

## MODERN HUMAN ESSENCE IN THE QURAN: COMPARATIVE VIEWS OF MUHAMMAD IQBAL AND PLATO

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### Abstract

This study explores the essence and dimensions of modern humanity from the perspective of the Quran, focusing on the views of Muhammad Iqbal and Plato. In modern society, there is a prevailing notion that religion and science are irreconcilable entities, complicating the understanding of their relationship. This study aims to analyze the views of Iqbal and Plato on the essence and dimensions of modern humanity. The research method employed is a literature review, utilizing primary data from Iqbal's "The Reconstruction of Religious Thought in Islam" and Plato's "The Republic." Secondary data include books, journals, essays, and other relevant sources. The findings indicate that Iqbal perceives the essence of humanity in its spiritual entity, complemented by intelligence, belief, and morality, while Plato identifies three essential elements of humanity: spirit, reason (intellect), and desire (appetite).

**Keywords:** Essence, Humanity, Iqbal, Plato, Quran.

### Abstrak

Penelitian ini mengeksplorasi esensi dan dimensi manusia modern dari perspektif Al-Quran, dengan fokus pada pandangan Muhammad Iqbal dan Plato. Dalam masyarakat modern, terdapat anggapan bahwa agama dan ilmu pengetahuan adalah entitas yang tidak dapat dipertemukan, yang mempersulit pemahaman hubungan antara keduanya. Penelitian ini bertujuan untuk menganalisis pandangan Iqbal dan Plato mengenai esensi dan dimensi manusia modern. Metode yang digunakan dalam penelitian ini adalah studi kepustakaan, dengan data primer yang berasal dari karya Iqbal "The Reconstruction of Religious Thought in Islam" dan karya Plato "The Republic". Data sekunder mencakup buku, jurnal, esai, dan sumber relevan lainnya. Hasil penelitian menunjukkan bahwa Iqbal melihat esensi manusia terletak pada entitas spiritual yang dilengkapi dengan kecerdasan, keyakinan, dan moralitas, sementara Plato mengidentifikasi tiga elemen esensial manusia: roh, rasio (akal), dan nafsu.

**Kata Kunci:** Esensi, Manusia, Iqbal, Plato, Al-Quran.

### A. Introduction

As one of Allah's creations, humans are endowed with various advantages and special qualities that are not possessed by other creatures. These special qualities are not only based on physical aspects but also make humans unique and whole beings. Individuals who reach a deep understanding of themselves, the direction of their lives,

their life's purpose, and to whom they direct their life's experiences are ideal humans. Comprehensive awareness needs to develop within them so that they can behave well and nobly, which is the true expression of their human nature (Dewi, 2015). The Quran has presented various depictions of humans and their creation purposes, explaining why we were created. Humans are described as extraordinary creatures, the most special, and endowed with reason (Nawangsih & Achmad, 2022). The Quran encompasses all aspects of human life. It can be said that the Quran contains several main topics such as belief, worship, good behavior, rules, history, and knowledge. That is why everyone is expected to know the Quran as a guide for life. One important topic in the Quran is the concept of humanity (Budiyanti et al., 2020).

In the Quran, Allah often describes humans with various terms such as “Bani Adam”, “Basyar”, “Insan”, “An-Naas”, and “Abdun”. This shows that the Quran provides a comprehensive view of human creation in the world and why humans are considered the noblest creatures on earth (Tanjung, 2020). If we read the history of Greek philosophy, we will find three periods of thought (Asy’arie, 1992). The first period is the period of thought that tries to find the basic principles of life in the universe (macro cosmos), such as Thales who stated that the main principle in existence is water.

The second period is a phase of thought that has shifted focus from the effort to find the principles of life in the vast universe to the effort to understand the essence of life in the smaller universe (micro cosmos), namely humans. Plato (428-348), who was also a student of Socrates (470-399), is one of the Greek philosophers who succeeded in shifting the focus of philosophical studies from macro cosmos to micro cosmos. Plato then developed his thoughts about humans into the field of politics and wrote them in his book titled Republic.

The third period includes the phase of ethical and religious thought that seeks to find the principles of good life, making philosophy a guide for life that later developed into religious thought. The peak of the development of Greek philosophical thought occurred during the time of Plato and Aristotle. Plato, for example, believed that absolute truth could be identified through the concept known as the world of ideas.

A significant influence on the world of Islamic philosophical thought came from the dualistic thought patterns introduced by Plato and Aristotle, among others,

Muhammad Iqbal (a great philosopher of the 20th century) who viewed humans as consisting of a small ego (khudi) and a great ego (khuda).

Meanwhile, Plato argued that the essence of humans lies in their souls. He stated that the soul is like a driver who directs the body like a person directing a horse. The soul is responsible for the body's activities and has three powers: appetite, anger, and thinking. It is the thinking power that controls the appetite and anger, allowing humans to achieve excellence. Aristotle, on the other hand, added that humans are a combination of body and soul with the ability to think rationally. However, there is also a higher divine aspect, which is the spirit that gives life to the soul (Yusmaliana & Suyadi, 2019).

However, the reality that must be acknowledged by humans today is that the impact of the modernization process that began during the Renaissance in the West has contributed negatively to the crisis of meaning in life, spiritual emptiness, and the shift of religion's role in human life. This situation has led to the idea of a super being that has the ability to overcome all challenges through rationality, citing science and technology as the strongest means to face various human problems, including, for example, the Covid-19 pandemic.

Modern humans are increasingly losing their humanity—in Muhammad Iqbal's terms, “*insan*”—because they have relied on material existence outside themselves that is relative and meaningless, which has a level of perfection below humans (Fauhatun, 2020). Then, another fundamental issue arises regarding the position of humans in Islam and especially in Islamic philosophy, which becomes a point of debate among Western scholars. According to Annemarie Schimmel, there are some Western scholars who argue that humans as “*servants of God*” do not have free will in the face of Almighty God. This is because humans have an existence that means nothing except being mere tools in carrying out the eternal destiny that comes from God (Schimmel, 2018).

The phenomenon of modernization and various views from Western scholars eventually obscure the essence of humans found in the Quran. However, the essence of humans in the Quran is not only related to theological concepts but also includes anthropological concepts. This involves views of humans as a unity both in terms of the structural aspects that form their personality and the functional aspects that emerge in their role as cultural subjects in this world.

Research on the essence of humans has been carried out extensively. Several experts or researchers have conducted studies and written about the essence of humans. Among these writings are those by Syahputra (2020), who studied humans from a philosophical perspective and concluded that humans are special beings different from other creatures with the advantage of having a psychic power capable of facing life's problems. He also concluded that the existence of philosophy allows an entity to become human and vice versa, the existence of humans will always involve philosophical activities. Philosophy becomes a characteristic trait of humans.

Another study by Fakhri et al. (2023) titled "The Essence of Humans According to Imam Al-Ghazali: Its Implications in Human Life" concluded that understanding the essence of humans and its impact on life is not limited to rational mind and thought but also includes deeper dimensions of feelings. This feeling, referred to as *qalbu* (heart), functions as a place for deeper understanding and appreciation. Al-Ghazali stated that these feelings should be related to the teachings of Allah contained in the Quran and Sunnah to guide humans towards the truth. Haryati's (2013) research titled "Humans in the Perspective of Soren Kierkegaard and Muhammad Iqbal" concluded that Kierkegaard's unique thought focused on analyzing the stages of aesthetic, ethical, and religious existence. Courage in decision-making is considered a prerequisite for achieving life's goals. This aligns with Muhammad Iqbal's thought, which emphasizes that Muslims have a personal responsibility in facing suffering and the power to shape history according to their will. Iqbal views the world as the result of human efforts.

Based on previous research, both discussions about the essence of humans and analyses of Muhammad Iqbal and Plato only touch the surface. According to the researcher, there has not been an article that deeply and comprehensively discusses the essence of humans in the Quran from the perspective of Western philosophers like Plato and Muslim philosophers like Muhammad Iqbal. This becomes a crucial aspect, and the author hopes to complement previous literature related to the essence of humans, Plato, Muhammad Iqbal, and similar topics. The goal is to enrich scientific insights in the context of Islam, especially in addressing human issues. Therefore, it is important for us to delve into the understanding of Plato and Muhammad Iqbal's thoughts to enrich the Islamic perspective on human problems.

## **B. Method**

The research method used to obtain data in this article is qualitative research with a library research approach (Irawati & Musthafa, 2021). Data were obtained from various literature sources used to find concepts, theories, views, and findings relevant to the research problem. This research specifically discusses the essence of humans in the Quran according to Muslim and Western thinkers.

The primary sources used in this research are Muhammad Iqbal's book "The Reconstruction of Religious Thought in Islam" and Plato's book "Republic" (or "Republika" in Indonesian translation). Iqbal discusses views on humans as complex entities with spiritual dimensions. He emphasizes the importance of understanding the essence of humans in Islam while accommodating the progress of science and modern thought. Iqbal highlights the concept of "khudi," which he believes shows that humans have great potential to achieve closeness to God and spiritual perfection. For him, strong self-awareness and understanding of responsibility towards God are key to realizing this potential (Muh. Iqbal, 1981).

In his book "Republic," Plato describes his views on humans in depth. One key concept Plato proposes is the division of an ideal society into three classes that align with the concept of human structure. Plato views humans as entities consisting of three elements known as the tripartite soul: spirit, reason, and desire (Plato, n.d.).

In this study, the author uses a comparative study approach since two figures are being examined. A comparative study approach involves comparing two or more philosophical thoughts (Kaelan, 2005). This approach can be used to compare the thoughts of the two philosophers. The steps in this research approach involve several processes. First, a systematic description of each philosophical concept or thought is conducted according to the classification of philosophy. Second, a visual presentation of each concept is made, followed by a comparison between the two objects by establishing a basis for comparison. Third, unique characteristics of each thought are identified and examined for similarities and differences between them. Fourth, a critical evaluation is conducted, which includes evaluative analysis of the two philosophical thoughts, followed by conclusions (Kaelan, 2005).

The specific basis used to compare the thoughts of the two philosophers is the concept of humans in the context of philosophy and spirituality. Both Muhammad Iqbal

and Plato developed their thoughts on humans as complex entities with important spiritual dimensions. First, both emphasize the importance of understanding the essence of humans and the role of spirituality in human life. Iqbal discusses the concept of “khudi,” which highlights human spiritual potential, while Plato describes the structure of humans in three elements: spirit, reason, and desire. Second, both view humans as beings with the potential to achieve spiritual perfection or closeness to God, although in different contexts and frameworks of thought. These two thoughts are significant to compare because they offer deep insights into the essence of humans and spirituality, although in different cultural, temporal, and conceptual contexts. By comparing these views, we can gain a broader understanding of human complexity and the role of spirituality in human life.

## **C. Result and Discussion**

### **1. The Essence of Humans in the Quran**

In Islam, the study of the essence of humans has a different approach from that in the West. In understanding human existence, human reason is directed and guided by the authority of revelation manifested in the Quran and the Sunnah (Hadith of the Prophet SAW) (Afrida, 2018). Humans consist of two elements according to Ibn Jauzi, namely the body and the spirit (Azmi & Zulkifli, 2018). According to Ibn Jauzi, the change that occurs in the spirit is more significant because the essence of humans is a spiritual entity with a soul. This is in line with a hadith from Abi Hurairah conveyed by Muslim, which states that Allah does not judge humans based on their physical appearance but rather on the state of their hearts and deeds. According to Muslim scholars like Fahrudin Ar-Razi, as quoted by Adnin Atmas, humans have several unique characteristics that distinguish them from other creatures, including angels, devils, and animals. These differences arise because humans have the ability to think, wisdom, and natural traits and urges (Othman et al., 2018).

It is important to delve significantly into human existence because the analysis of humans continues to develop with different approaches between Muslim and Western scholars. Researchers need to explore these aspects from all dimensions of humanity and various fields of knowledge such as psychology, biology, medicine, and other branches of social sciences. There are three key terms in the Quran that refer to the fundamental

essence of humans, as stated by Hakim & Mubarak (2017), namely Basyar, Al-Insan, and Al-Nas.

### (1) Basyar

The term “Al-Basyar,” derived from the root letters ب ش ر, means seeing something well and beautifully. This meaning comes from the verb “basyara,” which means to rejoice, give joy, and peel. In the Quran, “Al-Basyar” appears in 26 surahs and is mentioned 36 times (Tanjung, 2020). Al-Basyar can also mean “mulasamah,” referring to the contact between the skin of men and women. Etymologically, humans are beings with all human qualities and limitations (Tanjung, 2020). The concept of basyar is always related to the biological attributes of humans, such as the need for food, drink, sexual activity, movement, and so on (Afrida, 2018). In the Quran, the term Al-Basyar includes all human beings, including Prophets and Messengers. Their existence has similarities with humans but also special differences compared to other humans. This significant difference is explained in the Quran through the revelation received by the Prophets and Messengers as part of their prophetic duties. Meanwhile, other aspects of their lives are similar to those of other humans. The main difference between them and ordinary humans is that they receive revelations according to Allah's command. Some of the verses related to Al-Basyar include Surah Al-‘Imran 3:47, Yusuf 12:31, Al-Kahf 18:110, Al-Furqan 25:7, Fussilat 41:6.

- “She (Mary) said, 'My Lord, how will I have a child when no man has touched me?' [The angel] said, 'Such is Allah; He creates what He wills. When He decrees a matter, He only says to it, “Be,” and it is.’” (Q.S. Ali 'Imran 3:47)
- “And when she heard of their scheming, she sent for them and prepared for them a banquet and gave each one of them a knife and said [to Joseph], 'Come out before them.' And when they saw him, they greatly admired him and cut their hands and said, 'Perfect is Allah! This is not a man; this is none but a noble angel.’” (Q.S. Yusuf 12:31)
- “Say, [O Muhammad], 'I am only a man like you, to whom has been revealed that your god is one God. So whoever would hope for the meeting with his Lord – let him do righteous work and not associate in the worship of his Lord anyone.’” (Q.S. Al-Kahf 18:110)

- “And they say, 'Why does this Messenger eat food and walk about in the markets? Why has an angel not been sent down to him to be a warner with him?’” (Q.S. Al-Furqan 25:7)
- “Say, [O Muhammad], 'I am only a man like you to whom it has been revealed that your god is but one God; so take a straight course to Him and seek His forgiveness.' And woe to those who associate others with Allah.” (Q.S. Fussilat 41:6)

Thus, the term “basyar” in this context refers to humans as physical or biological beings with basic needs such as food and daily mobility. The concept of “basyar” encompasses all human descendants from Adam's progeny. As “basyar” beings, humans undergo the process of sexual reproduction and always strive to meet their biological needs. Humans are bound by space and time and subject to natural laws, including social rules in society and Allah's decrees in the universe. All these are natural consequences of humans' efforts to fulfill their needs. Consequently, Allah grants humans' freedom and capacity according to their limitations and potentials to manage and utilize the universe. This is part of humans' responsibility as khalifah (stewards) on earth.

## **(2) Al-Insan**

The term “Al-Insan” is mentioned 65 times in the Quran and often discusses the concept of humans comprehensively. The term “Insan” can be divided into three categories: first, relating humans to their role as khalifah or trustees; second, relating humans to their negative traits; and third, relating humans to their creation process (Afrida, 2018). The word Al-Insan is derived from the root word Uns, which means tame, harmonious, and visible (Hidayat, 2017).

The value of humanity referred to as “Al-Insan” in the Quran shows a high level of human honor, making them worthy of being khalifah on earth and capable of bearing religious responsibilities and trusts (Syati, 2003). Humans are called “Al-Insan” because they often forget and thus require reminders and admonitions. In the context of psychology, humans are unique beings with various psychological aspects, including feelings, emotions, and behaviors that distinguish them from other creatures. The use of the term “insan” in Arabic refers to human psychological traits that consist of three different components: 1) Uns, which means intimate, harmonious, tame, visible; 2) Nasa Yanusu, which means shaken, stressed; 3) Nasiya, which means forgetful.

This can be observed in daily life, as many people often use the excuse of “forgetting,” which proves that humans are psychological beings. In the first category, humans are depicted as unique beings different from animals. Therefore, in the Quran, it is mentioned that insan are beings endowed with knowledge (Q.S. Al-'Alaq 96:4-5), beings that bear trust (Q.S. Al-Ahzab 33:72), and are obliged to do good (Q.S. Al-Ankabut 29:8). Humans are given the ability to develop knowledge and reasoning through *nazhar* (reflecting, thinking, analyzing, and observing their actions) (Q.S. An-Nazi'at 79:35) and responsibility (Q.S. Al-Qiyamah 75:3 and 6; Q.S. Qaf 50:16). Their actions are recorded accurately to receive rewards according to their deeds (Q.S. An-Najm 53:39). Therefore, humans become enemies of Satan (Q.S. Al-Isra 17:53).

In the second category, insan are associated with negative predispositions, such as being oppressive and ungrateful (Q.S. Ibrahim 14:34), hasty (Q.S. Al-Isra 17:67), stingy (Q.S. Al-Isra 17:100), ignorant (Q.S. Al-Ahzab 33:72), sinful (Q.S. Al-'Alaq 96:6), ungrateful (Q.S. Al-'Adiyat 100:6), and doubtful about the afterlife (Q.S. Maryam 19:66). The third category relates insan to the process of their creation. Humans were created from clay, extract of clay, and soil (Q.S. Al-Hijr 15:26; Q.S. Ar-Rahman 55:14; Q.S. Al-Mu'minin 23:12; Q.S. As-Sajdah 32:7). Similarly, *basyar* was created from clay, soil (Q.S. Al-Hijr 15:28; Q.S. Sad 38:71; Q.S. Ar-Rum 30:20), and water (Q.S. Al-Furqan 25:54).

From the above explanation, it can be concluded that the process of human creation symbolizes the characteristics of “*basyari*,” which involve material elements and the characteristics of “*insan*,” which involve spiritual elements. Balance between the two is crucial, meaning there should be no reduction of rights in one aspect or excessive increase of rights in another aspect.

### **(3) Al-Nas**

The term “*al-Nas*” is mentioned 240 times in the Quran and is found in 53 surahs (Abdul-Baqi, 1981). The Quran uses the term “*al-nas*” to refer to groups of people or societies that actively participate in various activities to improve their lives (Asy'arie, 1991). The term “*al-nas*” reflects the existence of humans as social beings in a comprehensive context, regardless of their beliefs or disbelief. *Al-Nas* refers to humans as social beings, which is illustrated in three aspects:

- The Quran emphasizes that the guidance it contains is not only applicable to individuals but also has relevance in the social context of humans. Al-Nas is often associated with guidance or Al-Kitab (Q.S. Al-Hadid 57:25) (Afrida, 2018).
- There are several verses that describe social groups and their characteristics. These verses are generally known as “wa min al-nas” (and among some people). Therefore, the Quran notes the existence of groups of people who claim to believe but actually do not (Q.S. Al-Baqarah 2:8), who only think about worldly affairs (Q.S. Al-Baqarah 2:200), who associate partners with Allah (Q.S. Al-Baqarah 2:165), and so on. However, there are also some people who are willing to sacrifice themselves to attain Allah's pleasure (Afrida, 2018).
- By using the term “aktsar al-nas,” it can be expressed that the majority of humans have low quality in terms of knowledge (as mentioned in Q.S. Al-A'raf 7:187; Q.S. Yusuf 12:21; and Q.S. Al-Qashash 28:68) and in terms of faith (as stated in Q.S. Hud 11:17). The majority of humans also tend to be ungrateful, as mentioned in Q.S. Al-Mu'min 40:61. However, there are some humans who are grateful and attain salvation from Allah's punishment, as mentioned in Q.S. Hud 11:116, and who are not deceived by Satan, as stated in Q.S. An-Nisa 4:83) (Afrida, 2018).

## **2. Muhammad Iqbal's View on the Essence of Humans**

The essence of humans, according to Iqbal, is an entity that possesses intelligence, belief, and morality, all interwoven within the framework of spirituality. His concept of spirituality includes the concept of evolution and self-understanding that must be achieved by the individual themselves. In this concept of self-recognition, the highest achievement can only be obtained through divine love, and when each individual realizes this, it is considered the awakening of humanity. Iqbal believes that the journey to achieve selfhood is a spirit-raising aspect. Iqbal formulated the core concept of the essence of humans. In his efforts, he transformed the Persian concept of “khudi” by removing its negative connotations such as individualism and egoism. He then reintroduced the idea of “khudi” in a more positive form. Iqbal reconstructed and developed the idea of “khudi” in various contexts and forms, making it the main core in his poetry and political aesthetics (Lubis, 2022).

According to Muhammad Iqbal, the ideal human is like God's representative in this world. They are excellent individuals where their mind and body reach a level of

perfection so that their life becomes balanced and harmonious. Their ability to unify the highest knowledge in thought and action, and to follow their instincts, makes them live harmoniously (Lubis, 2022).

Regarding the ideal human, we cannot avoid discussing the term Khudi or ego. Simply put, Khudi or ego means “self” or individual. Literally, Khudi or ego reflects a person's existence and individuality (Sayidain, 1981). Khudi or ego is a real thing, becoming the center and foundation of all life, a creative will that is logically directed. Khudi or ego is the highest reality as an ego, and from this highest ego, various other egos begin. This highest ego is where actions and thoughts unite as one entity. The concept of Khuda or Allah is also seen as an essence with a spiritual nature, similar to individuality and human ego. Allah is considered an ego because, like humans, He is a principle of unity bound to the nature of His organism (Zulkarnain, 2016). God can change according to the changes in His attributes that align with the changes in human attributes. If humans change themselves for the better, Allah will also respond with changes in His services and mercy to humans. God, as the ultimate reality, is the absolute ego, the most noble individual, namely Khuda, which is different from khudi (human ego). The absolute ego is not static; it is a creative, creating spirit and has a will. The absolute ego is a force with the potential for everything, an active independent movement. If we look at it from the perspective of the ego or the absolute self, it involves all aspects. The absolute self encompasses all reality with all its essence.

### **3. Plato's View on the Essence of Humans**

Plato (W. 343 BC), one of Socrates' students, stated that the essence of humans consists of three elements: spirit, reason (intellect), and desire (appetite). Plato envisioned the spirit as a white horse pulling a chariot along with a black horse (appetite) with reason as the charioteer trying to control the journey of the chariot (Saepul Anwar, 2006). In another part, Plato presented his theory that humans consist of three parts: head, chest, and stomach, each associated with a specific component of the soul. The head is the place for reason, the chest contains will, and the stomach is the place for desire. Each part of the soul has its own purpose or “virtue,” where reason aims for wisdom, will aims for courage, and desire needs to be controlled for ethics to be applied. Only with the joint functioning of these three parts as a unity can one achieve balance or morality (Saepul Anwar, 2006).

We often encounter many readings that use the term essence. Simply put, essence is often identified as something fundamental, essential, important, substantial, prioritized, and various meanings that parallel that understanding (Latief, 2006). In the discussion of human essence, scholars present various views. Some people believe that humans consist only of matter without the presence of the soul, while others believe that humans are a combination of soul and matter. Those who view humans as a combination of soul and matter state that the soul is part of God, making humans and God considered as one entity (Purwanto, 2007). These views form the basis for the development of social sciences in the West. Western scholars categorize humans into several categories such as:

- *Homo Sapiens*: referring to intelligent humans
- *Homo Loquens*: depicting beings capable of translating human thoughts and feelings into words.
- *Homo Faber*: as skillful beings proficient in creating tools and necessities.
- *Homo Economicus*: as beings subject to economic principles and having economical traits.
- *Homo Religiosus*: as religious beings (Syafri, 2012).
- *Animal Rational*: depicting thinking animals
- *Zoon Politicon*: as beings capable of collaborating, interacting with others, and organizing themselves to meet life's needs.

Western scholars have diverse understandings of the essence of humans. Generally, their views reflect a materialistic pattern that sees humans as material entities that can be manipulated without considering the Creator's existence. René Descartes (1596-1650) emphasized the essential role of reason (intellect) as the essence of humans. As a rationalist, he argued that humans know their existence through the process of thinking (*cogito ergo sum*), thus experiencing various emotions such as love, hatred, happiness, and desire. John Locke (1623-1704) stated that the human soul at birth is in a pure state, then filled by various experiences throughout life, making the human condition highly influenced by experiences. Immanuel Kant (1724-1804) had the opinion that humans are rational beings with the freedom to act according to moral considerations, not solely for personal interests (Afrida, 2018).

The researcher concludes that Muhammad Iqbal, in his view of the essence of humans, asserts that humans are complex entities with intelligence, belief, and morality

intertwined within the framework of spirituality. Iqbal emphasizes the concept of evolution and self-understanding as integral parts of an individual's spiritual journey. In his efforts, Iqbal reforms the concept of “khudi” by removing its negative connotations, making it the main core in his poetry and political aesthetics. The ideal human, according to Iqbal, is one who achieves perfection in mind and body, lives harmoniously, and is capable of unifying the highest knowledge in action.

The concept of “khudi” or ego in Iqbal's view is a real thing that becomes the center and foundation of all life. Khudi is a creative will that is logically directed and becomes the place where actions and thoughts unite as one entity. Iqbal also involves the concept of Allah or Khuda as an essence with a spiritual nature, similar to individuality and human ego. Allah is considered an ego because, like humans, He is a principle of unity bound to the nature of His organism.

On the other hand, Plato's view offers a perspective on the essence of humans consisting of three elements: spirit, reason (intellect), and desire (appetite). In Plato's view, humans are a combination of these various elements, illustrated in the depiction of a white horse and a black horse pulling a chariot with a charioteer. Plato also associates these elements of the soul with parts of the body, and human success lies in the harmony and balance between these three parts. Although Muhammad Iqbal and Plato have similarities in defining the essence of humans, they have fundamental differences. The differences lie in the religious and spiritual values that Muhammad Iqbal possesses, while Plato does not discuss transcendent (divine) values.

#### **D. Conclusion**

Based on the discussion and explanation above, several important conclusions can be drawn from this research, particularly the ideas of Plato and Muhammad Iqbal on the essence of humanity. First, from the perspective of the Quran, humans are endowed with reason and freedom to choose and change their fate. This contrasts with Western scholars who argue that humans are powerless in the face of God's destiny. On the contrary, the Quran explains that humans are the most perfect beings created by Allah. Humans have physical and spiritual dimensions, equipped with reason and desire. In the perspective of Islam, the creation of humans is directed as khalifah who exist to worship Allah. This perspective is far different from the Western view that considers humans as material

entities that can be shaped without acknowledging the Creator. In Islam, humans are considered to consist of physical and spiritual dimensions, and the first human, Adam, was created from soil. Adam's descendants were then created from semen with the purpose of being khalifah and servants of Allah.

Second, Muhammad Iqbal's thought on the essence of humans emphasizes that humans are complex entities with intelligence, belief, and morality, all interwoven within the framework of spirituality. Iqbal highlights the concept of “khudi,” which he believes shows that humans have great potential to achieve closeness to God and spiritual perfection. Iqbal reformed the concept of “khudi” by removing its negative connotations, making it the main core in his poetry and political aesthetics. The ideal human, according to Iqbal, is one who achieves perfection in mind and body, lives harmoniously, and is capable of unifying the highest knowledge in action. Third, Plato's view offers a perspective on the essence of humans consisting of three elements: spirit, reason (intellect), and desire (appetite). In Plato's view, humans are a combination of these various elements, illustrated in the depiction of a white horse and a black horse pulling a chariot with a charioteer. Plato associates these elements of the soul with parts of the body, and human success lies in the harmony and balance between these three parts.

Although Muhammad Iqbal and Plato have similarities in defining the essence of humans, they have fundamental differences. These differences lie in the religious and spiritual values that Muhammad Iqbal possesses, while Plato does not discuss transcendent (divine) values. By comparing the views of Muhammad Iqbal and Plato, this research enriches the understanding of the essence of humans from both Islamic and Western philosophical perspectives, emphasizing the need for balance between physical and spiritual dimensions in human existence.

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