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THE CONCEPT OF HUMAN CREATION ACCORDING TO ISLAMIC SCHOLARS AS A CRITICISM OF HOMO ECONOMICUS

Khairul Umam

Universitas Darussalam Gontor
khoirulumam@unida.gontor.ac.id

Akbar Yazidurrahma

Universitas Darussalam Gontor
akbaryazidurrahma35@student.hes.unida.gontor.ac.id

Abstract

Humans who were created with a lot of diversity and abilities and strengths that are more than other living things make them superior in many aspects. But unfortunately, it turns out that this diversity has resulted in the birth of a distorted perspective on world life, especially regarding wealth. Not a few people or individuals judge other humans by the parameters of the assets they have and ignore other aspects of being human. This principle is the root of the world view of Homo Economicus. This study aims to criticize and refute the ideas and perspectives of Homo Economicus on human essence through the ideas of Muslim scholars about human nature. This research is a conceptual review of the literature using a normative descriptive method. The results of the study show that the emergence of Homo Economicus is caused because they adhere to the principle that views life only based on rationality and reason, whereas according to Islam this is not sufficient to be relied upon as the basis for the absolute truth of knowledge, because humans are entities that are manifested from the combination of body and spirit. , the second is what represents reason and *al-nafsu*

Keywords: Human, worldview, homo economicus, rationality, *al-nafsu*

Abstrak

Manusia yang diciptakan dengan banyak keragaman serta kemampuan dan kekuatan yang lebih dari makhluk hidup lainnya membuat mereka unggul dari banyak aspek. Namun sayangnya, ternyata keberagaman tersebut mengakibatkan lahirnya cara pandang terhadap kehidupan dunia yang menyimpang, terkhusus terhadap harta kekayaan. Tak sedikit masyarakat atau individu yang menilai manusia lain dengan parameter harta kekayaan yang mereka miliki dan mengacuhkan aspek lain sebagai manusia. Prinsip inilah yang menjadi akar lahirnya worldview Homo Economicus. Penelitian ini bertujuan untuk mengkritik dan menyanggah gagasan dan cara pandang Homo Economicus terhadap esensi manusia melalui gagasan para ulama muslim tentang hakikat manusia. Penelitian ini merupakan kajian konseptual literatur dengan menggunakan metode deskriptif normatif. Hasil penelitian menunjukkan bahwa munculnya Homo Economicus disebabkan lantaran mereka berpegangteguh terhadap prinsip yang memandang kehidupan hanya berdasarkan rasionalitas dan akal, sedangkan menurut Islam hal tersebut tidak cukup untuk diandalkan sebagai dasar kebenaran pengetahuan secara mutlak, sebab manusia adalah entitas yang terwujud dari penggabungan antara jasad dan ruh, yang kedua inilah yang mewakili akal dan *al-nafsu*.

Kata kunci: Human; worldview; homo economicus; rationality; *al-nafsu*

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Introduction

Humans with all their diversity, including geographic location, customs, religion, language, belief and race, give rise to diversity which apparently influences the variety of their individual actions in everyday life. After research, it was found that this diversity was motivated by certain motives and interests. Diverse motives make each individual's actions unique. These actions become a fact that reality in a society results in various actions, which of course weigh on other aspects, for example the influence of culture, economics, religion, law, and so on.

Included in various human actions are the way they view wealth, various ways of obtaining it and its influence on the assessment of other people's social status. One of the worldviews that is widespread and believed by mankind today is Homo Economicus. This term is understood by ordinary people as a predicate for people who really value material things, all activities must be based on profit and loss, profit if input is greater than output, loss if vice versa.¹

Agreeing to this worldview will certainly be the starting point for a major disaster in human life universally. It can be imagined that if each individual's way of dealing with other individuals is based on the material conditions they have, then there will no longer be people helping each other selflessly, there will no longer be harmony that exists between individuals, because each other will demand reciprocity for what they do. he did to other people. Worse than that, evil among mankind will become rampant, people will no longer hesitate to use whatever means necessary; cheating, robbing, committing acts of violence, even killing each other in order to obtain the material they desire.

The root of all these problems and the origin of the emergence of Homo Economicus is none other than because of their worldview² of the concept of human creation. The failure of their worldview lies in the view that the tendency of human behavior is towards personal gain ignoring his position as a member of society or what is known in the Homo Socius thesis. In order to overcome this big problem, Islamic teachings are considered the most appropriate to use as an anti-thesis. This research will specifically examine the concept of human creation according to Islamic scholars so that it can be used later as a criticism and anti-thesis to the ideology of Homo Economicus. Islam criticizes this worldview with the concept of creating humans as caliphs, namely creatures of Allah who were sent down to earth to take turns carrying out the Shari'a and making Allah's earth

¹ Septiana Dwiputri Maharani, "Manusia Sebagai Homo Economicus: Refleksi Atas Kasus-Kasus Kejahatan Di Indonesia," *Jurnal Filsafat* Vol. 26, no. No. 1 (n.d.).

² Worldview means a person's way of looking at the world, and is often associated with ideas or notions. Apart from that, worldview is also a value system in life, our "compass" in living life or achieving goals.

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prosperous, and who have the potential for more good than the potential for evil, a concept that is very compatible with the nature of humans as social creatures.³

Research Method

This research will intensively examine the concepts offered by Islam regarding humans through the ideas of classical Muslim scholars. The results of the reflection will later be used as an anti-thesis to criticize the human predicate Homo Economicus. The methodology of this research uses a conceptual approach which will examine how the human concept from the perspective of Islamic scholars reconstructs the understanding of Homo Economicus.

Humans as Homo Economicus

Economists have vigorously debated the theory of homo economicus for decades. The debate revolves around the existence of personal interests which are allegedly the main motive for humans in carrying out all transactions.⁴ Not only economists, this discourse also involves and attracts the attention of researchers from psychology, sociology, anthropology, history and political science, all of whom participate in this discussion. Bearing in mind that neoclassical economics was founded and structured around the concept of homo economicus. Theories of welfare, industrial management, the theory of consumer choice (utility maximization), and the theory of the firm (profit maximization) together form almost the entire neoclassical paradigm in economics. One of the fundamental paradigms according to them is that economic actors act according to the homo economicus scheme.⁵

Examining the substance of an understanding certainly cannot be separated from reviewing the traces of the emergence of that understanding, because a term is very susceptible to changes and shifts in meaning as time passes. The origin of the idea of "homo economicus" allegedly came from a statement by an English thinker named John Stuart Mill in his work *Some Unsettled Questions of Political Economy*:⁶

"(Political economics).. does not examine all human nature as modified by social order, nor does it discuss all human behavior in society. He deals with man solely insofar as he is a creature who desires to possess property and is able to judge the efficacy of one means over another in pursuing that end...[with] completely discarding all other desires and motives, except...the pursuit of wealth. ..."

³ M. Yasir Nasution, "Telaah Signifikansi Konsep Manusia Menurut Al-Ghazâlî," *MIQOT* Vol. XXXV, no. No. 2 (n.d.).

⁴ Lindau Nobel et al., "A Critical Review of Homo Economicus from Five Approaches," *The American Journal of Economics and Sociology* 78, no. 1 (2019), <https://doi.org/10.1111/ajes.12258>.

⁵ Nobel et al.

⁶ Joseph Persky, "Retrospectives: The Ethology of Homo Economicus ," *Journal of Economic Perspectives* 9, no. 2 (1995): 221–31, <https://doi.org/10.1257/jep.9.2.221>.

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A glance at Mill's quote above shows that humans are just creatures who are obsessed with possessing and pursuing wealth. However, if we enlarge our scale of view, the statement above is a text with a background context. The context behind this statement turns out to be that Mill is limiting the study of economics, with the aim of ensuring that the focus of economic studies is not chaotic and confused with the objects of other scientific disciplines such as politics, law, biology or history. This is emphasized in the next quote:⁷

“Not because political economists are so stupid as to consider human nature to be truly like that [driven only by the desire to pursue wealth], but because that is the mode of performance that science necessarily needs to pursue. Regarding human behavior where wealth is not the main object, Political Economy does not pretend that its study can be applied. But there are indeed human affairs in which the attainment of wealth is a fundamental and recognized goal. So who and how did history shift the meaning of Mill's ideas? It is difficult to ascertain who is responsible for this matter, but history more or less records that the cultural, intellectual, political and economic conditions in Western Europe at the time when Mill's ideas developed gave indications of a distortion of views, which reached the point of metamorphosis of meaning. This is proven by the emergence of the bourgeoisie⁸ and the seeds of capitalism at that time. As a result, seeds of error have developed in society regarding their perspective on humans, this worldview is what they believe in and preserve from generation to generation, even up to our current era.”

According to some economic thinkers, what Mill initiated was actually a continuation of the essence and substance of economics that Adam Smith had hinted at around half a century earlier, namely what Smith explained in his master piece *The Wealth of Nations*. Smith formulated a way to describe the prosperity of nations, he also formulated a theory about the mechanisms by which society was formed. However, he emphasized the importance of free trade between ordinary people in the industry of material wealth. The dynamics of wealth accumulation are generated by exchange and commerce, not by forced appropriation, begging, or charitable giving.⁹

Like other understandings or ideologies that humans adhere to and practice in their daily lives, *Homo Economicus* - or sometimes popularly known as economic man - is also an ideology whose adherents tend to be reluctant to openly declare that they adhere to this ideology, or even in some individuals they are completely unaware that the thought patterns and habits that underlie their actions are the typical characteristics of *Homo Economicus*. So what are the actual characteristics and behavior of *Homo Economicus* itself? It will be easier to answer the question above by explaining it based on the results of studies by economic scholars and academics.

⁷ Persky.

⁸ Class of society from the middle to upper class (usually contrasted with commoners)

⁹ B Herry Priyono, “*Homo Economicus*,” 2017, 103–29.

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First and foremost, his actions and behavior are always motivated by self-interest. This applies to the business aspect of commerce as well as other aspects of life. Thus, personal interest, which we usually understand as referring to concern for our own welfare and the welfare of those closest to us whose welfare is related to our own welfare, is no longer valid. The self-interest of Homo Economicus is no longer self-interest in the traditional sense; but closer to egoism.¹⁰ For example, when a large entrepreneur wants to expand his production site in order to increase production capacity by building factories and offices on additional land in the surrounding area, then he is obliged to acquire the surrounding land by taking over its ownership. On the other hand, the total cost to legally and legally redeem the surrounding land is ten billion. However, there is another alternative that is much less expensive, namely by hiring uniformed mobsters to clean up the community in a short time and immediately have it ready to be transformed into a factory. For Homo Economicus, the best solution to solving a problem is the most efficient solution, regardless of whether the choice that claims to uphold efficiency is good or bad. So in the case above, we are indifferent to the fate of the victims of the factory eviction.

Second, symptoms of self-centeredness. Namely, behavior that focuses only on its own personal consequences.¹¹ The term "self" refers not only to the individual who carries out the action, but also to oneself as the only party who is in the best position to determine the "truth" of his desires. However, because "truth" requires criteria and no one other than oneself is thought to have established those criteria, there is no way for others to know what one wants, this is what is called Solipsism.¹² For example, how do we know that A is true? Because we have determined that A is true, we know it is true (epistemic solipsism). How can we be sure that B is good?, because we have already decided it to be good, so we know it is good (ethical solipsism). Consequently, what is chosen expresses the content of their desires; this is known as revealed preference. This is obviously flawed logic, but economic creatures don't care much about logic.

Third, rational calculation is the main tool that economic creatures use to pursue their personal interests and satisfy their desires. The word "rational" can have frightening connotations. However, all efforts to weigh the prospects for profit, loss, and the level of satisfaction of desires are what are actually meant in a rational corridor according to them. As a result, the rationality of

¹⁰ Amartya Sen, "Rational Fools: A Critique of the Behavioral Foundations of Economic Theory," *Philosophy and Public Affairs* Vol. 6, no. No. 4 (1977): 317–44.

¹¹ Amartya Sen, *Rationality and Freedom* (Cambridge: Harvard University Press, 2002).

¹² Priyono, "Homo Economicus."

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economic creatures is dichotomized in choosing the most efficient way to achieve certain goals. Efficiency is synonymous with rationality. For economic creatures, the question of whether the goal pursued is "good" or "bad" is irrelevant, even completely ignored. Therefore, rationality only considers means and not ends.¹³ So what happened to the victims of the eviction from the factory area is an example of what they usually call externalities, namely matters that are outside matters of economic efficiency. That is the term agreed by economists and academics since the beginning of studying economics.

According to economic people, self-interest and efficiency apparently do not stop existing as a basis for their behavior and actions. As time went by, this principle experienced a reduction in meaning, namely narrowing it down to matters of satisfying desires for material possessions and utilities. After that, more shrinkage occurs. Economic creatures measure it by the price they are willing to pay for the fulfillment of their desires because it is impossible to measure personal interests and desires directly.¹⁴

The Concept of Human Creation According to Islamic Scholars

1. Human Substance

Modernism, which over the years has gained a large number of adherents and succeeded in breaking into the ideology of humanity at that time because it always campaigned for rationalism, progress and secularism, was ultimately felt to have brought emptiness and meaninglessness. This was marked by the rise of various criticisms and new search efforts emerging. People need new thought processes that should bring new awareness and life examples. Neomodernism or postmodernism are terms used to describe this search for and critique of modernism. Postmodernism seems to be where spirituality emerged. From this point of view of the emergence of spiritualism, an easy way to see the significance of the human concept explained by Muslim scholars is opened.¹⁵ Neomodernism or postmodernism are terms used to describe this search for and critique of modernism. Postmodernism seems to be where spirituality emerged. From this point of view of the emergence of spiritualism, an easy way to see the significance of the human concept explained by Muslim scholars is opened.

¹³ Karl Polanyi, *The Livelihood of Man* (Ed. H. W. Pearson) (New York: Academic Press., n.d.).

¹⁴ Joan Robinson, *Economic Philosophy* (London: Penguin, n.d.).

¹⁵ Nasution, "Telaah Signifikansi Konsep Manusia Menurut Al-Ghazâlî."

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Departing from the two concepts established by the Qur'an and Hadith, Muslim scholars studied more deeply the nature of humans. Several figures who are concerned in this discourse include; Al-Ghazali, Al-Razi, Ibn Al-Qayim and Ibn Miskawaih. According to Al-Ghazali's view in his book *Ma'arij Al-Quds*; Humans are creatures consisting of two kinds of substances, namely the body which is material and the soul which is immaterial. Meanwhile, according to Miskaweh, humans were created of three elements; body, life and spirit. The body is material in nature and depends on life as a mental dimension, while life has a spiritual element and is the location where emotions, movements, passions and ambitions arise. In contrast to the two, the spirit is a spiritual element whose source comes from God, as stated in the words "*wa nafakha fihi min rubih*" in QS Al-Sajdah 9. Of the three elements above, only life is a choice (*ikhtiyariy*), while the other two are determined by destiny (*ijbariy*). So it can be concluded that life has a position between the body and the spirit and is what determines a human's personality. If life is more inclined towards the body then it will be materialistic, conversely if life is more inclined towards the spirit then it will behave in the shade of divinity.¹⁶ This concept is what has escaped humanity today, people who do not agree with this idea experience a deviation from the principle live in interpreting the life of a human world. They view humans as mere creatures whose finances are a barometer of success and social status.

Precisely in the 14th century AD, the thoughts and ideas of the philosophers emerged in the West and spread widely to other regions. According to them, the discourse regarding the nature of nature was considered to be dangerous to the faith and beliefs of Muslims. This is where the Muslim scholars of that era were moved to come up with ideas in accordance with the teachings of the Islamic religion in order to refute the philosophers, one of the classical scholars was al-Ghazali.¹⁷ Although the debate covers various aspects, al-Ghazali also reviews in depth the nature and concepts of humans. For him, humans should be able to think critically, question the essence of the earth, mountains, sea and the universe, but unfortunately he often forgets to reflect on himself, which is actually the thing closest and attached to him.

The book *Ma'arij Al-Quds*, for example, is Al-Ghazali's book which discusses the meaning of al-lust, its various types and its relationship to the five senses, spirit and body, including the basic characteristics of each. As well as explaining in detail that the majority of good and bad things come from three potentials; potential for imagination, potential for lust and potential for

¹⁶ Miskawaih, *Tabdzib Al-Akblaq*, ed. Imad Al-Hilali, 1st ed. (Beirut: Mansyurat Al-jamal, 2011).

¹⁷ Abu Hamid Al-Ghazali, *Tabafut Al-Falasifah*, ed. Sulaiman Dunya (Kairo: Dar al-Ma'arif, 2017).

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anger.¹⁸ Also according to al-Ghazali, humans are creatures consisting of two kinds of substances, namely the material body and the immaterial soul (*al-nafs*). As he mentioned in his work *Ma'arifi Al-Quds*: (Al-Ghazali 1968):

"Human essence is not limited to the body, so that something can be called human, but he has an extension in dimensions that determine length, width and depth, and with that, and on the other hand he has a soul. "With the human soul, they get (spiritual) nutrition, have senses, move with will, and are able to understand maqulat and know how to produce works of art and practice (what they learn) if there are no obstacles from other parties, not from the aspect of their being as a human."

In line with what al-Ghazali proposed, al-Razi in his work *al-Nafsu wa al-Rub* also argued that human essence is a special entity that resides in the body, the substance of which is likened to the water content in a rose, as well as the oil contained in a fruit. olives, and like a fire that will burn due to the coal content. Then if he is hit by something heavy physically and is no longer able to endure it, he will leave the body where he resides into another realm called the "*alam al-arnab*".¹⁹ This opinion later became Ibn al-Qayim's reference in concluding and filtering definitions of various groups' ideas about human nature. Where Ibn al-Qayim adapted al-Razi's ideas and then commented that that opinion was correct and all other opinions were wrong, because that was the opinion that was in accordance with what was shown by the Qur'an, Hadith, consensus (*ijma'*) of the Prophet's companions as well as human reason.²⁰

From the ideas above, we can understand that of the two aspects of human nature, namely the body and soul or spirit (*al-nafs*), it is *al-nafs* that is much more substantial and urgent for the human entity. This is because *al-nafs* has abilities that can contrastly differentiate humans from all other creatures in the universe. Humans actually have three levels of *al-nafs* which have different strengths, because some of them are desired for themselves, some are desired for others, some are a support, and some are supported, so that there are differences in ranking between the saints and prophets. Because humans were not created except for their own characteristics, so without a special type, namely *al-nafs al-insâniyat* humans contain *al-nafs* that are unique to animals, because humans were created at a level between animals and angels.²¹

The three levels are *al-nafs al-nabatiyat* (vegetative soul), *al-nafs al-bayawaniyat* (sensitive soul) and *al-nafs al-insaniyat* or what is also called *al-nafs al-nathiqat* (rational soul). What differentiates humans from everything that exists is *al-nafs al-nathiqat*. We will understand the differences

¹⁸ Al-Ghazâlî, *Ma'arifi Al-Quds Fî Madârij Ma'rifat Al-Nafs* (Kairo: al-Jundi, 1968).

¹⁹ Fakhru al-Din Al-Razi, *Al-Nafsu Wa Al-Rub*, ed. Muhammad Al-Ma'sumi (Port Said: Maktabat al-Tsaqfat al-Diniyat, 2009).

²⁰ Ibnu al-Qayim Al-Jawziyah, *Al-Rub*, ed. Muhammad Ajmal, Edisi 3 (Beirut: Dar Ibnu Hazm, 2019).

²¹ Al-Ghazâlî, *Mîzân Al-'Amal* (Kairo: Dâr al-Ma'arif, 1961).

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between these levels very clearly and clearly through al-Ghazali's explanation in his masterpiece *Mizān al-Amal*.²²

"(As for humans, if) viewed based on their senses and movement, they are animals (hayawan), and in terms of their image and appearance, they are like images engraved on a wall. The characteristics that were solely given when creating it were the power of thought (quwat al-'aql), and understanding the reality of everything. Whoever uses all his abilities to achieve knowledge and practice, then he has resembled the angels, and is worthy to join them and deserves to be called angelic and pious, as Allah SWT says: (These are none other than generous angels). And whoever expends his energy in following physical pleasures, eating as cattle eat, then he has descended to the firmament of wild animals, so he becomes greedy like a bull, or a devourer of everything like a pig, or wild like a dog, or vengeful like a camel, or arrogant like a tiger, or cunning like a fox, or (worst of all) a combination of all of them, namely like a rebellious devil."

Al-Ghazali's explanation above indirectly confirms what is stated in the Qur'an that humans have been created in the best possible way; (Indeed We have created humans in the best form). This is because humans were created with two different powers, namely reason and lust. So that humans who can control their desires and use them for good will undoubtedly be elevated to a higher rank than angels. On the other hand, if human reason is defeated by his desires, then his behavior and actions lead to evil, then he is no more noble than animals, as al-Ghazali said about his behavior. Continuity and synergistic relationships can be described in the parable of the mind which is likened to a horse and the rider's *al-nafs*, so that their collaboration creates a knight on horseback. And whoever does not know himself, then claims to know others, is like a bankrupt man who has no food for himself while he claims that he feeds the city poor.²³

The idea that there are two different worlds (*thabi'at*) also suggests a difference in quality between *jasad* and *al-nafs*. The body was created from *alam al-khalq*, while *al-nafs* was created from the natural origin of *al-amr*. The level of *alam al-amr* is higher than *alam al-khalq*. This shows that *al-nafs* is located higher above the body. Al-Ghazali concluded that the placement of the body only has an instrumental meaning thanks to this classification. *Al-nafs* is the only thing that has intrinsic meaning for him. The fundamental assumption is that God is absolute perfection. God is an immaterial being who exists forever and transcends time and space. *Al-nafs* is the substance closest to this reality.

Al-Ghazali views the perfection of reason and intuition as the main criteria for human perfection because he views *al-nafs* as human nature and the most significant strength. When a person's intelligence and intuition are perfect, they are said to be full. Consequently, self-

²² Al-Ghazâlî.

²³ Al-Ghazâlî, *Kiyamiya' Al-Sa'adat*, ed. Najah Iwad (Kairo: Dar al-Muqatham, 2010).

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fulfillment is an increase in intellectual functioning and an intuitive understanding of their role. The nobility of the degree of *al-nafs* (sometimes the word *al-ruh* is used) for humans is described by al-Ghazali with an analogy which states that life is like light that appears as a result of reflection on a wall, and the soul is a lantern, a source of light, and the flow of the soul and its movements in humans like the movement of a lantern on the side of a house when its axis is moved.²⁴

2. Humans as Caliphs on Earth

Reason was given to humans by Allah, and religion was given by Allah. The foundation for regulating how to relate to the creator and the universe is religion as a guide to life. Religious communities are part of their living environment, so humans are appointed as caliphs on this earth. As in the word of Allah:

Which means: "Remember when your Lord said to the Angels: "Indeed, I will make a caliph on the face of the earth." They said: "Why do you want to make (caliph) on earth someone who will cause damage to it and shed blood, even though we always glorify you by praising you and purifying you?" God says: "Indeed I know what you do not know". (QS. Al- Baqarah [2]: 30)

The meaning of caliph in the verse above is explained by al-Razi as quoted by Umar Shihab, there are two, including: Prophet Adam was the first person to inhabit the world replacing the jinn after the jinns were destroyed as the previous inhabitants of the earth. Reason was given to humans by Allah, and religion was given by Allah. The basis for governing how to relate to be a God's substitute for enforcing His laws on Earth, the two Adam are the rulers of this planet. In his work *Grounding the Qur'an*, Quraish Shihab said that the caliphate described in the previous verse contains three interrelated elements in addition to the fourth element which is outside the Qur'an but can still determine its meaning. The following are the three components of religion and the universe as a guide to life. Religious communities are part of their living environment, so humans are appointed as caliphs on this earth. As in the word of Allah:

- a. Humans, as creatures are called caliphs
- b. The universe, which is referred to in the verse above as *ardh*
- c. The relationship between humans and the universe

²⁴ Al-Ghazâlî., *Ihyâ' 'Ulûm Al-Dîn*, vol. VIII (Beirut: Dâr al-Fikr, 1980).

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The fourth element which is external is located in the sentence "*inni jai'luun*" which means "indeed I make". The purpose of reciting the verse above is a signal to the One who gave the assignment, namely Allah SWT.²⁵

The concept of man according to Islam has been explained in sources of Islamic law and teachings, namely; Al-Qur'an and Hadith. From these two sources, Muslim scholars studied more deeply and comprehensively, so that classical literature was born which explained in detail the conceptual ideas of human creation. The Qur'an explains that Allah SWT created humans with the aim of worshiping Him and becoming His caliph on earth. In completing these two missions, humans are also given quite significant tasks, namely responsibilities in the form of al-amanah and *al-taklif*.²⁶ The hadith also explains the stages of human creation where he came from the essence of the earth. Then after that, from the essence of water, namely germs, Allah SWT will later turn them into a clot of blood. Then Allah made the piece of blood into mudghah, which is a lump of flesh. In this phase, Allah breathes the spirit into him and determines his fortune, death, deeds and future condition in the world. This phase is the beginning of the beginning of human nature, because the human element which was initially only a body was completed with the inhalation of the spirit.²⁷

The duties carried out by humans as caliphs of Allah can generally be grouped as follows:

- a. Upholding the religion of Allah (*Tamkin Dinillah*) which He has approved by making it a system of life and legislation in all aspects of life.
- b. Creating security for Muslims in practicing the Islamic religion from threats from infidels, both within Islamic countries and outside Islamic countries.
- c. Uphold the system of worship and stay away from the system and acts of shirk
- d. Apply the commands and prohibitions contained in the Qur'an, including the Sunnah of the Rasulullah SAW fairly, even to yourself, your family and those closest to you.

With his position as the caliph of Allah SWT on earth, humans will be asked to take responsibility before him. Responsibility for how he carries out the sacred duties of his caliphate. Therefore, in carrying out these responsibilities, humans are equipped with various potentials, such as the mind, which gives humans the ability to do so.

²⁵ M. Quraisy Shihab, *Membumikan Al-Qur'an* (Bandung: Mizan, 2013).

²⁶ Inong Satriadi, "Tujuan Penciptaan Manusia Dan Nilai Edukasinya (Kajian Tafsir Tematis)," *Ta'dib* 11, no. 2 (2009), <https://doi.org/10.31958/jt.v12i1.153>.

²⁷ Fitri Febriliyani et al., "PROSES PENCIPTAAN MANUSIA," 2018.

3. Criticism of Homo Economicus

Criticism of Homo Economicus will be more substantial and structured and close the gap for refutation of it, if we direct it based on the characteristics and habits of Homo Economicus. As we have explained above, the typical and principle characteristics of Homo Economicus are:

- a. Actions and behavior that are always motivated by personal interests.

Self-interest in the ideology of Homo Economicus is not self-interest in the traditional sense of normal socialist humans; but rather leads to egoism. This characteristic certainly contradicts the nature of humans who are social creatures, how could it not be that a selfish individual would not be moved to share even small things with others, especially to help other people who are experiencing economic problems.

We can criticize this characteristic by referring to human nature. Humans, as we discussed above, were created with passion and reason. This reason is what is called *al-nafs al-nathiqat* (rational soul), thus distinguishing it from the others. We can criticize this characteristic by referring to human nature. Humans, as we discussed above, were created with passion and reason. This reason is what is called *al-nafs al-nathiqat* (rational soul), so that the difference is that egoism is a form of lust, encouraging someone to satisfy their desires without thinking about the impact it will have on themselves or their surroundings and others.

- b. Symptoms of self-centeredness.

The nature that drives someone to behave is focused only on their own personal consequences. Habits based on this trait have the potential to produce worse impacts than previous egoism. This is because self-centredness has a broader object, they don't even hesitate to believe that the truth also comes from their own self-judgment. This phenomenon is certainly very strange and problematic in the eyes of Islam, because it can lead people to cult themselves.

This character which later becomes an understanding can be refuted by criticizing it through reference to human nature. With this understanding, they will tend to act and behave according to their wishes, because these actions are the result of their thoughts which see that they are the most correct, the most ideal and the most everything because they are the center of their life. It still revolves around the powers created for humans, namely reason and passion, both of which, although they have great potential for humans, still have limitations and shortcomings. Reason, which is the cause of human excellence, still has limits, so that he

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sometimes makes mistakes. On the other hand, lust has more potential to cause mistakes. From the limitations of the two powers given to humans, it is clear that human life requires order and guidance to live it, so that Allah sends down revelations for the benefit of humanity.

c. Rational Calculation

It is the main instrument used by economic creatures to pursue personal interests and fulfill their desires. The use of the word "rational" can have negative connotations. This happens because, for them, the essence of rationality lies in assessing potential gains, losses, and the degree of satisfaction of desires. Thus, the rationality of economic creatures is limited to choosing the most efficient means to achieve certain goals, where efficiency is considered synonymous with rationality. For economic creatures, the question of whether the goals pursued are "good" or "bad" is irrelevant, even ignored altogether.

What was initiated by the Homo Economicus is certainly very contradictory to the Islamic view. In Islam, people are considered rational when they comply with religious demands, namely by carrying out religious commands and avoiding its prohibitions. Because, he knows that he consists of a body and a spirit which has another world when the soul leaves his body. So, acting rationally always weighs between good and bad. On the other hand, humans as caliphs on earth are also obliged to uphold the teachings of their religion.

Conclusion

The principles of life adhered to by Homo Economicus actually only revolve around everything about their individual existence. From there, their character emerges which upholds personal interests, self-centeredness and the formation of rational concepts according to their version. It is natural that the worldview that is depicted in their minds is a life with an orientation towards pursuing the satisfaction of desires for material possessions and utilities.

From a long discussion about human nature, it is clear that rationality and reason cannot be relied on as the basis for the absolute truth of knowledge. There is another power within humans to grasp certain higher knowledge with its own characteristics and measurements, namely intuition (*al-dzauq*). Islam does not ignore logic and reason, but places it according to each person's character proportionally. On the other hand, humanity was created on earth with a great mission, namely to become caliphs. The task of the caliph is to prosper the earth and all the creatures that live in it, so it is very inconsistent with this mission if humans are selfish and indifferent to social life.

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