

The Nature of Human Creation in the Light of Islamic Education

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Abstract

This article examines the nature of human creation in the perspective of Islamic Education by using descriptive analytical research methods that are qualitative in nature. This research aims to understand the essence of human creation as a creature of Allah SWT and its relevance to the goals of Islamic education, namely to form people of faith, piety, and noble character. Data were collected through a literature study by referring to primary sources such as the Qur'an, Hadith, as well as classical and contemporary literature related to Islamic education and the philosophy of human creation. Data analysis was conducted critically and in-depth to explore fundamental concepts about human nature, the potential of reason and spirit, and human responsibility as khalifah fil ard. The results show that the nature of human creation in Islam is to fulfill the divine purpose, namely to worship Allah and maintain the harmony of the universe. Islamic education has a central role in actualizing the basic human potential (physical and spiritual) so that it is able to carry out its function as a servant and khalifah. This article concludes that a deep understanding of the nature of human creation is an important foundation in formulating an Islamic education paradigm that is holistic, integrative, and oriented towards Islamic character building. Thus, Islamic education does not only focus on intellectual aspects but also spiritual and moral.

Keywords: human; Islamic education; morals, nature of creation.

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Abstrak

Artikel ini mengkaji hakikat penciptaan manusia dalam perspektif Pendidikan Islam dengan menggunakan metode penelitian deskriptif analitik yang bersifat kualitatif. Penelitian ini bertujuan untuk memahami esensi penciptaan manusia sebagai makhluk ciptaan Allah SWT serta relevansinya dengan tujuan pendidikan Islam, yaitu membentuk insan yang beriman, bertaqwa, dan berakhlak mulia. Data dikumpulkan melalui studi kepustakaan dengan mengacu pada sumber-sumber primer seperti Al-Qur'an, Hadis, serta literatur klasik dan kontemporer terkait pendidikan Islam dan filsafat penciptaan manusia. Analisis data dilakukan secara kritis dan mendalam untuk menggali konsep-konsep fundamental tentang fitrah manusia, potensi akal dan ruh, serta tanggung

jawab manusia sebagai khalifah fil ard. Hasil penelitian menunjukkan bahwa hakikat penciptaan manusia dalam Islam adalah untuk memenuhi tujuan ilahiah, yakni beribadah kepada Allah dan menjaga keharmonisan alam semesta. Pendidikan Islam memiliki peran sentral dalam mengaktualisasikan potensi dasar manusia (jasmani dan rohani) sehingga mampu menjalankan fungsinya sebagai hamba dan khalifah. Artikel ini menyimpulkan bahwa pemahaman mendalam tentang hakikat penciptaan manusia menjadi fondasi penting dalam merumuskan paradigma pendidikan Islam yang holistic, integratif, dan berorientasi pada pembentukan karakter islami. Dengan demikian, pendidikan Islam tidak hanya berfokus pada aspek intelektual tetapi juga spiritual dan moral.

Kata kunci:

manusia, pendidikan Islam, moral, kreasi alami.

1. Introduction

Long before humans existed, there was a universe filled with beauty. Until the allpowerful Creator decided to create a creature that would be the khalifah on earth. Lovingly, with the purest soil, Allah created the first human being, Prophet Adam. Allah shaped him perfectly, with a strong physique and a heart full of curiosity. Allah also blew the breath of life into Prophet Adam so that he could live and feel the warmth of the sun and the softness of the wind. The above description provides insight into the origin of man. Humans have a unique position on earth as creatures who have moral and spiritual responsibilities on earth. This is where the role of Islamic education becomes important in building individuals who are able to make a positive contribution to society. By interrogating the values of faith, morality and scientific knowledge. Islamic education can equip young people with a comprehensive understanding of their role in this world, both as individuals and as part of a wider community.

2. Methods

The research method used by the author is a qualitative analytical descriptive research method using literature studies in collecting data. The author looks for various references and references from various books and research journals to collect data. The collection process is carried out systematically through databases sourced from trusted scientific websites such as Sinta, Garuda, and the like. The data is collected and analyzed and then concluded according to the needs in the discussion of the article (Gasmi et al., 2025).

3. Result and Discussion

3.1 The Process of Human Creation

According to science, the initial process of human creation begins with fertilization. Where millions of sperm from the man try to reach the woman's egg, which is only one every cycle. The sperm has to make a difficult journey inside the woman's body to reach the egg. Because the egg only allows one sperm to enter. After the above process occurs

the process of fertilization, the process of meeting the egg cell with the sperm cell to form a zygote, then becomes an embryo that will become a fetus. Many verses of the Qur'an explain the process of human creation, and here I take one verse to explain in detail. Here is Surah Al-Hajj verse 5:

يَا أَيُّهَا النَّاسُ إِن كُنْتُمْ فِي رَيْبٍ مِّنَ الْبَعْثِ فَإِنَّا خَلَقْنَاكُمْ مِّن تَرَابٍ ثُمَّ مِنْ نُطْفَةٍ ثُمَّ مِنْ عَلَقَةٍ ثُمَّ مِنْ مُّضْغَةٍ مُّخَلَّقَةٍ وَغَيْرِ مُّخَلَّقَةٍ لِّ نَبِيِّ نَ لَكُمْ وَنُفِّرُ فِي الرِّحَامِ مَا نَشَاءُ إِلَىٰ أَجَلٍ مُّسَمًّى ثُمَّ نَخْرِجُكُمْ طِفْلًا ثُمَّ لِنَبْلُوَكُمْ أَشَدُّكُمْ وَمِنْكُمْ مَّن يُّتُوفىٰ وَمِنْكُمْ مَّن يُرَدُّ إِلَىٰ أَرْدَلِ الْعُمُرِ لِكَيْلٍ يُعْلَمَ مِنْ بَعْدِ عِلْمٍ شَيْئًا وَتَرَىٰ الرِّضَ هَامِدَةً فَإِذَا أَنزَلْنَا عَلَيْهَا الْمَاءَ اهْتَرَتْ وَرَبَتْ وَأَنْبَتَتْ مِن تَحْتِهَا رُوحٌ بَهِيحٌ

"O mankind, if you doubt the Day of Resurrection, We have created your parents (Prophet Adam) from the ground, then from a drop of semen, then a clot of blood, then a clot of flesh, both perfect and imperfect, that We may make clear to you (the signs of Our power in creation). We fix in the womb what We will until the appointed time. Then, We bring you out as a baby, then (We care for you) until you reach adulthood. Then, We bring you forth as infants, then We nurture you until you reach the age of maturity, and some of you pass away, and some of you are brought back to a very old age, so that they no longer know anything that they once knew. You see that the earth is dry. But when We send water (rain) upon it, it revives and becomes fertile and grows beautiful vegetation." (QS. AlHajj: 5)

From the passage, it can be concluded that the process of human creation takes place through several stages:

1. The Turab Phase

The turab phase is not only related to the creation of the first man (Prophet Adam). However, it also includes all of us who were created from the ground. This process is similar to how the earth watered by rain can produce various types of vegetables, fruits, and staple foods such as rice, wheat, and sago. From these various foods, there are substances that play a role in fertilizing human life. This is in line with surah al-Sajdah 32:27 which states that humans and their livestock consume food from plants. Various types of food that we consume will eventually be processed by our bodies so that it becomes blood containing hormones that can increase sexual appetite. It is from this blood that the semen will be formed which is the seed from which humans were originally created.

2. Nuthfah Phase

Nuthfah comes from various foods that we consume every day. In Hamka's interpretation, Nuthfah is not only limited to men, but also includes the role of women. Nuthfah is defined as the meeting of male semen and female semen that occurs in the womb. Nutritionists have researched the benefits of plants in fertilizing the blood. They found that hormonal substances in human blood are essential for increasing sexual appetite. For example, one night a couple enjoys durian, which has the property of increasing sexual

arousal (halodoq). Then they have intercourse, it will produce a substance that is attached to become a human being, which is long as a worm in the male's imani with a round substance as an egg in the female's semen. The two unite in the womb, and that is what is called nuthfah.

3. Alaqah Phase

The phase in which the nuthfah that is in the woman's womb for forty days undergoes changes (becomes a clot of blood). Thus alaqah becomes an important stage in the development of the embryo, thus signaling progress in the creation of humans before entering life.

4. Mudhghah Phase

This phase occurs after the alaqah phase and lasts for forty days. At this stage the development of the embryo becomes clearer and it can be identified whether the embryo is still in the form of nuthfah (40 days), alaqah (between 40 and 80 days), or mudghah (under 120 days). The interpretation of “that we may make it clear to you” has two meanings: first, to provide an understanding of the process of fetal development. Secondly, after three times forty days, it becomes clear whether the fetus will become a human being or not. At this point, the baby has a human-like face, hands and feet. Its organs are obvious even though it is only 3 cm long at first (Afkarina & Kurniawan, 2022). This process lasts for about thirty weeks and continues until the week of birth. This is also a warning to take care of the pregnancy during this period. Furthermore, in the sentence “and we keep in the wombs what we will”. It is interpreted as an explanation after passing the 120-day period, Allah determines the shape and fate of the fetus, including gender, sustenance, and physical characteristics such as height and skin color. Therefore, this phase is not just a physical change, but also a stage where destiny and characteristics begin to be determined by Allah's will.

5. The Tifl Phase

The mudhghah phase to the tifl phase takes a long time. During the mudhghah period, Allah has determined the destiny and characteristics. Now, during this tifl period, the shape of the body in the womb will change to be perfect but Allah has not given enough sensory organs and does not yet have reason. This is in accordance with QS. And it is Allah who takes you out of your mother's womb, knowing nothing.

6. Adult Phase (Asudda)

The process towards adulthood does not happen instantly, but through a series of gradual stages. In this phase, individuals experience various physical, emotional, and social

changes. Starting from babies who are completely dependent on their mothers for food through breast milk, then gradually learning to consume solid food. This process reflects the growth and development of motor skills and independence. This phase is characterized by the development of increasingly complex motor skills. Such as babies who start to crawl, stand, and walk. Over time children enter childhood and adolescence where they begin to develop social, emotional and cognitive skills. In a broader context, the adult phase also includes the achievement of greater responsibilities, such as education, work, and social relationships. This phase is a long journey towards adulthood that involves various aspects of development. It is a time when individuals grow not only physically but also mentally and emotionally, shaping their character and identity as adults.

7. The Senile Phase

This process of aging and decline in physical and mental abilities is part of the cycle of life. However, the belief that God will rejuvenate His servant in due time provides hope and comfort to many. From a spiritual perspective, these phases of life can be seen as a journey towards a deeper understanding of human existence and relationship with the Creator. These phases have their own meaning and purpose, and understanding this can help individuals to better accept and appreciate their life journey, including the challenges they may face in old age (Al-Maraghi 2020).

3.2 Purpose of Human Creation

Humans have two aspects to them, the physical aspect and the spiritual aspect. The clear evidence that humans are physical beings is the process of human creation, which is created from soil and then develops sperm which becomes a clot of blood and then flesh. After nine months in the womb, humans are born into the world and continue to grow until they die. On the other hand, humans also have a spiritual dimension as evidenced by the existence of a spirit that is blown into the body at the age of four months in the womb (Shofiyah et al. 2023). In addition, the fact that humans do not come back to life after death indicates that the spirit has separated from the body Basically, God created humans with the freedom to choose and God's guidance only relates to aspects of worship and faith, not to the basic instincts that humans have (Muthahhari, n.d.).

1. Abdullah (Serving Allah)

Humans as servants of Allah, have the main task of serving (worshiping Allah); obeying all of Allah's commands and staying away from His prohibitions. If likened to the relationship between man and God it is like the relationship of a slave with his parents. The duty of man as a servant of Allah is in accordance with the Qur'an surah Al-Bayyinah verse 5:

وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ هَٰ خُنَفَاءَ وَيُقِيمُوا الصَّلَاةَ وَيُؤْتُوا الزَّكَاةَ وَذَٰلِكَ دِينُ الْقَيِّمَةِ

"They are not commanded except to worship Allah in sincere obedience to Him, to perform the prayer, and to pay the alms. That is the straight (true) religion" (Shofiyah et al. 2023).

2. Humans as Caliphs on earth

Humans were also created to carry out a mandate that will later be held accountable on the day of accountability. This is in accordance with the Qur'an surah AlBaqarah verse 30 and al-Anam verse 165:

وَإِذْ قَالَ رَبُّكَ لِلْمَلَأِ بِكَهْ إِنَّ يَّ جَاعِلٌ فِي الرُّضِ خَلِيفَةً قَالُوا أَتَجْعَلُ فِيهَا مَنْ يُفْسِدُ فِيهَا وَيَسْفِكُ الدِّمَاءَ وَنَحْنُ نُسَبِّحُ بِحَمْدِكَ وَنُقَدِّسُ لَكَ قَالَ إِنِّي أَعْلَمُ مَا لَا تَعْلَمُونَ

"(Remember) when your Lord said to the angels, "I want to make a caliph on earth." They said, "Do you intend to make therein one who will destroy and shed blood, while we praise you and sanctify your name?" He said, "I know what you do not know."

Caliphate is a role assumed by humans as a mandate from Allah. The essence of the mandate is to manage the earth and be responsible for using the mind that Allah has given them (Rasyad 2022).

وَهُوَ الَّذِي جَعَلَكُمْ خَلَائِفَ فِي الرُّضِ وَرَفَعَ بَعْضَكُمْ فَوْقَ بَعْضٍ دَرَجَاتٍ لِّيَبْلُوَكُمْ فِي مَا آتَاكُمْ ثُمَّ إِنَّ رَبَّكَ سَرِيعُ الْعِقَابِ وَإِنَّهُ لَغَفُورٌ رَحِيمٌ

"It is He who has made you caliphs over the earth, and has exalted some of you above others to test you for what He has given you. Verily your Lord is swift in His punishment. Indeed, He is Oft-Forgiving, Most Merciful."

Results contain data analysis equipped with various data, facts, illustrations, narratives, arguments, images, photos, tables, and graphs. Meanwhile, the discussion contains interpretations of research results that are connected to theoretical concepts, relevant research results, and theoretical and practical implications. The discussion requires critical analysis and synthesis. Islam views man as the khalifah of Allah on earth who has the responsibility to manage, develop and prosper the earth in accordance with Allah's guidance. The task of man as khalifah is divided into four aspects:

- a. Carrying out the commands given by God.
- b. Accepting and carrying out the task well.
- c. Maintain and manage the environment for the common good.
- d. Making the tasks as a guideline in its implementation (Rizal 2017).

3. Developing Self-Potential

The development of self-potential is in the form of educational responsibilities, fostering faith, and akhlaq, in accordance with Surah Al-Baqarah verse 132:

وَوَصَّىٰ بِهَا إِبْرَاهِيمُ بَنِيهِ وَيَعْقُوبُ بَنِيَّ أَنْ لَا تُشْرِكُوا بِيَّ ۚ إِنَّ اللَّهَ صَفَّىٰ لَكُمْ الدِّينَ فَلَا تَمُوتُنَّ إِلَّا وَأَنْتُمْ مُسْلِمُونَ

“Ibrahim (Abraham) said to his sons and Ya'qub as well, "O my sons, Allah has chosen this religion for you. Do not die except as Muslims”

The development of this self-potential can be started from parents, where parents are the earliest humans who become role models for the next generation of penenrus (their children). Positive values will become habits and then embedded as character that needs to be instilled by parents from an early age. Akhlaq is a concrete manifestation of faith which is reflected in various behaviors. Education for the development of children's morals in the family environment can be done through examples and examples given by parents. The behavior and manners of parents in interacting between husband and wife, the way parents treat their children, and the treatment of parents towards others around them will be recorded in the child's memory and they become the basis for their behavior which will form character (Suaidi 2023).

Parents also really need to teach the balance of this world and the hereafter. Allah reminds us not to focus on one worldly concern only, but also to prepare ourselves for life after death. Children are especially at a very unstable age. They are very susceptible to environmental influences and the guidance they receive. Teaching children about Islamic principles, such as honesty, responsibility, and caring for others, will help them build a strong foundation in faith and character. Thus they will be better prepared to live a balanced life between this world and the hereafter (Wahyuni 2023)

3.3 Humans and Islamic Education

Humans are creatures created by God who are given reason and mind by Him. As God's creation, humans have the highest position among other creatures. One of the most important aspects that distinguishes humans from other creatures is the existence of reason, thoughts, feelings, and beliefs that allow humans to improve the quality of their lives in this world. Because humans were created by God with reason and mind, education becomes important for them to develop life to fulfill their curiosity. Humans are creatures who like to ask questions, humans have the urge to understand everything. With this curiosity drive, humans not only question various things outside themselves, but also find out about themselves. Throughout time and space, humans continue to strive to understand their existence (Auliaz 2023).

From the view of philosophers, humans are considered to be creatures that have reason and the ability to think. However, the Qur'anic explanation provides a more comprehensive and clear picture compared to the views of philosophers. In the Qur'anic perspective, humans are not only seen as intelligent beings, but also beings with various potentials and abilities such as mental, spiritual, physical abilities, as well as social and

cultural abilities. Human knowledge, as measured by its spiritual aspect, consists of four elements: reason, heart, understanding (aqlu), and lust (Kamaliyah 2024).

Islamic education serves as a tool to direct humans towards a better and harmonious life. Through the process of learning, self-development, and the application of Islamic values, individuals can achieve the true purpose of their creation and become individuals who earn the pleasure of Allah (Aliyah, Hambali, and Suhartini 2023). The relationship between education and human beings is profound. Education can be understood as a planned and systematic effort to develop basic human potential, as well as forming traits and skills in accordance with the purpose of education itself. Thus, education serves as a means to develop individuals for the better. When discussing education, we cannot be separated from human life. Education plays an important role in shaping individual character and personality, so there is a causal relationship between humans and education. Without education, humans cannot reach their full potential. Conversely, education also leads humans to become more humane, developing noble human values. Human nature includes the ability to learn and adapt, which is highly dependent on the education process. Through education, individuals gain not only knowledge but also the social and emotional skills necessary to actively participate in society. Therefore, an understanding of human nature is crucial in the context of education, as this allows us to design more effective and inclusive educational processes. Overall, the relationship between education and human beings is mutually supportive; education exists to humanize humans, and through education, humans can develop into better and more responsible individuals in living life .

4. Conclusion

Islamic education has a very important role in shaping human character and personality as creatures created by Allah. Humans, created with reason and spiritual potential, have moral and social responsibilities as caliphs on earth. The process of human creation described in the Qur'an shows that humans not only have a physical dimension, but also a spiritual one that must be developed through education. Islamic education serves as a means to direct individuals towards a better life, by integrating the values of faith, morality, and scientific knowledge. Through education, humans can develop their potential, understand their existence, and contribute positively to society. Therefore, it is important for parents and educators to instill Islamic values from an early age, so that future generations can grow into individuals who are responsible, noble, and able to live a balanced life between the world and the hereafter. Thus, the relationship between humans and Islamic education is mutually supportive, where education serves to humanize humans and help them achieve the higher purpose of creation.

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