

## **The Theological Essence of Human Creation: A Comparative Study Across Perspectives and Its Implication for Human Existence**

Zerlinda Prasanti Supranggono<sup>1)</sup>, Alfaizah Fiddaroini<sup>2)</sup>

<sup>1,2</sup> Universitas Islam Negeri Sunan Ampel Surabaya, Indonesia

Email : zeylinprasanti12@gmail.com<sup>1</sup>, alfaizahaja@gmail.com<sup>2</sup>

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**Abstract:** *The debate regarding the origins and nature of human existence continues to evolve dynamically in the realms of theology, philosophy, and modern science. This study aims to investigate the nature of the theology of human creation and explore its practical implications for the development of spirituality and human dignity. Using a qualitative method based on library research, this article compares the views of Christian theological anthropology, the discourse of the Qur'anic text in QS. al-Mu'minun: 12-14, and their interrelationship with the theory of evolution of modern science. The results of the study show two main findings. First, the nature of creation affirms that humans are the crown of noble creation, possessing a unity of body, soul, and spirit, and are endowed with responsible free will. Second, theologically, human creation has direct implications for the potential for developing transcendent spirituality, high self-esteem, and essential abilities in determining life choices. This article provides a theoretical contribution to the development of human character in the modern era, which often ignores the essential values of creation.*

**Abstrak :** *Perdebatan mengenai asal-usul dan hakikat eksistensi manusia terus bergulir dinamis baik dalam ranah teologi, filosofis, maupun sains modern. Penelitian ini bertujuan untuk menginvestigasi hakikat teologi penciptaan manusia serta mengeksplorasi implikasi praktiknya terhadap pengembangan spiritualitas dan martabat kemanusiaan. Dengan menggunakan metode kualitatif berbasis studi literatur (library research), artikel ini mengomparasikan pandangan antropologi teologis Kristiani, diskursus teks Al-Qur'an pada QS. al-Mu'minun: 12-14 serta interelasinya dengan teori evolusi sains modern. Hasil penelitian menunjukkan dua temuan utama. Pertama, hakikat penciptaan menegaskan bahwa manusia merupakan mahkota ciptaan yang mulia, memiliki kesatuan tubuh-j jiwa-roh, serta dianugerahi kehendak bebas yang bertanggung jawab. Kedua, secara teologis penciptaan manusia berimplikasi langsung pada potensi pengembangan spiritualitas yang trasenden, kepemilikan harga diri yang tinggi, serta kemampuan esensial dalam menentukan pilihan hidup. Artikel ini memberikan sumbangsih teoritis bagi pengembangan karakter manusia di era modern yang sering kali mengabaikan nilai-nilai hakiki penciptaan.*

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**Keywords :** *The Nature of Creation, Theology, Evolution, Practical Implications, Human Dignity*

### **INTRODUCTION**

The discourse on the nature of humankind (anthropology) is a locus of scientific and spiritual debate that has never reached saturation point in the history of the development of civilization (Colin E, 1998). The complexity of defining humans is greatly influenced by the paradigms, methodologies, and philosophical worldviews that underlie it (Wolfhart Pannenberg, 2004). On the one hand, the rapid

development of modern science since the 20th century through molecular biology, genetics, and the discovery of the structure of DNA has revived fundamental questions regarding the biological processes of the origin of living things (Darrel R Falk, 2004). However, on the one hand, the reductionist secular materialistic approach often places humans merely as products of biological chance, thus ignoring the existential spiritual dimension (Alister E McGrath, 2009). Therefore, the reconstruction of an integrative theological view has now become a very crucial academic urgency (Alister E McGrath).

Etymologically, the general anthropological discourse basically studies humans as mere socio-psychophysical and historical phenomena (Louis Berkhof, 1996). However, theological anthropology offers a different perspective by placing the focus of study on the existential relationship between humans and the Creator (John Zizioulas, 1985). In Christian theology, this understanding is deeply rooted in the concept of *Imago Dei* that humans were created in the likeness and image of God as stated in Genesis 1:26-28 (Anthony A Hoekema, 2003). This theological concept also emphasizes the special position of humans as the pinnacle and crown of all creation in the universe (Anthony A Hoekema, 2003). On the other hand, the Islamic perspective through theological interpretation studies such as the syntactic analysis of the Qur'anic verses of QS. al-Mu'minun: 12-14 also proves textually that humans were created through structured biological phases (Abu Al-Baqā', 2001). Recent interpretations such as the *Tafsir Al-Misbah* show that every stage from the essence of the earth to the instillation of the spirit is a form of grand design that goes beyond the limits of chance processes (Quraish Shihab, 2002).

A fundamental problem arises when Darwinian evolutionary theory radically claims that humans are simply the result of gradual modification of primate-like ancestors through the mechanism of natural selection (Charles Darwin, 1871). This mechanistic materialistic view triggers a sharp clash with religious dogma which believes in the direct creation of humans (*creatio ex nihilo*) (Francis S. Collins, 2006). This dichotomous phenomenon has a significant impact on the world of education, psychology, and modern human resource development (David G. Myers, 2011). The formulation of the humanities currently offered often experiences moral disorientation due to the loss of spiritual roots and neglect of the true nature of the purpose of creation (Alister E McGrath, 2010). The response of interfaith religious intellectuals shows that the sacred text does not actually reject the concept of physical change or development (*sunnatullah*), but rather rejects the reduction of human dignity if it is simply equated with inferior creatures (Zainal Abidin, 2005).

Although much research has been done on the creation of humankind, previous research tends to be trapped in an extreme dichotomy between sacred texts and modern science (Ian G. Barbour, 2000). Most existing research also focuses only on one internal religious doctrine without opening up space for dialogue with scientific data (Ian G. Barbour). This research is here to fill this gap (research gap) by offering a comparative dialogical bridge between biblical theology, textual interpretation of scripture,

and discourse on evolutionary science in order to comprehensively map the nature of human creation (Quraish Shihab, 2002).

The main focus of this research is formulated into two important questions: (1) How is the essence of the theology of human creation viewed from the perspective of cross-doctrinal and modern scientific dialogue? (2) What are the implications of this anthropological-theological approach to the development of spirituality, self-esteem, personality, and the determination of human life choices in practical service? Through an in-depth literature review, this article is expected to provide a real contribution in returning the paradigm of humanity to its true dignity (Colin E Gunton, 2000).

## **METHOD**

This research is a qualitative research that is entirely based on library research. (Mestika Zed, 2008) This approach was chosen because the main focus of the study is on tracing, inventorying, and criticizing textual literature, both theological and scientific (Sugiyono, 2019). Considering that this research seeks to bridge the doctrine of creation with the theory of evolution, the approach is designed descriptively-analytically with an interdisciplinary dialogue model (Ian G Barbour, 2000). Through this model, religious texts and scientific data are not placed in a position of mutual negation, but rather are dialogued objectively in order to map the essence of human existence as a whole.

The data sources in this study are classified into two categories: primary data and secondary data. The primary data consists of the text of Genesis 1:26-28 as a representation of Christian theological anthropology, the text of the Qur'an, Surah al-M'minun, verses 12-14, which are analyzed syntactically, and primary literature on the theory of evolution in modern science (Anton Bakker & Achmad Charris, 1990). Meanwhile, secondary data includes the latest works of interpretation, such as Tafsir Al-Misbah by M. Quraish Shihab, as well as scientific journal articles and supporting books that are relevant to the discourse on theology of creation and the development of human spirituality (Quraish Shihab, 2020). All of this data was collected through documentation techniques by reading, recording, and classifying information selectively.

Next, the collected data was analyzed using in-depth content analysis and comparative methods. (Klaus Krippendorff, 1993) The analysis begins with data reduction to isolate information relevant to the focus of the problem. Afterward, a comparative mapping is conducted to identify common ground (similarities) and points of contention (differences) between the Imago Dei concept and Christian theology, the phases of biological creation in the Quranic text, and the mechanism of natural selection in Darwinian evolution (Noeng Muhadjir, 2002) The final stage of this analysis is to draw inductive conclusions to formulate the practical implications of this theological anthropology for strengthening human dignity and existential service in the modern era.

## RESULTS AND DISCUSSION

### Theology of Creation and Human Terminology in the Qur'an

Humans were not created as a result of chance from meaningless biological dynamics, but rather through a grand design or teleological design (Bahosin Sihombing, 2025). which gives rise to significant responsibilities theologically, functionally, and operationally (Quraish Shihab, 2020). The Qur'an integratively maps out the three dimensions of the main tasks of human selfhood in the universe. The first dimension is the main theological task, namely total devotion or worship to the Creator as outlined in QS. al-Zariyat: 56. The second dimension is the functional task, namely the position as caliph or representative of Allah on earth to uphold cosmic order based on QS. al-Baqarah: 30 (Muhammad Yusuf, 2020). The third dimension is the operational task or isti'mar mandate, namely the obligation to prosper, manage, and conserve the earth's resources to prevent damage to the ecosystem according to QS. Hud: 61.

The legitimacy of humans as caliphs, which literally means successors or representatives, demands great moral and spiritual responsibility (Muhammad Yusuf, 2020). When God revealed this plan of creation, a dialectic arose among the angels, who feared humanity's destructive potential. However, the divine decree still placed humanity as the holder of the mandate (Al-Baqarah: 30). This socio-religious mandate is emphasized through the concept of primordial trust, namely the spiritual readiness of humans from the soul to shoulder the great responsibility as caliph on earth (Fatimah, 2019). In QS. al-Ahzab: 72, this verse confirms the metaphysical commitment that humans undertake to care for the earth, a task previously rejected by the heavens, the earth, and the mountains. Accepting this mandate places humans in a high state of nobility, while simultaneously warning them that they could fall into the category of *zaluman jahula*, or extremely oppressive and foolish, if they fail to control their worldly desires.

This theological awareness is rooted in a sacred covenant before humanity was born, as enshrined in Surah al-A'raf: 172-173. Allah has taken witness from all the children of Adam in the spiritual realm through a question: "*Alastu birabbikum*" (Am I not your Lord?). This question is answered absolutely, "*Bala shahidna*" (Yes [You are our Lord], we bear witness). This primordial testimony is the basis of the natural monotheism and the spiritual commitment of humans throughout their lives on earth.

To map this self, the Qur'an uses several terminological matrices, each of which emphasizes a different aspect of the essence of humanity (Rifkhotul Hasanah, 2023). The first term is *basyar*, which is used to describe humans purely from a physical, biological, and material perspective. This term refers to creatures with proportional anatomical structures, smooth skin texture, and bound by natural physiological laws such as eating, drinking, and reproducing. The emphasis on this biological dimension

is evident when Allah introduces the creation of humans to the angels with the word *basyar* in Surah al-Hijr: 28, and the command for the Prophet to affirm his humanity in Surah al-Kahf: 110.

The second term is *al-ins* which describes humans as invisible, tame, full of gentleness and friendly (Rifkhotul Hasanah, 2023). In the Quran, this word is almost always mentioned alongside the word *al-jinn*, which is invisible or hidden. This textual contrast demonstrates that the true nature of humans is to bring tangible goodness and gentleness to their social environment, as hinted at in QS. al-Rahman: 33.

The third term, namely *al-insan*, describes humans as beings who are knowledgeable, civilized and capable of learning (Rifkhotul Hasanah, 2023). As human beings, humans are endowed with the cognitive capacity to think and understand knowledge, although they also possess a natural tendency to forget. This unique relationship between humans and knowledge is reflected in the emphasis on humans' position as the best of creatures in QS. al-Tin: 4, the prohibition on following something without knowledge in QS. al-Isra': 36, and the strong hint at the relationship between humans and knowledge in the first revelation.

Meanwhile, the fourth term, namely *al-nas*, is the plural form of *al-insan*, which emphasizes the social dimension of humans (Rifkhotul Hasanah, 2023). This word illustrates that humans essentially live in groups within the bonds of family, tribe, nation, and even global society, interacting and needing one another. This sociological basis is reflected in QS. al-Nisa': 1, which tells the story of humanity developing from a single soul, and QS. al-Hujurat: 13, which emphasizes that humans were created into nations and tribes so that they could get to know one another.

### **Exploring Philosophical Meaning Through the Process of Forming the Human Body and Physical Elements**

In the Qur'an's view, humans are unique entities that integrate the physical and spiritual dimensions. The physical represents the material, empirically visible body, while the spiritual is closely related to consciousness, existential values, and a vertical relationship with the Creator (Zulkifi dkk, 2024). These two elements do not stand alone in a dichotomous manner, but rather complement each other and work together in a dynamic network (Irman Majid, 2012). The physical body functions as a biological medium for the spirit to actualize itself and be active in the natural world, while the spiritual element plays a role in directing the purpose of human life towards sincere devotion to God (Zulkifli, 2024). The Qur'an repeatedly emphasizes that the physical creation of human beings does not originate from complex elements, but from very simple raw materials, namely soil or *turab* and the essence of the soil.

The mention of the element of earth contains a deep theological message to remind humans of their primordial attachment to the universe and the lowly origins of matter (Muh Syuhada, 2024). Through contemplation of the physical origins of the land, humans are invited to abandon all forms of ego arrogance and fully realize that all the physical and intellectual advantages they possess are purely divine gifts (Nadiyah Thayyarah, 2014). The process of human physical formation is described very systematically in the Qur'an. Based on the conceptual chronology in QS. al-Mu'minun: 12-14, the stages of human physical creation are divided into seven main phases (Quraish Shihab, 2020).

This process begins with the *sulalah min tin* which means the essence of the soil as the first basic ingredient, which then develops into *nutfah* or drops of liquid which are placed in a solid place in the womb (Nadia Dwi, 2025). The Qur'an refers to this initial fluid as *ma' mahin* or weak water to underline the initial limitations of living things (Nadia Dwi, 2025). After that, the phase continues into the *'alaqah*, or something suspended in the form of a blood clot, which lasts for forty days in preparation for the formation of the fetus's organs, before finally transforming into the *mudhghah*, or a lump of flesh that includes both perfect and imperfect conditions. The next phase enters the structural formation stage, starting with *'idzam*, which is the formation of bones as the basic framework of the human body. The skeleton then enters the *lahm* phase, which is the process of covering the bones with flesh, which shows the perfection of the body structure in a balanced and proportional manner according to Allah's will.

Finally, this biological process reaches its peak in the *khalqan akhar* phase or the creation of creatures in another form, a highest phase understood as the moment of the blowing of the soul, where humans are officially transformed into living creatures who have consciousness, reason, and existential qualities that are different from other creations. As an empirical instrument, the physical functions absolutely to enable humans to interact with the reality of the world. Various sensory and cognitive organs such as the eyes, ears, and heart are not merely mechanical biological tools, but are the primary means of understanding the signs of Allah's greatness and capturing Divine guidance.

Because the physical body is used to carry out this great mandate, every member of the human body has a strict dimension of moral responsibility. The Qur'an explicitly reminds us that the hands, feet and skin will speak and be objective witnesses to all human actions before Allah's court (Wildan Sitorus, 2023). Therefore, maintaining physical health by consuming *halal* and *tayyib* (good) food is an integral part of the responsibility of faith. Despite its vital operational function in this world, humans must remain aware that the physical body is inherently mortal and will die, making it merely a temporary entrustment to attaining God's eternal pleasure.

## **Inner Elements in the Human Spiritual Element and Their Influence on Behavior**

If the physical is its physical manifestation, then the spiritual element is the inner part or metaphysical aspect that makes humans essentially different from other creatures. It is through this spiritual dimension that humans are able to find meaning, direction, and purpose in life, and have the capacity to distinguish between good and evil. Understanding the spiritual essence is indeed much more complex because it involves the invisible inner realm, but its existential impact is very significant in shaping a person's nature, character, and personality. In the Qur'an, this spiritual element is described through four main elements that are interconnected and work dynamically: the spirit, the intellect, the heart, and the soul (Quraish Shihab, 2020).

The first element is the spirit which is the breath of life as well as the spiritual core and the most fundamental difference between a living body and a dead body (Zulkifli, 2024). Allah perfected the human body and then breathed the soul into it, so that the body transformed into a living human being with extraordinary spiritual potential as indicated in QS. Sad: 72. This soul is what always guides and directs humans to have a tendency towards divine values (rabbaniyyah), purity, and tranquility. Although humans are only told very little about the theological nature of the soul based on QS. al-Isra': 85, its existence has succeeded in making humans into very special creatures or *khalqan akhar* (Zulkifli, 2024).

The second element is *al-'aql* or reason, which is interestingly never mentioned as a noun (*isim*) in the Qur'an but always as a verb (*fi'il*) or activity, repeated approximately 53 times. This linguistic assertion shows that reason is not simply a physical organ that is silent like the brain, but rather a thought process that must be continuously and consciously used by humans to understand the objective reality around them (Zaenal Arifin, 2016). In the spiritual dimension, reason functions as a moral restraint or brake so that humans do not follow destructive desires and fall into sin.

The third element, namely *al-qalb* or heart, linguistically means turning or turning (*taqallub*), a term that accurately describes the unstable nature of the human mind. Sometimes the human heart is passionate about doing good, but at other times it can be easily affected by doubt, negligence, or sadness. The heart is the center of essential understanding as well as a spiritual instrument for feeling the presence of Allah as explained in the QS. al-Hajj: 46. In the afterlife, a human being's success will not be measured by the abundance of wealth or high position, but rather whether he faces Allah with a clean heart or *qalbun salim* according to the instructions of the QS. al-Syu'ara': 89 (Dedi Sahputra, 2019).

The fourth element is *al-nafs*, which represents the human soul or ego. While the spirit always encourages purity and the body has a natural inclination toward fulfilling material needs, the *nafs* exists between the two, acting as a dynamic field of attraction. The *nafs* is a vessel or psychic element that accommodates the potential for both evil and piety within humans, as outlined in Surah al-Shams: 7-10.

How a person manages and controls the nafs significantly determines their level of mental health and their behavior in daily life.

The Qur'an divides the condition of the human soul into three main levels, starting from nafs al-ammarah or wild soul. This is the lowest level of soul, where humans are completely subject to the desires and temptations of Satan based on the QS. Yusuf: 53. The soul at this level always commands evil, and if not controlled properly, will become the main source of humiliation of human dignity. The second level is nafs al-lawwamah or a sensitive soul, where the psychological condition is not yet completely stable but already has the ability to criticize oneself or regret mistakes according to the QS. al-Qiyamah: 1-2. Every time a person in this phase falls into sin, he will immediately feel guilty and be compelled to repent, which indicates that the moral control within him is still functioning.

The highest level is nafs al-mutmainnah, or the tranquil soul, where a person has successfully subdued negative impulses and feels completely at ease in obedience to Allah, as enshrined in Surah al-Fajr: 27-28. This soul will be called by Allah to return to Paradise with a contented and pleased heart, and with strong mental health because it is always surrounded by inner peace (Dedi Sahputra, 2019).

As a practical conclusion, the Qur'an in Surah al-Ra'd: 11 reminds us that changing the fate of a people or a person's character always begins with a change in their own soul. Self-improvement must begin from within through managing the nafs (self-control), an understanding that teaches humans not to easily judge others permanently, because as long as the soul of regret or lawwamah is still alive, humans remain dynamic and the door to self-improvement is always wide open.

### **Comparative Theological Anthropology and Modern Science**

The discourse on human origins in Christian theology is firmly rooted in the doctrine of Imago Dei (humanity as the image of God) as enshrined in Genesis 1:26-28. This concept affirms that humans were not created as a product of chance, but rather as the crown and pinnacle of all creation in the universe, possessing a noble spiritual dignity. As the image of God, humans are endowed with a unity of body, soul, and spirit, as well as free will that demands existential moral responsibility toward the Creator and fellow creatures. This theological affirmation lays the foundation for an anthropology that places the spiritual dimension as the deepest core that directs all physical activities and human life choices in the world.

On the other hand, the Islamic perspective through textual analysis of the Qur'an in QS. al-Mu'minun: 12-14 specifically explains that the physical creation of humans is derived through highly structured and systematic biological phases. The process begins with the essence of the soil (sulalah min tin) which then transforms gradually through the stages of nutfah, 'alaqah, mudhghah, the formation of bones ('idzam), until the wrapping of bones with flesh (lahm). Each of these stages represents a grand

design (teleological design) that absolutely rejects the element of mechanistic coincidence. This physical chronology culminates in the khalqan akhar phase, namely the moment when Allah breathes His spirit into the body, marking the birth of humans as spiritual beings who possess existential awareness and cognitive capacities beyond other creatures.

When confronted with modern science, the radical claims of Darwinian evolutionary theory, which places humans solely as the result of gradual modification of primate ancestors through natural selection, often clash sharply with religious dogma that believes in direct creation (*creatio ex nihilo*). However, through an interdisciplinary dialogical approach, religious intellectuals of various faiths see that sacred texts do not actually reject the concept of physical change or gradual, natural development (*sunnatullah*). The fundamental conflict lies not in the biological data, but in the reduction of secular materialist philosophy that attempts to erase the transcendent dimension and equate the noble dignity of humans with that of mere inferior creatures. Therefore, evolutionary science can be seen as an explanation of physical-material mechanisms, while theology provides answers to the meaning, purpose, and spiritual legality of creation (Zulkifli dkk, 2024).

To facilitate the dialogical mapping between these perspectives, the following is an analytical comparison table of the objects of study:

Table 1. Comparative Matrix of Theological Anthropology and Modern Science

| Analysis Parameters   | Christian theology (Imago Dei)                                            | Tafsir of Islamic Theology (QS. Al-Mu'minun: 12-14)      | Modern Science (Theory of Evolution)                    |
|-----------------------|---------------------------------------------------------------------------|----------------------------------------------------------|---------------------------------------------------------|
| Origin of Matter      | Created directly by God from the dust of the ground (Book of Genesis 2:7) | Comes from the essence of the soil (sulalah min ti>n)    | The result of gradual modification of primate ancestors |
| Process Mechanism     | Creation ex nihilo (Creation from nothing)                                | Structured biological phase (Nutfah -'Alaqah - Mudhghah) | Mechanisms of genetic mutation and natural selection    |
| The Peak of Existence | The Unity of Body-Soul-Spirit as the Image of God                         | Khalqan Akhar Phase (Blowing of the Spirit/New Birth)    | The highest mortal product of biological adaptation     |
| Existential Status    | The peak/crown of all creation in the universe.                           | The Caliph's Mandate, Worship, and Isti'mar on earth.    | Homo sapiens species in the ecosystem chain.            |

The integration of the physical and metaphysical dimensions is emphasized in the Qur'an through a multifaceted matrix of human terminology, such as *basyar*, *al-ins*, *al-insan*, and *al-nas*. The term *basyar* is used to portray humans purely from the aspect of body anatomy and natural physiological laws, while the terms *al-insan* and *al-ins* emphasize humans as civilized, visible, gentle creatures, and have the cognitive capacity to master science. On the other hand, the term *al-nas* confirms the social

dimension of humans who live in groups and require collective interaction. This diversity of terms shows that the Qur'an views humans holistically; the physical functions as an empirical medium in the world, while the spiritual, driven by the elements of the ruh, intellect, qalb (heart), and nafs (soul), acts as the center of moral independence. (Quraish Shihab, 2020).

Psychologically and theologically, the dynamics of the human inner element are controlled by the fluctuating movement of the nafs (soul/ego) between the fulfillment of physical material needs and the purity of the spirit. The Qur'an divides this state of the soul into three evolutionary levels: nafs al-ammarah which tends to submit to destructive lustful urges, nafs al-lawwamah which has the moral sensitivity to regret mistakes and encourage repentance, and nafs al-mutmainnah as the highest achievement of the soul which is calm and peaceful in obedience to Allah. The management of these levels of the soul is what distinguishes humans from other creatures; when a person succeeds in subduing his nafs towards spiritual tranquility, he actualizes high self-esteem, but when he fails, he can fall into the level of zaluman jahula (extremely oppressive and ignorant) (Dedi Sahputra, 1991).

Ultimately, this cross-perspective anthropological-theological reconstruction has profound practical implications for the existential service and character development of modern humans. The awareness that humans carry a primordial covenant (alastu birabbikum) since their inception compels every individual to reject the moral disorientation caused by the current of secular materialism. Every physical organ and cognitive capacity possessed is not merely a mechanical biological tool, but rather an instrument of trust that carries a dimension of strict moral responsibility before the Divine Court of Justice. By returning the human paradigm to the nobility of its origins, the development of modern human resources can be directed in a balanced manner: maintaining physical health through the principle of halalan tayyiban while simultaneously nourishing the spiritual to achieve authentic mental health (Noeng Muhadjir, 2002) .

## CONCLUSION

The essence of human creation is emphasized as a grand design and not merely a product of meaningless biological coincidence. In Christian theology, the concept of Imago Dei places humans as the crown of creation created in the likeness and image of God, while the Islamic perspective through QS. Al Mu'minun: 12-14 details seven systematic biological phases starting from the essence of the soil to its culmination in the phase of the blowing of the spirit or khalqan akhar. Although there is dialogue with the theory of modern scientific evolution, the sacred text does not essentially reject the gradual development of the physical (sunnatullah), but rather rejects the reduction of human dignity if it is only considered as a materialistic species that loses its transcendent dimension. Holistically, humans are a unique unity between the physical and the spiritual, where inner elements such as the spirit, reason, qalb

(heart), and nafs (soul) function as the center of moral control and existential awareness. Theological awareness of this noble origin has direct implications for human responsibility as a caliph who carries the mandate to manage the earth and direct his soul to the highest level, namely nafs al-mutmainnah (a tranquil soul), in order to maintain the dignity and honor of humanity amidst the current of modern materialism.

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