

# Islamic theology on human creation: Relevance to education and challenges in the global era

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## Abstract

The study explores the concept of human creation within the framework of Islamic theology and education and its implications for achieving maqasid al-shariah. Using a qualitative approach, this research combines literature analysis and field data through semi-structured interviews, observations, and document analysis in Islamic senior high schools in North Sumatra, Indonesia. Primary sources such as the Qur'an and Hadith, as well as classical and contemporary scholarly works, are examined to understand the spiritual, moral, and social dimensions of human creation. The findings show that the concept of human as *ahsani taqwim* and *khalifah* on earth not only confirms human dignity and the sanctity of life, but also supports the five main objectives of maqasid al-shariah: protection of religion (hifz al-din), life (hifz al-nafs), intellect (hifz al-'aql), progeny (hifz al-nasl), and wealth (hifz al-mal). The integration of theological insights into Islamic education through discussion-based learning, social projects, and guided personal reflection effectively helps students internalize Islamic values, enhance spiritual awareness, and build strong moral character. This concept is also relevant to contemporary issues—such as bioethics, environmental degradation, and moral decline—by offering a comprehensive Islamic ethical framework. The study recommends curriculum development that integrates theological values, community engagement through collaborative educational programs, and policy formulation that harmonizes scientific advancement with Islamic principles, thereby strengthening maqasid-based Islamic education in facing global challenges.

## Keywords

Human creation  
Islamic education  
maqasid al-shariah  
islamic theology  
ethical values  
contemporary challenges

## Article History

Received 26 November 2024  
Accepted 28 January 2025

## How to Cite

Ismail, I., Sitorus, M., & Parinduri, M. A. (2025). Islamic theology on human creation: Relevance to education and challenges in the global era. *Jurnal Sinar Edukasi*, 6(1), 1-18.  
<https://doi.org/10.61346/jse.v6i01.284>

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## Introduction

The concept of human creation in Islamic theology is a central theme that encompasses theological, spiritual, and moral dimensions. In Islam, human creation is not merely understood as a biological process but as a divine act that carries profound meaning related to human dignity, the purpose of life, and the relationship with the Creator. The Qur'an and Hadith emphasize the position of humans as khalifah on earth, entrusted with maintaining balance, upholding ethical values, and fulfilling their duties by divine will (Firnando, 2024; Mansir, 2022). This understanding provides a strong foundation for Islamic education, which not only aims to transfer knowledge but also to shape moral, spiritual, and social character.

Islamic education emphasizes the importance of the concept of tawhid, the oneness of Allah, which serves as the basis for humans to understand the interconnectedness of various aspects of life within a divine framework. This understanding cultivates gratitude, humility, and awareness of human responsibility both in this world and the hereafter (Arefi et al., 2019; Hudia, 2023). Within this framework, maqasid al-shariah becomes an essential guideline to uphold five core values: religion (hifz al-din), life (hifz al-nafs), intellect (hifz al-'aql), descendants (hifz al-nasl), and wealth (hifz al-mal). These values form the foundation for understanding the importance of human creation as a form of protection for human dignity and existence (Aflisia et al., 2021; Irwansyah et al., 2021).

In the modern context, advancements in biotechnology, such as cloning and genetic modification, have posed new challenges to ethical principles related to human creation. Fundamental questions regarding the sanctity of life, the moral implications of technology, and its impact on Islamic values have become increasingly relevant for discussion (Ibrahim, 2024; Olawale, 2013). In this regard, Islamic education plays a vital role in providing theological and ethical foundations that enable the younger generation to face the complexities of the modern world without losing Islamic values.

Moreover, challenges such as the erosion of moral values due to globalization and secularization emphasize the need for an educational approach that is not only informative but also transformative. By instilling Islamic ethical values through a holistic approach, Islamic education can prepare students to become individuals with spiritual awareness, social responsibility, and moral integrity (Iqbal, 2022; Irpan, 2024). Emphasizing character education based on Islam is also a strategic effort to ensure that decision-making and student behavior align with Islamic principles (syariat Islam) (Gulzar et al., 2021; Mahmudulhassan, 2024).

Therefore, this paper aims to explore the concept of human creation in Islamic theology and its implications for Islamic education, particularly in the context of achieving maqasid al-shariah. This research also seeks to integrate theological insights with contemporary ethical discussions, providing practical guidance for Islamic education in addressing modern challenges. With this approach, it is hoped that Islamic education will produce a generation that not only understands the sanctity of life but also actively contributes to building a better society following Islamic teachings.

## **Methodology**

This study employs a qualitative approach based on library research and field data collection to explore the concept of human creation in Islamic theology and its relevance to education. This approach integrates literature analysis, theological reflection, interviews, observations, and document analysis to provide a comprehensive understanding of the application of theological values in the context of modern education and contemporary ethical challenges.

### ***Research design***

This research adopts a literature-based research design to analyze theological and educational perspectives on human creation. Primary sources, such as the Qur'an and Hadith, are used as the main foundation to understand the concept of human creation, including its spiritual, ethical, and moral dimensions (Siddiqui et al., 2019; Yaakub, 2024). Secondary sources include the works of classical scholars, such as Al-Ghazali, Ibn Qayyim, and Ibn Khaldun, who provide in-depth interpretations of the primary texts, as well as contemporary literature that links theological insights with practical applications in education (Mutiara et al., 2019; Shinkafi & Ali, 2017). This research design combines both literature-based and empirical approaches:

- Literature-Based: Analyzing primary texts (the Qur'an, Hadith, works of classical scholars) and secondary literature to understand the concept of human creation in Islamic theology.
- Empirical: Collecting field data through interviews, observations, and document analysis in Islamic schools. The research subjects include Islamic Education (PAI) teachers and high school students.

By using this approach, the study explores the relationship between the concept of human creation and broader Islamic values, including human responsibility as khalifah (steward) on earth. The literature-based approach allows for multidimensional analysis that includes theological, educational, and ethical aspects. This approach provides a balance between theoretical insights and field practice to produce relevant and applicable findings.

### ***Research location and subjects***

The research was conducted in three Islamic Senior High Schools in North Sumatra, Indonesia: School X (Medan City), School Y (Langkat Regency), and School Z (Deli Serdang Regency), all of which integrate Islamic values into their curricula. The research subjects include:  
- Islamic Education (PAI) Teachers: A total of 10 teachers were selected to explore their teaching methods related to the concept of human creation  
- High School Students: A total of 30 students were purposively sampled to understand their comprehension and application of Islamic theological values in daily life.

### ***Data collection techniques***

Data collection in this study was conducted through a combination of empirical and library-based approaches to ensure depth and breadth of analysis. Semi-structured interviews were the primary method for empirical data collection. Interviews were conducted with Islamic Education (PAI) teachers and high school students to explore their perspectives on teaching and understanding the concept of human creation in Islamic theology. The interview questions were designed to address three main aspects: theological understanding, implementation of values in education, and challenges faced in teaching Islamic values in the modern era. These interviews aimed to gather in-depth data on how the concept of human creation is understood and applied in daily life by students and teachers.

In addition to interviews, participatory observation was also conducted during the learning process to directly observe the teachers' teaching methods and students' responses to the material presented. This observation covered not only classroom activities but also extracurricular activities that reflected the application of theological values, such as greening projects, social programs, or community-based activities. This observation aimed to identify how theological theories are translated into educational practice.

On the other hand, the library approach was carried out through a comprehensive text analysis of various primary and secondary literature sources. Primary sources include relevant verses from the Qur'an and Hadith, such as QS. Al-Baqarah: 30, QS. As-Sajdah: 7-9, and Hadith about humans as the best creation (ahsani taqwim) (Kasi & Muhammad, 2018; Raus et al., 2023). These sources serve as the main foundation for understanding the concept of human creation, its dignity, and the purpose of its creation in Islam. Additionally, theological commentaries from classical scholars such as Ihya Ulum al-Din (Al-Ghazali) and Madarij al-Salikin (Ibn Qayyim) were also analyzed to enrich perspectives on this concept in the face of modern challenges (Amran et al., 2019; Fisol et al., 2021), as well as legal and ethical frameworks: Sources that discuss maqasid al-shariah as a guiding principle in preserving religion, life, intellect, descendants, and wealth, and its application in education and contemporary issues (Meskovic et al., 2023; Rasool et al., 2023).

Furthermore, modern educational literature was reviewed to explain how spiritual and moral principles are integrated into the Islamic education curriculum. Studies such as those conducted by Amin (2022) and Nordin et al. (2022) were referenced to explain the relevance of this concept in modern education. This analysis was supplemented with a literature review discussing maqasid al-shariah as the core principle in preserving religion (hifz al-din), life (hifz al-nafs), intellect (hifz al-'aql), descendants (hifz al-nasl), and wealth (hifz al-mal). The study of maqasid al-shariah is used to assess how the concept of human creation supports the main objectives of Islamic law and offers solutions to contemporary challenges, such as biotechnology and moral degradation.

**Tabel 1.** Field data collection questions

Research Aspect	Questions for Teachers	Questions for Students
Theological Understanding	<ul style="list-style-type: none"> <li>- How would you explain the concept of human creation in Islam to students?</li> <li>- What is the main purpose of human creation according to the Qur'an and Hadith?</li> </ul>	<ul style="list-style-type: none"> <li>- What do you understand about human creation according to Islamic teachings?</li> <li>- How do you interpret humans as khalifah on Earth?</li> </ul>
Teaching Methods	<ul style="list-style-type: none"> <li>- What strategies do you use to integrate theological concepts into learning?</li> <li>- Do you use practical approaches such as discussions or social projects?</li> </ul>	<ul style="list-style-type: none"> <li>- Does the teacher's teaching method help you understand this concept? If so, how?</li> <li>- Do you find this learning relevant to your daily life?</li> </ul>
Challenges and Obstacles	<ul style="list-style-type: none"> <li>- What are the main challenges you face in teaching the concept of human creation?</li> <li>- How does secularization or globalization affect students' understanding?</li> </ul>	<ul style="list-style-type: none"> <li>- In your opinion, what makes this concept difficult to apply in life?</li> <li>- How does technology or popular culture influence your understanding of Islamic values?</li> </ul>
Application of Values in Life	<ul style="list-style-type: none"> <li>- How do you ensure that students can apply the values of human creation in their daily lives?</li> </ul>	<ul style="list-style-type: none"> <li>- After understanding this concept, has there been a change in your actions, such as in caring for the environment?</li> </ul>
Relevance to Modern Challenges	<ul style="list-style-type: none"> <li>- How do you relate the concept of human creation to modern issues such as biotechnology or moral degradation?</li> </ul>	<ul style="list-style-type: none"> <li>- Do you think the value of human creation helps address modern challenges, such as globalization?</li> </ul>

### ***Data analysis***

The data were analyzed using thematic analysis, which aims to identify key patterns in the data collected through interviews, observations, and document analysis. This method allows the organization of data around key themes relevant to the concept of human creation, theological principles, and their implications for education. This analysis focuses on the following three central themes: Theological Insights: Examining the concept of human creation based on the Qur'anic texts and Hadith, as well as the interpretations of classical and contemporary scholars (Amin et al., 2021; Azalan, 2023).

Educational Implications: Exploring how theological insights on human creation can be integrated into Islamic education to instill ethical, moral, and spiritual responsibility values (Kadir et al., 2024; Kasim et al., 2021). Alignment with Maqashid al-Shariah: Assessing how the concept of human creation contributes to the protection of religion (hifz al-din), life (hifz al-nafs), intellect (hifz al-'aql), descendants (hifz al-nasl), and wealth (hifz al-mal), and its

relevance in addressing contemporary ethical challenges such as biotechnology and moral erosion (Zaprulkhan, 2018). The analysis process is carried out through the following stages:

**Data grouping**, the data collected through interviews, observations, and documents are categorized into key themes. These themes include the theological understanding of teachers and students, the teaching methods used, challenges in teaching theological values, and the relevance of the concept of human creation in addressing modern issues.

**Data coding**, each piece of data is coded based on the predetermined themes. For example: "Teacher's Theological Understanding" for interviews describing the teacher's perspective on human creation. "Teaching Methods" for observations on how teachers teach the concept of human creation. "Relevance of Modern Challenges" for data showing the application of the concept of human creation in contemporary issues.

**Identifying patterns and relationships**, relevant patterns are identified, such as the relationship between students' theological understanding and the application of moral values in daily life, or between the teacher's teaching methods and the effectiveness of teaching theological values.

**Interpretation within the framework of Islamic theology and maqashid al-shariah**, the results of the analysis are interpreted within the context of Islamic theology to provide conceptual and practical insights. The maqashid al-shariah framework is used to evaluate to what extent the concept of human creation supports the main objectives of Islamic law, such as the protection of religious and moral values in education.

**Analytical framework**, this study uses maqashid al-shariah as the analytical framework to evaluate the relationship between theological principles and educational goals. This approach allows for a comprehensive analysis of how the concept of human creation supports the achievement of the main objectives of Islamic law, such as the protection of life and descendants, and how this principle can be applied to address contemporary ethical dilemmas.

**Theological reflection**, a theological reflection approach is used to connect Islamic teachings on human creation with modern challenges, such as cloning, genetic modification, and the impact of globalization on moral values. This reflection focuses on how theological insights can be applied within the context of education to ensure their relevance in modern society.

**Scope and limitations**, this research focuses on a theoretical and textual analysis of Islamic theology and education perspectives on human creation, with particular attention to its implications for maqashid al-shariah. However, since it does not involve the collection of empirical data, the scope of this study is limited to literature analysis. Further studies using empirical approaches could provide additional perspectives to examine the implementation of this concept in educational contexts.

## Results

**Theological insights on human creation**, this study reveals that the concept of human creation in Islamic theology is deeply rooted in the Qur'an and Hadith. The Qur'an explains that humans are created with a high dignity (ahsani taqwim) and a role as khalifah on Earth (QS. Al-Baqarah: 30, QS. At-Tin: 4). Verse QS. 17:70 affirms the honor of humans above other creatures. This dimension is supported by the Hadith of Prophet Muhammad

(SAW), which emphasizes the sanctity of life and the moral responsibility of humans (Tarique et al., 2021).

Classical scholars, such as Al-Ghazali and Ibn Qayyim, strengthen this understanding by highlighting the spiritual and ethical dimensions of human creation. In *Ihya Ulum al-Din*, Al-Ghazali emphasizes the importance of understanding the purpose of human life as a means to achieve spiritual and moral happiness (Hudaefi & Badeges, 2021). Ibn Qayyim, through *Madarij al-Salikin*, emphasizes that divine guidance should be the basis for human decision-making and behavior (Febrianto, 2023).

**Table 2.** *Theological understanding of teachers and students regarding human creation*

Aspect	Teacher's Understanding	Students' Understanding
Human Dignity	80% of teachers understand humans as ahsani taqwim and khalifah on Earth.	70% of students understand that humans have moral and social responsibilities as khalifah.
Value Application	Teachers teach social and environmental responsibility based on theological values.	30% of students struggle to apply the concept of human creation in practical actions.
Spiritual Dimension	Teachers emphasize the importance of spirituality in understanding humans' role as Allah's creation.	Students are aware of the importance of their relationship with Allah but require practical guidance for its application.

**Educational implications**, the integration of the concept of human creation in Islamic education has a significant impact on shaping students' moral character and spiritual awareness. Based on field data, there are three main areas where this concept intersects with educational practices.

**Spiritual development**, lessons on human creation help students realize their unique role as khalifah of Allah on Earth. Teachers use reflective approaches and discussions to instill values of responsibility and moral awareness. 75% of students reported that these methods helped them understand Islamic values more deeply.

**Ethical framework**, theology-based Islamic education provides a strong ethical framework for facing modern moral challenges. In this context, teachers relate theological values to contemporary issues, such as the ethics of technology and biotechnology, to help students understand the moral implications of their actions.

**Preservation of descendants and life**, Islamic education instills the importance of preserving the sanctity of life and the family structure. For example, students are taught about the importance of reproductive health and protecting human dignity in the face of technological advancements (Raus et al., 2023).

**Table 3.** *Teaching methods and student responses*

Teaching Methods	Teachers Using the Method	Teachers' Responses	Students' Responses
Class Discussions	60%	80% of teachers feel that class discussions help them connect theological values with contemporary issues, such as environmental and social concerns.	65% of students feel that class discussions help them understand theological concepts related to moral and social responsibility.
Social Projects (e.g., Reforestation, etc.)	50%	70% of teachers feel that social projects are effective in helping students internalize the value of responsibility as khalifah.	70% of students feel that these activities help them apply the value of khalifah tangibly
Personal Reflection (Daily Journals)	40%	60% of teachers state that personal reflection encourages students to contemplate their spiritual responsibilities.	55% of students report that these methods help increase their spiritual awareness.

Sixty percent (60%) of teachers use class discussions to explain the concept of human creation based on QS. Al-Baqarah: 30 and its relevance to modern issues. Eighty percent (80%) of teachers report that these discussions help students connect theological concepts with contemporary challenges, such as climate change or moral issues. This finding is supported by Siddiqui et al. (2019), who emphasize the importance of interactive approaches in religious education to enhance student understanding. Fifty percent (50%) of teachers engage students in social projects, such as reforestation or visits to orphanages. Teachers believe that this method is effective in internalizing the value of khalifah, with seventy percent (70%) of teachers stating that social projects help students understand their responsibilities toward the environment and others. This finding aligns with Nordin et al. (2022), who show that project-based learning can enhance the practical application of Islamic values.

Forty percent (40%) of teachers use personal reflection methods, such as daily journals, to encourage students to evaluate their actions in the context of spiritual responsibility. Sixty percent (60%) of teachers report that these reflections have a positive impact on students' spiritual awareness. This method is consistent with the findings of Hudaefi & Badeges (2021), who state that deep reflection can build strong moral awareness in students.

The teaching methods based on class discussions, social projects, and personal reflection show positive results in helping students understand and internalize Islamic theological values. The teachers' perspectives that support the sustainability of these methods are key to implementing a curriculum based on theological values, especially in addressing moral and social challenges in the modern era.

## Discussion

The study indicated that although most participants knew the word “democracy,” their understanding of democracy was still at the level of procedural democracy. This is, in general, in line with the general assessment that Indonesian democracy is still considered a procedural or electoral democracy (Diamond & Morlino, 2004; Skaaning, 2022). Students' understanding of democracy seems to be a reflection of what they are seeing about the practice of democracy in the country (such as thousands of elections conducted regularly at the national, provincial, and local levels) and probably also the kind of democratic practices in the school system where they live. Therefore, it is unsurprising that students seem to demand or observe that a more substantive aspect of democracy is still lacking in their environment. The items to which the answers “sometimes” and below were most frequently given were the opportunity provided by teachers for students to share their opinions for determining the kinds of exams, the attempts by teachers to have students' opinions for the arrangement of seating in the classroom, and the opportunity given by teachers for students to use their rights to vote in the secret ballot. These aspects can be related to a more substantive dimension of democracy.

The Qur'an emphasizes that the creation of humans is a divine act full of spiritual and moral meaning. QS 17:70 states that Allah has honored the children of Adam, granting them a special status among other creatures. This reflects the inherent dignity of humans as the best of creation (ahsani taqwim) and the great trust given to them as khalifah on Earth. Additionally, the Hadiths of Prophet Muhammad (SAW) reinforce the sanctity of human life, emphasizing the importance of safeguarding the rights of life and acting ethically as a manifestation of human responsibility on Earth (Tarique et al., 2021).

Classical scholars such as Al-Ghazali and Ibn Qayyim provide in-depth explanations regarding the moral and spiritual dimensions of human creation. Al-Ghazali, in *Ihya Ulum al-Din*, emphasizes the importance of humans understanding the purpose of their lives as a means to achieve spiritual happiness and alignment with divine will. He highlights that awareness of this responsibility motivates humans to live a meaningful life with moral integrity (Hudaifi & Badeges, 2021). Ibn Qayyim, through *Madarij al-Salikin*, reinforces this idea by stressing the importance of making divine guidance the foundation for decision-making and behavior, thus establishing a solid ethical framework for living (Febrianto, 2023).

With this understanding, the uniqueness of human creation is not limited to biological aspects but also encompasses theological dimensions that serve as the foundation for ethical and moral values in Islam. This perspective aligns with *maqashid al-shariah*, particularly in the protection of life (hifz al-nafs) and religion (hifz al-din). Human life is considered sacred because it reflects Allah's wisdom and will. Therefore, any action that harms the sanctity of human life, either physically or spiritually, is deemed contrary to the principles of Islam (Isman, 2023).

The concept of human creation discussed from a theological perspective not only provides theoretical insights but also impacts Islamic education practices. Islamic education aims to integrate theological and moral values into the curriculum, to shape students who understand their dignity and responsibilities as humans. These principles, as explained by scholars, serve as the foundation for character-building that promotes noble ethics, justice, and respect for the rights of life (Kasim et al., 2021).

Through education, values embedded in maqashid al-shariah such as hifz al-nafs and hifz al-din can be internalized by students. This values-based curriculum not only teaches cognitive aspects but also emphasizes spiritual and ethical development. Thus, students not only understand the importance of preserving life and religion but also gain the ability to apply these values in facing contemporary challenges, such as biotechnology issues and moral erosion in modern society (Amin, 2022; Nordin et al., 2022).

Teaching about human creation raises students' awareness of their responsibility as khalifah of Allah on earth. This concept teaches students to play an active role in maintaining the balance between worldly and spiritual life. Spiritual-based lessons not only serve to increase religious knowledge but also build behavioural habits that reflect Islamic values, such as gratitude, humility, and social responsibility. In practice, this integration can be implemented through activities such as spiritual reflection, self-awareness development, and involvement in Islamic community service programs. As stated by Idris (2023), education that emphasizes spirituality helps students understand the purpose of their lives according to Islamic values, enabling them to become morally responsible individuals. Irpan (2024) also highlights the importance of a holistic approach that combines psychology and spiritual principles in building students' emotional intelligence.

One significant implication of theological integration is the formation of a solid ethical framework to face contemporary moral challenges, such as biotechnology, genetic engineering, and issues related to artificial intelligence (AI). Theological-based ethics education helps students understand these complex issues through the lens of Islamic values, which emphasize the importance of human dignity and balance between benefits and risks. In this regard, Junaidi (2023) emphasizes that moral values should be instilled through education to equip students with a strong moral compass. Fernando (2022) also underscores the importance of incorporating local wisdom into Islamic education to enrich the understanding of ethics and create relevant dialogues within the cultural context. Thus, theological-based ethics education allows students to become wise and responsible decision-makers.

The concept of hifz al-nasl (preservation of descendants) and hifz al-nafs (preservation of life) emphasizes the importance of maintaining human dignity in various aspects, including scientific and technological advancements. Education focused on these values helps students understand the importance of building a solid family structure and protecting human life from the threats posed by technological development. For example, Islam-based health education can serve as a platform to teach students about the importance of reproductive health, building harmonious family relationships, and valuing the sanctity of life. Raus et al. (2023) highlight how these principles can provide special protection for marginalized groups, while Abbas et al. (2021) show the importance of this education in maintaining the balance between scientific progress and ethical values.

The principles of maqashid al-shariah provide clear direction for Islamic educational institutions in developing a comprehensive curriculum. By grounding education in the five main objectives of sharia (protection of religion, life, intellect, descendants, and wealth), institutions can create a learning environment conducive to character development and life skills. As an implication, Islamic education needs to incorporate a project-based learning approach that integrates Islamic principles into interdisciplinary learning, allowing students to understand the relevance of Islamic teachings in various aspects of modern life. Integrating theological insights also allows Islamic education to be more inclusive and adaptive to global

challenges. By opening space for cross-cultural and interfaith dialogue, students can learn to appreciate diversity while maintaining their Islamic identity. This inclusive education also trains students to become global citizens capable of making positive contributions in addressing global issues.

Teaching about the divine purpose of human creation is a strategic step to strengthen students' faith and their relationship with Allah. In Islamic education, this understanding encourages students to internalize deep spiritual values, such as gratitude, obedience, and humility.

As an implication, Islamic religious education is not only a means of knowledge transfer but also a tool for spiritual transformation that shapes students' behavior. Siddiqui et al. (2019) emphasize that preserving religion as a core element of maqashid al-shariah aims to fulfill human spiritual needs and create social harmony based on shared values. Thus, a curriculum based on hifz al-din should include learning that encourages personal reflection, a deep understanding of the Qur'an, and the application of religious values in daily life.

Understanding the sanctity of human life is foundational in teaching the importance of respecting and protecting life, both individually and collectively. In the modern world, this principle holds significant relevance in the context of bioethics, such as decision-making related to medical technology, genetic research, and human rights. Saifuddeen et al. (2013) highlight how maqashid al-shariah offers a clear ethical framework to address modern bioethical dilemmas. Islamic education oriented toward hifz al-nafs should include discussions on Islamic values in medical and technological decisions, helping students understand and consider the ethical implications of their actions in various life contexts.

Critical thinking and moral reasoning are integral parts of Islamic education that align with the goal of preserving intellect. Integrating theological principles into education aims to build students' intellectual intelligence while training them in decision-making that aligns with Islamic values. Abdullah (2023) states that preserving intellect in maqashid al-shariah involves developing students' intellectual capacity and their ability to evaluate complex issues with a values-based approach. For example, class discussions that integrate contemporary issues, such as AI ethics or the social impact of media, with an Islamic perspective can train students to think critically and make ethical decisions.

Emphasizing the preservation of descendants (hifz al-nasl) is crucial in facing modern moral and technological challenges such as cloning, in-vitro fertilization, and genetic modification. Islamic education can provide appropriate ethical guidance on these issues, emphasizing the importance of maintaining family structures and human dignity. Research on the management of waqf from the perspective of maqashid al-shariah indicates that one of Islam's main objectives is to preserve social order through the protection of family values (Fisol et al., 2021). In education, this can be translated into a curriculum that includes lessons on the importance of family, reproductive health, and ethical guidance for dealing with technological challenges.

The principle of preserving wealth highlights the importance of managing resources ethically and justly. Theologically-based Islamic education encourages students to understand the importance of trust in managing both personal and public wealth. By understanding that wealth is a trust from Allah, students are taught not only to avoid corrupt practices but also to contribute to the development of a just and prosperous society. Amran et al. (2019) state that ethical financial practices, in accordance with Islamic principles, not only support individual

well-being but also strengthen social harmony. Therefore, the Islamic education curriculum can include material on Sharia-compliant financial management, social responsibility, and ethical business practices.

This finding highlights the urgent need for Islamic education to address contemporary ethical challenges, such as advances in biotechnology and the erosion of moral values. Theological principles, when integrated into the curriculum, can provide an ethical framework to evaluate these developments. For example:

**Cloning and Genetic Modification:** The sanctity and uniqueness of human creation, as emphasized in Islamic theology, serves as the basis for rejecting practices that commodify human life or disrupt the natural descendants. **Erosion of Moral Values:** By basing education on the divine purpose of human creation, Islamic education can counteract the impacts of secularism and materialism, and foster a generation that upholds moral and spiritual values.

The sanctity and uniqueness of human creation form a strong theological foundation for assessing the ethics of cloning and genetic modification. Islamic theology emphasizes that humans are created by Allah, possessing dignity and a predetermined purpose in life, making practices that interfere with the natural descendants or commodify human life inconsistent with Islamic values.

Shabana (2014) stresses that the principles within maqasid al-shariah provide guidelines to uphold human dignity and the natural order. In this context, Islamic education can play an important role by integrating discussions on bioethics into the curriculum, covering topics like cloning ethics, genetic modification, and the use of reproductive technologies in line with Islamic values. Case-based learning modules can be used to sharpen students' ability to analyze these bioethical issues through a comprehensive, values-based approach.

The influence of secularism and materialism has led to a decline in ethical standards across various aspects of life. Islamic education can serve as a counterbalance by instilling strong moral and spiritual values derived from an understanding of the divine purpose of human creation. Khalidi (2022) notes that the development of a curriculum based on Islamic theology should focus on strengthening core values such as honesty, responsibility, and social solidarity, which directly address modern moral challenges. For example, by incorporating Islamic teachings on social justice and sustainability, students can be taught to develop empathy and responsibility toward others and the environment. This is essential in countering the effects of individualism and consumerism often promoted by materialistic cultures.

Integrating theological principles into Islamic education also helps students develop critical thinking skills and ethical reasoning. This allows them to deeply evaluate contemporary issues and act according to an Islamic values framework. Ahmed (2020) emphasizes the need for educational leadership in Muslim societies to design a curriculum that authentically reflects Islamic teachings. This includes providing space for discussions that allow students to explore complex ethical issues, such as the impact of technology on social relationships or difficult medical decisions. By engaging students in open dialogue, educators can strengthen their critical thinking skills while instilling strong ethical values.

Islamic education aims not only to build pious individuals but also to create a generation that is socially responsible. By instilling the principles of maqasid al-shariah, education can encourage students to understand that their life purpose involves making positive contributions to society. Irpan (2024) highlights the importance of religious education in

shaping individual character and values, which can then be translated into real actions in society. Project-based learning programs that engage students in social activities, such as helping underprivileged communities or supporting environmental initiatives, can be one way to practice Islamic values in daily life.

This research also reflects on how traditional theological concepts can be applied in a modern context to remain relevant and practical. Practical applications include: Curriculum Development: Integrating theological concepts about human creation into the Islamic education curriculum to shape holistic character. Community Engagement: Raising public awareness about the ethical implications of biotechnology and other modern challenges through workshops and educational programs. Policy Recommendations: Providing guidance to policymakers on aligning scientific advancements with Islamic ethical principles to protect the objectives of *maqasid al-shariah*.

Integrating theological concepts such as human creation into the Islamic education curriculum holds great potential in shaping students' holistic character. A curriculum based on Islamic theological values not only provides religious knowledge but also sharpens students' critical thinking skills and ethical reasoning. Espinoza (2017) notes that a curriculum integrating religious values with moral development can shape individuals who excel intellectually, emotionally, and spiritually.

Furthermore, emphasizing *maqasid al-shariah* principles, such as *hifz al-din* (preserving religion) and *hifz al-aql* (preserving intellect), encourages students to develop ethical analysis skills in the face of modern challenges, such as biotechnology and environmental issues. As stated by Ivanchuk et al. (2020), this approach enables students to understand global issues from a values-based Islamic perspective. This can be realized through an interdisciplinary curriculum that integrates religious teachings with modern science, providing students with a solid ethical foundation for navigating the complexities of today's world.

Community engagement is a crucial strategy to strengthen the role of Islamic education in raising public awareness about the ethical challenges faced by modern society. Programs such as workshops, seminars, and community-based activities can be used to discuss issues like biotechnology, cloning, and genetic modification from an Islamic perspective. Msabah (2024) emphasizes the importance of community involvement in bridging theological education with social needs, ensuring that ethical discourse becomes part of the social culture.

For example, workshops involving scholars, academics, and the general public can help articulate Islamic values in the context of modern technological challenges. Yuliasih & Rahyu (2022) further add that early religious education can help prevent the erosion of moral values in society. By expanding such initiatives, Islamic education can play an active role in shaping a society more aware of the ethical implications of scientific developments.

Policy recommendations based on theological reflection play a strategic role in ensuring that scientific and technological advancements align with Islamic values. Through collaboration between educators, scholars, and policymakers, *maqasid al-shariah* principles can be translated into policies that protect human dignity, life, and the environment. Abdurrohim (2023) highlights the importance of Islamic education in influencing public policy, particularly on ethical and religious issues. For example, policies related to biotechnology can be directed to ensure that research and technological applications respect the principles of *hifz al-nafs* (preserving life) and *hifz al-nasl* (preserving descendants). Naidoo (2021) also emphasizes the

importance of cross-sector collaboration to ensure that policies reflect the moral and spiritual interests of society.

In addition to focusing on global aspects, integrating local wisdom into Islamic education can enrich the relevance of Islamic teachings in diverse societies. Fernando (2022) suggests that local wisdom aligned with Islamic teachings can be used to create an inclusive and contextual educational approach. For instance, utilizing local cultural values in learning can help students understand how Islam respects and embraces diversity, preparing them to contribute to a multicultural society.

### **Conclusion and Recommendations**

This research shows that integrating the concept of human creation in Islamic education plays a vital role in shaping a generation aware of their spiritual, moral, and social responsibilities. Based on the theological foundation of the Qur'an, Hadith, and the thoughts of classical scholars such as Al-Ghazali and Ibn Qayyim, the concept of human creation provides a value framework that aligns with maqasid al-shariah principles, such as preserving religion (hifz al-din), life (hifz al-nafs), intellect (hifz al-'aql), descendants (hifz al-nasl), and wealth (hifz al-mal).

This study finds that teaching methods such as class discussions, social projects, and personal reflection are effective in helping students understand and apply Islamic theological values. About 70% of students reported that social activities helped them apply their responsibility as khalifah. Moreover, Islamic education based on the concept of human creation can address modern challenges such as bioethics, genetic modification, and the erosion of moral values by offering relevant ethical guidance. This concept not only teaches the biological aspects of human creation but also instills spiritual awareness, social responsibility, and moral values that form the foundation of Islamic education.

Through the development of a relevant curriculum, community involvement, and policy guidance based on Islamic values, educational institutions can help students understand their role as khalifah on Earth. Integrating local wisdom values is also crucial for creating an inclusive educational approach that is relevant to cultural diversity. If optimally implemented, Islamic education can be an effective tool to prepare a responsible, ethical generation capable of facing modern challenges.

Based on the research findings, it is recommended that Islamic educational institutions develop a curriculum that integrates maqasid al-shariah values and the concept of human creation to enhance students' spiritual understanding, critical thinking skills, and ethical reasoning in addressing modern challenges such as biotechnology ethics, climate change, and social responsibility. Teaching methods based on class discussions, social projects, and personal reflection have proven effective in helping students internalize Islamic values as khalifah on Earth. Additionally, community engagement through workshops, seminars, and public discussions should be enhanced to address modern ethical issues and provide practical guidance to students. Collaboration with policymakers is also necessary to ensure that educational and technological policies align with Islamic values such as hifz al-nafs (preservation of life), hifz al-nasl (preservation of descendants), and hifz al-mal (preservation of wealth). The integration of local wisdom into the curriculum can enrich the Islamic educational approach, foster social harmony, and strengthen tolerance in a multicultural

society. Further research is needed to explore Islamic education's response to digital technology developments, such as artificial intelligence (AI) and social media, to ensure the relevance and effectiveness of Islamic education in the global era.

### Disclosure Statement

No potential conflict of interest was reported by the authors.

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