



Characteristics of the Ideal Human in the Islamic Educational System

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Abstract

The purpose of this study is to examine the characteristics of the ideal human in the Islamic educational system. The concept of the ideal human is significant in terms of understanding human nature, designing educational programs, and implementing psychotherapeutic interventions. This research was conducted using a grounded theory approach. The documentary population included all verses of the Holy Quran, authentic narrations of the Infallibles (peace be upon them), and relevant studies on the subject. Keywords or sentences related to the characteristics of the ideal human were purposively selected as the documentary sample. The data were analyzed through three types of coding: open coding, axial coding, and selective coding. The findings indicate that the Islamic educational system identifies 349 characteristics for the ideal human. Through the second stage of analysis, 65 axial categories were derived, and in the third stage, selective coding resulted in a total of 12 components. These components were labeled as devotional, ethical, doctrinal, political, social, familial, economic, rational, emotional, sexual, physical, and occupational. These components, along with their sub-components and detailed characteristics, provide a comprehensive picture of the ideal human in the Islamic educational system, distinguished by its comprehensiveness, coherence, appropriateness, and multidimensionality compared to other studies.

Keywords: *Characteristics; Ideal Human; Educational System; Islamic Sources*

Introduction

The concept of the ideal human is one of the most fundamental issues addressed by various theories. Each theory seeks to define the ideal human and outline their characteristics. In one definition, the ideal human is someone who has fully realized their talents, capabilities, existential potential, and latent abilities in both material and spiritual dimensions (Azerbaijani, 1375, p. 13). The ideal human in the Islamic educational system refers to identifying components that can comprehensively, multidimensionally, objectively, and inclusively organize the characteristics of the ideal human.

Understanding the characteristics of the ideal human is significant for several reasons. First, it plays a crucial role in advancing psychological theories. By recognizing the characteristics and dimensions of the human being, theories are expanded, and attention is drawn to the hidden aspects of humanity (Seligman, 2011). Additionally, understanding these characteristics provides a foundation for effective interventions in treating psychological disorders, as effective intervention is possible only when the human being is understood multidimensionally (Joshanloo & Weijers, 2024). Moreover, recognizing the characteristics of the ideal human significantly influences the goals, policies, principles, and methods of education. All educational systems first conceptualize an image of the ideal human and then design an appropriate educational framework to achieve it (Mohsenlou, Rezaei, & Ghasemturki, 1402). Therefore, the primary fundamental difference among educational philosophies lies in their definition of the ideal human and the articulation of their characteristics. This is because the ideal human represents the ultimate goal of education, and without a clear understanding of this ultimate objective, the essence of education remains undefined.

Educational philosophies, based on their specific perspectives on humanity and existence, have each portrayed a distinct image of the ideal human. Some schools of thought emphasize the social aspect of humanity, considering the ideal human as someone who maintains commendable social relationships (Yousefi & Sharafuddin, 1397, p. 53). Thinkers such as Aristotle, the Stoics, and Avicenna have highlighted reason and rationality in defining the ideal human (Sajjadi & Banahan, 1392, p. 27). Others, like Marx and Nietzsche, have focused on the material dimension of humanity, striving to propose a model of the ideal and complete human from a material and biological perspective (Ziaei, 1391, p. 34). Some scholars, such as Auguste Comte, Francis Bacon, and Bertrand Russell, have emphasized the scientific aspect in defining the ideal human (Imani & Keramati, 1386, p. 107), while others, like Confucius, consider the ideal human to be someone who excels in moral virtues (Salimi & Mahdinia, 1402, p. 88). Many Indian schools of thought and religions have focused on refining the heart and soul (Sajjadoust et al., 1400, p. 27). Existentialists, prioritizing human existence and individuality, have proposed their model of the ideal human based on these principles (Khalatbari & Oustadi, 1401, p. 559).

In addition to philosophical, ethical, and religious perspectives, the concept of the ideal human has also been a focus of psychologists. Although psychologists may refer to this as a "healthy personality," from an educational perspective, the ideal human is synonymous with a healthy personality. Freud defines the human as a being with three psychological levels: the id, ego, and superego. According to his theory, the ideal human must be capable of controlling and balancing these three components to achieve psychological equilibrium (Al-Habsi, Zain, & Hikam, 2024).

Carl Jung, in analytical psychology, views the human as a being with a collective unconscious and complex individual characteristics. The ideal human in this perspective moves toward self-awareness and psychological integration, a process Jung calls "individuation" or the "realization of the complete self" (Balnchi, 2020). Adler, on the other hand, sees humans as social beings striving for a sense of belonging to society. In his theory, the ideal human is someone who has successfully fostered a sense of belonging, cooperation, and equality in their social relationships (Sweeney, 2019).

Carl Rogers views humans as beings with the capacity for growth toward self-awareness and autonomy. In his approach, the ideal human is someone who has achieved self-acceptance, authenticity, and humanistic relationships (Rogers, 2012). Abraham Maslow, in his hierarchy of needs theory, sees humans as beings with potential for growth. In this theory, the fully realized human equates to self-actualization, a concept also applied to the ideal human (Azerbaijani, 1375). A self-actualized person can attain personal fulfillment and satisfy deeper spiritual and psychological needs. Maslow emphasizes meeting biological and psychological needs in defining the ideal human. According to Maslow, the ideal human possesses the following characteristics: a more accurate perception of reality, acceptance of self and others, spontaneity, simplicity, naturalness, focus on issues beyond oneself, a need for solitude and independence, continual freshness of life experiences, mystical or peak experiences, altruism or social

interest, reciprocal relationships with others, a democratic character, distinguishing between means and ends or good and evil, creativity, resistance to dominant cultural norms, resolution of internal conflicts, fulfillment of lower-level needs, and a kind sense of humor (Maslow, 1375, p. 17).

Numerous studies have explored the characteristics of the ideal human in Islamic sources. According to one such study, the characteristics of the ideal human are categorized into three dimensions: the first dimension is beliefs, leading to ideological excellence; the second dimension is actions and religious practices, resulting in the excellence of deeds; and the third dimension is ethics, culminating in the excellence of the soul. These three dimensions ultimately lead to the principle of monotheism, referred to as "greater purity" (Tahaarat Kubra) (Rahnama, 1384/2005). In another study based on Islamic sources, the characteristics of the ideal human are classified into four levels: the first level consists of core tendencies, with faith being a primary example that influences all subsequent levels. The second level includes core traits, termed as fixed personality structures, encompassing four characteristics: purity and a virtuous life, proximity to God, contentment, and innate disposition (fitrah). The third level pertains to the interaction of the previous two levels with the external world, comprising six characteristics: servitude to God, kindness to family, social relationships, practical life, occupational traits, and physical attributes. The fourth level consists of characteristics related to an individual's thoughts, emotions, and actions, which are notably abundant (Azerbaijani, 1375).

The third study on the characteristics of the ideal human in Islamic sources is designed based on three dimensions: cognitive, emotional, and behavioral. The cognitive characteristics include wisdom, insight, thinking, and certainty. The motivational and emotional characteristics consist of: not fearing death, faith, empathy, dignity, sincerity, fear (of God), hope, reliance (on God), and courage. The third category, behavioral characteristics, encompasses the following: worship, responsibility, contentment, moderation, solitude, good character, modesty, order, gratitude, silence, outward grooming, generosity, forgiveness, justice, politeness, humility, altruism, consultation, humor and wit, teaching and education, and trustworthiness (Soltani & Javanshir, 1401). The fourth study categorizes the characteristics of the ideal human under five headings: practicing justice, choice and freedom, sociality, commitment and responsibility, rationality and intellectual education. These axes are compared in the Education Transformation Document with the 2030 Document (Mohsenlou, Rezaei, & Ghasemturki, 1402). The aforementioned studies, in depicting the characteristics of the ideal human in Islamic sources, face limitations in providing a complete image of humanity. These studies often focus solely on limited aspects and lack the necessary comprehensiveness. On the other hand, some frameworks do not align with the Islamic educational system, which emphasizes balance among all physical, psychological, social, ethical, and spiritual dimensions. Additionally, many of these approaches are general and lack practical details that can be effectively implemented in educational programs. This research endeavors to present a more comprehensive framework that addresses these limitations. The new framework, drawing on Islamic sources such as the Quran and narrations, strives to offer a more holistic view of the characteristics of the ideal human. It organizes these characteristics into a multidimensional, coherent, inclusive model using a valid scientific method.

Research Method

This study employed the grounded theory method, which is suitable for deriving theories from religious texts. This approach requires the researcher to possess a conceptual understanding of religious sources and the ability to break them down into smaller units for effective analysis (Behroozilak & Yari, 1396/2017). The documentary population of this research consists of verses from the Holy Quran and narrations from the Prophet (PBUH) and the Infallible Imams (AS). From this population, 349 open codes were selected as the documentary sample, with each attribute or term relevant to the research topic being included.

The data were analyzed using the grounded theory method through three coding stages:

1. Open Coding: The collected data were divided into smaller semantic units, and initial codes were extracted. These codes included concepts such as servitude, humility, patience, good character, kindness, forbearance, charity, justice, fairness, and similar attributes. These codes formed the primary units and initial characteristics of the ideal human, resulting in 349 features at this stage.
2. Axial Coding: The extracted codes were grouped into subcategories based on similarities and relationships. For instance, subcategories included performing actions, external conditions, spiritual states in worship, managing material desires, and managing emotions. This stage yielded 65 subcategories.
3. Selective Coding: Through content analysis of the subcategories, main and fundamental categories were identified, such as worship, ethical, and social components. This stage resulted in the extraction of 12 main components.

Thus, the characteristics of the ideal human were structured into main components, subcomponents, and detailed features, forming a comprehensive, multidimensional, and coherent model grounded in Islamic sources, including the Quran and narrations, using a valid scientific method.

Research Findings

The findings of this study outline the dimensions, subcategories, and detailed characteristics of the ideal human within the Islamic educational system. In other words, the characteristics of the ideal human from an Islamic perspective encompass these three categories of variables and their structural relationships.

Table 1: Description of the Number of Components, Subcomponents, and Characteristics of the Ideal Human in the Islamic Educational System

NO			
1	Worship	4	33
2	Ethical	9	70
3	Political	6	30
4	Ideological	5	27
5	Social	7	42
6	Familial	5	23
7	Economic	5	19
8	Rational	5	25
9	Emotional	5	29
10	Sexual	4	17
11	Physical	4	16
12	Occupational	5	18
total	12	65	349

The table above illustrates the characteristics of the ideal human in the Islamic educational system based on 12 distinct components. Each component includes a number of subcomponents and associated characteristics. The first column lists the row numbers corresponding to the components, the second column specifies the title of each component, the third column indicates the number of subcomponents for each component, and the fourth column shows the number of characteristics for each subcomponent. In total, the table comprises 12 components, 65 subcomponents, and 349 distinct characteristics.

Table 2: Subcomponents and Characteristics of the Worshipful Attributes of the Ideal Human in the Islamic Educational System

Subcomponents	Characteristics
Performing Worshipful Acts	Timely performance of prayers, observing recommended fasts, obligatory and recommended fasting, performing Hajj and Umrah, paying Khoums and Zakat, fulfilling religious vows, participating in congregational prayers, devotion to night prayers, performing family worship
Spiritual States in Performing Acts	Humility in prayer, sincerity in worship, continuity in divine remembrance, eagerness for God's remembrance, presence of heart in prayer, pure intention in actions, patience in challenging worship, seeking intercession of the Ahl al-Bayt in worship
Observing External Conditions of Acts	Assisting in organizing religious ceremonies, maintaining cleanliness in places of worship, attention to fasting, devotion to Hajj and pilgrimage
Quality of Performing Worshipful Acts	Daily recitation of the Quran, contemplation of Quranic meanings, supplication and prayer, observing ethics in religious rituals, avoiding ostentation in worship, teaching worship to others

This table categorizes the worshipful characteristics of the ideal human in the Islamic educational system into four subcomponents: performing worshipful acts, spiritual states in performing acts, observing external conditions of acts, and quality of performing worshipful acts. Each subcomponent includes a set of characteristics that collectively form the worshipful component.

Table 3: Subcomponents and Ethical Characteristics of the Ideal Human in the Islamic Educational System

Subcomponents	Characteristics
Management of loving wealth	Contentment, avoidance of extravagance, generosity, fairness in transactions, magnanimity, financial justice
Managing the Challenges of becoming well-known	Humility, avoiding arrogance, modesty in behavior, honesty in one's actions and speech
Management of Desires	Control of instincts, observance of modesty, adherence to religious principles, silence when necessary, kindness
Management of Anger and Aggression	Suppression of anger, calmness in interactions, forgiveness in disputes, good-neighborliness
Management of Negative Emotions	Avoidance of envy, compassion, gratitude, optimism, fairness in social relationships
Management of Relationships with Others	Kind interaction with neighbors, politeness in speech, support for the oppressed, assistance to the needy
Existential Capacity	Self-reformation, commitment to truth, support for the oppressed, understanding individual and social differences
Moderation	Pursuit of justice, Honesty in transactions, Humility, Peacemaking
Self-Reformation	Self-improvement, Commitment to truth, Supporting the oppressed, Understanding differences

In this table, the ethical characteristics of the ideal human in the Islamic educational system are categorized based on various subcomponents. To reduce volume and avoid repetition, similar characteristics are grouped under each category. This classification, based on key concepts such as "management of loving wealth," "management of relationships with others," "management of negative emotions," and other categories, clearly illustrates the essential characteristics for the ideal human, observable in society and in individual and social relationships.

Table 4: Subcomponents and Political Characteristics of the Ideal Human in the Islamic Educational System

Subcomponents	Characteristics
Justice and Fairness in Politics	Justice-oriented decision-making, fairness in judgments, combating corruption and immorality, upholding minority rights, striving for global justice
Political Accountability and Governance	Accountability in governmental affairs, Patience in crisis management, Consulting with elites and experts, upholding human dignity, strengthening oversight institutions and ensuring transparency
Ethical Conduct in Politics	Honesty in political practice, adherence to ethical principles in politics, avoiding abuse of power, refraining from despotism, commitment to public interests
Support for Social and International Justice	Defending the rights of the disadvantaged, supporting the oppressed globally, fostering resistance against colonialism, adhering to principles of just diplomacy, striving for social security
Political Transparency and Awareness	Promoting a culture of transparency in governance, enhancing political awareness in society, prioritizing national interests over personal gains, creating equal opportunities for all, combating division and enmity
National Unity and Solidarity	Striving for national unity and solidarity, reinforcing religious values in politics, supporting legitimate freedoms, working toward social security, fostering a spirit of cooperation in society

This table presents key characteristics for ideal politicians and rulers in the Islamic educational system, grounded in justice, responsibility, ethical conduct, support for social and international justice, transparency, and national unity. These characteristics emphasize principles such as upholding minority rights, strengthening oversight institutions, adhering to ethical standards, defending the rights of the disadvantaged, and fostering social solidarity. The goal of these characteristics is to establish a just, transparent, and accountable governance system that prioritizes public interests and avoids corruption and divisiveness.

Table 5: Subcomponents and Belief Characteristics of the Ideal Human in the Islamic Educational System

Subcomponents	Characteristics
Cosmology (Origin)	Monotheism, creation, human creation, self-creation of the universe, human perfection
Eschatology (Afterlife)	Life after death, paradise and hell, Day of Judgment, resurrection of the dead, gathering, hereafter
Worldview	Flat or spherical Earth theory, finite or infinite universe, beginning and end of the universe, stability or change of the universe, extraterrestrial beings
Anthropology	Human dignity, free will, responsibility, purpose of life, soul and body, innate nature (fitrah)
Guidance Studies	Prophethood, revelation, heavenly books, salvation, path of salvation, ethics, worship

This table categorizes the belief characteristics of the ideal human in the Islamic educational system into five subcomponents. The characteristics are concisely included under each subcomponent to align with the concept of the ideal human. Accordingly, the belief subcomponents encompass foundational beliefs such as cosmology (origin), eschatology (afterlife), worldview, anthropology, and guidance studies, which include recognition of prophets and divine scriptures.

Table 6: Subcomponents and Social Characteristics of the Ideal Human in the Islamic Educational System

Subcomponents	Characteristics
Positive Interaction with Others	Kind interaction with neighbors, good behavior with community members, observing politeness and respect in society, respecting elders, compassionate behavior toward children and the needy
Observance of Social Rights	Respecting others' social rights, adhering to principles of social justice, combating injustice in society, maintaining fairness in interactions, respecting societal laws and regulations
Social Participation	Encouraging cooperation and teamwork, participating in charitable activities, collaborating in religious and social events, promoting public participation in good deeds, fostering a culture of mutual help
Support and Assistance to Others	Supporting the disadvantaged, helping the needy, promoting a culture of benevolence and charity, striving for equal opportunities in society, taking initiative to address social issues
Strengthening Social Unity and Solidarity	Promoting social unity, reducing social deviance, fostering peace and tranquility among people, enhancing a spirit of cooperation and brotherhood, maintaining social peace and security
Responsibility and Education	Commitment to social responsibilities, dedication to educating others, teaching etiquette to the younger generation, responsibility toward the environment, striving to elevate public culture
Social Self-Improvement	Avoiding arrogance and self-centeredness in society, refraining from gossip and slander, avoiding hostile behaviors in society, abstaining from actions harmful to society, honesty in speech and behavior

This table categorizes the social characteristics of the ideal human in the Islamic educational system into seven subcomponents. The characteristics encompass interaction with others, observance of social rights, social participation, support for others, strengthening social unity, responsibility and education, and social self-improvement. These categories logically cover the traits of the ideal human in various social contexts, including interpersonal relationships, social commitments, participation in charitable activities, and enhancing public culture.

Table 7: Subcomponents and Characteristics of the Ideal Human Family in the Islamic Educational System

Subcomponents	Characteristics
Observing Rights and Justice in the Family	Respect for parents, observing spousal rights, maintaining justice among family members, respecting family members' privacy, and upholding fairness and moderation in family relationships
Love and Emotional Support	Affection and kindness toward the spouse, financial and emotional support for the family, forgiveness for family members' mistakes, creating a warm and peaceful home environment, and attending to the psychological and emotional needs of children
Moral and Spiritual Education	Proper upbringing of children, teaching ethical values to children, fostering the family's spiritual growth, and encouraging family members toward worship and religiosity
Family Management and Leadership	Time management to allocate time for the family, participation in family decision-making, attention to the physical and mental health of family members, and support for elderly family members
Strengthening Family Bonds	Strengthening family ties through maintaining relations with kin, avoiding humiliating behaviors in the family environment, loyalty to the spouse in both hardships and ease, and striving to preserve the spouse's dignity and respect

In this table, the characteristics of the ideal human family in the Islamic educational system are classified into five subcomponents. These characteristics encompass justice, love, education, and family management, logically covering the traits of the ideal human in various family-related aspects.

Table 8: Subcomponents and Economic Characteristics of the Ideal Human in the Islamic Educational System

Subcomponents	Characteristics
Financial Conscience	Contentment and avoidance of extravagance, trustworthiness in financial matters, fairness in pricing, avoiding deceit and fraud in transactions, and respecting the financial rights of others
Sharia-Based Economics y	Upholding justice in transactions, avoiding usury and non-Sharia-compliant transactions, paying zakat and khoums, and supporting economic justice in society
Effort-Oriented Financial Approach	Earning lawful income, diligence and perseverance in business, supporting domestic production and entrepreneurship, and avoiding the accumulation of wealth without a benevolent purpose
Financial Management	Economic planning and management, spending income on beneficial and lawful purposes, and timely fulfillment of financial obligations and debts.
Financial Supportiveness	Assisting the needy through charity, embracing simplicity and avoiding extravagance, and supporting domestic production and entrepreneurship

This table presents the economic characteristics of the ideal human in the Islamic educational system, categorized into five subcomponents. The subcomponents of financial conscience, Sharia-based economics, effort-oriented financial approach, financial management, and financial supportiveness encompass the economic traits of the ideal human as outlined in Islamic sources.

Table 9: Subcomponents and Intellectual Characteristics of the Ideal Human in the Islamic Educational System

Subcomponents	Characteristics
Logical Thinking and Decision-Making	Reflective and rational thinking in life matters, logical analysis of issues, foresight and anticipation of consequences, maintaining justice in judgment and decision-making, moderation in decisions and avoiding extremes, utilizing past experiences for decision-making, learning from mistakes and gaining experience
Rational Interactions and Utilizing Collective Wisdom	Consulting with knowledgeable and wise individuals, accepting constructive criticism and improving behavior, logical and reasoned expression in dialogue, open-mindedness and acceptance of diverse perspectives, flexibility toward logical changes .
Intellectual and Cognitive Growth	Continuous pursuit of knowledge and learning, striving for intellectual growth and enhancement of understanding, creativity and innovation in problem-solving, keen observation and attention to facts, distinguishing between beneficial and futile knowledge, commitment to truth and avoidance of superstitions
Controlling and Guiding Emotions and Desires with Reason	Managing emotions through reason, using intellect to control desires, employing reason to understand God and religious teachings.
Self-Development and Prevention of Intellectual Deviation	Avoiding prejudice and intellectual rigidity, refraining from blind imitation, wise management of personal and social affairs, time management to enhance productivity .

This table outlines the intellectual characteristics of the ideal human in the Islamic educational system, categorized into five subcomponents. The categories of logical thinking and decision-making, rational interactions and utilizing collective wisdom, intellectual and cognitive growth, controlling and guiding emotions and desires with reason, and self-development and prevention of intellectual deviation encompass the intellectual traits of the ideal human.

Table 10: Subcomponents and Emotional Characteristics of the Ideal Human in the Islamic Educational System

Subcomponents	Characteristics
Emotional Connection with God and Religious Figures	Love for God, devotion to the Prophet (PBUH) and his Household (Ahl al-Bayt), fostering a spirit of gratitude, inner peace in the face of emotional challenges.
Positive Emotions in Family Relationships	Compassion and kindness toward family, love for parents, fostering emotional cohesion in the family, expressing positive emotions to the spouse, loyalty and emotional commitment in family relationships
Constructive Emotions in Social Relationships	Expressing affection toward others, empathy for the needy, compassion for society, respect for others' feelings, bonding with worthy friends, fostering a spirit of hopefulness .
Managing Negative Emotions and Emotional Self-Development	Patience and endurance in facing difficulties, controlling anger and suppressing rage, avoiding jealousy and enmity, refraining from negative emotions like hatred, optimism about the future, fostering forgiveness and magnanimity in human relationships .
Personality Traits Related to Emotions	Cheerfulness with others, avoiding arrogance, humility and modesty, refraining from selfishness, sense of responsibility toward showing affection to others, enthusiasm for learning and strengthening constructive emotions

This table classifies the emotional characteristics of the ideal human in the Islamic educational system into five subcomponents. The subcomponents of emotional connection with God and religious figures, positive emotions in family relationships, constructive emotions in social relationships, managing negative emotions and emotional self-development, and personality traits related to emotions encompass the emotional traits of the ideal human.

Table 11: Subcomponents and Sexual Characteristics of the Ideal Human in the Islamic Educational System

Control of Desires and Chastity	Upholding chastity and purity in thoughts and actions, self-restraint and avoidance of illicit relationships, refraining from lustfulness, guarding the gaze from illicit stimuli (ghad-e-basar), strengthening spirituality to control sexual desires.
Legitimate and Constructive Marital Relationships	Commitment to marriage and lawful relationships, fostering sexual fidelity in marital relationships, observing Islamic marital etiquette, respecting the sexual rights of the spouse, prioritizing timely marriage for proper management of desires.
Respect and Responsibility in Relationships	Respecting the spouse and attending to their needs, avoiding actions that provoke others to sin, adhering to proper hijab and modest clothing to prevent arousing others, educating children about sexual matters based on religious teachings.
Preventing Deviations and Strengthening Family Foundations	Avoiding provocative situations, properly educating children to manage sexual desires healthily, upholding moral and religious boundaries in society.

This table outlines the sexual characteristics of the ideal human in the Islamic educational system, categorized into four subcomponents. The categories of control of desires and chastity, legitimate and constructive marital relationships, respect and responsibility in relationships, and preventing deviations and strengthening family foundations encompass the sexual traits of the ideal human.

Table 12: Subcomponents and Physical Characteristics of the Ideal Human in the Islamic Educational System

Subcomponents	Characteristics
Hygiene and Cleanliness	Maintaining personal hygiene, ensuring oral and dental hygiene, avoiding consumption of harmful and forbidden substances for bodily health, protecting the body from dangers and injuries
Nutrition and Health	Moderation in eating and drinking, adhering to dietary etiquette (such as consuming lawful food and avoiding wastefulness), maintaining healthy weight and avoiding overeating, strengthening the immune system through proper nutrition
Physical Capability and Performance	Strengthening the body through exercise and physical activity, capability to perform physical tasks and beneficial activities, endurance in facing physical hardships when necessary, enhancing physical stamina for worship and religious duties
Physical Moderation and Balance	Moderation in utilizing physical strength, ensuring adequate rest and sleep, avoiding laziness and physical lethargy, proper use of the five senses and preventing harm to them.

This table outlines the physical characteristics of the ideal human in the Islamic educational system, categorized into four subcomponents. The categories of hygiene and cleanliness, nutrition and health, physical capability and performance, and physical moderation and balance encompass characteristics that emphasize maintaining health and improving the quality of physical life.

Table 13: Subcomponents and Occupational Characteristics of the Ideal Human in the Islamic Educational System

Subcomponents	Characteristics
Work-Related Characteristics	Commitment to work, attention to work quality, striving for learning and progress, serving the community.
Individual Occupational Characteristics	Sincerity in intention, contentment with lawful earnings, perseverance and diligence.
Interpersonal Occupational Characteristics	Trustworthiness, upholding justice, fostering a spirit of cooperation and teamwork, maintaining a cheerful demeanor and professional ethics.
Financial Occupational Characteristics	Avoiding extravagance, transparency in transactions.
Disciplinary Occupational Characteristics	Workplace discipline and order, avoiding hypocrisy and pretense, attention to social responsibilities, balancing work and personal life.

This table outlines the occupational characteristics of the ideal human in the Islamic educational system, categorized into five subcomponents. The categories of work-related characteristics, individual occupational characteristics, interpersonal occupational characteristics, financial occupational characteristics, and disciplinary occupational characteristics encompass the traits of the ideal human in the occupational domain.

Discussion and Conclusion

Based on the findings of this research, the characteristics of the ideal human in the Islamic educational system are derived from 349 specific traits, organized into 65 subcomponents and 12 main components. This study has focused on extracting these characteristics from Islamic sources and analyzing their structural relationships. In this section, each main component is briefly explained based on Islamic sources.

One of the key components of the ideal human is devotional characteristics. "Devotional characteristics" is considered a primary component because worship is a broad and multidimensional concept that encompasses a significant portion of the ideal human's traits. Characteristics such as humility (khushū'), reverence (khudhū'), performing prayers, observing fasts, supplication (du'ā), remembrance (dhikr), and intimate communion with God (munājāt) are included. Thus, it qualifies as a main component. In Azerbaijani's research (1375 AH), worship is identified as a central axis of the ideal human. Similarly, in Rahnama's research (1384 AH), worship is highlighted as one of the ideal human's characteristics. However, in the present study, it is introduced as a distinct dimension and component that encompasses a set of related traits.

A fundamental devotional characteristic is sincerity in intention and heartfelt humility in servitude to God. The Quran states: "And they were not commanded except to worship Allah, [being] sincere to Him in religion" (Al-Baqarah, 2:5). This verse emphasizes the importance of sincerity and heartfelt devotion in worship. Another key devotional trait is consistency and commitment to religious obligations. The Prophet Muhammad (PBUH) said: "The best of deeds are those that are consistent, even if they are small" (Bihar al-Anwar, Vol. 21, p. 23). This statement indicates that worship should not be temporary or superficial but rather regular and continuous. Therefore, the devotional characteristics of the ideal human include sincerity in intention, steadfastness in performing religious duties, patience, perseverance, humility, and a transcendent lifestyle, all of which are frequently referenced in the Quran and hadiths. These traits pave the way for human perfection and attaining divine satisfaction.

Moral characteristics are one of the key components of the ideal human in Islamic sources. In Islamic sources, moral characteristics encompass a wide range of traits defining the ideal human, forming a substantial component that includes numerous virtues and attributes. The unique logic of the Holy Quran in moral refinement is to guide individuals toward such noble moral qualities that no room remains for moral vices (Rahnama, 1384). The Quran, in numerous verses, calls people to observe piety and righteousness, stating: "Indeed, the most noble of you in the sight of Allah is the most righteous of you" (Al-Hujurat, 13). Additionally, the Prophet Muhammad (PBUH) has said: "I was sent to perfect noble morals" (Wasail, Vol. 6, p. 43). Ultimately, religious texts contain valuable teachings about human morality, which, when practiced, lead to a more meaningful and perfected individual and social life. These characteristics serve as a guiding light on the path to human growth and transcendence.

Another component of the ideal human is faith-based characteristics. The ideal human in Islamic sources possesses firm and distinct beliefs. In Islamic sources, faith is considered one of the most important and key attributes of the ideal human (Bashiri, Rafiei-Honar, & Salari-Moghaddam, 1399, p. 21). According to Martyr Mutahhari, one of the most significant traits of a complete personality is belief in God, such that the individual perceives God as present and watchful in all aspects of life (Shojaei & Heidari, 1389, p. 408). This awareness of God's presence fosters unity in personality and "self-awareness" regarding one's humanity (Mutahhari, 1393, p. 39). The Holy Quran, in various verses, describes the characteristics of a faithful person. For instance, in Surah Al-Baqarah, verse 3, God states: "Who believe in the unseen, establish prayer, and spend out of what We have provided for them" (Al-Baqarah, 3), highlighting belief in the unseen, performing prayers, and giving from God-given sustenance as key faith-based traits. Furthermore, the narrations of the Infallibles (AS) provide precise and practical explanations of these beliefs. The Prophet Muhammad (PBUH) said: "Faith is to believe in Allah, His angels, His

books, His messengers, and the Last Day, and to love the believers as you love yourself" (Kafi, Vol. 8, p. 78), considering love for believers as an integral part of faith.

In conclusion, the faith-based characteristics of a human in religious sources combine heartfelt belief, faith in the unseen, righteous deeds, and dynamic spirituality, which lead to the spiritual and moral elevation of the individual and foster a society based on ethics and justice. Therefore, understanding and realizing these characteristics are essential not only for personal growth but also for collective well-being.

One of the components of the ideal human is political characteristics, which involve understanding power dynamics and the ability to fulfill duties and responsibilities in the best possible manner. This concept refers to having the capability and confidence to engage in society and achieve Islamic and human goals (Jameat al-Mustafa Comprehensive Educational Charter, 1393). In Islam, seeking dignity means self-respect and respect for others, valuing humans as divine creations, and adhering to moral and human principles. This trait reflects benevolence, respect, and attention to the rights and values of others (Khodadi, 1398). Participation in political affairs is one of the characteristics of the ideal human in Islam, signifying responsibility, justice, social reform, and a direct connection with God. Islam emphasizes that every individual should participate in the public and political affairs of society and contribute to social reform and the promotion of justice (Azarbaijani, 1375). In the Quran, various aspects of human political characteristics are highlighted. For instance, God states in the verse, "We have made you into nations and tribes so that you may know one another" (Al-Hujurat, 13), emphasizing the principle of mutual understanding and respect among nations and peoples. This indicates the necessity of human connection and cooperation within political and social structures. Additionally, the verse "The believers are but brothers" (Al-Hujurat, 10) points to the political unity and brotherhood among believers, presented as a foundation for establishing an ethically grounded political system.

Overall, religious teachings emphasize that in the political sphere, a person must possess not only individual capabilities but also ethical and human virtues to form a just and balanced society. These characteristics, derived from Quranic verses and narrations, are essential not only for the individual but also for the establishment of healthy and sustainable political systems. Consequently, utilizing religious texts to understand human political characteristics can serve as a clear guide for improving individual and social performance in the political domain, paving the way for the realization of ethical and just governance.

One of the components of the ideal human is social characteristics. Some traits of the ideal human fall under the category of social upbringing (Bashiri, Rafiei-Honar, & Salari-Moghaddam, 1399, p. 21). According to Seddiqi's research (1402), the characteristics of the ideal human in the realm of social upbringing can be categorized into five major traits that encompass other qualities. These five major traits are: observing social rights, social resilience, dignity-based relationships, cooperation and collaboration, and social transcendence. Another component of the ideal human is familial characteristics (Azarbaijani, 1375, p. 16). In Islam, the family, as the most fundamental social institution, is central to attention and transcendence. Observing family rights is emphasized in the Quran: (An-Nisa: 36), and a hadith from the Prophet (PBUH) states: "The best of you are those who treat their families with kindness" (Majlisi, 1408 AH, Vol. 71, p. 369). Love and emotional support for spouse and children are recommended: "And of His signs is that He created for you... that you may find tranquility in them, and He placed between you affection and mercy" (Ar-Rum: 21). The spiritual education and upbringing of children is a parental duty: "Protect yourselves and your families from a Fire" (At-Tahrim: 6), and a hadith states: "Raise your children with noble morals" (Kanz al-Ummal, Vol. 16, p. 456). Family management and leadership with justice and participation are advised: "Men are responsible for women" (An-Nisa: 34).

The economic characteristics of the ideal human in Islam are based on principles such as justice, contentment, effort, management, and financial support. The Holy Quran emphasizes avoiding extravagance: "Indeed, the wasteful are brothers of the devils" (Al-Isra: 27). Justice in transactions and

trustworthiness in financial matters are key values: “And give full measure and weight in justice” (Al-An’am: 152). Furthermore, earning a lawful livelihood and striving in work are commendable: “So Walk among its slopes and eat of His provision” (Al-Mulk: 15). Narrations also emphasize financial management and charity; the Prophet (PBUH) said: “The best of people are those who are most beneficial to others” (Bihar al-Anwar, Vol. 96, p. 234). In Islam, reflection and reasoning are highlighted as fundamental characteristics of the ideal human: “Indeed, in that are signs for a people who give thought” (Al-Jathiya: 13). Logical thinking and just decision-making are emphasized in the Quran: “And when you judge between people, judge with justice” (An-Nisa: 58).

In Islam, emotions and feelings are considered one of the fundamental pillars of the ideal human personality. Love for God and the Prophet (PBUH) is emphasized as the foundation of spiritual connection: “And those who believe are stronger in love for Allah” (Al-Baqarah: 165). Love for the Ahl al-Bayt (AS) is also highlighted in narrations: “Love for Ali is a virtue that no sin can harm alongside it” (Manāqib Ibn Shahr Ashub, Vol. 2, p. 181). Compassion towards family and strengthening emotional bonds are duties of a Muslim: “And live with them in kindness” (An-Nisa: 19). Managing negative emotions, such as controlling anger, is emphasized in the Quran: “And those who restrain anger and pardon people” (Al-Imran: 134). Cheerfulness and humility are also introduced as traits of a believer in narrations: “And deal with people with good character” (Nahj al-Balagha, Wisdom 70). These principles provide a comprehensive model of human emotions.

One of the characteristics of the ideal human is the management of desires and sexual behavior. Chastity is emphasized in the Quran: “And do not approach unlawful sexual intercourse. Indeed, it is ever an immorality and is evil as a way” (Al-Isra: 32). Guarding one’s gaze from illicit stimulants is mentioned in the verse: “Tell the believing men to lower their gaze” (An-Nur: 30). Legitimate marital relationships are one of the foundations of the family; the Prophet (PBUH) said: “Marriage is my tradition, and whoever turns away from my tradition is not of me” (Majlisi, 1408 AH, Vol. 100, p. 220). Respect for the spouse’s rights and fidelity in relationships are principles of marital life: “And live with them in kindness” (An-Nisa: 19).

In Islam, special attention is given to maintaining physical health and strengthening the body. The Prophet (PBUH) said: “A strong believer is better and more beloved to Allah than a weak believer” (Sahih Muslim, Vol. 4, p. 34; Musnad Ibn Hanbal, Vol. 3, p. 295). Imam Ali (AS) stated: “Health is the greatest blessing” (Ghurur al-Hikam, p. 483). Imam Reza (AS) also emphasized the right of the body: “Your body has a right over you that you must fulfill” (Uyūn Akhbār al-Reza, Vol. 2, p. 158).

One of the components of the ideal human is occupational characteristics. In Islam, work and profession are considered acts of worship, provided they are performed with pure intention and adherence to ethical principles. The Prophet Muhammad (PBUH) said: “The one who strives for his family is like a mujahid in the way of Allah” (Kafi, Vol. 5, p. 88). Occupational discipline and avoiding extravagance are also emphasized in Islamic teachings: “And do not be extravagant, for indeed He does not love the extravagant” (Al-A’raf: 31). Maintaining a balance between work and personal life is recommended for physical and spiritual well-being (Nahj al-Balagha, Letter 31).

This model of characteristics, compared to other models, is distinguished by its comprehensiveness, coherent structural relationships, alignment with the educational system, and attention to various dimensions of the human being. In terms of comprehensiveness, other models focus on only some aspects of human characteristics, whereas this study provides a more thorough exploration. The structural relationships between the characteristics, their sub-components, and main components are clearly defined. Regarding alignment with the educational system, an Islamic educational framework can address the upbringing of individuals in various dimensions. Furthermore, attention to diverse dimensions avoids theorizing about humans by focusing solely on certain aspects.

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