

## Human Potential of *Sam'*, *Başar* and *Fu'ād* in Al-Qur'an: A Study on JAIS Integrated Holistic Education System (IHES)

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### Abstract

Allah SWT has created human equipped with various imperfections such as potential which is not given to any other creature. The three basic human potentials that have mentioned in al-Qur'an are hearing (*sam'*), sight (*başar*) and heart or mind (*fu'ād*) leading to a discussion of education. Education is important in human life because it can develops human potential to be in a good direction even the importance of education also discussed in the Qur'an. 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 "Human Potential of *Sam'*, *Başar* and *Fu'ād* in al-Qur'an: A Study on JAIS Integrated Holistic Education System (IHES)" 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 discuss the concept of human potential *sam'*, *başar* and *fu'ād* in al-Qur'an that have been applied in JAIS 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 have seen that IHES has applied human potential of *sam'*, *başar* and *fu'ād* through the development of human potential that involves two from five parts presented which are mind and heart. Indeed, the objective of IHES to develop a Qur'anic generation as well as professionalism in order to achieve the objective of Islamic Education Division (BPI) JAIS in producing *modal insan soleh* (excellent human capital) has to be known all over the country and well accepted.

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### 1. INTRODUCTION

Al-Qur'an as a revelation from Allah SWT to the last Prophet Muhammad SAW is a main source for Muslim to know an Islamic knowledge as well as other knowledge followed by Hadith as a second source. Human creation is one of the scientific discoveries that are described in detail and complete by the Qur'an from beginning, during the embryonic process until the human returns to his creator (Masyhuri Putra, 2015). 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-Qur'an 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-Qur'an have expressed these words in a series and one of them is in Surah al-Mulk verse 23.

قُلْ هُوَ الَّذِي أَنْشَأَكُمْ وَجَعَلَ لَكُمُ السَّمْعَ وَالْأَبْصَارَ وَالْأَفْئِدَةَ ۗ قَلِيلًا مَّا تَشْكُرُونَ

Surah al-Mulk (67):23

“Say, ‘It is He who created you, and made for you hearing, eyesight, and hearts. Little do you thank.’”

According to Ali Muhsin (2012), the potential of learning through physical abilities which are hearing and sight and psychic ability which is mind must be developed and built through education and teaching according to Islam. In addition, 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 Qur’anic generation as well as professionalism balanced in physical and spiritual. The implementation of this integrated education system is related to the three of human potentials mentioned in the Qur’an; *sam’* (hearing), *baṣar* (sight) and *fu’ād* (heart) which are the senses endowed by Allah SWT for human beings. Hence, the learning process in IHES has seen applying these human potential aimed in formation of excellent *modal insan* from the aspect of intellectual, spiritual (*iman*) and attitude (*akhlak*).

## 2. PROBLEM STATEMENT

Allah SWT has given to human the potential of learning through physical abilities which is hearing and sight and psychic ability which is mind and must be developed and built through education and teaching according to Islam (Ali Muhsin, 2012) thus will produce great civilization for the benefit of human itself (Charifudin, 2016). In fact, al-Qur’an mentioned the three basic human potentials that associated with the senses which are *sam’* (hearing), *baṣar* (sight) and *fu’ād* (heart or mid). Therefore, various educational institutions were developing their curriculum based on holistic approach since the introduction of National Philosophy of Education (NPE) which focusing not only the academics, but other aspects of meaningful education as well such as development of students’ potential (Umi Kalthom Abdul Manaf & Fadzilah Abd Rahman, 2017).

In regard, JAIS also has taken an initiative by implementing Integrated Holistic Education System (IHES) at schools in Selangor which balanced between *duniawi* (world) and *ukhrawi* (hereafter) knowledge. This education system has focuses on three main elements which are integration of human potential, diversity of curriculum and media or infrastructure. The integration of human potential has seen applied basic human potential that involves hearing, sight and mind or heart which are the senses endowed by Allah SWT for human beings. However, there are many researches already had discussed on human potential *sam’*, *baṣar* and *fu’ād* stated in al-Qur’an generally, but there are hardly any study that focus on exploring the applications of these human potential in JAIS Integrated Holistic Education System (IHES). Therefore, this topic of human potential applied in IHES has been chosen by the researcher to be discussed.

## 3. OBJECTIVES

Al-Qur’an has mentioned three basic of human potentials that associated with senses which are *sam’* (hearing), *baṣar* (sight) and *fu’ād* (heart or mid) that must be developed and built through education and teaching according to Islam. JAIS education system which is Integrated Holistic Education System (IHES) has seen applied these potential by presenting integration of human potential as one of the main elements in the system. Therefore, this study aims to identify the concept of human

potential *sam'*, *baṣar* and *fu'ād* in al-Qur'an that have been applied in JAIS Integrated Holistic Education System (IHES).

#### 4. METHODOLOGY

This study focuses on three words in al-Qur'an which are *sam'*, *baṣar* and *fu'ād* as human potential in al-Qur'an 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.

#### 5. FINDINGS

##### 5.1 Sam', Baṣar and Fu'ād in Education

Allah SWT has created human perfectly endowed with potential that not given to other creations. Generally, there are 5 human senses including hearing, sight, smell, touch and taste. However, Allah SWT has focused on two sensory potential which are the potential of hearing (*sam'*) and sight (*baṣar*) and both these potential combine together with *al-fu'ād* (Hassan, 2011, as cited in Mohd Syahmir Alias & Mohd Shukri Hanapi, 2017). Charifudin (2016) stated that the potential of learning in human includes the aspect of physic (physical); hearing and vision, and psychic aspect which is intellect. Intellect according to al-Maraghi (1951) as cited in Ali Said & Budi Fadli (2017) is divided into four meanings, which two of it are acquired through learning; knowledge gained from experimental results and knowledge of the consequences of all things. The hidden potential of students need to be actualization so that students are no longer be said as an animal educable, which is a kind of animal that allows to be educated (Sawaluddin Munzir Hitami, Zikri Darussamin & Sainab, 2018).

According to Hasyim Haddade (2016), in order to educate people, human being must understand the essence of human creation and basic potential, as well as the mission and purpose of life. In addition, the growth and development of human potential in education is influenced by factors that determine the success of the educational process which are the factor of purpose, educators, learners, educational tools and educational environment (Abuddin, 1997, as cited in Hasyim Haddade, 2016). Besides, Charifudin (2016) stated that learning is one of the positive steps that people must take to develop their potential and ability. Hence, al-Qur'an already mentioned three basic of human potentials that associated with senses which are *sam'* (hearing), *baṣar* (sight) and *fu'ād* (heart or mind) that have an interest to be developed in education that eventually produce great and educated human beings.

These three words of human potential 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 Biha Rida, 2015). In fact, al-Qur'an have mentioned these basic human potential in six verses that comes in a series which are in Surah an-Nahl verse 78, Surah al-Isrā' verse 36, Surah al-Mu'minun verse 78, Surah as-Sajdah verse 9, Surah al-Ahqāf verse 26 and Surah al-Mulk verse 23 (Mahfudz Siddiq, 2010). One of the verses is as below:

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

Surah an-Nahl (16):78

“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”

### 5.1.1 Sam‘

*Sam‘* or *as-sam‘* is singular comes from the word *sami’a sam’an simaa’an* (سمع سماعاً) (Ikfina Biha Rida, 2015) generally brings the meaning of; to hear or to listen (Elsaid M. Badawi & Muhammad Abdel Haleem, 2008). According to Ikfina Biha Rida (2015), the basic meaning of *sam‘* is hearing while the relational meaning is divided into two categories which are characteristic of Allah *as-sami‘* (السميع) 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 M. Yusuf, 2014). Besides, Muhammad Widus Sempo, Rosalina Abdul Salam, Robiatul Adawiyah Mohd & Wan Nur Rahini Aznie Zainuddin (2016) explained that the existence of hearing is not merely for humankind but for other creatures as well, which devils as the worst of Allah’s creatures used their hearing for the illegal purpose while genies used their hearing for listening to the Qur’an recitation.

### 5.1.2 Baṣar

*Baṣar* is singular of *al-abṣār* from the word *bashura yabshuru* (بصر يبصر) (Ikfina Biha Rida, 2015) brings the meaning of eyesight, to see; to comprehend, to realize; proof, sign, eye opener; to warn, to guide; to reflect, to ponder (Elsaid M. Badawi & Muhammad Abdel Haleem, 2008). In addition, *baṣar* brings the meaning of vision and divided into two categories in the relational meaning which are characteristic of Allah *al-baṣir* (البصير) and humankind (Ikfina Biha Rida, 2015). Ibn Mandzur (1990) as cited in Ikfina Biha Rida (2015) has defined *baṣar* as an expression (*ibrah*) of characteristic that are used to expose something by the perfection of sight characteristics while al-Layth (n.d.) as cited in Ikfina Biha Rida (2015) revealed that *baṣar* means *al-‘ain* only in the masculine (*mudzakar*) form and bring the meaning of sight sense. 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 Akhiruddin Ibrahim, Hishomudin Ahmad, Robiatul Adawiyah Mohd, Muhammad Widus Sempo & Nur Farhana Baharuddin, 2018).

### 5.1.3 Fu’ād

*Fu’ād* is singular of *al-af’idah* comes from *fa’ada yaf’adu* (فأد يَفَاد) (Ikfina Biha Rida, 2015) means to roast meat, to bake on an open fire or in an oven, raging core of an oven; throbbing of the heart (Elsaid M. Badawi & Muhammad Abdel Haleem, 2008). Besides, *fu’ād* also indicates the meaning of flame heart and the place of *ma’rifat* and secret in relational meaning (Ikfina Biha Rida, 2015) and literally means heart (Mohd Kamal Hassan, 2011). The word *fu’ād* is also interpreted as the equivalent for the word *aql* which refer to the faculty of knowledge acquisition and understanding (Ikfina Biha Rida, 2015) (Muhamad Alihanafiah Norasid & Mustaffa Abdullah, 2016). 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 Lottung Siregar, 2016). In addition, the similarity of the word *aql* and *fu'ād* is the *qalb's* potential that deal with the sensory part; hearing and sight (Muhamad Alihanafiah Norasid & Mustaffa Abdullah, 2016) whereas human being must use the *qalb* for understanding because the senses of hearing and sight are unable to capture it (Ali Said & Budi Fadli, 2017). Thus, *qalb* is one of the knowledge (*makrifah*) faculties used by humans to acquire knowledge (Hasyim Haddade, 2016) (Raja Lottung Siregar, 2016).

## 5.2 JAIS Integrated Holistic Education System (IHES)

In 2008, Islamic Education Division (BPI) of Selangor Religious Institution (JAIS) has applied IHES at the first establishment in Integrated *Tahfiz* Science School (MITS) as pilot projects before applying this system to all schools under JAIS (IHES JAIS, 2017). Until 2020, 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-Qur'an and *Fardhu Ain* Class (KAFAI), Religious Secondary School (SAM/SAMT), Integrated *Tahfiz* Science School (MITS) and KAFKA Secondary Class (KMK). 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.).

IHES applying in JAIS 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-Qur'an and as-Sunnah (Zetty Nurzuliana Rashed & Ab.Halim Tamuri, 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 Qur'anic 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 Nurzuliana Rashed, Ab.Halim Tamuri, Siti Suhaila Ihwani, Nor Saleha Mohd Salleh & Julia Madzalan (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.

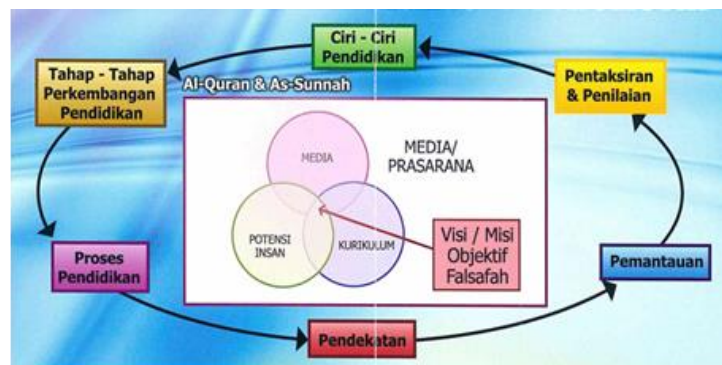


Figure 1: Implementation components of Integrated Holistic Education System (IHES)

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 Qur’anic 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 Nurzuliana Rashed & Ab.Halim Tamuri, 2017).

### 5.3 Sam‘, Baṣar and Fu’ād 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 Qur’anic generation as well as being a good servant and caliph of Allah SWT. Therefore, Integrated Holistic Education System (IHES) focused on forming and developing comprehensive human potential based on al-Qur’an and as-Sunnah. Allah SWT said in Surah Az-Zariyat verse 20 and 21:

وَفِي الْأَرْضِ آيَاتٌ لِلْمُوقِنِينَ (20) وَفِي أَنْفُسِكُمْ أَفَلَا تُبْصِرُونَ (21)

Surah az-Zariyat (51): 20-21

*“In the earth are signs for those who have conviction,(20) and in your souls [as well]. Will you not then perceive? (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 categorial 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:

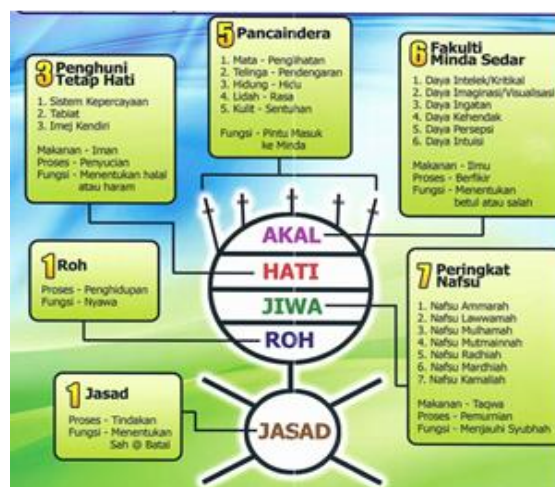


Figure 2: Model of human potential development in IHES

Hasni Mohammed (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.

Sense of hearing (*sam'*) and sight (*başar*) are part of senses that have been highlighted as a first stage before entering to the mind (*fu'ād*) in human potential development of IHES which is involves at mind part. Education approach in IHES that involves three aspects which are instructional, investigational and immersion have seen applied these three of human potential stated in the Qur'an. Instructional involves sense of hearing (*sam'*) which is the students received an instruction from teachers by hearing while investigational involves sense of sight (*başar*) to gain a knowledge. Next, aspect of immersion that involves in evaluation phase is not only focused on examination based learning = mind (*fu'ād*) but also focuses on the outcome based learning = heart (*fu'ād*) which include integrated, balanced and comprehensive approach to produce basis strong faith of Qur'anic generation. The strong faith of Qur'anic generation is produced based on the immersion of knowledge, character building, competencies and skill enhancement, academic achievement and application in life.

In addition, thinking process that involves mind (*fu'ād*) has includes six conscious mind which are intellectual, imagination, memory, desire, perception and intuition which serves in determining right or wrong. While the center of power is located at heart (*fu'ād*) that includes system of belief, habits and self-image which is heart is unable to reject or think critically and just accept any suggestions or thoughts from the mind (*fu'ād*) through the proses of purification (*iman*). Therefore, these findings show that JAIS Integrated Holistic Education System (IHES) has applied human potential *sam'*, *başar* and *fu'ād* through the integration of human potential in order to achieve the objective of BPI JAIS in producing excellent *modal insan* (human capital) as well as Qur'anic generation.

## 6. CONCLUSION

Human potential given by Allah SWT through senses of *sam'*, *başar* and *fu'ād* must be maximize utilized by human as a gratitude towards Allah SWT. This potential of human stated in al-Qur'an can well managed through education that balancing between intellectual and revelation knowledge and will produce an intellectual person as well as perform 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.

In order to achieve the objective of Islamic Education Division (BPI) JAIS in producing excellent *modal insan* (human capital), IHES has introduced 23 potentials compared to 4 (JERI) applied by National Philosophy Education NPE. Sense of hearing (*sam'*) and sight (*başar*) are part of senses that have been highlighted as a first stage before entering to the mind (*fu'ād*) in human potential development of IHES which is involves at mind part. These three of human potential also have been applied as education approach that involves three aspects which are instructional,

investigational and immersion. Besides, the center of power is located at heart (*fu'ād*) which is heart is unable to reject or think critically and just accept any suggestions or thoughts from the mind (*fu'ād*) that includes six conscious mind. In conclusion, each individual have to use the potential that Allah SWT gives that are not given to other creation. Thus, more further study are expected on this topic that includes all parts of human potential development in IHES which are mind, heart, soul, spirit and body.

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