

A REFLECTION OF

2022

A LOOK AHEAD TO

2023

Editor: **Diah Karmiyati**





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UIN SUNAN AMPEL
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Diah Karmiyati [Editor]

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Editor: Diah Karmiyati |

Preference

The year 2022 is the year we all bounce back from a pandemic. We've seen restrictions lifted all around the world and Indonesia so we are slowly back to life before the pandemic. A lot of events are happening globally such as natural disasters, wars that continue between Ukraine and Russia, G-20 meetings, and World Cup 2022. As I am writing this in December, it is only fitting to reflect on what we have accomplished since January 2022. As a nation, our president announced that he will stop our exports of raw nickel to the EU, and this is a bold move. As an academician, we have been working hard to do our research and get published, let's celebrate regardless of our number of publications. As a person, we have managed to keep our interpersonal and intrapersonal relationships in check, so we must be grateful. As an entity, our workplace has also achieved numerous accomplishments that we are proud of.

When we read or see tons of information on the internet, it is very difficult to digest and sort the correct and useful information. If we are aware, there are many videos that talk about a recession in 2023, that state there will be an economic crisis, so we need to prepare for it or otherwise, we are doomed. Sometimes it is good to see such videos to prepare but sometimes it is also overwhelming.

As a country with five major religions, and our first Pancasila stated to "Believed in God", the construction of spirituality is very important. Spirituality comes from within us and we have a higher calling to do what's good, what's moral, and what's not from our belief system. For instance, if we are Muslims, we are obliged to do five times prayer and not eat pork as it is considered haram. By standing on these main principles of being a Muslim, we are keen on walking ahead to face whatever God has planned for us. It is necessary for us to have a strong principle at heart that is based on our belief system. When we possess a strong spirituality, we have a tendency to be kind to other people. Kindness is the basis of practicing humanity. When we are not judging why someone does what they do, but rather inquire why we value them as a human. Therefore, we practice humanity.

To face 2023, we do not need to be fully equipped with millions of savings, although that can be an advantage. As such knowledge is given to us, to help us, we are human and need to construct our

spirituality and humanity so that we won't be lost in the uncertainty. We stand by our principle to face a fast-changing and uncertain world. We will be far more ready to accept anything given by God by instilling what we had all along, our belief and our ability to be kind.

Malang, December,2022
Diah Karmiyati



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Ibn Sina's Thought on Human Being: An Account on Philosophy of Islamic Education

Arba'iyah Yusuf¹, Muh. Tajab²

Introduction

Ibn Sina's notion of the human being must be discussed, because the notion of the human being provide an entry to discussion of the philosophy of Islamic Education. This article discusses two aspects: human existence and the elements of the human being. The former presents the idea of human existence in relation to the Creator, while the latter presents Ibn Sina's view on the human body and human soul.

Discussion

Human existence

The concept of existence has always been very important for three groups: theologians [1], philosophers, and mystics or sufis. All three groups discuss both the existence of God and the existence of the universe. For understanding Ibn Sina's view on human existence, his views on God's existence cannot be neglected, for, to him as to other philosophers, al-Farabi for example, God is the giver of existence. According to Ibn Sina, as Fazlur Rahman explains "the sole principle of individual existence is God- the giver of existence; matter is the occasional cause of existence, supplying external attribute of multiplicity [2]." "God is unique in that he is the necessary being; everything else is contingent in itself and depends for its existence upon God" Ibn Sina posits God's existence as necessary, and explains that human existence is the proof of His existence.

This position or view is as pointed out by Netton, by no means unique to Ibn Sina but also deployed by al-Farabi who was, indeed, its instigator, it rested upon the firm distinction that Ibn Sina made between that which is necessary and that which is possible or contingent. This is perhaps Ibn Sina's most famous proof and the one that had the most wide-ranging influence in both the east and the

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west. It runs as follows: every being which exists can be classified as either necessary (wajib) or possible/contingent (mumkin). Possible being is define as that whose non-existence does not produce an impossibility. In other words, it does not have hypothetical non-existence would result in an impossibility: that is , it must exist. Now it is in the nature of possible being that it is dependent or contingent. In view of the impossibility for Ibn Sina of an infinite regress of possible beings, the series of possible beings therefore originates from some being who owes his existence to himself and in whom, uniquely, essence, and existence are merged.

That necessary being is, of course, God himself [3]. God, therefore, is the first cause. This idea is elucidated by Ibn Sina [4] in terms of his theory of emanation, which seeks to explain “how the many are brought forth from the one who is the same time transcendent with respect to all multiplicity [5].” Ibn Sina’s [6] cosmology and cosmonogy aim at depicting the continuity that exists between the principle and its manifestation [7].

The Elements of Human Beings

It is clear from Ibn Sina’s idea of emanation that human beings are part of the world of generation and corruption which emanates from the tenth Intellect. Thus, the human being is part of creation and a “possible’being. The human being consists, according to Ibn Sina, of two elements, the body and the soul. In the words of Fazlur Rahman, “the soul is to the body as the pilot is to the ship .” The discussion of the two elements of the human being in this part will be followed by a discussion of the power possessed by human being to reach a position of perfection.

A. Body

Ibn Sina’s view on the body may be studied with reference to his Metaphysics where he talks at length about the body in general. He also discusses the body, specifically that of the human being, in his discussion of psychology. The latter discussion will form part of the section on the soul.

Ibn Sina’s basic view of the body is the following:

Substance which is body [jism], is a composite [murakkab] of matter [madda] and form [sura]. Accordingly, body is that substance [jauhar] into which one can place [numudan] a first longitude [i.e., a straight line] and another longitude in the figure of a cross [khalipa] such that the second intersect

with the first without being inclined in a horizontal direction [8].

Thus, a body is such an entity that, if one posits a longitude on it, another longitude will be found intersecting it at a right angle, and a third longitude of these two lengths will stand as a perpendicular on the point of the previous intersection. Whatever can be placed under these three magnitudes in the aforesaid manner and is also a substance is called a body [9].

This basic conception of the body holds for kinds of body without any differentiation, given that the difference of bodies is based on form, not matter, and body itself is matter. The human body, according to Ibn Sina, plays the role of matter for the soul [10]. Under the influence of Aristotle, Ibn Sina is also attracted to Plato's notion of the body as the prison of the soul. Ibn Sina holds that the study of man belongs, first of all, to the science of nature, since man's body as a living being is a natural phenomenon which is the object of this science. To Ibn Sina, "the sole principle of individual existence is God—the Giver of existence: matter is the occasional cause of the existence, supplying external attributes of multiplicity."

B. The Soul

It is said by B.C. Law in his writing "Avicenna and His Theory of the Soul",

According to Avicenna the soul has come down upon human life. It is radiant in its beauty and liveness, although it is invisible. As it resides in human body, it is tormented by griefs. The soul formally dwelt freely in the high abode, till at last it is engaged in human body. It seems that its coming down was necessary woe. God brought it low with a wise purpose unknown to men. Although human body retarded its onward movement and entangled it in the narrow cage of the body, after all it was a lightning-flash that brightly glowed upon human beings for a moment and then it was hidden, leaving no trace behind [11].

The above quotation shows that there is a close relationship between the existence of the body and the existence of the soul. Further, the human being can be called 'alive' when the soul comes down to the world and resides in the body. The soul itself is defined by Ibn Sina as the "the entelechy of a natural body possessing organs."

He also states that “the soul is not a mere mixture or harmony of the elements but something over and above it.” Ibn Sina further asserts: 1. That soul is form in relation to body, which is matter. 2. That soul is a substance in the sense that it is immortal. As form, the soul is the perfection of the body, whereas the latter signifies that there is no relation between the soul and the body.

In characterizing the soul as the perfection of the human body, Ibn Sina describes several kinds of soul:

1) First, the vegetative soul is the first perfection of the organic natural body insofar as it reproduces, grows, and is nourished; 2) Second, the animal soul, which is the first perfection of the organic natural body insofar as it perceives particular and moves into its body according to the will; 3) Third, the human soul which is the first perfection of the organic natural body insofar as it commits acts of rational choice, deduction through opinion, and insofar as it invents art (industry) and perceives universal rational ideas.

According to the Jamalpur, the third kind (i.e., “the human soul which is the first perfection of the organic natural body insofar as it commits acts of rational choice...”) refers to what is meant by the soul as the substance. This is the human soul as the immaterial, intellectual, individual substance which is the first perfection of the human body, yet is independent of the body. Ibn Sina [12] asserts that each soul possesses several powers of faculties which become the basis of differentiation between the three kinds of soul, i.e., the vegetative soul, the animal soul, and the rational soul. The following divisions will explain these faculties of the soul.

1. The vegetative soul

The vegetative soul is the first perfection of the organic natural body insofar as it reproduces, grows, and is nourished. In the view of Ibn Sina, the vegetative soul possesses three faculties, i.e., the faculty of reproduction, the faculty of nutrition, and the faculty of growth. The faculty of nutrition transmits food and replaces what has been dissolved with it. The faculty of growth increases the substance of the main structural organs in length, breadth, and depth, not haphazardly but in such a way that they can reach the utmost perfection of growth. The faculty of reproduction or the reproductive faculty takes from the body in which it resides a part which is potentially similar to bodies as such, generating and mixing it so as to render that part actually similar to the body (to which actually it had been only potentially similar).

2. The animal soul

The animal soul is “the first entelechy of a natural body possessing organs in so far as it perceives individuals and moves by volition.” The animal soul, Ibn Sina says, has two chief faculties: 1) The motive faculty; and 2) The cognitive faculty. The motive faculty is of two kinds : the stimulative faculty and the efficient faculty [13]. The stimulative faculty is motive in so far as it gives an impulse. This faculty has two subdivisions: the faculty of desire and the faculty of anger. The faculty of desire provokes a movement (of the organ) that brings one near to things imagined to be necessary or useful in the search for pleasure.

The faculty of anger impels the subject to a movement of the limbs in order to repulse things imagined to be harmful or destructive, and thus to overcome them. The efficient faculty is motive in so far as it is active. It is a power which is distributed through the nerves and muscles, and its function is to contract the muscles and to pull the tendons and ligaments toward the starting-point of the movement, or to relax them or stretch them so that they move away from the starting point.

The cognitive faculty (also called the perspective faculty), can be divided into the external sense and the internal sense [14]. The external senses, Ibn Sina says, are five or eight, though he lists only five. Nor do scholars writing on Ibn Sina explain what he might mean by eight senses. The five senses are, of course, sight, hearing, smell, taste, and touch.

3. The rational soul or the human rational soul

The human rational soul is “the first entelechy of a natural body possessing organs insofar as it acts by rational choice and rational deduction and insofar as it perceives universals.” The human rational soul is of two kinds: a practical faculty and a theoretical faculty in which both of these are equivocally called intelligence [15].

The practical faculty has a certain correspondence with faculties of stimulation, imagination, and estimation possessed by animals. The function of this faculty is “as the principle of movement of the human body, which urges it to individual actions characterized by deliberation and in accordance with the purposive consideration.”

The relation of this faculty to the animal faculty of stimulation is that “certain states arise in it peculiar to man by which it is disposed to quick actions and passions such as shame, laughter, and weeping.” Next, its relation to the animal faculty of imagination and estimation is that “it uses that faculty to deduce human arts [16].”

The preceding detailed discussion of the human soul gives a clear view of all the faculties of the soul. Those faculties are important in the life of the human beings, since every faculty contributes uniquely to the life experience. It is important to note that Ibn Sina's conception [12] of the soul [17] is parallel to al-Farabi's [18].

Finally, intellectus adeptus or acquisitus is the highest stage open to man, excluding the prophet who enjoy a special state because of the total perfection of their nature. Above these levels of the intellect stands the universal, or Active intellect, through whom all knowledge is received by illumination and with whom the human intellect at its most exalted level becomes united.

Conclusion

There is close connection among human existence, human body, and human soul. Since human being is existing because of two things: human body and human soul. In term of philosophy of Islamic education is more for human soul. However human soul must exist at its home called human body.

The Ibn Sina's conception of the soul is parallel to al-Farabi's. This similarity is quite easy to understand since al-Farabi was his second teacher after Aristotle. Ibn Sina's treatment of the rational soul shows the influence, besides al-Farabi, of al-Kindi, the first famous Muslim Philosopher.

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