated and communicates experiences with each other. A society will only exist because of a communication and sharing of knowledge, and that is the ethical criterion of a good society. So, democracy and education are two faces of a coin, democracy cannot live without

education, otherwise good education will not live in an undemocratic society. 1982, Mortimer J. Adler on behalf of the members *Paideia* states, "We are politically a classless society". It is our people as a whole that is the class that rules us. Therefore, we must be a classless society in the field of education. The deepest meaning of social equality is the same quality of life for all, which demands the same quality of education for all (Mortimer J. Adler, 1982).

Education as the right of every citizen. The right to education for every citizen is stated in Article 31 of the 1945 Constitution of the Republic of Indonesia, as follows.

1. Every citizen has the right to education.
2. Every citizen is obliged to attend basic education and the government is obliged to pay for it.
3. The government seeks and organizes a national education system, in the context of the intellectual life of the nation, which is regulated by law.
4. The state prioritizes the education budget at least 20% of the state revenue and expenditure budget as well as from the regional revenue and expenditure budget, to meet the needs of national education.

In Law No. RI. 20 of 2003 concerning *National Education System* it is stated that "education is carried out in a democratic and fair manner and is not discriminatory by upholding human rights, religious values, cultural values, and national pluralism" (paragraph I, Article 4). Furthermore, paragraph (1) Article 5 states: "Every citizen has the same right to obtain quality education".

With regard to the right of citizens to obtain education as stated above, there is an obligation on the part of parents, the community, and the government to be able to make it happen. As a guarantee of these rights, Article 7 of the Republic of Indonesia Law Number 20 of 2003 states: "Parents of children of compulsory school age are obliged to provide basic education to their children", while "the community is obliged to provide resource support in the implementation of education" (Article 9). The government's obligations are regulated in Article 11 as follows.

1. The Government and Regional Governments are required to provide services and facilities, as well as ensure the implementation of quality education for every citizen without discrimination.
2. The Government and Regional Governments are obliged to guarantee the availability of funds for the implementation of education for every citizen aged seven to fifteen years.

The right to education for citizens has been declared since August 18, 1945 when PPKI established the 1945 Constitution as the constitutional basis of the Indonesian state. The learning obligation has been stated since 1950 until now, although there are various obstacles and implementation.

III. CONCLUSION

Humans are physical-spiritual unity, live in space and time, aware of themselves and their environment, have various needs, instincts, passions, and life goals. Humans have various potentials, namely the potential to be able to believe and fear God Almighty, do good, create, feel, intention, and work. In essence, humans need knowledge or education. Education will shape humans according to the knowledge they learn. Although it is realized that knowledge is very important in his life. Forming a knowledgeable human being, the question still often arises as to whether humans need it? Is not without knowledge humans can also live. For humans, the activity of knowing is an activity that is intrinsically attached to the way of being as a human being. The term in the philosophy of science "*knowing is a mode of being*"

Humans have a natural desire to know. There are those who have a great desire so that the search for knowledge is very high and does not give up. However, there are also those whose desires are low or mediocre so they are not motivated to seek knowledge. However, it can be said that all humans have a desire to know. The desire to know is channeled through learning and education.

REFERENCES

- [1]. Ansari, ES 1983. *Philosophy, Science and Religion*. Surabaya: Science Development.
- [2]. Butler, J.D. 1957. *Four Philosophies and Their Practice in Education and Religion*. New York: Harper & Brothers Publishers.

- [3]. Cassirer, E. 1987. *An Essay On Man*. (Translated: Alois A. Nugroho). Jakarta: Gramedia.
- [4]. Frost Jr., SE 1957. *Basic Teaching of The Great Philosophers*. New York: Barnes & Nobles.
- [5]. Jalaluddin & Usman Said. 1996. *Islamic Education Philosophy*, Jakarta: Raja Grafindo Persada.
- [6]. Langeveld, MJ 1980. *Beknopte Theoretische Paedagogiek*. (Translated: Simajuntak). Bandung: Jemmars
- [7]. Schumacher, EF 1980. *A Guide for The Perflexed*. London: Sphere Books Ltd.
- [8]. Siregar, Eliana, 2017. *Human nature, Magazine of Science and religious thought tajdid* Vol 20.
- [9]. Sujati, 1995. *Itself Humans and Their Implications for Education*. Yogyakarta: Educational Dynamics No. 1 year 2.
Sumantri, Muhammad S. *Introduction to Education*, Module I UT
- [10]. Sharif, Miftah, 2017. *Human Nature and Its Implications in Islamic Education*, *Journal of Al-Thariqah* Vol.2 No. 2.
- [11]. 1945 Constitution of the Republic of Indonesia.
- [12]. RI Law No. 20 of 2003 concerning National Education System.
- [13]. Van Peursen, CA 1982. *Body-Soul-Spirit*. (Trans.: K. Bertens). Jakarta: Mr. Gunung Mulia.