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ORIGINAL ARTICLE

The Role of Shakilah in Moral Education Based on the Concept of Human Being Agency

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Received: 2022-09-09

Accepted: 2023-02-17

Abstract

Aim: This study was conducted to explain the role of Shakilah and agency in moral education. Elucidating the place and role of these two concepts in moral education reveals the type of relationship existing between them in the formulation of human action. Such endeavor helps understand that human agency is not in conflict with the principle of Shakilah. This research was an explanatory analytical qualitative study. The findings show that humans are the only formless being in the world that are fully potential, and however they are formed, they live on earth like it. As for the role of Shakilah and agency in education, these two factors are complementary; Shakilah is meaningless without agency, and human agency forms and is the foundation of Shakilah. Therefore, Shakilah does not negate will power and the possibility of change. The following key principles must be emphasized in the process of moral education and to reach a Shakilah in accordance with the Divine values: The correct understanding of the path, belief in the path, proper decisions, timely actions, determination and perseverance, indoctrination and repetition, and persisting in the formation of human-being's Shakilah, which is manifested in his actions and behaviors.

Keywords: *Islamic education, Shakilah, human agency, foundations of education*

Introduction

Surah Al-Isra, verse 84, is one of the main Quranic verses explaining the origin of human action: "Say, 'Each works according to his Shakilah. Shakilah has different definitions according to Islamic intellectuals; however, in this research, we consider Shakilah to be the firm core of human existence that overshadows human actions and behaviors. Therefore, human action is not action without Shakilah. Moreover, human-being is introduced in the Islamic view as an agent whose actions are attributed to himself (Baqeri, 2020). The Islamic view of action measures human identity with his actions and defines the terms and scopes of this action. The question is raised as to what the role of human agency is considering the status of Shakilah. More specifically, in moral education, do people act morally based on their own free will and authority or do they do so mechanically and based on their Shakilah?"

There has been some research on this subject, including a study by Mohammed Al-gburi (2020) who used an inductive method to conclude that the concept of Shakilah is disputed and encompasses the cumulative of spiritual, physical, personal and social Shakilah and is a combination of them. Mirza Salehi (2020) argued that the principles of human agency are involved in both theories of moral egoism and altruism and human-beings should have an agency perspective in their moral life. In another study, Kashanchi (2018) examined Javadi Amoli's view on the origin of action. According to Amoli, the actions of most people are more influenced by

their tendencies than by their insight. He considers human-beings as the shaper of their Shakilah. A review of literature reveals that the present research is distinguished from other studies in that it considers the concomitant role of Shakilah and agency in education, especially in moral education, and seeks to explain the status of each concept in moral actions.

Methodology

This study is considered a basic research, and the objective of basic research is to satisfy the researcher's curiosity and eventually develop human knowledge and understanding of the studied subject. This research has adopted a qualitative approach and an exploratory-analytical method. In this study, analysis refers to philosophical analysis. In other words, after explaining the concept of Shakilah and agency and delineating their characteristics in education from an Islamic perspective, the relationship between the two concepts is explained in line with moral education and using philosophical and rational analysis.

Results

Based on their type of actions, human-beings' identity is composed of two parts: A part that is found and a part that is formed. The part of human identity that is found constitutes the primary Shakilah referred to as *fitra* in the Quran, meaning 'essence', while the part that is formed indicates the Shakilah that humans create for themselves based on their agency and out of free will. Shakilah leads to constraints and boundaries for human beings and suggests that human being is bound within two lives, including a carnal life and his inner beliefs, and this statement is in full concordance with the meaning of the expression 'Shakilah', which is the "character" created from the sum of instincts and external factors. These characteristics are the mental schema and constructs provided by the agent human being to shape his realities such that they help realize his goals and fulfill his needs and wishes. For instance, when, by reason, one finds an essential relationship between justice and prosperity or cruelty and misery, by reliance on practical intellect, he must find that he should have justice or that he should not be cruel, and his Shakilah is thus formed.

Discussion and conclusion

The concept of human agency offers specific origins for human action. The first origin of action is knowledge, indicating the belief, acceptance, and value that a person attaches to action. The second origin is desire, which stimulates the agent's initial knowledge about the action, and then, the agent chooses one desire among many and acts according to it. Therefore, the voluntary actions of human-beings are based on knowledge and require a tendency to perform the action, which, in turn, requires the attainment of the motivation to act. Finally, the occurrence of action after the intensification of motivation is mediated by Shakilah. Therefore, according to the explicit provision of the Quran, Shakilah is the origin of human behaviors and actions in different situations. Still, Shakilah is not a predetermined matter and is completely connected to human will. Shakilah is considered the secondary nature of human-beings; humans can cultivate and form their Shakilah according to their beliefs and values. Consequently, Shakilah and agency are complementary concepts.

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How to cite: Maarefvand, Z., Banahan, M., & Sattari, A. (2024). Shakeleh's role in moral education according to the concept of human agency. *The Journal of New Thoughts on Education*, 20(3), 159-172. doi: 10.22051/jontoe.2023.41599.3653