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Quranic Notion Of Human Presence On Toshihiku Izutsu Perspective

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Abstract

Human presence is closely related to the role of God as a creator. People have the natural nature of not denying the existence of God, and people desperately need the existence of God to have a handle in life so that what they do becomes more meaningful and gives hope for a happy ending. Furthermore, the destiny of man in the Qur'an is that Allah has given a particular degree or measure or limit in the person, nature, or maximum ability of His being. The position of destiny in human life is not determined in eternal times but along with the ongoing process. This article was written using the method of documentation study in the analysis of the concept between God and man on Toshihiko Izutsu perspective. As a result, Izutsu described the four relationships between God and Man. Firstly, The Ontological Relationship which discussed a relation between God and man, that God as creator and man as a human being. Following the first, there are a Communicative Relationship between God and man which brought into close correlation through mutual communication. So comes the third, was Master-servant relationship, that God as Master (Rabb), and man as a servant (abd). And the final was Ethical Relationship, which discussed an Ethic doing on a man obligation on his God, nor God's commandments or prohibitions and how God will on His creatures.

Keywords: God Existence, Human presence, Ontological Relationship

Abstrak

Keberadaan manusia berkaitan erat dengan peran Tuhan sebagai Sang Khalik. Adalah sifat alamiah seorang manusia untuk tidak menyangkal keberadaan Tuhan, dan sangat membutuhkan keberadaannya sebagai Penunjuk dalam kehidupan, agar apa yang mereka lakukan menjadi lebih bermakna dengan harapan dapat menjadi akhir yang bahagia. Akhir yang bahagia memang merupakan tujuan setiap manusia, namun takdir bisa berbeda. Takdir manusia, dalam al-Qur'an, disebutkan bahwa Allah telah memberikan derajat, ukuran, dan batasan tertentu dalam diri seseorang ataupun batas kemampuannya sesuai kehendak Nya. Takdir manusia tidak menentu dan dapat berjalan seiring dengan proses yang sedang berlangsung. Artikel ini ditulis menggunakan metode kualitatif dengan menggunakan pendekatan literatur untuk menganalisa konsep antara Tuhan dan manusia menurut Toshihiko Izutsu. Dari penelitian tersebut penulis menemukan bahwa adanya pemaparan Izutsu terkait

empat hubungan antara Tuhan dan Manusia. Pertama yaitu Hubungan Ontologis antara Tuhan dan manusia, dimana Tuhan sebagai pencipta dan manusia sebagai makhluk ciptaan. Kedua, Hubungan Komunikatif antara Tuhan dan manusia yaitu adanya korelasi yang erat melalui komunikasi timbal balik. Ketiga, Hubungan Tuan-pelayan, dimana Tuhan sebagai Tuan (Rabb), dan manusia sebagai pelayan (hamba). Dan terakhir, Hubungan Etis yaitu etika yang berkaitan dengan perintah dan larangan Tuhan dan bagaimana Tuhan menghendaki ciptaan-Nya.

Kata Kunci: Eksistensi Tuhan, Hubungan Ontologis, Keberadaan Manusia

I. INTRODUCTION

The grace of reason, which allows people to choose what they want to do and acquire information, is one of the ways that humans vary from other species on the face of the world. Humans are creatures that were made exceptionally precisely. Man can discriminate between right and wrong, thanks to this information. The Qur'an uses various names for people, each with a distinct meaning, including *basyar*, *al-insu*, *bani adam*, *zurriyat adam*, and others. Al-Qur'an discusses every aspect of human existence, including the process of human conception, human relationships with one another and with other living things, the idea that someday humans will become *Khalifah* of the underworld, and what is contained within human being bodies, such as soul, spirit, mind, destiny (*fitrah*), and heart (*qalb*).

Toshihiko Izutsu published the book *God and Man in the Qur'an* to aid readers in understanding the Qur'an using linguistic or semantic notions. He classified the relationship between man and God into four relationships, including ontology, communication, between master and servant, and ethics (Izutsu, 2004, 127-254). Concerning the four relationships, it may be said that man has the highest aim in each one and that God is his ultimate objective.

One may argue that man has the highest aspirations in each of the four relationships and that God is his ultimate goal (Muhaimin, p. 35). After the advent of Islam, which emphasizes that death is not the end of life but the beginning of the afterlife that brings man to his ultimate objective, which is God, man makes God the end of life's aim. Before the advent of Islam in the *Jahiliyah* era, people accepted that death marked the end of human existence and held the view that there was no life beyond. They contend that while a person's physical body will perish and be lost after death, their spirit or soul will continue to exist and fly like the wind (Sahidah, 2017).

Muslims and non-Muslim philosophers, thinkers, and scientists find studying humans fascinating. Through his linguistic notion paired with philosophical disciplines, Toshihiko Izutsu has successfully examined the man in the Qur'an, increasing the attraction of readers who already have a basic understanding of Islam. In this essay, we want to discuss Toshihiko Izutsu's interpretation of the Quranic concept of man.

II. RESEARCH METHODOLOGY

The method used in this study is descriptive. This research describes things related to Toshihiko Izutsu's thoughts on the existence of God and the existence of man. The data used in this study are secondary data derived from books, journals and articles.

III. RESULT AND DISCUSSION

1. Biography of Toshihiko Izutsu

Toshihiko Izutsu is an orientalist originally from Japan. born to a family that adheres to the teachings of Zen Buddhism on May 4, 1914, in the city of Tokyo (Sahida, Nurul Jadid, 2015). Graduated from the college at Tokyo's Keio university, and became a lecturer who issued works. Associate Professor is a degree earned at the same university (Fathurrahman, 2010). Izutsu's work on thoughts grew as a result of his teachings. In addition to teaching at the same university, Izutsu also teaches at the Iranian Institute, dan McGill Universitas di Montreal, Canada. Zen and Koan meditation are a meditation that Izutsu does. Because Izutsu's father is a Zen teacher. Zen meditation greatly affects one's mind and outlook in interpreting a word and philosophy. Zen meditation that influences the mindset, Izutsu managed to think of several works, including (Muhsisnin M. , 2021): Ethical-Religious Concept in The Qur'an, God and Man in the Qur'an, Toward a Philosophy of Zen Buddhism, and Sufism and Taoism: A Comparative Study of Key Philosophical Concept

Sayyed Hossein stated about the figure of Izutsu that Izutsu was a great figure with Islamic and philosophical thoughts originating from Japan. The collaboration between the Japanese discipline and the Buddhist teachings that were embraced influenced the figure of Izutsu who did not have any extraordinary talents. Not only in Islamic thought but experts in other civilizations. Such as Eastern, western and Islamic (Fathurrahman, 2010, p. 67).

In the method of studying the Qur'an, Izutsu understands what is written in the Qur'an itself (Izutsu, 1993, p. 29). To examine more deeply using 2 methodologies, namely the basic meaning method and the relational meaning method. The basic meaning is the meaning that is the foundation for that meaning. While the relational meaning is the meaning developed and added from the original meaning. The methodology of semantic interpretation also necessary a broad view and understanding of meaning. The sense is a kind of concrete ontology and dynamic life. Semantics aims to give rise to the dynamic ontology of life from the Qur'an with analytical study according to the intended core or concept (Izutsu, 2003, p. 3).

2. The meaning of man in the Qur'an

Human beings are social beings who live on earth and have social aspects. If observed from human nature and character, humans have an orderly language, can think, speak and have sensitivity to their surroundings and environment, have ethics and aesthetics, and can perform ritual worship to the creator. But in the Qur'an man has several terms or words with different meanings. Such as people, *basyar*, and *al-insan* (Abdullah, 2017). The differences in meaning are classified into meanings in the Qur'an, namely (Muhlasin, 2019, p. 47):

a) The Meaning of *al-Insan*, *al-ins*, and *al-nas*

The word *insan* comes from the word *ins* 73 times in 43 letters. In addition, the word *al-ins* are side by side with the word *al-jin*. Humans are sensory or physical beings, while *jinn*s are visible or non-sensible (metaphysical) creatures. *Jinn*s are the kind of creatures that coexist with humans in different realms. In addition to adjoining the word *jinn*, *al-insan* is side by side with the meaning of caliph, which is the best being created. The advantage of the reason that distinguishes man from animals. As caliphs on earth, man bears the Mandate or responsibility to do good (Muhlasin, 2019, p. 50).

وَكَذَلِكَ جَعَلْنَا لِكُلِّ نَبِيٍّ عَدُوًّا شَيْطَانِ الْإِنْسِ وَالْجِنِّ يُوحِي بَعْضُهُمْ إِلَى بَعْضٍ زُخْرُفَ الْقَوْلِ غُرُورًا ۗ وَلَوْ شَاءَ رَبُّكَ
مَا فَعَلُوهُ فَذَرُهُمْ وَمَا يَفْتَرُونَ ۝ ۱۱۲

“And thus We have made for every prophet an enemy - devils from mankind and jinn, inspiring to one another decorative speech in delusion. But if your Lord had willed, they would not have done it, so leave them and that which they invent.” (Al-An'am: 112)

The mean of *Al-insan* is etymologically docile, visible, meek, civilized, and friendly. The already explained meaning can illustrate that humans have the potential to move dynamically (Muhlasin, 2019, p. 335). In other words, man is also a being who gives birth to a sense of pleasure and happiness from his social environment. With the guidance of human traits, namely socialization, and dynamics, humans can carry out responsibilities or Mandates as caliphs on earth (Gafar, 2016, p. 236). Some of the terms *al-insan* in the Qur'an explain the process of human formation biologically and psychologically (Shihab M. Q., 1994, p. 69).

وَلَقَدْ خَلَقْنَا الْإِنْسَانَ مِنْ سُلَالَةٍ مِنْ طِينٍ ۚ ۱۲ ثُمَّ جَعَلْنَاهُ نُطْفَةً فِي قَرَارٍ مَكِينٍ ۚ ۱۳ ثُمَّ خَلَقْنَا النُّطْفَةَ عَلَقَةً فَخَلَقْنَا
الْعَلَقَةَ مُضْغَةً فَخَلَقْنَا الْمُضْغَةَ عِظْمًا فَكَسَوْنَا الْعِظْمَ لَحْمًا ۚ ثُمَّ أَنشَأْنَاهُ خَلْقًا آخَرَ فَتَبَارَكَ اللَّهُ أَحْسَنُ الْخَالِقِينَ ۚ ۱۴

“And certainly did We create man from an extract of clay. Then We placed him as a sperm-drop in a firm lodging. Then We made the sperm-drop into a clinging clot, and We made the clot into a lump [of flesh], and We made [from] the lump, bones, and We covered the bones with flesh; then We developed him into another creation. So blessed is Allah, the best of creators.” (Al-Mu'minun: 12-14)

The biological meaning, which comes from the essence of the soil through food until fertilization occurs in the uterus, is a process that is nothing but dependence that does not escape the influence of nature and needs. The first meaning in the verse above is related to the second meaning, which is psychological. In the psychological process, man is blown on him. The two initiations hint that human beings cannot escape material needs. In addition to material needs, human beings are also required to meet immaterial or spiritual needs indirectly (Shihab M. Q., 1994, p. 70).

The term *al-insan* in the Qur'an according to 'Aisyah ibn Al-Syati', explains the position of a man with a high degree as caliph on earth by carrying out the Mandate of life and heavy burdens. With this position, humans are given privileges in the form of knowledge, good at talking, able to think, and able to make decisions in the face of the given exams. With these tests, I can influence life's problems by choosing good or bad, overcoming misguidance, and living His commandments (Al-Syati', 1999, p. 2).

Therefore, *al-ins* are being who tend to be positive and negative. This is because of the potential for Al- ins, and al-jinn to mislead from what is commanded by Allah SWT (Gafar, 2016, p. 240). It is discussed in the Qur'an that the term al-ins is related to the command of Allah to perform worship to Allah. The nature of al-ins itself is a disobedient being. It is written in the Qur'an that Allah describes man and jinn as great enemies to every prophet. The similarity between human and jinn is that they are creatures created by Allah Almighty to worship Him.

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ ٥٦

10) *And I did not create the jinn and mankind except to worship Me."* (Al-Dzariyat: 56)

Quraish Shihab argues that man's association with *jinn* is visible or invisible beings that have the nature that they are not wild, while *jinn* are invisible beings who are wildly or freely identic. It can be seen that the creatures created by Him have two types, namely invisible and invisible. In terms of Al-ins it has been clear that man is opposed to the word jinn (Muhlasin, 2019, p. 54).

The term *al-nas* is repeated 240 times in the Qur'an (Baqi, pp. 726-729). Which illustrates that human beings have no nature or are neutral. Contrary to the meaning of the human being who states that human beings have potential and nature (Shihab M. Q., 1997, p. 335). The word *al-nas* is used in the Qur'an to refer to a group or community that has socialization in life. In meaning, the word *al-nas* is much more general in its meaning than *al-insan*. The meaning of generality can be seen in the emphasis of its meaning. The word *al-nas* is rooted in human nature that needs each other or is called a social being. In essence, humans have 2 dimensions, namely the dimensions of materials and corpses (Gafar, 2016, p. 241).

As social beings, humans prioritize living with society. This means human beings cannot live alone. If we return to the creation of man the first time (Adam and Eve) and develop into a society (Muhlasin, 2019, p. 52).

يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَاءً ۗ وَاتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ وَالْأَرْحَامَ ۗ إِنَّ اللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا ۝١

"O mankind, fear your Lord, who created you from one soul and created from it its mate and dispersed from both of them many men and women. And fear Allah, through whom you ask one another, and the wombs. Indeed, Allah is ever, over you, an Observer." (An-Nisa: 1)

The term *al-nas* is very much explained in the Qur'an which indicates the creation of human beings with various tribes and nations to associate and relate to each other. A variety of groups with diverse characteristics. Such as the group of human beings who declare themselves to have faith but not faith, the group of human beings who are hostile to the truth, the group that argues with God without knowledge and guidance, and the group that worships God with weak faith. In addition, the term *al-nas* concludes that human beings have low quality in faith and science. The low quality of faith and knowledge makes man perform actions outside his commands (Muhlasin, 2019, p. 53).

b) The Meaning of Basyar

The term *basyar* is mentioned in the Qur'an 36 times in 26 letters. Etymologically *al-basyar* is a being who has human properties such as eating, drinking, happiness and others. The appointment of the term *basyar* is shown by God to man without exception. It's the same with prophets and apostles (Ramayulis, 2009, p. 48). Etymologically *al-basyar* can be interpreted as biological beings because of their association with biological properties such as eating, drinking, being happy and others. As explained in Joseph's letter verse 31:

فَلَمَّا سَمِعَتْ بِمَكْرِهِنَّ أَرْسَلَتْ إِلَيْهِنَّ وَأَعْتَدَتْ لَهُنَّ مُتَّكًا وَأَتَتْ كُلَّ وَاحِدَةٍ مِّنْهُنَّ سِكِّينًا وَقَالَتِ اخْرُجْ عَلَيْهِنَّ ۚ فَلَمَّا رَأَيْنَهُ أَكْبَرْنَهُ وَقَطَّعْنَ أَيْدِيَهُنَّ وَقُلْنَ حَاشَ لِلَّهِ مَا هَذَا بَشَرًا إِنْ هَذَا إِلَّا مَلَكٌ كَرِيمٌ ۝٣١

When the woman heard their slurs, the women were invited and a seat was provided for them, and to each of them was given a knife (to cut the banquet), and then he said (to Joseph), "Come out (appear thyself) to them." When the women saw him, they were fascinated by his (beauty), and they (unknowingly) injured his hand. He said, "God is the most perfect, this is not a human being. It's a noble angel."

In the above verse, the term *basyar* is affirmed that man is only a collection of organs of the body that have physiological functions and organs that require help from other organs. The

work function of the organ is influenced by age, the older the physique, the weaker the organ in the body will be (Muhlasin, 2019, p. 49).

Bintu Syathi states that *basyar* is a human being who has been recognized with physical maturity (physiological and biological) without spiritual (psychic) maturity. This statement is based on the study of the verse on *basyar* in QS Al-Kahfi: 110, Allah Speaks:

Say (Muhammad), "Behold, I am only a man like you, who has received revelation, that verily your God is the One True God." Then whoever expects a meeting with his Lord should he work virtue and let him not fellowship with anything in worshipping his Lord."

According to Bintu Syathi, the term *basyar* in the above verse is that man comes from the descendants of Adam. In contrast to Bitu Syathi, H. A Muin Salim said that *basyar* is a mature human being physically and psychically (biological and psychiatric) so that humans can be responsible, able to bear religious burdens, and even able to carry out the duties of the caliph (Salim, 1990, p. 22). H.A. Muin Salim's statement is based on surah Al-Rum: 20.

وَمِنْ آيَاتِهِ أَنْ خَلَقَكُمْ مِنْ تُرَابٍ ثُمَّ إِذَا أَنْتُمْ بَشَرٌ تَنْتَشِرُونَ ٢٠

8 *And of His signs is that He created you from dust; then, suddenly you were human beings dispersing [throughout the earth]."*

That is to say: And among the signs (of Greatness) is that He created you from the ground, and then suddenly you (became) a proliferating man. Likewise in QS. Ali Imran: 47 which reads:

قَالَتْ رَبِّ أَنَّى يَكُونُ لِي وَلَدٌ وَلَمْ يَمَسِّنِي بَشَرٌ قَالَ كَذَلِكَ اللَّهُ يَخْلُقُ مَا يَشَاءُ إِذَا قَضَىٰ أَمْرًا فَإِنَّمَا يَقُولُ لَهُ كُنْ فَيَكُونُ ٤٧

4 *She 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." And surah Maryam: 20 which reads:*

فَإِنْ حَاجُّوكَ فَقُلْ أَسْلَمْتُ وَجْهِيَ لِلَّهِ وَمَنِ اتَّبَعَنِ وَقُلْ لِلَّذِينَ أُوتُوا الْكِتَابَ وَالْأُمِّيِّينَ ءَأَسْلَمْتُمْ فَإِنْ أَسْلَمُوا فَقَدِ اهْتَدَوْا وَإِنْ تَوَلَّوْا فَإِنَّمَا عَلَيْكَ الْبَلْغُ وَاللَّهُ بَصِيرٌ بِالْعِبَادِ ٢٠

2 *So if they argue with you, say, "I have submitted myself to Allah [in Islam], and [so have] those who follow me." And say to those who were given the Scripture and [to] the unlearned, "Have you submitted yourselves?" And if they submit [in Islam], they are rightly guided; but if they turn away - then upon you is only the [duty of] notification. And Allah is Seeing of [His] servants."*

The Qur'an uses the term *bani adam* as a human origin relating to the story of the prophet Adam who was instigated by *satan* to violate what has been forbidden by Allah. Therefore, the term *bani adam* is a warning to man to keep hold of the favors that have been given. According to Thabathaba'I in Samsul Nizar, there are 3 influencing aspects, namely (Muhlasin, 2019, p. 55): Live the commandments set by Him, Stay away from His prohibitions, not fall into the whispers of demons, and Do all things in His name.

Therefore, the meaning of *Al-basyar* is the reflection of the characteristics and perfection of God's creation of human beings, not only biological and psychological beings but also religious beings. A being that has an advantage compared to his other beings. Therefore, human beings are always cold about what has befallen their ancestors.

3. The relationship between God and man

The relationship between God and man according to Toshihiko Izutsu consists of 4 types, namely: ontological relations, communicative relations, master-servant relations, and ethical relations.

a) Ontological Relations

Ontologically the relationship between God and man is the relation between the creator (Khaliq) and the created (*Makhluq*). Arabs already knew that Allah was the creator of the universe although some were still many pagans, this is evidenced by the existence of pre-Islamic Arabic verses such as Antarah's work that relates the creation of birds and the creation of all things to God. However, the attitude of the Arab community before the arrival of Islam did not pay any attention at all to the origins of its existence.

b) Communicative Relationships

Between the creator and the created, there is a communicative relationship of a direct and reverse-inverse nature. This communication occurs in 2 ways, namely: through the use of language that can be understood by both parties and secondly through the use of "signs of nature" by God and gestures or body movements by humans. The first communication has linguistic or verbal properties while the second has non-linguistic or non-verbal traits.

c) Master-Servant Relationship

In the Qur'an it is explained that Allah is the absolute ruler of the entire universe while man is a servant who must surrender completely to the ruler, demeaning and despising himself before Him without exception. According to Toshihiko Izutsu the Koran attaches great importance to groups of terms that have the meaning of absolute obedience, surrender and, humility, such as *tha'ah* (obedient), *qunut* (faithful, surrendered), *tadharu'* (self-contempt), *khusu'* (surrender). In Toshihiko Izutsu's view, the term has been neatly packaged in the word Islam which with its verb is *aslama*, which can be understood as an act carried out by a person

willing to surrender himself and entrust himself fully to Allah SWT (Fathurrahman, 2010, pp. 124-138).

d) Ethical Relations

Ethics has to do with what man must do with God in the relation to God's commandments and prohibitions, as well as how God wills His creatures. According to Toshihiko Izutsu, there are three categories of ethical concepts in the Qur'an, namely; 1. Categories that describe and denote the nature of God 2. Categories that explain various aspects of man's fundamental nature towards God and, 3. Categories that show the principles and rules of conduct that belong to and live within Islamic society.

4. Human Destiny

In this system, death, that is, death, of each individual human being is only a middle stage throughout his life, a turning point in his life history that lies between the world and the hereafter. In contrast to the Ignorant view of life, which sees nothing beyond death, it is inversely proportional to the Qur'anic view of seeing precisely beyond death, that there is life after death.

In the context of theology, for example, actually death and life are a chain of life that connects with each other, that is, something that represents the transition stage between two regions (pole A as a region of death and pole B as a region of life). These two regions, between dead and living, in the language of the Qur'an are equal parts towards eternal life. This attention, which is considered important, by the Qur'an although classified as an ordinary case of "human fate" of death and life, nevertheless has the same magnetism in the context as a creation. That is, there are those who create death as the creation of a life exists (Latief, 2016, p. 28).

6 There is not but our worldly life; we die and live, and nothing destroys us except time." And they have of that no knowledge; they are only assuming. (Surah Al-Jatshiyah: 24)

The end point of pagan Arab death is *dahr* (as fate; determination). As for the end point of death, in the concept of the Qur'an is death. The word death, or promised (established) day (time) is a word structure that gives a definite and absolute signal and not from the unfounded results of imagination like the Pagan Arabic view (Izutsu, 2004, p. 139).

In the Arabian view of the very gloomy Jahili Arab life, the entire life span understood as a series of catastrophic events, is not governed by the natural laws of growth and decay, but by the indescribable will of the darkness, blind, half-dark. In fact, the Qur'an offers a completely different picture of the human condition. Suddenly, the sky brightened, the darkness disappeared, and in exchange for the tragic sense of life, a bright new scene of eternal life

appeared. The difference between the two views on this issue is exactly the difference between night and day.

Thus, however the inevitability of dying in the form of death, according to the Qur'an does not lead to the view of nihilism, as understood by the Pagan Arabs, because death in the Qur'an is not the end point of human existence. On the contrary, death is an entirely new and other life, eternal life (*khulud*). In this system, death (death) in each person is nothing but the middle stage of his entire life span, a turning point in the history of life located between the world and the afterlife (Latif, 2016, p. 29).

In the Islamic system, creation only marked the beginning of God's dominion over His creatures. All human affairs, even the smallest and seemingly most trivial things in life, are under the watchful eye of God. And most importantly, Allah is the Most Just God, who has never done anything wrong (*zulm*) to anyone. Of course, the problem of death still remains. Death is inevitable. No matter where you are, death will catch up with you, even if you hide yourself in a solidly built palace. No soul dies except with God's permission, at a clear time of date (in the science of God).

IV. CONCLUSION

The existence of man is closely related to the role of God as creator. Man has a natural nature; therefore, man desperately needs the existence of God to live life in the world to be a meaningful life and end in happiness in the hereafter. Allah has mentioned in the Qur'an that Allah is closer than the veins of man. Man, who believes in his nature cannot deny the existence of his God. Those who deny the existence of a god and deny his very nature as a human being will lose, and everything he does in his life will be in vain. And human destiny in the Qur'an has made it clear that Allah has given a certain degree to the person of a person.

Humans need religion as a guide to life so that science can become more meaningful because knowing religion requires knowledge. With science, man can perform religious obligations correctly, and meaningfully and gain happiness in the afterlife with his knowledge. Thus, man is required to always improve his relationship with God. The relationship between God and man according to Toshihiko Izutsu is of 4 types, namely: ontological relationship, communicative relationship, master-servant relationship, and ethical relationship. So as human beings always improve the relationship with God to get happiness of the world and the hereafter.

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