

Moral Education: Aligning the Essence of Human Creation with the Purpose of Islamic Education

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Abstract

Moral education is an important part of Islamic education which aims to shape human character in accordance with the purpose of its creation by Allah SWT. This article explains how moral education helps humans to understand and carry out their role as noble beings. Moral education not only teaches knowledge, but also instills good values such as honesty, patience, responsibility, and respect for others. With moral education, humans are expected to be able to live in the right way, maintain good relationships with God and fellow humans, and face various challenges in life with a positive attitude. This article also emphasizes that the purpose of Islamic education is not only to develop intelligence, but more importantly to form a good personality and noble character. Therefore, moral education is a very important foundation for humans to achieve happiness in this world and the hereafter. Through this understanding, it is hoped that educators and the public will be more aware of the importance of moral education in forming a morally and spiritually strong generation.

Keywords: Moral Education; The Nature of Human Creation; Educational Objectives.

INTRODUCTION

Education is a means for humans to acquire knowledge, Through education, they can learn what is right and what is wrong. According to the Great Dictionary of the Indonesian Language (KBBI), education is defined as the process of change, attitudes, and behaviors. That is, education is the process of turning something we don't know into something we understand, an attitude can welcome someone who is educated; And behavior is something that everyone must have to understand how to treat fellow human beings.

Moral education is the basis of Islamic education because it not only builds a person's personality, but also aligns the purpose of human creation with the purpose of life outlined by Allah SWT. Human beings are created by faith and have the responsibility to serve as caliphs in the world (Qs. Al-Baqarah: 30). Therefore, Islamic education concentrates not only on cognitive development, but also on the development of moral character so that individuals can qualify as servants of Allah ('abdullah) as well as as world leaders.

In the kimiyaus Sa'adah, Imam Ghazali stated that the essence of human beings consists of the soul and the body, each of which has an aspect in humans, such as the soul has aspects of the heart, spirit, intellect, and passion, and the body has a physical aspect. Even though the human body is mortal, its spirit lives on to return to God.

The phenomenon now loses a lot of aspects in itself, especially due to the influence of digital media and foreign culture that is often not in accordance with Islamic values. A field study conducted by Suryadi and his colleagues in 2023 at a number of Islamic boarding schools in Indonesia found that around 60% of students experience moral confusion due to frequent access to negative content on the internet (Suryadi, R., *et al.*, 2023). Meanwhile, research from Hasanah (2021), shows that the approach to moral education based on *ta'dib* or habituation of manners, has been proven to be able to increase students' spiritual and social awareness. This fact shows how important it is to reform the Islamic education system so that it not only focuses on the academic aspect, but also on the formation of character based on aqidah and sharia.

A goal can be defined as something that is used to be achieved and fought for through action or effort. A goal can also be defined as something that is desired to be achieved and fought

for through actions or efforts. The goal of education is what is to be achieved through educational activities or efforts. Formal education means teaching with objectives that are set, organized, and theoretically planned for the purposes of Islamic education, and carried out at a specific time and place through the curriculum. If education is considered formal, the purpose of education must be embodied in the curriculum. Building a Muslim personality, that is, a personality that is influenced by the teachings of Islam in every aspect, is the goal of Islamic education.

In the Quran, a Muslim is called "Muttaqun". As a result, Islamic education also includes building pious individuals. This education is in accordance with the goal of national education, which is to produce people who adhere to Pancasila and fear God Almighty. The purpose of this education encompasses the entirety of a person's personality in their entire life, not just a fixed goal. The book "Educational Theory of the View of the Quran" by Abdurrahman Saleh Abdullah states that the purpose of Islamic education is to cultivate a personality as the Caliph of Allah SWT, or at least create a way to achieve this goal. He argued that the purpose of Islam is to preserve the three aspects of human nature: body, soul, and intellect. Therefore, the main goal of Islamic education is to form individuals who have strong faith, are devoted to Allah SWT, and have noble character in accordance with Islamic teachings. The main purpose of Islamic education is also to form individuals who can know and serve Allah SWT while fulfilling their responsibilities as caliphs in this world (Panjaitan, Siti Aisyah, *et.al*, 2023).

Humans are very unique creatures and different from other creatures. Experts examine humans from a variety of perspectives, resulting in diverse understandings. Dr. A. Carrel, as quoted by Quraish Shihab, said that although there has been a lot of research conducted by scientists, philosophers, writers, and spiritual figures, our knowledge of humans is still very limited. We only know that humans are made up of several parts, and that too is based on their own point of view. Until now, various studies have not been able to fully answer fundamental questions about humans.

Despite its limitations, the Qur'an explains that man has been endowed with three basic potentials from the beginning, in addition to body and spirit: sight, hearing and intellect, or feeling. All three function as a tool to receive information through sensory processes such as writing and sound from the outside. This process has already begun since the Prophet Adam (AS) was in heaven, where he received direct knowledge from Allah. This event shows that education has existed since ancient times and plays an important role in human life. However, the educational process is necessary to develop these basic potentials. Education helps people understand who they are and what they should do as perfect creatures created by God. Education also gives people the opportunity to continue to develop and carry out their role as caliphs on Earth.

This article discusses how the moral of education can align the essence of human creation with the purpose of Islamic education, as well as techniques that can be used to improve the moral aspect of education. By understanding this concept, it is hoped that Islamic education can produce a generation that is not only intelligent but also has solid social and spiritual integrity.

METHOD

This research study uses qualitative methodology and literature studies. Data is collected from primary sources such as the Qur'an, hadith, and literature from classical and modern scholars that discuss moral education and the purpose of education in Islam. The analysis was carried out in a descriptive-analytical manner to describe the concept of moral education, the nature of human creation, and its relationship with the purpose of Islamic education, such as the formation of human beings, piety, and devotion to Allah. This research answers about the problems that are occurring, such as how the concept of fitrah can be used as a basis in compiling an effective moral learning curriculum and methods. The final results are compiled in the form of practical recommendations for teachers and parents, for example how to instill moral values in the daily learning process. Moral education in Islam not only teaches good behavior, but also forms knowledgeable, faithful, and moral human beings, in accordance with the ideals of the purpose of its creation.

RESULTS AND DISCUSSION

Education is a process that has a clear path and purpose. The educational process can become directionless without a purpose, especially when it comes to the psychological development of students who are still in the growth and development stage. This goal is an important part of education because it can determine the subject matter, methods used, and the path to be achieved in accordance with the educational goals. In the Islamic education system, the goal of education is not only to achieve academic education, but also to include Islamic values that must be achieved through a consistent and directed process. These values are manifested through various ways and means that are in line with Islamic teachings, both physical and non-physical.

Suwarno said that the purpose of Islamic education is an illustration of Islamic values that are to be instilled in students during the educational process. This means that Islamic education aims to form a person who has faith, piety, noble character, health, knowledge, independence, and responsibility as a good citizen. The ultimate goal is to produce a complete Muslim human being, namely a person who is obedient to Allah, has a balance between the knowledge of the world and the hereafter, and surrenders completely (*tawakkal*) to Allah SWT. The purpose of Islamic education has a broad and deep scope, because it does not only concern the academic aspect, but also includes the formation of a complete human personality in accordance with the teachings of Islam. Quraish Shihab states that the main purpose of Islamic education is to nurture people, both individually and in groups, to be able to carry out their role as servants and caliphs of Allah on earth. This role is carried out with the aim of building the life of the world in accordance with the values and provisions that have been set by Allah.

This view is in line with the thought of M. Natsir who explained that the purpose of human life as well as the purpose of Islamic education is to worship Allah. The worship here is not intended to benefit Allah, but to provide happiness and strength for people who enslave themselves to Him. By surrendering all aspects of life, both physical and spiritual, to Allah, man will achieve true victory and happiness. Furthermore, according to a *zaim* figure, the purpose of Islamic education can be classified into two. First, to form those who are able to get closer to Allah Swt.. Second, to form people who are able to achieve happiness in life in this world and in the hereafter or can become *kamil*. He also quoted the opinion of Ibn Khaldun who divided the purpose of Islamic education into two main aspects: *ukhrawi* and *worldly*. The purpose of *ukhrawi* focuses on the formation of obedient human beings in carrying out their obligations to Allah, while *worldly* goals emphasize the formation of human beings who are ready to face various challenges in life and can provide benefits to the surrounding community (Nabila, 2021).

1. Purpose of Moral Education

Moral education has a central role in shaping the character of a noble and responsible individual. The main goal of moral education is to instill or change behaviors that have spiritual values and moral awareness in students so that they are able to be honest, fair, patient, and empathetic in their daily lives (Hasan, M., 2020). Capital instilling values in the concept of moral education also aims to form a balanced personality in intellectual, emotional, and spiritual aspects, so as to produce human beings who are not only academically intelligent but also behave politely and have noble ethics (Nata, A., *et.al.* 2019).

In the opinion of Majid and Andayani, moral education also serves as a foundation in preventing moral decadence in the midst of globalization. By emphasizing the internalization of Islamic values, moral education is expected to be a fortress for the younger generation from the negative influence of foreign technological and cultural developments that are not in accordance with religious and social norms (Majid, A., 2018). This is in line with the thoughts of several figures who state that moral education is not only oriented towards the formation of good individuals, but also contributes to creating a harmonious and civilized society (Ramayulis, 2021).

In addition, the purpose of moral education is to develop students' awareness of their responsibilities as servants of Allah (*'abdullah*) and caliphs on earth (*khalīfatullāh fi al-ard*) (Zakarsyi, H. F., 2022). Thus, moral education is not only limited to teaching moral theories, but also involves habituation and example from educators and the surrounding environment. As emphasized by Muhaimin (2020), the success of moral education is highly dependent on the

integration between knowledge, practice, and the practice of moral values in real life According to M. Djunaidi Dhany in Arief, Ibn Miskawaih stated that "The purpose of moral education is the realization of an inner attitude that is able to encourage spontaneously to give birth to all good deeds", the purpose of education is also interpreted as follows:

- 1) Ideal education for students
 - a) Education must be able to improve the physical and mental strength and health of children.
 - b) Children should be given the opportunity to develop their best abilities.
 - c) They must shoulder responsibilities as citizens and be productive as workers.
- 2) Improve good moral behavior and instill children's trust in religion and God.
- 3) Effectively cultivate children's intelligence so that they are ready for future happiness.

Moral education is related to the behavior carried out. Basically, done spontaneously or inspontaneously, it can be said to be conscious or unconscious. Morality can also be defined as a description of human nature itself, meaning spontaneous behavior, for example, a person falls, whether his morals still remember Allah SWT by saying astagfirullah. A person then assesses their behavior to determine whether it is good or bad. All human actions that are carried out with the awareness that they must do it, as well as the consequences of these actions, are included in the scope of moral science. In addition, actions that can be done without realizing it, but are not done on the basis of one self (Maulidah, 2022).

Today, where moral degradation and the challenges of globalization increasingly threaten human values, the importance of moral education is increasing. The purpose of Islamic education is to produce people who are intelligent, faithful, and moral in showing the importance of moral formation in Islam, in the hadith of the Prophet PBUH himself stated that he was sent to perfect morals (HR. Ahmad).

2. The Origin of Human Creation

According to scholar Abdurrahman an-Nahlawy, there are two essences of human creation. The first is the distant origin, or distant source, which includes the creation of man from the ground and the application of the spirit to perfect it. The second is the near origin, or close source, which includes the creation of man from the germ, i.e. the egg and the sperm cell. One of the following things is mentioned in the Qur'an about how man was first created:

a) The Creation of Man from the Ground

The following are the verses that explain the creation of man from the earth:

الَّذِي أَحْسَنَ كُلَّ شَيْءٍ خَلْقَهُ وَبَدَأَ خَلْقَ الْإِنْسَانِ مِنْ طِينٍ ﴿١﴾ ثُمَّ جَعَلَ نَسْلَهُ مِنْ سُلَالَةٍ مِّنْ مَّاءٍ مَّهِينٍ ﴿٢﴾ ثُمَّ سَوَّاهُ وَنَفَخَ فِيهِ مِن رُّوحِهِ وَجَعَلَ لَكُمُ السَّمْعَ وَالْأَبْصَارَ وَالْأَفْئِدَةَ قَلِيلًا مَّا تَشْكُرُونَ ﴿٣﴾

It means: "Who made everything that creates the best and started the creation of man from the ground. Then He made the offspring of the lowly essence of the air, then He perfected and breathed into His spirit and He made for you hearing, sight, and heart (but) very little unthankful". (QS As-Sajadah 7-9).

إِذْ قَالَ رَبُّكَ لِلْمَلٰٓئِكَةِ اِنِّىْ خَلُقُ بَشَرًا مِّنْ طِينٍ ﴿١﴾ فَاِذَا سَوَّيْتُهُ وَنَفَخْتُ فِيْهِ مِنْ رُّوحِىْ فَقَعُوْا لَهٗ سٰجِدِيْنَ ﴿٢﴾

It means: "(Remember) when your Lord said to the angels: "Surely I will create man from the ground. And when I have perfected it and I have blown upon it My spirit; so you should prostrate yourself to him". (QS Shad: 71-72).

b) The Creation of Man from Nutfah

About the creation of man from nutfah or Mani is mentioned in the following verses:

وَلَقَدْ خَلَقْنَا الْإِنْسَانَ مِنْ سُلَالَةٍ مِّنْ طِينٍ ﴿١﴾ ثُمَّ جَعَلْنَاهُ نُطْفَةً فِيْ قَرَارٍ مَّكِيْنٍ ﴿٢﴾ ثُمَّ خَلَقْنَا النَّطْفَةَ عَلَقَةً فَخَلَقْنَا الْعَلَقَةَ مُضْغَةً فَخَلَقْنَا الْمُضْغَةَ عِظْمًا فَكَسَوْنَا الْعِظْمَ لَحْمًا ثُمَّ أَنشَأْنَاهُ خَلْقًا ءَاخَرَ فَتَبَارَكَ اللهُ أَحْسَنُ الْخٰلِقِيْنَ ﴿٣﴾

It means: "And indeed We have created man from an essence (from) from the ground. Then we make the essence of semen (which is stored) in a firm place (uterus). Then we made the semen into a lump of blood, and the lump of blood we made into a lump of flesh, and the lump of flesh we made bones, and then we wrapped the bones with meat. Then We made him another creature. Glory be to Allah, the best Creator." (QS Al Mu'minun 12-14).

هُوَ الَّذِي خَلَقَكُمْ مِنْ نُرَابٍ ثُمَّ مِنْ نُطْفَةٍ ثُمَّ مِنْ عَلَقَةٍ ثُمَّ يُخْرِجُكُمْ طِفْلًا ثُمَّ لِيَبْلُغُوا أَشُدَّكُمْ ثُمَّ لِيَكُونُوا شُيُوخًا وَمِنْكُمْ مَن يَتَوَفَّى مِنْ قَبْلُ وَلِيَبْلُغُوا أَجَلًا مُّسَمًّى وَلَعَلَّكُمْ تَعْلَمُونَ ﴿١٢﴾ هُوَ الَّذِي يُحْيِي وَيُمِيتُ ۚ فَإِذَا قَضَىٰ أَمْرًا فَإِنَّمَا يَقُولُ لَهُ كُنْ فَيَكُونُ ﴿١٤﴾

It means: "It is He who created you from the ground, then from a drop of semen, then from a clot of blood, then you were born as a child, then (you were allowed to live) so that you would reach adulthood, then (let you live again) until old age, some of you were born before that. (We do so) so that you may come to the appointed death and that you may understand. He is the one who gives life and death, so when he sets a matter in motion, he only says to him: "Be", "So be it". (QS Al Mu'minun 67-68).

In these verses it is explained that Allah created the entire earth from the ground, then created man from a woman and kept it in the womb. Then, the baby comes out of the mother's womb and grows and develops. The following hadith narrated by Muslim is similar:

It means: "Actually, among you the formation (occurrence) of the formation (occurrence) in the mother's womb (embryo) was collected for forty days. Then during that time (forty days) it was made into a clot of blood. Then during that time (forty days) it was made into a piece of meat. Then some angels were sent to blow his spirit (to write/establish) four sentences (of sorts): his sustenance, his death (his age), his deeds, and bad (his fate)". (HR. Muslim).

Meanwhile, the general phases of human creation are as follows:

a. Nutfah Phase, or Mani.

The germ phase, which indicates that man comes from semen, is the first stage in the process of human creation. At this stage, each individual begins its existence with the encounter between the male sperm and the female ovum. Sperm can only be seen with a microscope because they are so small. About 200 to 300 million sperm cells can be released by a man in a single ejaculation.

b. The Phase of 'Alaqah, or a Clot of Blood.

At this stage, a blood clot clots. However, according to Muhammad Quraish Shihab, the meaning of "alaqah" is still debatable because in modern embryology, this term is more intended for something that is attached or hanging on the wall of the uterus. After fertilization, a new structure is formed that divides in a double. This structure then attaches to the uterine wall to stop the development of the fetus.

c. The Mudghah phase, or the clotting phase of meat.

At this point, the fetus begins to resemble a piece of meat. Usually, this phase occurs in the third week of pregnancy. This is the point where the formation of human limbs begins to take place. Living cells, which make up the human body, evolve into various systems that have different shapes, structures, and roles. Each system is made up of a collection of cells that make up the organs of the body (Pasya, Ahmad Fuad).

d. Meat and Bones Phase.

At this stage, the fetus undergoes enormous development, and the flesh that has formed begins to develop into bones. Around the fifth and sixth weeks of pregnancy, these changes usually occur. Muhammad Izzudin Taufiq stated that this stage is an important point in the development of the fetus. Your already developed limbs are starting to develop now, such as your feet, thighs,

soles of your feet, fingers, and hands. God then made bone into muscle and flesh. At this point, the structure of the human body becomes clearer, the disconnected parts begin to fuse together, and the fetus begins its first movements.

e. The phase of the creature is perfectly shaped.

The fetus develops very quickly, and its human form becomes more and more evident when the spirit is blown into it, marking the perfection of its creation. Tantawi said that the blowing of the soul by Allah shows that humans have the ability to learn more about their own lives. The earth was matched by creatures that had bad traits, such as cruel, destructive, mutually destructive, and environmentally destructive, before Adam. This made the adventurers take God's decision to place a new leader in the world. They were worried that the traits of these new creatures would be identical to those of the previous creatures. However, humans created by God are very different and special from other creatures.

Before Allah created Prophet Adam as a caliph in the world, there were creatures who had bad traits and behaviors. They kill each other, behave violently, and damage the environment in which they live. It was this destructive behavior that then caused anxiety and questions from the angels when Allah announced the plan for the creation of man as a new caliph. The angels were worried that this new creature would repeat the mistakes and damage that had been done by previous creatures. Yet, God shows that humans have advantages far beyond their predecessors. Humans, unlike previous creatures, are endowed with extraordinary intellectual abilities. They are given reason reasoning, abstract and conceptual thinking skills, and complex symbols. These abilities enable humans to create, solve problems, compile knowledge, and develop civilization. In fact, this privilege is not possessed by angels, who, although holy and obedient, do not have the capacity to develop creativity or knowledge in the same way as humans. Thus, human creation is a form of God's will that contains great wisdom, because through humans, the earth can be managed wisely and civilization can develop based on science and thought.

3. The Essence of Human Creation in Education

The essence of human creation is the philosophical basis of Islamic education. In the Qur'an, human beings are described in two main dimensions: as "*abdullah*", which means servant of Allah, and as *khalifatullah fil ard*, which means the representative of Allah on earth. This dual concept says that education should not only teach students intellectual abilities, but should also teach them to be spiritual and responsible people towards society. In this case, education is defined as the process of increasing human potential in accordance with the purpose of its creation.

One of the important foundations of Islamic education is the fact that human beings are created as beings with nature, or a natural tendency to do good. According to Muhaimin, human nature has the ability to know God (QS. Al-A'raf: 172), and education should be aimed at utilizing this ability through the development of faith, morals, and worship. This is in line with the opinion of Ramayulis, who states that education that ignores the aspect of fitrah will only produce people who are unbalanced, intellectually intelligent but spiritually poor (Ramayulis, 2021). In addition, considering the fact that humans are creatures consisting of physical, spiritual, and intellectual, an integrated educational approach is needed as a whole. Hasan explained that Islamic education must pay attention to these three elements proportionally (Hasan, M., 2019) Physical education develops physical health, spiritual education forms noble character, while intellectual education hone critical and creative thinking skills. An imbalance in the development of these three elements will lead to moral degradation, as seen in various contemporary social problems (Majid, Abdul & Andayani, Dian, 2018).

In the context of education, the concept of tazkiyatun nafs, which means purification of the soul, is one aspect of the essence of human creation. Zarkasyi argued that education must be able to cleanse the soul of reprehensible traits and perfect them with noble morals. Theoretical teaching is not the only way to achieve this process; Example, habituation, and the creation of an ideal educational environment are all steps that can be taken to achieve this. In this situation, an educator not only acts as an educator, but also as a murabbi or educator with

character who guides his students towards human perfection (Qomar, Mujamil, 2020).

God created man with two attributes: physical and spiritual. The first component, called the spirit or soul, and the second component, called the human body or body, is made up of organs and organ systems. These two components are related to each other, and if one of them does not exist, humans are considered dead and cannot be considered human anymore. In terms of the nature of man according to Islam, the concept of creation is based on the following concepts:

1) God's Most Perfect Creature

God created man unique and perfect. It includes the physical and soul of a human being unique of all creatures, and Allah even asked the angels to prostrate to Adam AS because of the intellect and knowledge given to him. Allah SWT said in Qs. At Tin as follows:

لَقَدْ خَلَقْنَا الْإِنْسَانَ فِي أَحْسَنِ تَقْوِيمٍ ﴿١﴾

It means: *"Indeed, We have created man in the best form"*. (Qs. At tin: 4).

2) Man as proof of the power of Allah SWT

Since the beginning of creation, the first man, Adam AS, has acknowledged Allah as his Lord and encouraged all others to believe in Allah SWT throughout their lives. The creation of man also shows that Allah created the religion of Islam as a guideline for life that must be followed by humans throughout their lives. Therefore, all the teachings of Islam are given to humans.

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ ﴿١﴾

It means: *"And I did not create the jinn and mankind but that they should serve Me"*. (QS Adz zariyat: 56).

There are two types of worship that should be performed by humans: special worship and general worship. Special worship such as mandatory prayers, hajj, fasting, and so on. While general worship such as doing pious deeds such as giving alms, staying in touch, getting married, and so on sincerely and with the aim of only seeking Allah's pleasure.

3) Allah created Man as a Caliph

In their role as caliphs, a person is assigned to continue the religion of Islam and the teachings of Allah SWT in their position as caliphs. This is because the word "khalafa" comes from the word "khalafa", which means "to continue" and "to continue". Those who play the role of caliphs must fulfill their obligation to guard the Earth and all other living things at all times, because they will be held accountable in the last days. This is mentioned in the thirtieth verse of Surah Al- baqarah, where Allah SWT says:

وَإِذْ قَالَ رَبُّكَ لِلْمَلٰٓئِكَةِ اِنِّىْ جَاعِلٌ فِى الْاَرْضِ خَلِیْفَةً ۗ ۭ قَالُوْۤا اَتَجْعَلُ فِیْهَا مَنْ یُّفْسِدُ فِیْهَا وَیَسْفِكُ الدِّمَآءَ وَنَحْنُ نُسَبِّحُ بِحَمْدِكَ وَنُقَدِّسُ لَكَ ۗ ۭ قَالَ اِنِّىْۤ اَعْلَمُ مَا لَا تَعْلَمُوْنَ ﴿٣٠﴾

It means: *"Remember when your Lord said to the angels: "Honestly I want to be a caliph on earth." They said: "Why do you want to make (the caliph) on earth a man who will cause damage and shed blood, when we are always praising you and purifying you?" The Lord said: "Surely I know what you do not know."* (QS Al Baqarah: 30).

Every human being is created by God with his own characteristics and perfections. Every human being has a unique personality and body. Because of this extraordinary human privilege, Allah commanded the angels to prostrate themselves to the Prophet Adam AS to preserve his intelligence and knowledge. As explained in Surah At-Tin, the creation of man was not a coincidence; it reflects the perfection of Allah's creation and shows that the religion of Islam was revealed as a guideline of life that people must follow throughout their lives. So, humans must

have faith and fear Allah SWT, God Almighty, and follow the teachings of Islam wholeheartedly (Dalamislam, 2023).

From the description of the human creation process, there are several educational values that can be taken, including:

- a. One of the ways the Qur'an teaches people to understand Allah's guidance is by inviting them to know their true nature, including the origin and source of their existence. The Qur'an emphasizes that understanding oneself is the way to know God, as reflected in the phrase that is famous in Sufism until now is "*Man 'arafa nafsahu faqad 'arafa rabbahu*" (Whoever knows himself, he will know his God).
- b. According to the Qur'an, that the creation of man consists of two main dimensions: physical (physical) and non-physical (spiritual or spiritual), each of which undergoes six stages of evolution. On a physical level, this process begins with nutfah (semen), which then develops into 'alaqah (a clot of blood), mudghah (a lump of flesh), which then forms bones (idzham), which is finally wrapped in flesh (lahm), until the human body becomes perfect. Meanwhile, the non-physical aspect is manifested in the form of the blowing of the spirit into humans, which gives privileges in the form of the potential of intellect, fitrah, and wisdom of birth and mind. In the context of Islamic education, human development is directed to create a balance between the physical and spiritual, as well as to manage the basic human potential in an integrated and harmonious manner.
- c. The explanation of the process of human creation found in the Qur'an is further strengthened by the results of contemporary scientific research, which affirms the truth of Divine revelation. Therefore, Islamic education not only emphasizes the moral and spiritual aspects, but also emphasizes the scientific aspect, encouraging people to find out and understand the truths contained in the verses of Allah, both those written in the Qur'an and those implied in natural phenomena (Zainuddin, HM., 2013).

CONCLUSION AND SUGGESTIONS

Moral education in Islam aims to form a noble and responsible character in accordance with the fact that humans were created to worship and become caliphs on Earth. Moral education also aims to instill values such as honesty, patience, responsibility, and respect for others, so that humans can understand their role as creatures created to worship and become caliphs on Earth. The main goal of Islamic education is not only to increase intelligence but also to develop individuals who are faithful, have noble character, and are able to carry out their duties as servants and caliphs of Allah in the world. Therefore, moral education is very important to build human beings who are not only academically intelligent but also have a strong character and are in accordance with the teachings of Islam, so that they can achieve happiness in this world and the hereafter.

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