



Rausyan Fikr: The Ideal Human Model in Ali Shari'ati's Perspective

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Abstract:

This research explores the concept of *rausyan fikr* in the thought of Ali Shariati, an Iranian Muslim intellectual whose ideas have influenced many activists and academics in the Islamic world. Shariati introduced *rausyan fikr* as a model of the ideal human being, combining intellectuality with a moral commitment to social change. This research employs a qualitative method with a descriptive-analytical approach through literature study. Data were collected from relevant primary and secondary literature, including Shariati's works and studies on his thought. The research examines the relevance of the concept of *rausyan fikr* in the contemporary context, particularly in addressing global challenges such as social injustice, political oppression, and cultural identity crises. The findings of the research indicate that *rausyan fikr* plays a crucial role in shaping a whole human being, capable of making significant contributions to the social and spiritual transformation of society.

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ABSTRAK:

Penelitian ini mengeksplorasi konsep *rausyan fikr* dalam pemikiran Ali Syari'ati, seorang intelektual Muslim asal Iran yang gagasannya mempengaruhi banyak aktivis dan akademisi di dunia Islam. Syari'ati memperkenalkan *rausyan fikr* sebagai model manusia ideal yang menggabungkan intelektualitas dengan komitmen moral untuk perubahan sosial. Penelitian ini menggunakan metode kualitatif dengan pendekatan deskriptif-analitis melalui studi pustaka. Data dikumpulkan dari literatur primer dan

sekunder yang relevan, termasuk karya Syari'ati dan studi tentang pemikirannya. Penelitian ini mengkaji relevansi konsep *rausyan fikr* dalam konteks kontemporer, khususnya dalam menghadapi tantangan global seperti ketidakadilan sosial, penindasan politik, dan krisis identitas budaya. Temuan penelitian menunjukkan bahwa *rausyan fikr* berperan penting dalam membentuk manusia yang utuh, yang mampu berkontribusi secara signifikan terhadap transformasi sosial dan spiritual masyarakat.

Kata Kunci: Manusia Ideal, Model, Perspektif, Rausyan Fikr

INTRODUCTION

Ali Shariati is one of the prominent Muslim intellectuals whose thoughts have had a significant impact, particularly among activists and academics in the Islamic world. Born in Iran in 1933, Shariati grew up in a social and political context filled with injustice and oppression, both from the ruling regime and from Western cultural domination.¹ Shariati received his education in Iran and then continued in France, where he was influenced by various Western philosophical thoughts, Marxism, and existentialism, in addition to deepening his understanding of Islamic teachings.² From his experiences and knowledge, Shariati developed ideas that sought to unify these elements within a relevant and revolutionary Islamic framework.³

One of the key concepts introduced by Shariati is *rausyan fikr*, which literally means "enlightened thinker." In Shariati's view, a *rausyan fikr* is not just an ordinary scholar who focuses solely on intellectual development, but also an activist committed to social change. A *rausyan fikr* is someone who combines knowledge and moral consciousness with concrete actions, aiming to liberate society from the shackles of oppression, injustice, and backwardness. According to Shariati, a *rausyan fikr* must have a deep critical awareness of the social, political, and economic conditions faced by their society and possess the determination to challenge unjust power structures.⁴

Shariati emphasized that a *rausyan fikr* not only serves as a guide but also as a pioneer who dares to take risks in fighting for the values of truth and justice. In his thought, a *rausyan fikr* must play an active role in mobilizing the masses, awakening collective consciousness, and leading the struggle toward a more just and dignified

¹ Supriyadi, *Sosialisme Islam: Pemikiran Ali Syari'ati* (Yogyakarta: Pustaka Pelajar, 2003).

² Ali Syari'ati, *Kritik Islam Atas Marxisme Dan Sesat-Pikir Barat Lainnya* (Bandung: Mizan, 1983).

³ Ali. Syari'ati, *A Glance at Tomorrow History*, ed. Satria Panindito, Terjemahan (Jakarta: Pustaka Hidayah, 1992).

⁴ Dawud Faza, "Rausyanfikr 'Sang Ideologi' Menurut Ali Syari'ati," *Jurnal Al-Harakah* 3, no. 3 (2015).

society. The role of a *rausyan fikiran* becomes especially important in societies suffering from various forms of oppression, both internal and external.⁵

The concept of *rausyan fikiran* also reflects Shariati's view of humans as beings with great potential for achieving perfection. From his perspective, every individual has the ability to become a *rausyan fikiran*, provided they are willing to develop their intellect and strengthen their moral and spiritual commitment. Shariati believed that a *rausyan fikiran* not only plays a role in social change but also in individual transformation by creating a complete human being—one who is balanced between intellect, emotion, and spirituality.

Studying the concept of *rausyan fikiran* in Ali Shariati's thought is highly relevant for understanding the ideal human model he offers, especially in the context of a contemporary world often plagued by moral and social crises. Shariati's thoughts can provide inspiration for efforts in social, political, and cultural renewal in the Islamic world, as well as offer an alternative view of the role of intellectuals in modern society.⁶

This research will explore the concept of *rausyan fikiran* in depth, analyzing the historical and philosophical background underlying Shariati's thought. It will also assess the relevance of the *rausyan fikiran* concept in today's context, particularly in facing global challenges such as social injustice, political oppression, and cultural identity crises. Thus, this research is expected to contribute to a broader understanding of the role of intellectuals and activists in creating positive and sustainable change in society.⁷

"Shariati's concept of *rausyan fikiran* emphasizes the importance of intellectual and moral development as key components in achieving human perfection. He argued that individuals who strive to strengthen both their intellectual and spiritual dimensions can contribute to both social and individual transformation. This concept remains highly relevant today, where leaders with strong moral commitments and intellectual clarity are urgently needed to drive social change. Through *rausyan fikiran*, Shariati offers a model of how intellectuals can play a vital role in shaping a just and spiritually awakened society. This research will delve into the concept of *rausyan fikiran*, exploring its philosophical and practical implications, and assessing its relevance within contemporary social and political dynamics.⁸

⁵ Marhaeni Saleh, "Ali Syari'ati: Pemikiran Dan Gagasannya," *Jurnal Aqidah-Ta* 4, no. 2 (2018).

⁶ Sabara, "Pemikiran Teologi Pembebasan Ali Syari'ati," *Jurnal Al-Fikr* 20, no. 2 (2016).

⁷ Ali Syari'ati, *Abu Dzar*, ed. Tim Muthahhari Paperbacks, Terjemahan (Bandung: Muthahhari, 2001).

⁸ Ali Syari'ati, *Humanisme Antara Islam Dengan Madzhab Barat* (Bandung: Pustaka Hidayah, 1996).

METHOD

This research is a qualitative study aimed at deeply understanding the concept of *rausyan fikr* from Ali Shariati's perspective and exploring how this concept can be applied as an ideal human model. The method used in this study is library research with a descriptive-analytical approach. The descriptive-analytical approach was chosen because qualitative research allows the researcher to explore Shariati's thoughts in depth and describe how the concept of *rausyan fikr* is constructed in his thinking. This approach is utilized to describe and analyze various aspects related to the concept of *rausyan fikr* and how it can be applied as a model for the ideal human being.

Primary sources include Shariati's original works, whether translated into Indonesian or other relevant languages. Additionally, this research will also examine works by other researchers and academics who have studied or analyzed Shariati's thoughts. Secondary data is obtained from various relevant literature, including books, journal articles, theses, dissertations, and other sources that discuss Ali Shariati's thoughts, particularly regarding the concept of *rausyan fikr*.

The data collection technique in this study is through library research.⁹ The researcher will gather data from various written sources related to the research topic. The steps for data collection include: first, identifying and collecting Ali Shariati's major works that discuss the concept of *rausyan fikr*; second, compiling a list of references from various literature that discuss or critique Shariati's thoughts; third, selecting and critically reviewing the collected literature to ensure its relevance and validity.

The data obtained will be analyzed using content analysis techniques. This technique allows the researcher to identify the main themes, key ideas, and relationships between the concepts found in the reviewed literature. The steps for data analysis include: first, reading and thoroughly understanding the content of the collected literature; second, identifying the main themes related to the concept of *rausyan fikr* in Ali Shariati's thought; third, organizing and categorizing the information according to these themes; fourth, critically analyzing how the concept of *rausyan fikr* is constructed and how it can be applied as a model for the ideal human being.

RESULTS AND DISCUSSION

⁹ Abd. Hadi, Asrori, and Rusman, *Penelitian Kualitatif Studi Fenomenologi, Case Study, Grounded Theory, Etnografi, Biografi*, CV. Pena Persada, 2021.

The Recognition of Human Duality

The human aspect, within the context of discussions surrounding the individual, serves as the starting point for building an advanced civilization. The way we interpret humanity through a specific perspective will influence subsequent explanations regarding how a community is constructed. Therefore, the patterns of interaction and the nature of life in a society are greatly influenced by the awareness of each individual within it. The progressive ideas developed by Ali Shariati for the welfare of society are based on a comprehensive and accurate understanding of the essence of humanity itself.

The human aspect is a significant topic in Ali Shariati's thought. These human values are discussed within the framework of humanism. Shariati interprets humanism as a philosophical school of thought that asserts its primary goal is the salvation and perfection of humanity.¹⁰

This goal can only be achieved when it is based on a correct understanding of human nature itself. A broader investigation into the nature of humanity will be further discussed in this chapter. Humanism is a complex discourse, given that its study concerns the existence of humans in the world—a profoundly intricate issue. Not all aspects related to humanity can be observed through the senses. This study requires deep philosophical thinking and must be grounded in robust theory. Indeed, debates about the nature of humanity have emerged as far back as Ancient Greece, around the 6th century BCE.¹¹

Humanism has been a concept that has garnered significant attention among both classical and modern philosophers. It is within this focus that humanity demonstrates its perfection. Humans can act as both subject and object; they study themselves for their own benefit and for the continuation of their existence. Consequently, various theories have emerged from different philosophical schools and religious beliefs, each striving to understand the essence of humanity.¹²

In response to this debate, Ali Shariati expressed that fully understanding the nature of humanity is nearly impossible. Even science is not entirely capable of explaining the complexity of human dimensions. As he quoted from Alexis Carrel, a key figure in the foundation of scientific humanities, "The degree of separation of humans from themselves is inversely proportional to their intense focus on the external world." This highlights the inherent challenge in grasping the full scope of

¹⁰ Syari'ati, *Humanisme Antara Islam Dengan Madzhab Barat*.

¹¹ Thomas Hidyia Tjaya, *Humanisme Dan Skolatisisme Sebuah Debat* (Yogyakarta: Penerbit Kanisius, 2008).

¹² Zainal Abidin, *Filsafat Manusia* (Bandung: Remaja Rosdakarya, 2000).

human nature, as our attention often diverges from introspection to the external environment.¹³

The most crucial awareness that must be cultivated within every individual is self-awareness. This awareness serves as an essential foundation for guiding one's life toward the best possible state for both oneself and the surrounding environment. Self-awareness enables individuals to make informed decisions and take actions that contribute to their personal growth and the well-being of their community.¹⁴

The formation of self-awareness is the fundamental reason Ali Shariati proposed to initiate his revolutionary movement by addressing human values themselves. At its core, his revolutionary movement is a progressive effort to uphold human values and resist external forces that seek to oppress. Humans are not merely animalistic beings concerned only with survival; they are creatures endowed with self-awareness and multiple dimensions. Ali Shariati divides human beings into two dimensions: the physical dimension and the spiritual dimension.¹⁵

The physical dimension refers to the material aspect of human beings, which is similar to other creatures, like animals that have biological needs. The term used here is *basyar*, which denotes the capacity of humans as autonomous individuals with inherent individual rights.

The core spiritual dimension embodies the essence of humanity, encompassing the intellect as a fundamental asset for humans to fulfill their role as stewards (khalifah) on earth. The intellect serves as the primary resource for carrying out their responsibilities in the world. The term used here is *insan*, which represents the capacity of humans as members of society. Therefore, each individual has the responsibility to contribute to the development of society as part of their role as khalifah.

The intellect is the most noble of human attributes, as it enables humans to accept Allah's trust and draw closer to Him. The vitality of intellectual potential is rooted in the most important substance: the journey of a servant toward their Creator. The more one optimizes their intellectual potential, the closer they become to the Creator.

¹³ Syari'ati, *Humanisme Antara Islam Dengan Madzhab Barat*.

¹⁴ R. Asrori, A., & Rusman, *Filsafat Pendidikan Islam: Sebuah Pendekatan Filsafat Islam Klasik* (Malang: Pustaka Learning Center, 2020), <http://repository.um-surabaya.ac.id/4460/>.

¹⁵ Surwandono. Nugroho, A., Warsito, T., "Ali Shari'ati's Revolutionary Islamic Thought and Its Relevance to The Contemporary Socio-Political Transformation," *Indonesian Journal of Islam and Muslim Societies*, 7, no. 2 (2017).

Ali Shariati describes the creation of humans as beings with dual dimensions. Allah created humans as His representatives (khalifah) from the lowest form, clay, and then breathed a soul into them, bringing humanity to life. Thus, humans are created by Allah from two distinct essences: the earth (clay) and the sacred spirit. In human terms, clay symbolizes lowliness and baseness, while God represents the Most Perfect and Pure Being.

In every creature, the most sacred part is its soul. Therefore, according to Ali Shariati, humans are two-dimensional beings with two tendencies: one that pulls them downward into their lower nature, and the other (the soul) that inclines them upward toward their spiritual peak, leading them to the Most Pure Being.¹⁶

Based on its origin, humanity is a creature with two contradictory poles. However, its unique greatness and glory stem precisely from the fact that it is a two-dimensional being. The two tendencies within a human vie for dominance because humans have the freedom to choose between these two opposing poles. Each choice made by a human being, reflecting their inherent freedom, determines their destiny.¹⁷

After completing the creation of humanity, Allah taught humans the names, symbolizing the idea of teaching and education. In this context, God is humanity's first teacher, and human education began with the mention of names. Following this, God commanded all the angels to prostrate before humanity, and they did so. According to Ali Shariati, this event represents the true meaning of humanism.¹⁸

According to Ali Shariati, the most notable virtue of humanity is the power of will. Humans are the only creatures capable of acting against their instinctual drives, something other creatures cannot do. This free will serves as a bridge to closeness with God, as humans are created from a part of God's spirit. Thus, what aligns humans with God is their spiritual dimension, which gives rise to the concept of free will. In this context, humans need religion to balance and harmonize the conflicting dimensions within themselves and their society. The Qur'an uses two terms to refer to humans: *insan* and *basyar*. For example, this can be seen in Qur'an Surah Al-Kahfi 110.

According to Ali Shariati, *insan* refers to a being with specific characteristics that allow it to achieve a level of humanity (*insaniyyat*) that surpasses mere instinctual life. In contrast, *basyar* denotes a being with physiological, biological, and

¹⁶ Ali Syari'ati, *Tugas Cendekiawan Muslim* (Jakarta: Rajawali, 1987).

¹⁷ A Wildan, "Analisis Terhadap Pemikiran Ali Syari'ati Tentang Konsep Humanisme Islam," *Jaqfi: Jurnal Aqidah Dan Filsafat Islam* 4, no. 1 (2019).

¹⁸ Syari'ati, *Tugas Cendekiawan Muslim*.

psychological characteristics common to all humans, regardless of race, religion, skin color, or nationality.

Thus, every human is *basyar*, but not all can achieve the status of *insan*. *Basyar* is a 'creature,' whereas *insan* is a 'process of becoming.' *Insan* possesses three fundamental characteristics: self-awareness, the ability to choose, and the ability to create. With these characteristics, humans (*insan*) are three-dimensional beings.¹⁹ These three attributes are also found in God, and the 'similarity' here means that humans are capable of utilizing and developing the divine attributes within them and are continually capable of change. Only *insan* can fulfill the role of *khalifatullah fil ardh* (God's representative on earth), while *basyar* is merely the final result of a more natural evolutionary process. Only *insan* can rebel, choose, achieve awareness, and create (relatively).²⁰

This existential duality is not merely a contradiction, but rather a sign of the perfection of creation. This duality is also what distinguishes it from other living beings in the world. Various unique characteristics emerge from this pattern as a consequence of its role as a steward on earth. In one of his articles, Ali Syari'ati explains: The only superiority that man has over all other beings in the universe is his will. He is the only being that can act contrary to his nature, while no animal or plant is capable of doing so. It is impossible to find an animal which can fast for two days. And no plant has ever committed suicide due to grief or has done a great service. Man is the only one who rebels against his physical, spiritual, and material needs, and turns his back against goodness and virtue. Further, he is free to behave irrationally, to be bad or good, to be mud like or Divine. The point is that possession of "will" is the greatest characteristic of man and it throws light upon the kinship between man and God.

A unique advantage that humans possess over all other creatures in the universe is their will. They are the only beings capable of acting against nature, whereas no animal or plant can do so. It is impossible to find an animal that can fast for two days, and plants have never committed suicide out of sadness or performed great services. Humans are the only ones who rebel against their spiritual and material needs and turn against goodness and virtue. Furthermore, they are free to be irrational, to be good or bad, to be like mud or to possess divine qualities. Essentially,

¹⁹ M Ramadhan, "Teologi Kemanusiaan Studi Atas Pemikiran Ali Syariati," *Jurnal THEOLOGIA* 22, no. 2 (2016).

²⁰ Muhammad Nafis, *Ali Syariati: Melawan Hegemoni Barat* (Jogjakarta: Rausyan Fikr Institute, 2013).

having "will" is the greatest characteristic of humanity and reflects the bond between humans and God.²¹

The type of human described by Ali Shari'ati above is closely related to the concept of humans as vicegerents on Earth. The consequence of this vicegerency is the freedom of will that guides their responsibilities. With their rationality, humans can choose a way of life that is always in harmony with the universe, while also being capable of disregarding rationality and heading towards absurdities that may even harm themselves and their environment.²²

All of this comes with the demand for responsibility that will eventually be questioned on the Day of Judgment. Human superiority even exceeds that of angels, who are the purest of God's creatures as they have never sinned and always obey His commands. However, angels are not taught knowledge by God as Adam was when he first set foot on Earth. Mastery of knowledge becomes a crucial aspect that affirms human perfection over angels.²³

The Ideal Human Model

Ali Shari'ati did not explicitly define intellectualism, but in some of his works, the concept of *rausyan fikr* (illuminated thought) is a central theme. This term, derived from Persian, translates in Arabic to *munawwar al-fikr* (enlightened thought). Contextually, it is commonly understood to mean intellectual.

Rausyan fikr is not a specific title but rather describes an individual with particular qualifications. This term is used to refer to someone who undertakes a certain struggle. Intellectuals, some of whom are *rausyan fikr*, are distinguished by their intellectual prowess. However, it is also possible for a *rausyan fikr* to not come from an intellectual background.

Very few people are both intellectuals and *rausyan fikr*. Essentially, *rausyan fikr* or enlightened individuals are those who possess a deep awareness of human and social conditions of their time, which instills in them a sense of social responsibility. If

²¹ A Zaman Badrus Roja, "Humanistik Dan Teologi Pembebasan Ali Syariati (Telaah Atas Pemikiran Ali Syariati Dan Kontribusinya Terhadap Kajian Islam Kontemporer)," *Al-Fikra: Jurnal Ilmiah Keislaman* 20, no. 2 (2021).

²² S. S Ummah, "Teologi Pembebasan Ali Syari'ati (Kajian Humanisme Dalam Islam)," *Ishlah: Jurnal Ilmu Ushuluddin, Adab Dan Dakwah* 2, no. 2 (2020).

²³ Ali Syariati, *Ummah Dan Imammah*, ed. Afif Muhammad, Terjemahan (Bandung: Pustaka Hidayah, 1995).

an enlightened person comes from an intellectual background, their influence is further amplified because they can play a more significant role.²⁴

Undoubtedly, the superiority of humans over other creatures is due to their intellectual capacity. The power of intellect is the greatest gift from Allah, enabling humans to achieve a comprehensive understanding of the world. In Quranic terms, this gift of intellect was given by "teaching the names" to Prophet Adam, a knowledge not imparted to the angels.²⁵

Then, God tested the angels by asking them to name the names, but they could not do so, while Adam was able to remember all of them. Thus, the angels were defeated in this test, and Adam emerged victorious over the angels in terms of knowledge. Knowledge became the unique source of human superiority. The angels' prostration before Adam demonstrates that, in Islam's view, the essential nobility and superiority of humans over angels lies in their knowledge, not in any racial considerations.²⁶

As intellectual beings, humans continuously work dynamically to develop the knowledge they have acquired. It is a fundamental potential that humans are dynamic creatures who are ever-evolving. Therefore, human perfection depends on how one matures toward a high level of intellectuality as a path to the highest divine reality. Based on this line of thought, Ali Shari'ati developed the term *rausyan fikr* (enlightened intellectual) to describe the ideal image of a human being that is aspired to.²⁷

Achieving the status of *rausyan fikr* is only possible when a person liberates themselves from four prisons: the prison of inherent nature, history, society, and ego. First, to free oneself from the prison of inherent nature, a person must independently build knowledge, thus placing their basic nature under their control. Second, to escape the prison of history, one must understand the stages of historical development and deterministic laws. Third, liberation from the prison of society involves a deep understanding of societal conditions. Fourth, the ego exists within a person and is difficult to control. According to Ali Shari'ati, controlling the ego can only be achieved through love.²⁸

²⁴ Ali Syari'ati, *Membangun Masa Depan Islam* (Bandung: Mizan, 1993).

²⁵ M. Asrori, A., & Munawir, *Anomali Perilaku Remaja Dialektika Fitrah Manusia Dan Pendidikan Islam* (Batu: Literasi Nusantara, 2020), <http://repository.um-surabaya.ac.id/4458/>.

²⁶ Syari'ati, *Tugas Cendekiawan Muslim*.

²⁷ N Maliki, "Pendidikan Humanistik Ali Syari'ati," *Al-Tarbawi AlHaditsah: Jurnal Pendidikan Islam* 3, no. 1 (2018).

²⁸ M. Deden Ridwan, *Melawan Hegemoni Barat: Ali Syari'ati Dalam Sorotan Cendekiawan Indonesia* (Jakarta: Lentera, 1999).

Ali Shari'ati's concept of *rausyan fkr* is closely related to his revolutionary ideology, which emphasizes human existence as an agent of change. This is evident from several of his writings, which outline the role of *rausyan fkr* as individuals who are aware of reality, not merely idealistic intellectuals. Sarbini, in a statement, explains that enlightened individuals (*rausyan fkr*) utilize existing potential for change. For Ali Shari'ati, *rausyan fkr* is the key to thought, as there is no hope for change without their role. They are catalysts who radicalize the long-sleeping masses towards a revolution against oppressors. Only when catalyzed by *rausyan fkr* can society make significant creative leaps towards a new civilization.²⁹

One of the qualifications of *rausyan fkr* is a critical attitude towards social conditions and a consistent defense of the oppressed. The catalytic nature involves progressiveness accompanied by consistency. A catalyst always accelerates change but remains steadfast in their principles amidst changes that may not necessarily align with their ideals. In describing the figure of *rausyan fkr*, it is important to highlight Ali Shari'ati's significant focus on Abu Dharr al-Ghifari. Shari'ati's concept of *rausyan fkr* is deeply inspired by the struggle of this companion of the Prophet. In one of his works, Shari'ati expresses his admiration for Abu Dharr as a religious and revolutionary figure.

Whenever I think about the wonderful life of Abu Dharr and I see his worship of God, I recall Pascal. Pascal says, "The heart has reasoning powers which the intellect does not attain. The heart bears witness to God's existence, not the intellect; faith comes in this way." Abu Dharr says, "In this unbounded existence, I have found signs by which I have been guided to God. There is no hope that the intellect will reach His Essence through discussion and analysis because He is greater than any of that, and there is no possibility of encompassing Him." Abu Dharr, just like Pascal, believed in God, knew God through the heart, and he had worshipped God for three years before he met the Prophet.

Ali Shari'ati is clearly an admirer of Abu Dharr, as evidenced by his profound reverence for him. The positive aspects he praises about Abu Dharr include his considerable intellect and deep faith. This description serves to provide an example of the type of ideal human that Ali Shari'ati aspires to. The alignment of reason and heart within a single individual creates a mature and ideal personality. With these two primary assets—intellect and spirituality—humans have the ability and capability to shape an ideal life based on both intellectual and spiritual dimensions.³⁰

²⁹ Sarbini, *Islam Di Tepian Revolusi, Ideologi, Pemikiran, Dan Gerakan* (Yogyakarta: Pilar Media, 2005).

³⁰ Syari'ati, *Abu Dzar*.

When he was speaking of capitalism and the hoarding of wealth and he was strongly defending the wretched, and when he was turning against the aristocrats and the palace-dwellers of Damascus and Medina, he resembles an extreme socialist like Proudhon, but the truth is that Abu Dharr is one thing and Pascal and Proudhon are different. Abu Dharr knew God; from that day on, he never stopped upon God's Way; not for a moment did he weaken in thought or action. Neither does Proudhon have the purity, devotion and worship of Abu Dharr, nor does Pascal have his activity and enthusiasm. Abu Dharr had become a complete human being in the School of Islam, and this commentary alone is sufficient to demonstrate his greatness.

Ali Shari'ati emphasizes that Abu Dharr stands out among other progressive thinkers for his faith. This excellence in faith is particularly significant because faith is a fundamental asset. Mere intellectual capability is not enough to be considered an enlightened intellectual; spirituality must also play a balancing role. The ideal human model envisioned by Ali Shari'ati is an individual with certain criteria found within three societal groups:

1. Awareness and social responsibility. Individuals who are conscious of the human condition of their time and understand the realities of history and society while embracing social responsibility. They do not necessarily have to come from educated backgrounds. These pioneers in revolutions and scientific movements are capable of fostering a sense of responsibility and awareness to provide intellectual and social guidance to the masses or people.³¹
2. Leaders of Structural Reform: Leaders who push for fundamental structural changes, similar to the great prophets who brought new religious teachings. They emerge from the common people, creating new slogans, projecting new views through new movements, and injecting new energy into the heart of societal consciousness. Their movements are revolutionary and transformative, yet constructive. They aim to transition society from stagnation to progress, with a vision to determine their own destiny.³²
3. Scientists and Intellectuals with Responsibility: Scientists who possess the awareness and responsibility to achieve significant leaps. They have

³¹ Ridho Miftakhur, "Tipologi Pemikiran Ali Syariati, Konsepsi Agama, Politik Dan Sosial," *Jurnal Pena Islam* 2, no. 1 (2019).

³² Nugroho, A., Warsito, T., "Ali Shari'ati's Revolutionary Islamic Thought and Its Relevance to The Contemporary Socio-Political Transformation."

the character to understand situations, spread a lifestyle of morality, and challenge the status quo, consumerism, hedonism, and philosophical dead-ends to transform society into one that can appreciate the moral aspects of life.³³

For Ali Shari'ati, religious practice is not confined to vertical rituals. Religion serves as a guide for humans in their role as vicegerents by building society and liberating the oppressed from the corrupt practices of rulers. Fundamentally, humans are autonomous beings with basic rights. Thus, emancipation is the process of enforcing the basic rights of the oppressed as individuals with inherent freedom and independence.

CONCLUSION

Human beings possess a duality within themselves, consisting of physical and spiritual dimensions. This duality reflects the character of humans as unique creatures, with lower physical tendencies and higher spiritual potentials. Ali Shari'ati emphasizes the importance of understanding the essence of humanity as a foundation for building a just and prosperous society. According to him, humans are beings with free will and the capacity to choose, which allows them to either draw closer to God or move away, depending on their decisions. Shari'ati also introduces the concept of *rausyan fikiran* (enlightened intellectual) as the model of the ideal human. This intellectual has social awareness and a responsibility to advance society. The ideal human according to Shari'ati is an individual who is not only intellectually intelligent but also possesses strong faith, is capable of understanding and addressing the challenges faced by their society, and acts as a revolutionary agent of social change. Therefore, a profound understanding of humanity, encompassing both physical and spiritual aspects, is key to forming a just and civilized society.

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³³ Sarbini, *Islam Di Tepian Revolusi, Ideologi, Pemikiran, Dan Gerakan*.

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