

CHAPTER I

INTRODUCTION

A. Background of Study

Humans are creatures created by Allah SWT in a more perfect form than other creatures created by Allah.¹ The Qur'ān explicitly explains that Allah created humans in an ideal form, equipped with intellect and intelligence not owned by other creatures.² The benefits and objectives of intelligence are to be able to answer all the problems faced by humans, manage life by what has become the guidance of Allah SWT, and can develop a culture and civilization that is expected to progress.³ Because humans are creatures that have advantages and disadvantages given by Allah SWT and as 'Abd (servants of Allah) and caliphs on earth⁴ in organizing life for the continuation of goodness in the hereafter.

¹ Eka Damayanti et al., "*Hakikat Manusia (Perspektif Filsafat Pendidikan Islam)*," Al-Qalam: Jurnal Kajian Islam & Pendidikan 13, no. 1 (2021), <http://journal.al-qalam.iaims.ac.id>.

² Q.S At-Tinn (95) ayat 1-5.

³ Al-Ghazali, *The Savior from Error (al-Munqidh Mina al-Dalal)*, trans. Muhtar Holland (Al-Baz, 2010), p. 42.

⁴ Ismail Raji 'Al-Faruq, *Islam Dan Kebudayaan*, ed. Jalaluddin Rakhmat, trans. Yustiono (Bandung: Mizan, 1984), p. 37.

But on the contrary, as happens in this day and age, many humans do not use intellect as their nature in acting on everything for both worldly and afterlife goals such as wars and religious conflicts, discrimination and oppression in the name of religion, human rights violations, denial of science and health, fanaticism and intolerance, manipulation of religion for political interests, human trafficking, denial of education for girls and others. The problems that occur indicate that there is a lack of utilization of the potential of intellect that has been bestowed by Allah on humans and by humans themselves.⁵ The intellect that should be a light in life is instead darkened by lust, egoism, and fanaticism.

Thales, an ancient Greek philosopher, is considered a pioneer of philosophy because he was the first to use intellect systematically to understand the universe.⁶ His question about the origin of all things, which he answered with "*water*", marked the beginning of philosophical thought in the West. Since then, philosophers have continued to ask increasingly complex questions, demonstrating how farreaching human

⁵ Dadan Nurulhaq, "*The Concept of Human Ability (Qudratul Insan) in Islamic Education Process*," International Journal of Nusantara Islam 08, no. 02 (2020), p. 165.

⁶ Praja Juhaya S., *Aliran-Aliran Filsafat Dan Etika* (Jakarta: Kencana, 2005), p. 71-75.

thought can be. This proved that intellect is capable and powerful.⁷ The following is stated in the history of Western philosophy.

Through intellect, humans can reflect on the existence of themselves, the universe, and the Creator.⁸ The questions that arise from this thinking process encourage us to seek deeper answers, thus strengthening our beliefs. However, intellect must always go hand in hand with faith. Uncontrolled intellect can lead us astray. When a person can realize his existence, questions will arise in his heart about many things. Starting with questions about himself, where and how was I created, and why was I created, and where will my existence be? Until he sees a sparkling night adorned with stars with their bright light, the question arises from him, where can all creation be positioned or placed precisely and beautifully, harmoniously, and wonderfully, then who is the one who positions all creation? Until one day he grows up and is able to go through many experiences, because of that there will be a strong tendency to know many things. Here is the human nature that is turbulent and longs for its God, it begins with a feeling that is so deep

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⁷ Ahmad Tafsir, *Filsafat Umum: Hati Sejak Thales Hingga Capra* (Bandung: Remaja Rosdakarya, 2009), p. 1.

⁸ Muhammad Izzuddin Taufiq, *Dalil Anfus Al-Qur'an Dan Embriologi (Ayat-Ayat Tentang Penciptaan Manusia)*, 1st ed. (Solo, 2006).

and understated that the level of use of intellect (philosophy) is at a high level. This is where the fusion between revelation and intellect is seen and then results in *ma'rifah*, the knowledge of Allah as the true creator.⁹

Intellect allows us to think critically, solve problems and innovate.¹⁰ From the discovery of science to the development of advanced technology, everything is rooted in the mind's ability to process and analyze information. Not only that, it also plays an important role in building harmonious social relationships and making wise decisions.¹¹

In other words, intellect is the key to understanding the world, solving problems and creating a better future. Since ancient times, humans have used their minds to understand the universe. Through observation, experimentation and logical intellect, science continues to develop rapidly, balanced with the development of spiritual morality.¹²

⁹ Hamzah Ya'qub, *Filsafat Agama: Titik Temu Akal Dengan Wahyu* (Jakarta: Pedoman Ilmu Jaya, 1992), p. 2.

¹⁰ Mohammad Jailani, "Implementasi Higher Order Thingking Berbasis Neurosain: Implikasinya Terhadap Pendidikan Agama Islam" 8, no. 2 (2022), p. 230.

¹¹ Muhammad Farid Ramdhan, Bisma Aji Maulani, and Rashel Aurelia Zahra, "Filsuf Hukum Aristotle: Akal Sebagai Alat Penentu Keadilan Yang Bersifat Mutlak," *Nusantara: Jurnal Pendidikan, Seni, Sains dan Sosial Humanioral* 1, no. 2 (2023): 1–25, <https://doi.org/10.11111/nusantara.xxxxxxx>.

¹² Abdul Karim, "Sejarah Perkembangan Ilmu Pengetahuan" 2, no. 1 (2014).

Intellect allows us to formulate theories, test hypotheses and find answers to complex questions. Thus, intellect is the driving force behind the progress of science that has brought human civilization to a higher level.¹³ However, the truths produced by science also contain limitations and weaknesses, because the mind can make mistakes when contemplating.¹⁴ Therefore, there are people who think that rationalism or the use of intellect alone is not expected to produce true knowledge, this is the assumption of positivism, realism, and materialism.

Differences in views among scientists regarding the role of intellect in producing knowledge are natural. Al-Ghazali, a prominent Muslim philosopher, offers a unique perspective by emphasizing the importance limitations of intellect.¹⁵ According to Al-Ghazali, the real truth obtained through intellect is actually the result of intuition that transcends the limits of rational thought.¹⁶ Thus, both intellect and

¹³ Fuadi, "Peran Akal Menurut Pandangan Al-Ghazali," *Jurnal Substantia* 15, no. 1 (April 2013).

¹⁴ *Ibid.*

¹⁵ Imam Al-Ghazali, *Kerancuan Filsafat (Tahafut Al-Falasifah)*, trans. Achmad Maimun, 1st ed. (Yogyakarta: FORUM, 2015).

¹⁶ Muhammad Isa Anshari, "Konsep Filsafat Barat dan Islam Tentang Sumber Pengetahuan (Perspektif Rene Descartes, John Locke, dan Al-Ghazali)," *Jurnal Filsafat Indonesia* 7, no. 1 (April 30, 2024): 92–102, <https://doi.org/10.23887/jfi.v7i1.65409>.

intuition have complementary roles in the formation of knowledge.¹⁷ Through an in-depth analysis of Al-Ghazali's thought, we can further understand how human intellect works and becomes the source of knowledge and the measure of its truth.

In Al-Ghazali's thought, science has a transcendent dimension.¹⁸ The science of *mukāsyafah*, which is direct knowledge of God, is the source of all other sciences. which all come from Allah SWT which al-Ghazali calls the science of *mu'āmalah*,¹⁹ And the science of *mu'āmalah*, which regulates human relations with God and fellow humans, is a practical application of the science of *mukāsyafah* in everyday life.²⁰ Thus, for Al-Ghazali, science is not just a tool to understand the physical world, but also a means to achieve spiritual perfection.

The intellect is the basic foundation of knowledge, the source and wellspring of knowledge. And noble traits are born from knowledge that

¹⁷ Al-Ghazali, *Ihya'Ulumiddin: Menghidupkan Ilmu-Ilmu Agama*, ed. Malik Karim Amrullah, 2nd ed. (Jakarta, 1963), p. 306.

¹⁸ Agus Salim Lubis, "Konsep Akhlak dalam Pemikiran al-Ghazali," *HIKMAH* 4, no. 1 (January 2012): 120.

¹⁹ M. Bahri Ghazali, *Konsep Ilmu Menurut Al-Ghazali*, 2nd ed. (Jakarta: Pedoman Ilmu Jaya, 2011), p. 72.

²⁰ Al-Ghazali, *Ihya' Ulumuddin (Ilmu Dan Keyakinan)*, Jilid 1 (Jakarta: Republika, 2011), p. 47.

is expressed through the thinking done by the intellect.²¹ Knowledge is like the fruit that grows from the roots, or like the light of the sun that is so bright for those who see from the sight of the naked eye.²² Is it possible that we do not appreciate the existence of intellect, while intellect is the cause of our happiness and fortune in this world and the hereafter? By what can man and beast be distinguished, other than by Allah's gift to him of intellect? For example, an animal that has a large body and strength that is more than human strength can be afraid of humans, because the animal knows that a human is able to provide more than a device to fight his enemy with the ability of intellect.²³

The wife of Rasulullah Sayyidah Aisyah r.a. asked him, Aisyah said, *"O Messenger of Allah SAW, what is something that humans get to get glory on earth?"* His Majesty the Messenger of Allah SAW answered her, *"With intellect, my dear Aisha"*. Then the Prophet said, *"Everything that move is because of the driving force, and the driving force of a believer is his mind."*²⁴

²¹ *Ibid*, p. 193.

²² *Ibid*.

²³ *Ibid*.

²⁴ *Ibid.*, p. 194.

Through intellect, humans realize the existence of God, understand the purpose of life, and are able to distinguish between good and bad. Thus, intellect elevates man above other creatures and gives him incomparable glory.²⁵ Intellect is the compass that guides man through life. With intellect, humans are able to distinguish between good and bad, beneficial and harmful. Intellect encourages man to choose actions that will bring good to himself and others. In other words, intellect is the basis of all decisions we make in life.²⁶

Overall, intellect is a complex and rich concept that plays an important role in humanity's ability to make sense of the world, exercise self-control, and act ethically. A deep understanding of intellect is essential for anyone who wants to live a life of meaning and purpose. Humans will be at the noblest and best level of life with the potential of their intellect, on the other hand, humans can fall to the lowest level even in the form of humiliation, because the human soul has been controlled by its desires, until the intellect.²⁷

²⁵ Buya Hamka, *Falsafah Hidup: Memecahkan Rahasia Kehidupan Berdasarkan Tuntunan Al-Qur'an Dan As-Sunnah*, ed. Abdul Malik (Medan: Republika, 1940), p. 9.

²⁶ Siti Zubaidah, *"Berpikir Kritis: Kemampuan Berpikir Tingkat Tinggi Yang Dapat Dikembangkan Melalui Pembelajaran Sains,"* Universitas Negeri Malang, January 2010, p. 3.

²⁷ Raghib al-Isfahani, *Al-Dhari'a Ila Makarim as-Syari'a* (Kairo: Dar al-Wafa', 1987), p. 96.

Al-Attas, as a contemporary Islamic thinker, continues the tradition of thought that has been pioneered by previous scholars, such as Al-Ghazali. In understanding the concept of intellect, Al-Attas agrees with Al-Ghazali that intellect has two main dimensions.²⁸ First, intellect is the nature of knowledge attached to the heart, enabling humans to recognize and understand reality.²⁹ Second, intellect as a place to obtain knowledge or something where the mind itself can capture knowledge itself. In this case al-Ghazali argues that the heart according to al-Ghazali *is ruhaniyah rubbaniyah*, and the same thing with intellect, according to al-Ghazali intellect is the place where knowledge resides through the heart or subtle heart.

The position of intellect is at the level of knowledge, Al-Ghazali places intellect as the main axis in human life. Similar to Ibn Sina's opinion, it is the highest human knowledge that is able to recognize God.³⁰ Intellect is not only a tool for acquiring knowledge, but also a determinant of the direction and purpose of human life.³¹ Through

²⁸ Nurhayati Ali and Mahsyar Idris, *Peran Akal Dalam Tasawuf Menurut Pemikiran Al-Ghazali*, ed. Ahmad Dhiyaul Haq, 1st ed. (Depok: RAJAWALI PERS, 2021), p. 134.

²⁹ Al- Ghazali, *Ihya' Ulumuddin*, vol. III, p. 6.

³⁰ Zainal Abidin Ahmad, *Ibnu Sina (Avicenna) Sarjana Dan Filosof Besar Dunia*, 1st ed. (Jakarta: Bulan Bintang, 1974).

intellect, humans are able to distinguish between good and bad, and determine the actions to be taken. Intellect also plays an important role in shaping the mindset and behavior of individuals. Al-Ghazali distinguishes between theoretical intellect which functions for abstract thinking, and practical intellect which implements ideas into concrete actions, patterns life and regulates life processes essentially with the potential and levels of theoretical and practical intellect, where practical intellect is a channel that conveys the ideas of theoretical intellect to the driving force while stimulating it to become actual.³²

Al-Ghazali's important step was to give a critical assessment and through observation and experimentation, he proved the weakness of the senses. This experience made him lose faith in sense knowledge, as a result, al-Ghazali trusted more knowledge gained through intellect, because intellect had succeeded in showing the weakness of the senses.³³

As Allah gave man the tools to know the object. The lowest is a tool called the five senses which can know various kinds of sensory

³² Imam al-Ghazali, *Ihya' Ulumuddin Menghidupkan Ilmu-Ilmu Agama*, trans. Ismail Yaqub (Semarang: Toha Putra, 1965).

³³ Fuadi, "Peran Akal Menurut Pandangan Al-Ghazali," *Jurnal Substantia* 15, no. 1 (April 2013).

knowledge. Meanwhile, to know things related to more complicated things, Allah SWT bestowed upon humans intellect.³⁴

Al-Ghazali, in his quest for truth, synthesized various epistemologies.³⁵ He started by using intellect, following in the footsteps of philosophers, but later realized the limitations of intellect. His experience also showed that the senses were not fully reliable. After going through various doubts, Al-Ghazali finally found the answers he sought through a spiritual experience that transcended the limits of intellect and the senses. His journey shows the complexity of the search for truth and the limitations of existing epistemological methods. Until al-Ghazali used his mind and heart to find the truth, because in the heart is placed knowledge and intellect aims to seek truth with science. Similar to Ibn Thufail's opinion, religion and intellect have the aim of seeking truth³⁶ with limitations in seeing metaphysical things.³⁷

³⁴ Amroeni Drajat, *Filsafat Islam: Dimensi Teoritis Dan Praktis*, ed. Ja'far (Medan: Perdana Mulya Sarana, 2015), p. 26.

³⁵ Aksin Wijaya, *Satu Islam, Ragam Epistemologi*, ed. Muhammad Ali Fakhri, 1st ed. (Yogyakarta: IRCiSoD, 2020), p. 92.

³⁶ Nurliana Damanik, *Tahapan Perkembangan Akal Dalam Menemukan Kebenaran (Metodologi Analisis Ibnu Tufail)*, ed. Nurur Risky Aulia Dalimunthe and Paisal Siregar, Cetakan 1 (Medan: CV.Prokreatif, 2023), p. 50.

³⁷ Ahmad Daudy, *Kuliah Filsafat Islam* (Jakarta: Bulan Bintang, 1986), p. 46.

In the description above, the researcher examines the concept of intellect according to al-Ghazali's view where intellect is the highest position in knowledge and its potential which greatly affects human perfection. The division of intellect into practical and theoretical by Al-Ghazali gives us a more comprehensive understanding of the function of intellect in human life. Both complement each other and work together to form a balanced and harmonious personality. By understanding this concept, we can better appreciate the importance of education, self-development, and the application of moral values in daily life.

From the following background, the researcher wants to discuss the thesis on **The Concept of Intellect According to Al-Ghazali and Its Potential Towards *Insān Kāmil***.

B. Problem Formulation

In connection with the explanation that has been conveyed above, the researcher tries to discuss several things, as follows:

1. How is the concept of intellect according to al-Ghazali?
2. How is the potential of intellect to become *Insān Kāmil*?

C. Purpose of Study

Based on the written problem formulation, the purpose of this research is to know the concept of intellect according to al-Ghazali and the potential of intellect towards *Insān Kāmil*.

D. Significance of Study

Based on the objectives of the research previously described, the benefits of the research conducted by the researcher are:

1. Theoretical Benefits

- a. Add insight into understanding the concept of intellect and its potential that can make humans *insān kāmil*.
- b. Understand the differences of thought on the concept of intellect according to Islamic thought, the Qur'ān, and previous Western and Muslim philosophers.
- c. Being a reference material for anyone who wants to study al-Ghazali both from biography and al-Ghazali's thoughts, especially on his thoughts about the concept and potential of intellect.
- d. Developing a study of the concept of intellect that Al-Ghazali had.

- e. Become a reference and scientific treasure for the Ushuluddin faculty, especially the Aqeedah and Islamic Philosophy study program.

2. Practical Benefits

- a. In order for humans to understand the role and function of intellect in life.
- b. As a motivation for humanity, especially Muslims, to use common sense in goodness and truth.
- c. As a race to improve oneself to be better in all words, deeds, and in accordance with moral ethics.
- d. Utilize intellect as the highest source of knowledge and be able to achieve *Insān Kāmil*.

E. Literature Review

The research titles of several relevant existing scientific works inspired the researcher to make it the initial basis for this research. The researcher conducted a literature study to find out the location of similar research that has been done before. From the literature study, the researcher also found points of discussion that

have not been discussed in detail in previous studies.³⁸ Some scientific works have discussed Al-Ghazali's thoughts, among those found by the researcher are as follows:

1. Thesis with the title "*Manusia Sempurna Dalam Pandangan Confucius dan Al-Ghazali*",³⁹ prepared by Zuhruhi Istifaa Illah Agus Purnomo Aji, Department of Aqidah and Islamic Philosophy UIN Sunan Kalijaga, Yogyakarta, 2009 which focuses on the achievement of perfect man according to Confucius and al-Ghazali without discussing the concept of intellect and its potential towards *Insān Kāmil*.
2. The journal written by Mohamad Nursalim Azmi and Muhammad Zulkifli, Lecturers of the College of Qur'anic Sciences (STIQ) Amuntai, South Kalimantan with the title "*Manusia, Akal, dan Kebahagiaan (Studi Analisis Komparatif Antara Al- Qur'ān Dengan Filsafat Islam)*",⁴⁰ which discusses

³⁸ Syahrin Harahap, *Metodologi Studi Tokoh Pemikiran Islam* (Istiqamah Mulya Press, 2006).

³⁹ Zuhruhi Istifaa, "*Manusia Sempurna Dalam Pandangan Confucius Dan Al-Ghazali*," UIN Sunan Kalijaga, Yogyakarta, 2009.

⁴⁰ Mohamad Nursalim Azmi and Muhammad Zulkifli, "*Manusia, Akal Dan Kebahagiaan (Studi Analisis Komparatif antara Al-Qur'an dengan Filsafat Islam)*," Al Qalam:

human, intellect in the Qur'ān as well as with the process of human creation where intellect is the difference between humans and other creatures, and the existence of religion is the best way to get happiness without appointing certain Islamic philosophers specifically because it focuses more on the views of the Qur'ān and Islamic Philosophy.

3. The journal written by Ahsanul Anam, STIT Raden Wijaya, Mojokerto with the title *"Konsep Ilmu Menurut Al-Ghazali Perspektif Filosofis: Aspek Ontologi, Epistemologi, Aksiologi"*,⁴¹ which discusses the concept of science in the view of al- Ghazali in a philosophical perspective, where the Muslim theologian states that intellect is the power of thinking and intellect is a source of knowledge with the perfection of intellecting and clarity of intelligence that produces science. With that, one of the potentials of intellect can be known, but this journal does not explain

Jurnal Ilmiah Keagamaan dan Kemasyarakatan, December 15, 2018, 127, <https://doi.org/10.35931/aq.v0i0.75>.

⁴¹ Ahsanul Anam, *"Konsep Ilmu Menurut Al-Ghazali Perspektif Filosofis: Aspek Ontologi, Epistemologi, Aksiologi,"* PROGRESSA: Journal of Islamic Religious Instruction 6, no. 2 (August 15, 2022): 19–36, <https://doi.org/10.32616/pgr.v6.2.420.19-36>.

the concept of intellect from all aspects, and only states one potential resulting from intellect.

4. A journal written by Atika Zuhrotus Sufiyana and Adi Sudrajat, Islamic University of Malang with the title "*Sumber Filsafat Islam: Wahyu, Akal, Dan Indera*",⁴² which discusses the sources of philosophy that come from revelation, intellect, and senses in humans. And there are three differences in the character of the sources of Islamic philosophy (revelation, intellect, and senses) and through these three sources give birth to many different ways of thinking. However, it has not been explained in detail and in depth the thoughts between philosophers described in the journal
5. The journal written by Ali Sodikin, Abdullah Faqih Islamic Institute Gresik, Indonesia with the title "*Akal Dalam Perspektif Filsuf Dan Sufi*"⁴³, which discusses al-Ghazali's criticism of those who reject intellect, where al-

⁴² atika Zuhrotus Sufiyana, "*Sumber Filsafat Islam: Wahyu, Akal, dan Indera*" 5, no. 1 (2023).

⁴³ ali Sodikin, "*Akal Dalam Perspektif Filsuf Dan Sufi*," Miyah: Jurnal Studi Islam 16, no. 01 (January 2020).

Ghazali strengthens the existence of intellect that can be used as potential for humans themselves.

F. Theoretical Framework

The theoretical framework is the foundation that supports the entire research. The theoretical framework explains how the researcher will examine the object from which point of view it will be analyzed.⁴⁴

The theoretical framework in this research uses the approach of Islamic philosophy and Sufism to understand the concept of intellect according to Al-Ghazali. In Islamic philosophy, intellect is seen as a divine gift that functions to understand reality, both material and metaphysical. Al-Ghazali combines intellect with revelation, explaining that intellect has limitations in understanding absolute truth without the guidance of revelation.

Concept does come from the Latin "*conceptus*" which means idea or idea.⁴⁵ In essence, concepts are definitions, and in reality

⁴⁴ Moh Isom Mudin, Maria Ulfa, and Achmad Reza Hutama Al Faruqi, *BUKU SAKTI MENULIS SKRIPSI: Pegangan Mahasiswa Aqidah Dan Filsafat Islam*, ed. Joko Kurniawan (Program Studi Aqidah dan Filsafat Islam, Fakultas Ushuluddin, Universitas Darussalam Gontor, 2022).

⁴⁵ Suhartono W Pranoto, *Teori Dan Metodologi Sejarah* (Yogyakarta: Grahatama, 2010), p. 15.

concepts do not have a physical form like objects in the real world and concepts only exist in our minds as mental representations, because concepts are the result of the construction of the human mind. humans form concepts to understand the world around them.⁴⁶ Concepts are not just ideas that appear randomly, but are the result of a systematic and logical thinking process. We organize information, facts, and certain characteristics to form a coherent understanding, or in another sense, the conception of the preparation of an image that arises in the mind about a thing or object.⁴⁷

Vision is the result of our perception process of the world around us. When we see something, we not only capture visual images, but also form interpretations and judgments of what we see.⁴⁸ In the study of the concept of intellect in al-Ghazali's view and its potential towards *Insān Kāmil*, the word "view" in question is a view of life. A worldview is like a road map that guides a person through life.

⁴⁶ Helius Syamsuddin, *Metodologi Sejarah* (Yogyakarta: Ombak, 2007), p. 26.

⁴⁷ H.S. Kartoredjo, *Kamus Baru Kontemporer* (Bandung: Remaja, 2014), p. 271.

⁴⁸ Kementerian Pendidikan dan Kebudayaan, *Kamus Bahasa Indonesia Untuk Pelajar*, (Jakarta: Badan Pengembangan dan Pembinaan Bahasa, Kementerian Pendidikan dan Kebudayaan, 2011), p. 389.

It provides direction, purpose, and values that guide decisions and actions.⁴⁹

The difference between intellect and reason lies in their function, depth, and scope in understanding truth. Intellect refers to the higher spiritual or inner faculty that directly apprehends truth without the need for logical processes or analysis. It operates within the realm of the metaphysical and transcendent, enabling humans to grasp divine realities and cosmic essence.⁵⁰ In Islamic tradition, intellect is often associated with "pure reason" that has access to wisdom or revelation.⁵¹ Seyyed Hossein Nasr views intellect as the means to know God and comprehend universal truths that transcend time and space. On the other hand, reason refers to the human capacity for rational thought, used to analyze, connect, and deduce truths through logic and experience.⁵²

Reason is limited to the realm of physical and material phenomena, functioning in a discursive and analytical manner while

⁴⁹ Kartoredjo, *Kamus Baru Kontemporer*, p. 111.

⁵⁰ Sayyed Hossein Nasr, *Knowledge and the Sacred* (Albany: State University of New York Press, 1989), p. 2.

⁵¹ *Ibid*, p. 5.

⁵² *Ibid*, p. 4.

relying on data gathered through the senses.⁵³ Nasr emphasizes that reason is essential for understanding the empirical world, but it cannot access transcendent realities without the guidance of intellect. In Islamic tradition, intellect is regarded as superior to reason due to its ability to access spiritual dimensions. Nasr asserts that intellect and reason are complementary, reason serves in navigating worldly life, while intellect is required to understand humanity's existential purpose and relationship with God.⁵⁴

Philosophically, when applied to human activity, the word "*aql*" as a feedback mechanism in self-control is very interesting.⁵⁵ It underscores that the intellect is not only passively receiving information, but also actively processing, evaluating, and taking action based on that information. This means that intellect is not only about the ability to understand information but also about the ability to use that information to make wise decisions and act ethically. Intellect has great potential for a human being, *the first* being *the* basic human ability to speak, behave, and act. *Secondly*, the ability of the intellect to

⁵³ *Ibid*, p. 22.

⁵⁴ *Ibid*, p. 22.

⁵⁵ Fadila Elma Ramadhani and Khusnul Khotimah, "*Memahami Kecerdasan Emosional dan Spiritual Melalui Lensa Islam*," MERDEKA : Jurnal Ilmiah Multidisiplin 1, no. 2 (December 6, 2023): 1–17, <https://doi.org/10.62017/merdeka.v1i2.196>.

analyze general premises and deduce is the essence of critical thinking. Through this process, humans can form a rational and meaningful view of life, and *the third* is character validity, in validating and strengthening human character. By using intellect, we can distinguish between good and bad actions, and develop strong moral values.⁵⁶

Intellect can be defined as intellect. This is stated in the tradition of Ancient Greek Philosophical thought.⁵⁷ And this concept, according to Muhammad Naquib al-Attas, represents the lower level of intellect possessed by all normal human beings. This view is very different from Islamic thought. In Islam, intellect is not just the brain, but also the human soul.⁵⁸ Intellect is seen as a broader and deeper faculty of thought, which includes emotional and spiritual aspects. The Qur'ān describes this power as a tool to gain knowledge by paying attention to the surrounding nature.

⁵⁶ Hodri, "Penafsiran Akal Dalam Al-Qur'an," *Mutawatir Jurnal Keilmuan Tafsir Hadist* 3, no. 1 (June 2013): 145.

⁵⁷ Achmad Syarifuddin et al., "Konsep Stoisisme untuk Mengatasi Emosi Negatif Menurut Henry Manampiring," *Bulletin of Counseling and Psychotherapy* 3, no. 2 (September 2021): 99–104, <https://doi.org/10.51214/bocp.v3i2.116>.

⁵⁸ Reynaldi Adi Surya, "Kedudukan Akal Dalam Islam: Perdebatan Antara Mazhab Rasional Dan Tradisional Islam," *Ushuluna: Jurnal Ilmu Ushuluddin* 1, no. 1 (May 5, 2020): 1–21, <https://doi.org/10.15408/ushuluna.v1i1.15329>.

Thus, the concept of intellect in Islam has a wider scope, not only limited to the ability to think logically but also involves the spiritual dimension and faith. And also stated by Muhammad Naquib al-Attas that intellect is at a higher level and works differently.⁵⁹ This is the same as intellect according to al-Ghazali's view, where al-Ghazali states that intellect is something immaterial and spiritual, intellect is defined as *jawhar* or substance which is the core of humans. Al-Ghazali places intellect as a substance or *jawhar*, not just an attribute or trait. This means that intellect is an inseparable part of the human being, just like the soul and spirit and its place is in the heart which has the same essence, therefore intellect is a substance, not an accident.⁶⁰

In the book, *al Thibb al-Rūhani (Medicine of the Soul)* by Ar-Razi explains that Al-Razi sees intellect as the main difference between humans and animals, making it the source of all knowledge and guidelines for life. Al-Ghazali, on the other hand, sees intellect as the substance at the core of humanity, uniting the soul and the heart.⁶¹

Both agree that intellect is the greatest gift from God that must be

⁵⁹ Harun Nasution, *Akal Dan Wahyu Dalam Islam* (Jakarta: UI Press, 1986), p. 13.

⁶⁰ Al-Ghazali, *Faysal At-Tafriqah In Majmu' Rasail al-Imam al-Ghazali* (Beirut: Dar al-Kutub al- 'Ilmiyah, 1993), p. 82.

⁶¹ Al-Ghazali, *Ihya' 'Ulum al-Din, Volume. III*, (Beirut: Dar al-Qalam), p. 6-7.

respected and developed. However, there are nuances of difference, where Al-Razi emphasizes more on the rationality aspect of intellect, while Al-Ghazali sees intellect in a more holistic context, including the spiritual dimension.⁶² The similarity between their views is that intellect is a very important tool for humans to understand the world, themselves, and God. Therefore, intellect must be respected and must not be abused it must be the judge of all problems.⁶³

According to Ibn Rushd, intellect is divided into three: *First*, demonstrative intellect (*burhaniy*) which can understand strong and convincing arguments, to produce certain and universal knowledge. Demonstrative intellect is the basis of philosophy because it is through this intellect that humans can reach deep truths about the universe and the existence of God. *Second*, is the logical intellect (*manthiqiy*) which is merely capable of understanding argumentative facts. *The third* is the rhetorical intellect (*khitobiy*) which can understand the rules of systematic thinking.⁶⁴

⁶² Tomi Saputra and Annisa Wahid, "Al-Ghazali Dan Pemikirannya Tentang Pendidikan Tasawuf," ILJ: Islamic Learning Journal(Jurnal Pendidikan Islam), n.d., 934.

⁶³ Drajat, *Filsafat Islam: Dimensi Teoritis Dan Praktis*, p. 26.

⁶⁴ Poerwantana, *Seluk Beluk Filsafat Islam* (Bandung: PT Rosdakarya, 1994), p. 207-

Al-Kindi, known as the “*First Arab Philosopher*”, paid great attention to the role of intellect as the uniquely human ability to understand reality. According to Al-Kindi, the intellect is the primary instrument for attaining knowledge, both of the material and spiritual worlds. He divided intellect into three main types: potential intellect (*al-’aql al-quwwah*), acquired intellect (*al-’aql al-muktasab*), and active intellect (*al-’aql al-fa’al*).⁶⁵

For Al-Kindi, intellect is the greatest gift given to man by God, distinguishing man from other creatures. It enables man to know God, understand the truth, and live a life in harmony with moral and spiritual principles. In addition, Al-Kindi emphasized the importance of harmony between intellect and revelation. According to him, revelation is the ultimate source of knowledge, while intellect is the tool to understand it.⁶⁶ Thus, intellect and revelation complement each other in leading humans to the truth.

It can be known and understood that the use of intellect can improve human personality in all aspects by what is taught in Islam,

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⁶⁵ Atiyeh George N., *Al-Kindi: The Father of Arab Philosophy* (Karachi: Royal Book Company, 2005), p. 20-25.

⁶⁶ Al-Kindi Ya’qub Ibn Ishaq, *Risalah Fi Al-’Aql*, ed. Peter Adamson and Peter E Pormann (Oxford: Oxford University Press, 2012), 67-85.

and the development of human potential if it has perfect intellect. If life has been lived by always thinking especially using a healthy mind then, it will also be perfect because the mind has merged with the soul, heart, and spirit in humans.

G. Research Methods

The research methods used in compiling and analyzing data are as follows:

1. Research Design

The type of method used by the researcher as a guide in the research design is qualitative research. The purpose of using this qualitative research design is so that the subjectivity of Al-Ghazali's views is not lost.⁶⁷ As a result, descriptive data will be the result of this research and produce a deep understanding of character thinking.

2. Research Object

The object of this research is the analysis of thoughts related to the concept of intellect put forward by al-Ghazali and its potential to achieve *Insān Kāmil*. In this study, the

⁶⁷ Arief Furchan, *Studi Tokoh: Metode Penelitian Mengenai Tokoh* (Yogyakarta: Pustaka Pelajar, 2005).

researcher will explain how al-Ghazali gives his thoughts on the concept and potential of intellect that humanity must understand to achieve a perfect life and being able to become *Insān Kāmil*.

3. Data Collection Technique

The data collection technique used based on the type of qualitative research used is the documentation method.⁶⁸ The documentation method is done by collecting data from various sources, such as newspapers, transcripts, scientific journals, and books. The researcher uses several primary sources and secondary sources that will be the basis for the analysis to be carried out. The primary source is "*Ihyā' Ulūm al-Dīn*". This book was written directly by Al-Ghazali which explains some elements regarding human nature and the concept of intellect. In addition to primary sources, the secondary sources used by the researcher are books compiled by Bahrudin Achmad with the title "*Misykatul Anwar by Imam Al-Ghazali*". And a journal compiled by Hesthi Priyambodo with the title "*Man the Unknown, Potensi dan Kedudukan*

⁶⁸ Mudin, Ulfa, and Al Faruqi, *BUKU SAKTI MENULIS SKRIPSI: Pegangan Mahasiswa Aqidah Dan Filsafat Islam*.

Manusia di Alam Semesta (Pandangan Aristoteles, Sigmund Freud, dan Al-Ghazali)" as well as several scientific journals that discuss the concept of intellect according to several Western and Muslim philosophers who focus on Islamic philosophy.

4. Data Analysis Technique

Creativity, conceptual sensitivity, ingenuity, and understanding are activities that must be carried out in analyzing data.⁶⁹ So, in accordance with the theme to be discussed by the researcher, the method used is the descriptive domain analysis method which is an approach to studying and understanding Al-Ghazali's thoughts related to the concept of intellect in humans and their potential to become *Insān Kāmil*, by describing and describing various elements and characteristics in depth, also supported by concepts that support character thinking.

The research steps that will be discussed are. **First**, the researcher will describe a brief biography of Al-Ghazali to be able to give birth to his thoughts related to philosophy.

Second, the researcher will analyze Al-Ghazali's thoughts related to the concept of intellect and its potential to make

⁶⁹ *Ibid.*

humans being *Insān Kāmil*, also based on the thoughts of other Western and Islamic philosophers. **Third**, the researcher will discuss the concept of intellect according to Al-Ghazali and its potential for humans, which can make life more perfect, even making perfect humans. And here the reader can see a research that has a function in order to take lessons and understand well and then function it for themselves and life, to make a good living environment also with the aim of goodness in the hereafter.

H. System of Study

The researcher compiles a systematic discussion so that the discussion does not get out of the discussion and focus on the problem, so the systematic discussion used by the researcher is as follows:

Chapter One is the introduction. In this chapter, the academic anxiety that is the background of the problem to be studied will be shown. Then research exploration is carried out by focusing on the problems listed in the problem formulation and the objectives of the research. This step is taken to provide a clear direction regarding the discussion to be carried out, supported by the research methodology in order to get more value with good results. Related to the description of

the position and location of novelty carried out by the researcher in this study is written in the literature review and this chapter is closed with a systematic discussion.

Chapter Two is a discussion related to the research topic in general. The sub-chapter of discussion in this second chapter is the biography of the character, Abu Hamid Ibn Muhammad Al-Ghazali. The biography of the character is important to discuss in order to examine the development of thought and the situation that encourages the character to produce this concept of thought. Then, this second sub-chapter aims to provide a clear and comprehensive definition of intellect according to Islamic thought, the Qur'ān and hadīth, and philosophers. This is important to build a strong foundation of understanding for the reader before entering the direction of further discussion in the third chapter.

Chapter Three is the main discussion. First, this section will explain the concept of intellect according to Al-Ghazali, as well as the potential of intellect. Al-Ghazali defines human intellect as a tool that is placed in the highest position in humans or as a means of obtaining knowledge, where intellect is the place where knowledge resides through the heart (heart) and is an illumination towards the perfection

of human life. Therefore, the substance of intellect is very influential on humans, even able to determine human perfection itself.

Chapter Four contains conclusions, this chapter discusses various conclusions from the results of this study. This conclusion is written so that readers can understand the main points that the researcher wants to convey with a thorough understanding. And then there are suggestions that end with closing, with the aim that these suggestions can bring improvements in the writing of this research.

