

The Significance of The Bio-Psycho-Spiritual Dimension in Relation to Islamic Education

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Abstract: The psychological dimension involves self-control, purification of the psyche, and mental well-being. The intellectual dimension emphasizes knowledge, critical thinking, and decision-making. The emotional dimension focuses on faith and ethics, while the spiritual dimension strengthens the connection with God and spiritual well-being. Islamic education has important relevance in developing human potential as bio-psycho-spiritual beings. Islamic education provides a holistic approach that includes the physical, mental, and spiritual aspects of individuals. Islamic education helps man in understanding the purpose of life, knowing Allah, and developing a deeper relationship with Him. By integrating biological, psychological, and spiritual aspects, Islamic education provides a comprehensive framework for the formation of good character and harmony in human life. This article aims to explain the relevance of the bio-psycho-spiritual dimension of man to Islamic education. This discussion is important to help us understand how Islamic education can contribute to developing a balanced and well-rounded individual.

Keywords: Bio; Educational; Islamic; Psycho; Spiritual.

Introduction

Humans are creatures that receive special and special attention in the Qur'an. It is proven that there are many verses of the Qur'an that talk about humans. The form of the Qur'an's attention to humans is shown by the term (name) that refers to humans given by the Qur'an. There are at least three terms used by the Qur'an, namely *al-insan*, *al-basyar*, and *dzuriyat Adam* (Nawawi, 2000). The terms used by the Qur'an to refer to humans all reflect the characteristics and perfection of humans as bio-psycho-spiritual beings, humans are multidimensional beings (Haryanto, 2022b).

The material dimension (*jism*-physical) of humans is created in perfect form (the best form) (QS. At-Tin: 4) (Wijayanti, 2023). His physical structure is very harmonious and balanced (QS. Al Infithar: 7) (Tahwila, 2023). This dimension describes humans as beings with the potential to grow and develop (potential conditional) (Cameron & Schell, 2021; de Ruyter et al., 2022). In the

psychological dimension, there are various potentials such as *aql*, *qalb*, and *nafs* which form a composition of human psychic totality (Uddin & Khan, 2024). This aspect is the contact between the psychological aspect (*jismiah*) and the spiritual aspect (*ruh*) (Haryanto, 2022a). *Ruh* is the spiritual dimension of humans, which is transcendental (Ahmad & Khan, 2024; Norman & Al Walid, 2025). These biological, psychological and spiritual dimensions are unified and inseparable and play an important role in shaping individual personality.

The relationship between human multidimensionality and Islamic education is that Islamic education is a holistic and integrative system. Islamic education pays attention to and involves all human dimensions. Islamic education recognizes the importance of the integration of the bio-psycho-spiritual dimension. Islamic education maintains physical health, psychological balance, also helps individuals in developing faith, and increasing spiritual awareness

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(Fakhrurrazi et al., 2024). Islamic education is oriented towards the development of biological, psychological and spiritual dimensions (Asman et al., 2021; Suparjo et al., 2021). Islamic education not only pays attention to religious aspects, but also pays attention to the balance between psychological and spiritual dimensions in the formation of a balanced individual (Nasucha et al., 2023). In the context of developing the biological dimension, Islamic education pays attention to body health, diet, exercise, and hygiene as part of efforts to maintain balance and harmony between body and soul.

On the psychological dimension, Islamic education pays attention to the development of mental health, understanding emotions, stress management, and the development of a healthy personality. Islamic education also emphasizes the importance of the formation of good morals, honesty, and justice in social relations. While in the spiritual dimension, Islamic education provides teaching about faith, piety, and worship practices that aim to strengthen the individual's relationship with God. This proves that Islamic education has a comprehensive orientation in the development of all human dimensions. On this basis, research on how the relevance of the biological, psychological and spiritual dimensions to Islamic education is important to be studied in more depth.

Method

This research uses descriptive qualitative research. Qualitative research was chosen because qualitative methods can provide more complex details about phenomena that are difficult to reveal by quantitative methods (Masrukhin et al., 2023). The research was conducted in pre-field stages, field activities and intensive analysis (Arikunto, 2016). The data collection technique used is library research as a documentary technique derived from books, papers, journals and everything related to the research focus. The research approach uses Grounded Theory. This approach is a reflexive and open approach, where data collection, data development, theoretical concept development, and literature review take place in a cyclical process. The aim is to build a new theory (Daymon & Holloway, 2007). To analyze the data, this research uses a descriptive method, which means that the analysis is carried out by presenting the description as it is, without the intervention of the researcher. Efforts to provide descriptions of facts are not just described, but facts are selected according to their classification, given interpretation, and reflection. This research will also use content analysis techniques, where the data obtained will be selected in such a way, by grouping similar data which is then critically analyzed.

Result and Discussion

Biological Dimension

Jismiyah is the physical image of a human being that consists of physical organisms. In this image, the process of human creation has similarities with animals and plants, as they are all part of nature. Every external biotic realm has the same material elements (earth, fire, air and water). This physical aspect has an important role to actualize the function of the psychic and spiritual aspects. The human physique has an ideal shape and body structure (*fi ahsani taqwim*), beautiful, lovely, harmonious and balanced. (QS. At Tin: 4). The human physique is more perfect than other creatures. The human physical structure is balanced, symmetrical and harmonious, one is not longer than the other (de Callatay, 2024).

The human body is equipped with senses, which function to respond to external stimuli to adapt to the environment. These senses provide the ability to distinguish and recognize taste, color, smell, sound and so on. (QS. An-Nahl: 78). Sensory potential is a biological aspect that is prepared as a container of spiritual potential. It has meaning for humans to develop their biological processes. This power is called life force, although it is abstract but it is not yet able to move behavior. New behavior will be realized if the physical potential has been occupied by spiritual potential.

Psychological Dimension

The psychic dimension is the totality of human qualities. This aspect is the contact between the *jismiah* (physical) and spiritual (spirit) aspects. This aspect has three dimensions.

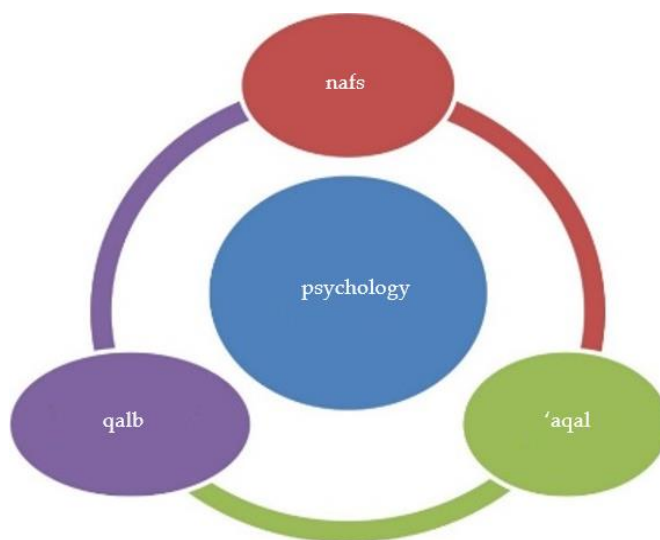


Figure 1. Human Psychological Dimensions

Nafs

In the Qur'an the word *nafs* is mentioned 295 times. *Nafs* is a psychic dimension that is able to issue instructions to physical members to perform an action. Amatullah Armstrong states, *nafs* as a human dimension that is between the spirit which is the light of the body (Armstrong, 1998). *Nafs* as a psychic instrument that gives encouragement (drive) to humans to fulfill the needs of life and reproduce to continue generations. *Nafs* is generally associated with biological needs, materialism, or worldly (profane). This is in line with Arabic literature that defines *nafs* as "the soul of life" or "worldly passions and desires" (Rassool & Keskin, 2025). Al-Ghazali viewed *nafs* as the servant's bad traits, and despicable deeds. *Nafs* is the most dangerous enemy, the most difficult trial, the most severe disease for humans (Al-Ghazali, 2008). In Quraish Shihab's view, *nafs* is a combination of body and spirit, which makes humans recognize feelings, emotions, and knowledge (Shihab, 2007). This *nafs* is like a double-edged knife, emotions and knowledge can bring disaster, but can also push humans to reach the peak of knowledge (Khan, 2024).

'Aql

In the Qur'an the word '*aql*' with its various forms is mentioned 49 times, which means, understand, comprehend and think. *Aql* as the power of thought (intelligence), the power to receive or absorb knowledge, a tool for contemplation, understanding something, and problem solving capacity (Mubarak, 2017). *Aql* is an instinctive nature and original light that becomes a human means of understanding reality. Intellect is a prophet for the journey of human life, which will guide towards the reality (Alvi & Rizwan, 2023). Intellect is a tool for thinking, weighing and distinguishing good things from bad. Many Qur'anic references to thinking activities show that thinking is a vital need for humans. (QS. Al-Anfal: 22). *Aql* is a spiritual substance by which the spirit thinks and distinguishes good from evil, (Hasmiansyah et al., 2021). If the *nafs* has a tendency to impose a desire to satisfy itself, then reason acts as an advisor and gives consideration to the *nafs* about positive and negative actions. By using *aql* humans will be able to understand and choose between good and bad.

Qalb

In the Quran there are approximately 168. Of the 168 *qalb* words and their derivations, 132 *qalb* words are defined as heart or conscience. The word *qalb* (*qalabu*) means to change, move, or turn around. This meaning implies that the state of the heart often fluctuates, sometimes difficult, sometimes happy, sometimes agreeing, sometimes rejecting (Shihab, 2002). The heart

has emotional powers (*al-infi'aliy*) that give rise to the power of taste (*al-syu'ur*). The emotional power of the heart is more captured than its cognitive power, so experts often consider the heart as an emotionally empowered aspect of the *nafsani* (Meliani et al., 2023).

Qalbu is *luthf rabbani ruhani*, which is subtle (*latifah*) of a divine nature that has to do with the heart. This *Qalbu* is the essence of humanity, which knows, understands, recognizes the human self. This *Qalb* is able to recognize and know and become the target of God's commands, reproaches and punishments and demands (Al-Ghazali, 2008). *Qalb* is the nature of *nafsani* that functions as an extraordinary power (supernatural) in humans. This power will be meaningful if the potential of the *qalb* runs in accordance with its nature, because the *qalb* has the potential to get out of *fitrah*. A clean, sharp and luminous *qalb* will lead a person to understand the truth and ultimate knowledge (Masroom, 2024). *Qalb* also has a function to recognize the Creator, love, idolize and worship Him. *Qalb* is also what makes a person feel happy to get closer to Allah, be pleased, *tawakkal*, always remember Him, and dislike disobedience, sadness and regret when sinning and not carrying out Allah's commands (Al-Jawziya, 1985).

Spiritual Dimension

The spirit is the spiritual dimension. In the Qur'an *ruh* has several meanings, *al-ruh* means *al-wahy* (Ash Shuura:52, an-Nahl:2), *al-ruh* means *Jibril* (QS. Ash-Syu'araa':193, An-Nahl:102, Al-Baqarah:87 and 253, al-Maidah:110, al-Mu'arij:4, and Maryam:17); *al-ruh* means *Isa son of Maryam*. (QS. An-Nisa':171), and *al-ruh* to answer the question of the Jews (QS. An-Naba':38, al-Qadr:4).

Ruh is the spiritual dimension of human beings that is divine and has spiritual power that draws the body (*jism*) and soul (*nafs*) towards Allah. This is explained by the Qur'an which states that Allah "blows His spirit into the human body. (QS.15:29). It is this spirit that distinguishes the essence of man from the essence of other creatures. Scholars refer to the spirit as the subtle body (*jism latief*), some refer to it as the simple substance (*jaubar basiib*), and some as the spiritual substance (*jaubar ruhani*). *Ruh* is the essence of man by which man lives and knows all things spiritual. It is a pure substance that is high, alive, and essentially different from the body.

Relevance of Bio-Psycho-Spiritual to Islamic education

The nature and origin of man begins with a clot of blood (QS.96:1-5), after passing through several stages and perfecting his creation, the spirit of God's creation is breathed into him (QS.38:71-72). The *jism* aspect is the

entirety of the physical-biological organs. Jism is composed of the elements of earth, water, fire and air. This aspect has an important role as a means to actualize the functions of nafsiah and ruhaniyah. The nafsiah aspect is the overall human quality that is unique to humans in the form of thoughts, feelings and will and freedom. In the nafsiah aspect there are dimensions of lust, 'aql, and qalb. The spiritual aspect is an abstract and transcendental spirit.

Islamic education has relevance to the biological, psychological and spiritual dimensions. These three dimensions are considered as a unity that influences each other and is important to be developed in a balanced manner in order to achieve a quality life. In the context of developing the biological dimension, Islamic education pays attention to body health, diet, exercise, and hygiene as part of efforts to maintain balance and harmony between body and soul. Islamic education pays attention to the development of the psychological dimension of the individual as an integral part of holistic education. This includes understanding and managing emotions, building self-confidence, improving mental well-being, and understanding the psychological principles in Islamic teachings. Islamic education also emphasizes the importance of forming a healthy and stable personality, as well as improving the quality of interpersonal relationships. On the other hand, Islamic education is highly oriented towards developing the spiritual dimension of the individual. Islamic education teaches spiritual values, such as faith, piety, patience, sincerity, and blessings. Islamic education recognizes the importance of the biological, psychological and spiritual dimensions in individual development.

In the context of Islamic education, "Jism" refers to the physical or biological aspects of human beings. Islamic education places a strong emphasis on the balance between the physical, mental, spiritual and moral aspects of human life. The relevance of the "Jism" (physical) dimension to Islamic education is as follows: Islamic education teaches the importance of maintaining a healthy and clean body. Individuals are taught to eat halal and good food, as well as maintain physical fitness through sports and other physical activities (Ridhahani & others, 2022); Islamic education teaches humans to maintain physical health as a means to worship better. Because physical health is closely related to worship, for example, to be able to carry out worship such as prayer, fasting, and hajj requires good physical health; in Islamic Education, maintaining physical balance also means maintaining balance in performing worship, working, and interacting with fellow humans; Islamic education provides guidelines for healthy eating, active living, maintaining cleanliness, and maintaining balance and avoiding things that damage the health of the body; and

Islamic education provides understanding and guidelines that aim to maintain and optimize physical health in order to achieve a balanced and quality life. Islamic education recognizes that humans are biological creatures with physical needs. This is reflected in Islamic teachings on health, halal food, and the importance of exercise and hygiene.

"Nafs" in the Islamic context refers to the psychological aspect or soul of a person. It includes a person's emotions, desires, and thoughts. Nafs has relevance to Islamic Education, because nafs or soul is one of the central aspects in Islamic teachings (Musrifah, 2019). The following is the relevance of the nafs aspect to Islamic education: Islamic education teaches humans to recognize, understand, and control their nafs with the aim of achieving purity and spiritual balance (Budiarti, 2022); Islamic education pays attention to and directs students' nafs to positive and constructive activities; a healthy and balanced nafs, and the ability to manage daily stress and pressure in a constructive way; Islamic education instills a strong and solid faith, so that learners can protect themselves from behavior and actions that are contrary to morals and religious guidance; Islamic education emphasizes the formation of a noble Muslim personality, so that the impulses of lust that tend to be individualistic, hedonistic and materialistic can be controlled; Islamic education provides moral and ethical guidelines that guide humans in managing emotions, controlling passions, and developing good attitudes and correct behavior; Islamic education provides a deep understanding of the purpose of life, provides solutions and solutions in overcoming psychological conflicts, and emphasizes the importance of self-introspection and psychological improvement; Islamic education provides guidance and approaches aimed at developing the right mindset, controlling emotions, and forming polite, ethical and responsible attitudes in daily life; and Islamic education seeks to provide individuals with the tools and knowledge they need to control and develop their nafs in a positive and productive manner.

"Aql" in the Islamic context refers to human intelligence, which is the power to think, understand and make decisions. Here are some of the relevance of 'aql' or reason to Islamic education: Islamic education recognizes reason as the ability to think and reason given by Allah to humans; Islamic education encourages the development of critical, logical, and analytical thinking skills in order to deeply understand religious teachings and the context of daily life; Islamic education encourages humans to use their minds to seek knowledge, innovate, and solve problems wisely; Islamic education teaches humans to respect the rights of others, uphold the values of truth, solidarity, and justice in thinking and acting; and Islamic education

encourages the development of an intelligent, ethical and civilized mind, with the aim of achieving deep understanding, justice and well-being for individuals and society. Islamic education encourages the use of 'reason' for critical and reflective thinking.

"Ruh" in the Islamic context refers to the spiritual dimension of human beings. This aspect gives the individual a spiritual awareness that is connected to God. Here are some of the relevance of spirituality to Islamic education: islamic education is aimed at introducing students to supernatural substances (Allah swt.), with various approaches and methods; the Islamic education curriculum refers to God's instructions contained in the Qur'an and As-Sunnah, so that revelation is the main source of the Islamic education curriculum; islamic education is directed at creating human beings who are able to carry out divine duties as abdullah and khalifah Allah on earth with full responsibility; islamic education is directed at lifelong education (long life education), which will not end until the spirit leaves the body; islamic education recognizes that the spirit is the spiritual essence that animates humans and plays a central role in individual development; islamic education pays attention to the purification of the spirit, the purification of the soul, and the development of spiritual awareness; islamic education invites learners to increase faith and devotion, and to live spiritual values in every aspect of daily life; islamic education teaches the importance of fulfilling individual spiritual needs, such as worship, dhikr, prayer, and self-reflection; islamic education emphasizes the importance of developing spiritual awareness, nurturing the soul, and seeking closeness to God as the foundation for individuals in achieving true happiness and peace; and islamic education promotes the improvement of individual character and morals, the enhancement of spiritual awareness, and the development of good relationships between humans and God and others. Islamic education directs people to deepen their spiritual relationship with God through religious devotion, worship and self-reflection.

Islamic education understands the importance of integrating and developing these three dimensions in individual development. Through Islamic education, humans are taught to maintain physical health as a mandate, pay attention to psychological balance in managing emotions and social relationships, and develop the spiritual dimension through increased faith and religious understanding. Islamic education embraces holistic in its approach, covering physical, mental and spiritual aspects, with the aim of forming good character and harmony in human life. Thus, Islamic education has significant relevance in helping humans optimize their bio-psycho-spiritual potential to

achieve a meaningful, ethical, and balanced life as a whole.

Conclusion

Humans are created from material and immaterial elements, this element requires a coaching process that leads to the development of these components, so the Islamic education system must be built on the concept of unity (integration) between *qalbiyah* and *aqliyah* education so as to produce Muslim humans, believers and muttaqin who are intellectually intelligent and morally praiseworthy. Humans are created from material and immaterial elements, this element demands a coaching process that leads to the development of these components, so the Islamic education system must be built on the concept of unity (integration) between *qalbiyah* and *aqliyah* education so as to produce Muslim humans, believers and muttaqin who are intellectually intelligent and morally praiseworthy. The formulation of Islamic education theories is done through the approach of revelation in addition to scientific empirical and philosophical rational. Scientific and philosophical approaches are only a medium for reasoning God's messages, both through His verses that are textual (*qauliyah*), as well as His verses that are contextual (*kauniyah*).

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In writing this article, the authors do not have any conflict of interest.

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