



Human Nature in Building Social Relationships in the Perspective of Hasan Hanafi Islamic Theology

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Abstract

The concept of man in Islam centres on the belief that man is the most noble creation, endowed with freedom of will and the ability to develop morally and intellectually. Hasan Hanafi, a Muslim theologian, developed a liberation hermeneutic that criticises classical Islamic theology and contributes to understanding human nature from an Islamic perspective. This research seeks to understand how Islam views human nature based on Hasan Hanafi's Islamic theology and the relationship between the paradigm shift from theocentrism to anthropocentrism that affects human life. The research method applied was a descriptive qualitative with a literature study approach. The results demonstrated that Hasan Hanafi's work reflects a critical and transformative approach to Islamic theology, focusing on the practical realities and challenges facing Muslim societies. He advocates a shift from a theocentric theological paradigm to an anthropocentric one, which emphasises humans' centrality in addressing the world's problems. This reconstruction emphasises human self-reliance and makes Islamic theology the foundation of spiritual and practical values. Theocentric approaches emphasise divinity, ignoring human needs, while anthropocentric ones place humans at the centre, potentially endangering the environment. Balancing these approaches will likely serve to promote shared prosperity and environmental sustainability, forming meaningful social relationships.

Keywords: Human, Nature, Social Relationships, Islamic, Theology

Introduction

According to Islam, human nature has various dimensions that include important aspects, such as Fitrah, Tawhid, morals, and science (Maulidiyah et al., 2021). Allah SWT created humans from two main elements, namely a lump of soil and a breath of spirit, which are interrelated, and then Allah gives potential (Nawangsih & Achmad, 2022). The task of humans in Islam is to serve Allah (Abdullah) and also to build, move, and prosper on earth (Khalifah fil ardh) (Ningsih, 2019). In addition, the concept of fitrah (original nature) in Islam emphasises



that humans must remain in their fitrah as servants of Allah and caliphs of Allah, and humane educational efforts are needed to establish this (Samsuri, 2020).

In Islam, as in Judaism and Christianity, the concept of man centres on the belief that man is the noblest creation, endowed with freedom of will and the ability to develop morally and intellectually. According to Islamic teachings, humans were created by Allah (God) in the best form and given the responsibility of being earth's stewards. This includes the obligation to protect nature and the environment and to use natural resources responsibly (Nurasiti & Mursalin, 2023). This concept is also related to the purpose of education in Islam, which aims to produce humans who obey worship, serve their creator, and can carry out their duties as caliphs on earth (Mardiyah et al., 2018). In addition, Islam also sees the importance of maintaining relationships between humans on earth by paying attention to and following Allah's provisions (sharia) (Mas'ut et al., 2022).

The Qur'an, the holy book of Muslims, emphasises the dignity of all human beings, regardless of race, ethnicity or social status. In dealing with fellow human beings, the application of noble morals in achieving the ultimate goal of morals, which includes the three frameworks of Islamic teachings, namely aqidah, sharia, and morals, is a unity that is interrelated and cannot be separated (Marzuki, 2009). Aqidah is fundamental in the life of a Muslim, while morals in Islam are not conditional and situational morals, but their value is absolute (Wahyudi, 2017). The concept of man in Islam is summarised in the following Qur'anic verse: "*Indeed, We have created man in the best possible manner*" (Quran 95:4). Verses in the Qur'an, such as QS. Al-Tin:4 explains the concept of humans as social and cultural beings and provides a task for Islamic education to help humans achieve these conditions (Priatna & Ratnasih, 2017).

Hasan Hanafi is a Muslim theologian who developed a liberation hermeneutic that criticises classical Islamic theology and has contributed to understanding human nature from an Islamic perspective. His thinking emphasises the concept of fitrah, which means the innate tendency of human beings. In his view, human beings are created in a state of fitnah, which has a double meaning: basic potential and inclination. This concept highlights humans' natural and primordial state, reflecting their inherent virtues and tendencies (Abidin, 2015). Hasan Hanafi's thought is rooted in a critical and transformative approach to Islamic theology. He criticises classical Islamic thought and advocates a liberatory hermeneutic, drawing on historical, ethical and practical criticism. His humanistic paradigm emphasises the enhancement of human dignity and the liberation of humanity from oppression and exploitation. Hanafi's approach differs in its emphasis on the practical and social aspects of theology, harmonising with Islamic tradition while using Western philosophical methods (As'ad, 2016).

Hasan Hanafi's critique of anthropocentrism and anthropocentrism through Islamic theology is rooted in his belief that classical Islamic theology cannot answer contemporary challenges. He argues that classical Islamic theologies, such as Ash'ari's Kalam, cannot be proven scientifically or philosophically and fail to motivate real action in human life. Hanafi argues that these traditional theologies create a schism between theoretical and practical faith, leading to various moral attitudes and societal problems. He also argues that Islamic theology should focus on theocentric issues and other metaphysical matters and address issues of belief, action, and social systems. Hanafi's work reflects a critical and transformative approach to Islamic theology, which aims to address the practical realities and challenges facing Muslim societies. In addition, Hasan Hanafi's humanistic paradigm aims to focus on issues of humanity, beliefs, actions, and social systems and counter threats and oppression, ultimately seeking to build an independent, progressive, egalitarian, and unitary Islamic society (Negara, 2023).

One of Hanafi's criticisms is during the transformation of the state of Theocentrism to Anthropocentrism. The change in the concept of anthropocentrism to anthropocentrism is considered to cause a split between theoretical faith and practical faith, resulting in a dual



moral attitude and societal problems. To address this, he advocated a shift from a theocentric (God-centred) theological paradigm to an anthropocentric (human-centred) theological paradigm, where world affairs are seen as human affairs, which aims to motivate real action in human life (Gufron, 2018). However, Hanafi proposed a reconstruction of the theological paradigm from theocentric to anthropocentric, emphasising the centrality of humans in addressing world affairs (Gufron, 2018). Hanafi's anthropocentric theological reconstruction emphasises humans as the main focus, introducing a series of humanitarian themes to build and develop human religious-spiritual reason, responding to spiritual emptiness and material destruction. This reconstruction is based on the idea of an independent human being who is independent in every action and makes Islamic theology the foundation of spiritual and practical values (Masduri, 2018).

Therefore, this research sought to see how the paradigm shifts from anthropocentrism to anthropocentrism as a human understanding to adapt to the current times. In addition, Hasan Hanafi's views and criticisms of the paradigm transformation of human life provide an understanding based on Islamic theology of how best the position, nature and duties of humans on earth can be comprehended. Hanafi offers a new understanding of social relations that is more balanced and inclusive, recognising the position of humans as caliphs without ignoring the existence of God. This research wants to explain how Islam views human nature based on Hasan Hanafi's Islamic theology and relates the paradigm shift from geocentrism to anthropocentrism that affects human life. Furthermore, this study seeks to reconnoitre the relationship between Islamic theology of human nature and Hasan Hanafi's criticism of the transformation of the anthropocentrism paradigm to anthropocentrism.

Literature Review

Islamic theology provides an understanding of the nature of humans on earth through several principles. Some principles of Islamic theology reject exclusive, superior, and violent attitudes towards individuals with different views (Mizan, 2014). The principle of distribution of wealth and resources must be carried out fairly and equally among all communities (Suryaningrat & Wahab, 2023). The values of democracy, pluralism, human rights, tolerance, and the principle of gender equality are part of the authentic teachings of Islam (Sinaga, 2023). Islamic ethics defines what is good for society and enlightens the sacred view that man should endeavour to maintain harmony with his inner and outer environment by nature (Abdillah, 2014). Islamic teachings encourage humans to be innovative, progressive, and creative to create goodness in life (Fastabiquil Khairat) (Husnayain & Salim, 2022). In addition, modern Islamic theology emphasises the importance of human liberation from various forms of oppression, both in the metaphysical context and in historical and social contexts (Bahri, 2018).

According to Islamic theology, human nature involves concepts such as fitrah (original nature), reason, and responsibility. The concept of fitrah in Islamic theology explains how understanding and accepting one's fitrah can result in a harmonious relationship with the world, as it is in line with the purpose of creation and management of the earth (Asmanto, 2015). Bediuzzaman Said Nursi also explained that the concept of justice (Adl) is the connectedness of all creation and the responsibility to maintain balance and harmony in relationships, including relationships with nature (Turner, 2010). According to Muhammad Iqbal, humans have "Khudi", which is the essence of humanity, which allows them to develop creativity, strengthen themselves, realise their existence, achieve perfection and make internal and external improvements to restore the brilliance of Muslims (Nurmaliyah, 2019). Imam Al-Ghazali also emphasised that the purpose of Islamic education is to get closer to Allah, and knowledge is a means to achieve this goal (Musyaffa' & Haris, 2022). In this context, human integrity (insan kamil) is also the focus, which demands good relationships with God, humans, and nature (Ermagusti et al., 2022).



Human life on earth cannot be separated from the importance of having a good relationship with God. The anthropocentrism paradigm explains how humans understand the world and recognise God. Theocentrism considers that God is the centre of the universe, and everything humans do is solely by God's will (Rahman, 2020). The Qur'an and Hadith discuss the characteristics of the ideal anthropocentrism with Islam, namely the power of self-control, justice, and understanding the needs of others and endeavour (Karim) (Arifin, 2023). The characteristics of anthropocentrism also emphasise that each individual can provide emotional support to others (Nabila et al., 2023). In addition, the characteristics of anthropocentrism, such as steadfastness and willingness to follow virtue, are also by Islamic teachings (Rozi, 2023). Theocentrism also includes the notion that education in Islam must be understood as a whole and is inherent in the connotations of the terms "Tarbiyah, Ta'lim, and Ta'dib", which include deep meanings concerning people and society (Priatna & Ratnasih, 2017).

Along with the times, the God-centred paradigm of anthropocentrism has changed to an anthropocentrism paradigm. In Islam, this change was influenced by Hasan Hanafi's criticism as a figure of Islamic theology (Gufon, 2018). He is a contemporary Islamic thinker who thinks left and focuses on liberation theology (Putra, 2022). Anthropocentrism is a paradigm that emphasises a view of the world that places humans at the centre of everything. It emphasises the importance of human values, interests and achievements and often involves a rejection of religious or supernatural explanations of the world. In the Islamic context, the transition from geocentrism to anthropocentrism refers to the shift from a God-centred to a human-centred view, which may be influenced by various factors, including cultural, social and intellectual developments (Sallam et al., 2023).

On the other hand, theocentric and anthropocentric perspectives in Islam are complex and multifaceted issues. Hanafi states that a theocentric to anthropocentric shift can lead to negative impacts such as pluralist, relativist, liberalist, and possibly atheist attitudes (Supeno, 2012). Pluralist attitudes may arise, where individuals recognize and accept multiple religions and belief systems as equally valid, potentially diluting the dominance of any single faith. Relativist attitudes can also emerge, fostering the belief that moral principles and truths are not absolute but vary according to individuals or cultures, leading to moral ambiguity. Furthermore, liberalist attitudes may become prevalent, emphasizing individual freedom, personal rights, and minimal state intervention in personal affairs, which could undermine traditional values and communal cohesion. Lastly, this shift could give rise to atheist attitudes, where the belief in the existence of God or gods is rejected altogether, potentially eroding the spiritual foundations of society. Anthropocentrism does not intend to change the central doctrine of divinity but rather to change the central doctrine of divinity, and Hanafi reconstructs theological thought (Deswita & Azizah Gazali, 2022). Therefore, reconstructing the anthropocentrism paradigm through the Hanafi approach involves revitalising traditional Islamic heritage and reconstructing Islamic thought to be more responsive to the realities of the modern world (Helmi, 2020; Wirianto, 2017).

Hasan Hanafi's reconstruction of anthropocentrism understands human nature in Islam by exploring and examining the concept of Islamic theology, which is dialectical and leads to maintaining doctrine and maintaining the purity of the central concept of God (Helmi, 2020). Hasan Hanafi's reconstruction of anthropocentrism emphasises its relevance to humanitarian issues and social justice. In addition, Hanafi's reconstruction describes the nature and nature of God and examines the concept of civilisation that upholds Islamic values and the dignity of humanity (Putra, 2022). The concept of "Islamic Left" by Hanafi advocates the defence of the rights of the poor and weak, as well as the equality of all human beings (Rihlasyita, 2019).

Method

This research applied a descriptive qualitative research methods with a literature study approach (Onwuegbuzie et al., 2015). The formulation of the problem in this study is how



human nature builds social relations from the perspective of Hasan Hanafi's Islamic theology with the approach of theocentrism and anthropocentrism. Furthermore, the author identified key concepts such as "human nature", "social relations", "theocentrism", "anthropocentrism", and "Hasan Hanafi's Islamic Theology" to guide the literature search. The researchers utilised relevant academic databases and library catalogues to locate peer-reviewed articles, books and other scholarly sources. In doing so, they conducted a comprehensive review of the selected literature, including theoretical frameworks, empirical studies, and critical analyses related to the topic.

Furthermore, they analysed and synthesized their findings from the literature to identify common themes, conflicting perspectives, and gaps in existing research. Furthermore, the literature was placed within the theoretical framework of Hasan Hanafi's Islamic Theology, which addresses the interaction between human nature, social relations, theocentrism, and anthropocentrism. In addition, critically evaluating the literature to develop a nuanced understanding of the topic under study, considering different viewpoints and potential implications for social theory and practice were also undertaken. The stages of data analysis are data reduction, data presentation, and conclusion drawing (Elliott, 2018).

Results

Human Nature in Building Social Relationships According to Islamic Theology

In Islamic theology, human nature in building social relations is based on two basic concepts. First, humans are not only placed as a systematic part of macro reality but also as social beings. Second, humans have a creative role as caliphs to manage nature as a material resource and fulfil humanitarian duties on earth (Syafei, 2018). In the Islamic view, humans are social beings who need interaction with other humans and things outside themselves. Humans also serve as servants of Allah, who have reason, passion, and responsibility for their actions. Therefore, in building social relationships, humans need to understand their role as caliphs (Jarbi, 2022).

As caliphs on earth, humans must protect and preserve nature and manage natural resources for the benefit of all humans and living things (Mardiyah et al., 2018). Humans, as caliphs, are also responsible for developing themselves and creating something new according to human development and growth needs. This includes improving human character, knowledge and the ability to overcome challenges in life (Jarbi, 2022). In Islamic theology, the human law of brotherhood is based on the concept of Islamic brotherhood (Ukhuwah Islamiyah). Human interaction with others must be based on the belief that all humans are brothers (Hurrodiah, 2021). This is an integral part of Islamic teachings that emphasise unity, brotherhood and tolerance between fellow humans (IAINKudus.ac.id, 2015).

In the concept of Ukhuwah Islamiyah, humans are required to treat fellow humans as brothers, regardless of differences in background, ethnicity, or race. This can help humans build good relationships with others, broaden their horizons, improve their communication skills, and gain other benefits. Building social relationships can start with respecting and treating all individuals fairly and equally, regardless of differences in ethnicity, race, culture, or other backgrounds. Encouraging gender equality and sharing religious understanding (Verianty, 2023). Social relations have a significant role in the formation of trust, the enhancement of solidarity, and the creation of brotherhood among individuals. In addition, social relations also play a role in problem-solving and strengthening human relations. Maintaining positive social relations can also support the sustainability of ukhuwah Islamiyah, a concept of brotherhood in Islamic teachings (Bpsdm.riau.go.id, 2020).

In Islamic theology, humans are defined as social beings with dual roles as caliphs and servants of Allah. As Khalifah, humans have the responsibility to manage nature, develop themselves, and create something new according to human development needs. In social



relations, the concept of Ukhuwah Islamiyah emphasises universal brotherhood regardless of differences in background, ethnicity, gender or race. This helps build good relations between people and enhances solidarity and provides a foundation for problem-solving and strengthening human relations in general terms. Overall, social relations in the perspective of Islamic theology have an important role in shaping trust, increasing solidarity, and strengthening the bonds of brotherhood to realise ukhuwah Islamiyah.

Islamic Theology: Theocentrism

Theocentric understanding in Islamic theology places God at the centre of everything, including in teachings and human life. However, there are criticisms of the Theocentric understanding in Islamic theology, namely that this understanding can limit the understanding and development of Islamic teachings and ignore the role of humans in Islamic life and teachings (Gufon, 2018). In this context, God is seen as a primacy that controls the world and plays an active role in human life. This understanding emphasises the importance of respecting and obeying God's teachings and making Him the centre of all aspects of life (Ermagusti et al., 2022).

Theocentricity in Islamic theology implies that humans must believe in the fundamental tenets of Islam, as encapsulated in the two sentences of the shahada. This includes the acknowledgement that there is no God but Allah, and the Prophet Muhammad is a role model for Muslims (Asiah, 2018). In the Islamic perspective, human ideas are not only considered as the movement of the birth of a reality. Ideas in Islam confirm that humans tend to have a Theocentric approach, with the main focus on the holy book, the Qur'an, which is considered the foundation or direction of guidance for Muslims (Wazin, 2020). A Theocentric approach in theology can neglect the active role of humans in Islamic life and teachings, squandering human involvement in Islamic life and doctrine, thus potentially reducing the emphasis on social and political issues that affect human life (IAINKudus.ac.id, 2015). Theocentric theology can be considered to have a dogmatic nature, namely following standardised religious teachings, which must be accepted without questioning or debating them rationally (Iaajaala fih al-'aql). This can limit the human ability to adapt to changing times (Ermagusti et al., 2022). In the process of life, from time to time, every human being has his own life experience. However, theocentric theology can override the importance of human experience and the need to understand and overcome the problems and challenges humans face during their lifetime. Humans are too focused and surrendered to God (Diah, 2018).

Based on the explanation above, the author concludes that the view of Islamic theology in the Theocentric understanding emphasises the importance of respecting and obeying God's teachings and making Him the centre in all aspects of life. This is a guideline for humanity to obey God's teachings. However, this understanding can ignore the role of humans themselves in life because of its often dogmatic and rigid stance. Theocentric understanding causes humans to limit themselves to adapt to changing times. In addition, Theocentrism causes humans to focus too much on God, which causes humans to override their ability to overcome problems and challenges in life.

Islamic Theology: Anthropocentric

According to Islamic theology, anthropocentrism places humans at the centre of everything so that nature and the environment are only considered objects that must be exploited for human welfare. This view originates from the basic principles of Islam, which considers humans as beings who are given reason and have the most power over nature. However, this view has been criticised for being the cause of often massive environmental and natural destruction (Abdillah, 2014). Anthropocentric views tend to ignore the interests of the environment and nature, often resulting in environmental and natural damage (Yuono, 2019). Anthropocentric views prioritize human interests over the environment, often resulting in significant



environmental and natural damage. This continuous environmental degradation is attributed to a development paradigm rooted in anthropocentric ethics. Such a perspective can be traced back to Aristotle's argument in "The Politics," where he suggests that plants exist for the benefit of animals. This notion promotes the idea that humans are the center of the universe and that nature exists solely to satisfy human needs, leading to exploitation without efforts to improve or restore the environment. However, it is important to clarify that in Aristotle's philosophical works, he emphasizes that nature should be respected and not exploited. Aristotle did not assert that only humans should be respected; rather, his philosophy includes the respectful treatment of nature, countering the misinterpretation that solely humans have intrinsic value (Arwisnyah, 2020).

In the 21st century, several Islamic thinkers offered a reconstruction of Islamic theology towards Anthropocentrism, which pays more attention to the balance and sustainability of the environment and nature (Syafieh, 2013). This reconstruction aims to overcome criticism of classical Islamic theology that has caused damage to the environment and nature (Abdillah, 2014). This reconstruction aims to improve human relations with the environment and nature by paying attention to the balance and sustainability of the environment and nature (Ulfiani & Hambali, 2023). In addition, this reconstruction also aims to change the theological paradigm to one that is more 'grounded', namely from theocentric (God is the centre of everything) to anthropocentric (human-centred) (Gufron, 2018).

Based on the explanation above, the author concludes that Anthropocentric understanding according to Islamic theology is a view that places humans at the centre of everything so that nature and the environment are only considered as objects that must be exploited for human welfare. As a result, humans tend to then ignore the interests of the environment and nature, often damaging the environment and nature. In the 21st century, some Islamic thinkers offer a reconstruction of Islamic theology towards Anthropocentrism that pays more attention to the balance and sustainability of the environment and nature. The purpose of reconstructing anthropocentrism is to create a more sustainable Islamic theology that considers the interests of the environment and nature.

Discussion

In Islamic theology, humans are defined as social beings with dual roles as caliphs and servants of God. As Khalifah, humans have the responsibility to manage nature, develop themselves, and create something new according to human development needs. In social relations, the concept of Ukhuwah Islamiyah emphasises universal brotherhood regardless of differences in background, ethnicity or race. However, in the Theocentric understanding, the centre talks about the problem of divinity, because the standard of truth is centred on God. Therefore, God is very important in human life. This understanding overrides the necessity of a human being as a social being in Islamic theology. This understanding is dogmatic and rigid, causing humans to limit themselves to adapt to changing times.

Theocentric understanding causes humans to focus too much on God, which causes humans to put aside their ability to overcome problems and challenges in life. Meditating on God can provide believers with strength, guidance, and moral clarity, enhancing their ability to face life's challenges rather than hindering them. It is inversely proportional to the Anthrocentric understanding, where humans are the core of its teachings and points. That way, humans are very important because the centre of truth is humans themselves who determine as it is subjective. Anthropocentrism places humans at the centre of everything, so that nature and the environment are the only objects that must be exploited for human welfare. As a result, humans ignore the interests of the environment and nature, often damaging the environment and nature irreparably.



Therefore, we cannot deny that in building social relations as the nature of man in Islamic theology, humans cannot only live in one understanding, such as using the Theocentric understanding but life must also be interspersed with the Anthropocentric understanding to balance the two. Even though in Theocentric terms, the benchmark of truth is sourced from God, the one who lives it is man himself, while in the Anthropocentric order, the centre of study is fixated on humans. So, humans are the ones who make the rules without realising the essence of the two understandings, which means the same in terms of decisions. Even in the Theocentric understanding, the wrong is still wrong, and the right must be treated right. In the Anthropocentric understanding, where the punishment made by humans is treated fairly, no one can distinguish it. A Theocentric worldview is a manifestation of oneself in anthropocentric daily activities; people who are theists by themselves are also humanists. So, Anthropocentric Theology is not changing the central doctrine of divinity but is rather an effort to revitalise and actualise religious understanding, individually and collectively, in empirical realities according to a divine perspective.

Conclusion

In Islamic theology, the relationship between the Theocentric and Anthropocentric aspects reflects the complexity of human nature in building social relationships. The Theocentric approach, which tends to emphasise divinity, can tend to be rigid and dogmatic and ignore the social dimension of humans. Meanwhile, Anthropocentric, which places humans at the centre, can potentially compromise the environment. Therefore, an excessive focus on human needs and wants can lead to the exploitation and degradation of natural resources, which is ultimately detrimental to the environment and human well-being. Establishing balanced social relationships is important in the harmony between obedience to God and attention to human needs and experiences. By integrating spiritual and moral values in decision-making, humans can build social relationships mindful of mutual well-being and environmental sustainability. The harmony of Theocentric and Anthropocentric is thus perceived to be key to achieving this goal, providing meaning and guidance in understanding and shaping meaningful social relationships according to Islamic theology.

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