



## SOIL AS MATERIAL FOR THE CREATION OF HUMANS, PERSPECTIVES FROM THE HOLY QURAN AND SCIENCE

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**Abstract:** Research in this paper discusses soil as a material for human creation using the method of literature study (library research). As the results found that humans were created from the soil, in the sense that all humans are sourced from the basic material of wet soil (*Thiin*), then Adam as the first man created from dry soil (*Turab*) which is a soil that has undergone processes and stages of change, from *Thiin*, to *Min Thiin Lazibin* (Clay), to *Shalsalin Min Hammain Masnun* (clay from black mud), became *Shalsalin Kalfabar* (dry clay like pottery), then became *Turab* (dust soil dust/loose soil). While humans are generally created through a biological process that is the meeting between male sperm and female ovum, where the sperm comes from the soil essence (*Sulalaten min Thiin*). The creation of man from the soil has been justified by the discovery of science that the chemical elements present in the soil are the same as the chemical elements in the human body, namely in the form of iron (Fe), copper (Cu), cobalt (Co), manganese (Mn), and so on. With the addition of the elements carbon (C), hydrogen (H), nitrogen (N), and oxygen (O).

**Keywords:** creation of humans, science, soil, Quran

**Abstrak:** Penelitian dalam tulisan ini membahas tentang tanah sebagai bahan penciptaan manusia dengan menggunakan metode studi kepustakaan (*library research*). Adapun hasil ditemukan bahwa manusia diciptakan dari tanah, dalam artian semua manusia bersumber dari bahan dasar tanah yang basah (*Thiin*), kemudian Adam sebagai manusia pertama tercipta dari tanah kering (*Turab*) yakni tanah yang sudah mengalami proses dan tahapan perubahan, dari *Thiin*, menjadi *Min Thiin Lazibin* (tanah liat), menjadi *Shalsalin Min Hammain Masnun* (tanah liat dari lumpur hitam yang dibentuk), lalu menjadi *Shalsalin Kalfabar* (tanah liat kering seperti tembikar), lalu menjadi *Turab* (tanah debu/tanah gembur). Sementara manusia pada umumnya tercipta melalui proses biologis yakni pertemuan antara sperma laki-laki dan ovum perempuan, yang mana sperma tersebut berasal dari saripati tanah (*Sulalaten min Thiin*). Penciptaan manusia dari tanah telah dibenarkan oleh penemuan sains bahwa unsur-unsur kimia yang ada pada tanah sama dengan unsur-unsur kimia yang ada pada tubuh manusia, yakni berupa besi (Fe), tembaga (Cu), kobalt (Co), mangan (Mn), dan sebagainya. dengan tambahan unsur-unsur karbon (C), hidrogen (H), nitrogen (N), dan oksigen (O).

**Kata Kunci:** al-Quran, penciptaan manusia, sains, tanah

### Introduction

The conversation about humans is an object that is always interesting to study and talk about. Studies concerning him have been born a variety of theories and disciplines. But even so, strangely enough, the study of man has always been a mystery that is never completed and never finished being discussed (Ali, 1997). One aspect of the study of humans that is interesting and much studied is the creation of humans. Questions about human creation are often questioned and debated, among others; Who was the first man, he was created from what, how and what model of his creation, as well as what was the difference between the first human creation model and the humans after him or with humans in general. To answer these questions, very diverse information is obtained.

The study of human creation will be very interesting if these questions are seen from two perspectives that have been known to have different views and until now have not had a common point, namely the view of the Quran and the view of science. According to scientists from the West, humans came from an ape and then through Natural selection as this view is based on Darwin's theory. This western view causes pros and cons among scientists, researchers, and scientists, especially strongly rejected by religious people (Oktaviani, 2020). This happens because according to the view of religious people, especially Islam which is guided by the Holy Qur'an, it is true that the first man, prophet Adam

As, is a creature that God created from the soil (*Turab*), not from the ancestors of the ape (animals), and so did humans after Adam was created through the process of a drop of semen mixed (*Nuthfaten Amsyja*) between sperm and human ovum stored in the woman's womb then became a lump of blood, then became a lump of flesh, then grew the bones wrapped in the flesh, and then the spirit blew to him.

Even if the information about human creation has been mentioned by the Holy Qur'an, it does not necessarily make the views of religious people uniform about the creation of man. Because it turns out that the information from the Qur'an also gives a variety of information about the creation of man himself, such as the process of creating Prophet Adam *As*, which is different from the creation of Eve, to the creation of Prophet Isa *As* as well as to the creation of man in general.

In addition to not mentioning the creation of the first man in detail, The Holy Qur'an in mentioning human creation materials also uses a variety of diverse redactions. Some verses say the man is created from water, from a lump of blood, from water that radiates, despicable water, mixed water, and some verses say humans are created from the soil with various terms as well. Because of these differences in information, this research is very interesting to do so that accurate and clear information can be found that becomes a common thread about the creation of humans, both first humans and humans afterward.

## Materials and Methods

The research in this paper is qualitative research using the library research method, namely researchers conduct research by collecting and studying various literature sources that discuss the creation of humans in the perspective of the Holy Quran and Science, along with library sources that discuss similar things. The primary source of this study is the Holy Qur'an, especially the verses about the creation of humans from the soil that was reviewed thematically.

## Result and Discussion

### A. Quranic Perspective on Human Creation

#### 1. The Term of the Quran in Mentioning Humans

The Holy Quran mentions humans in several words each. They have different meanings. According to Fahrudin (2021), in the Qur'an it is found that there are four words that indicate the meaning of humans, namely: *al-basyar*, *al-Nas*, *al-Ins* dan *al-Insan*. Meanwhile, according to most of the scholars of interpretation, it is only grouped into three, namely: *al-Basyr*, *al-Insan*, and *bani Adam* or *Zurriyat Adam* (Nurdin, 2013).

#### a. *Al-Bashar* (means physically human beings)

The word "*bashar*" comes from arabic which consists of the letters *ba*, *syin* and *ra'*. All words whose original letters consist of *ba*, *syin* and *ra'* mean something that seems obvious. Thus, the word *al-bashar* emphasizes on the general symptoms inherent in the human physique that are generally relatively the same among all humans. The concept of *al-bashar* in the Qur'an 37 times (Nurdin, 2013). One of them is QS. al-Kahfi verse 110: "*Say (Muhammad), 'Surely I am only a man like you, who has received revelation, ...'*". The statement explains that the Prophet Muhammad was physically no different from humans in general who both have hands, feet, heads, and other limbs and both do physical activities such as drinking and sleeping.

Therefore, using the word *al-Basyar* means that it is a physical human being (hardware/ physical). That is why when God tells the angel about the creation of man (*Bashar*) from the soil. (QS. Shaad/38:71), and telling the angel again to make man as *Khalifah*, the angel protested (QS.al-Baqarah/2:30) and the devil refused to prostrate to Adam. That is because the devil only sees Adam from the physical aspect and the origin of his creation from a soil that is considered inferior to himself which was created from fire (Kastir, 2013).

#### b. *Al-Insan*; *al-Ins*, *al-Nas*, and *al-Unas*

The word *al-Insan* has three origins. (1) Derived from the word *Anasa* which means *Abara* i.e. seeing, *'Alima* i.e. knowing, and the term "an" which means asking permission; (2) It comes from the word *Nasiya* which means to forget; and (3). It comes from the word *an-Nus* which means the tame

opposite of the word *al-Wakhsab* which means savage. According to Ibn Zakariya, all words derived from the letters *Alif*, *nun*, and *sin* have the original meaning of benign, harmonious, and visible. The two descriptions have the same core that the human being termed *al-Insan* appears in his characteristics that are benign, it is clear that his skin also has the potential to maintain or break the rules so that he can become a harmonious or chaotic creature. The word *al-Insan* is mentioned 65 times (Rustam & Haris, 2018; Nurdin, 2013).

Shihab (1996) mentions the word *al-Insan* being used by the Qur'an to refer to a man with all his totality, soul, and body. That is the whole human being consists of physical and spiritual. That is why if God presents man as the best creation always use the word *al-Insan*, that is, a human being who not only has physical but also has and is equipped with potential. (QS. At-Tiin/95; 4 dan QS. As-Sajadah/32:11). While the word *al-Ins* always goes hand in hand with the word *al-jinn* because the word is always a comparison. *Al-Ins* with *al-jin* is a creature created by Allah to always devote himself (worship) to Allah throughout his life. The concept of *an-Nas* refers to humans as social beings or collectively referred to 240 times.

### c. *Bani Adam* (Adam's Descendants)

*Bani Adam* is linguistically composed of the word *Bani* is a plural form of the word *ibnu* which means child. The basic form is *banun* or *banin*. The use of the word *bani Adam* in this context is very appropriate that all human beings without exception are the posterity of the descendants of the prophet Adam *As* who have all been given a potential provision of religious religion that is to disturb God.

## 2. Models of Human Creation

Talk about the model of human creation, it can be categorized into three models, namely: (a) There are humans created by Allah Swt. without having a mother and father, namely prophets Adam *As* and Eve; (b) There are humans created by Allah Swt. who have a mother but do not have a father, namely Prophet Isa *As*; and (c) There are humans created by Allah Swt. who have fathers and mothers, namely humans in general.

The first model of human creation is that without a mother's father, God created without going through biological processes just like the man who had a mother's father, in this case, the Prophet Adam. Based on the Qur'an the creation of Adam *As*. was only with the sentence *Kun Fayakun*. "... God created Adam from the soil, then God said to him: "Be" (a man), Then be Him (QS. Ali Imran/3:59).

As for the second model of the human creation model, such as the creation of Prophet Isa *As* even though he had a mother but did not have a father. The Quran gives information that the creation of Isa *As*. is similar to the creation of Adam *As*. (First Model). This is based on QS. Ali Imran/3:59 reads "Surely (creation) Isa on the side of Allah, is like (creation) Adam. God created Adam from the soil, then God said to him: "Be" (a man), Then be Him". While the third model of human creation, namely humans in general, must go through a biological process that is the meeting between the father's sperm and the mother's ovum. This third model is informed by the Qur'an that humans are created from mixed semen (*Nuthfaten Amsyaj*) as mentioned in QS. al-Insan/76:2 "Surely We created man from a mixed drop of semen (sperm and ovum) ....". This third model of the human creation model is through stages, namely; It starts with the mixture between men and women. From the biological relationship occurs a mixture of semen (*nutfah*); male sperm with female ovum. From the mixture, there is melting, then the semen becomes a lump of blood (*Alaqah*), then becomes a lump of meat (*Mudgah*), then becomes a bone (*Labman*) stored in a solid place (*Uterus*) in a specified time that at the end of the baby is born (See. QS Al-Mu'minun/23:12-14 and QS Al-Hajj/22:5).

## 3. Materials of Human Creation According to the Qur'an

The Qur'an gives several different pieces of information regarding the material of human creation.

- a. Humans are made of water. The information can be found in QS. Al-Furqan/25:54; "And He (also) created man from Water, and He made man (had) offspring) and musharab (kinship due to marriage) and Is your Almighty God". Information on the human creation of such water materials is strengthened by QS. Al-Anbiya/21:30 concerning the creation of all beings from water. According to this verse, water is

an essential component of the human body. According to the results of research mentioned that the human body consists of water whose content is between 54-70% (Lajnah Pentashilan Mushaf Al-Qur'an, 2016).

- b. Man is created from despicable water (*Maaen Maahin*). This information can be found in QS. Al-Mursalat/77:20-22 "*Did we not create you from despicable water? Then we put him in a solid place (Rahim), until the appointed time...*".
- c. The man was created from a mixed drop of semen (*Nuthfaten Amsyaj*). This information can be found in QS. al-Insan/76:2 "*Surely We created man from a mixed drop of semen (sperm and ovum)...*". In another verse, the Qur'an uses the term "*Mani that radiates*" (Shihab, 2007).
- d. The man was created from a lump of blood. This information can be found in QS. al-Alaq/96:2 "*He created man from a lump of blood*".
- e. The man was created from the soil. This information can be found in QS. As-Sajadah/32:7 "... *He began the creation of man from the soil.*"

The information related to the material of human creation seems confusing because the information is different from each other, but even so, the information is not contradictory to each other, but like a puzzle that complements each other and explains the stages of human creation from the beginning. And if the verses are analyzed then it can be concluded that the initial material of human creation is from the soil as mentioned in QS. As-Sajadah/32 verse 7 that God began the creation of man from the soil (*Thiin*). The verse that mentions man created from water (QS. Al-Furqan/25:54) means that water is one of the materials that God uses, in addition to soil. That is why the redaction that God uses in calling the soil the basic material of human creation is the term *At-Thiin* which means wet soil or soil mixed with water. In Surah Al-Hijr verse 26, it is also mentioned "*And indeed We have created man (Adam) from dry clay (derived) from formed black mud*", the word black mud hints at the involvement of water molecules in the process of forming molecules supporting life processes.

## B. The Creation of Human from the Soil

### 1. Qur'anic Term About Soil as a Material for Human Creation

In the Qur'an, there are hundreds of verses explaining the creation of man, about twenty verses of which specifically mention the creation of man from the soil. The verses can be seen in the Table 1.

Table 1. The verses of the Quran about the creation of man from the soil

No	Name of Surah and Verse
1	QS. Ali Imran/3:59
2	QS. Al-An'am/6:2
3	QS. Al-A'raf/7:12
4	QS. Al-Hijr/15:26
5	QS. Al-Hijr/15:28
6	QS. Al-Hijr/15:33
7	QS. Al-Isra'/17:61
8	QS. Al-Kahfi/18:37
9	QS. Al-Hajj/22:5
10	QS. Al-Mu'minin/23:12
11	QS. Ar-Ruum/30:20
12	QS. As-Sajadah/32:7
13	QS. Fatir/35:11
14	QS. As-Saffat/37:11
15	QS. Saad/38:71
16	QS. Saad/38:76
17	QS. Ghafir/Al-Mu'min/40:67
18	QS. An-Najm/53:32
19	QS. Ar-Rahman/55:14

20	QS. Nuh/71:17
21	QS. Hud/11:16.

In the mention of soil as the material of human creation, the Qur'an uses several terms including: term *Thiin* ( طِين ), *Turab* ( تَرَاب ), *Min Thiin laẓẓibin* ( مِنْ طِينٍ لَازِبٍ ), *Shalsalen Min Hammai Masnun* ( مِنْ صَلْصَالٍ مِنْ حَمَاءٍ مَسْنُونٍ ), *Shalsalin Kalfakbar* ( مِنْ صَلْصَالٍ كَالْفَخَّارِ ), *Sulaalatin Min Thiin* ( مِنْ سُلَّالَةٍ مِنْ طِينٍ ), and *Al-Ardh* ( الْأَرْض ). (Kementerian Agama Republik Indonesia, 2011).

Term *At-thiin* means wet soil, soil that contains or mixes water, and is said to be so because of its humid, wet, and easily derailed state (Jabbar & Burhanuddin, 2012). The word *at-Thiin* in the Qur'an is called as many as 12 verses. According to (Mustofa, 2007) there are eight verses related to the creation of Adam and man in general. The rest, as many as two verses that speak of the creation of birds from clay (related to the miracle of The Prophet Isa *As*) and one verse speak of the Punishment handed down by God to the unbelievers, namely the Prophets Luth *As*. mentioned in QS. Adz-Dzariyat/51: 33, ... *hijaratan min thiin* - Stones of hard soil, and one verse speaks of Pharaoh who ordered Hamman to build a tower from dry soil (QS. Al-Qashash/28: 38).

The term *Thiin* concerning the creation of man can be seen in its use in some verses as in Table 2.

Table 2. Verses of the Qur'an that use the term *At-Thiin* relate to the creation of man

No.	Names of Surah and Verse	Verse Translation
1	QS. Al-An-aam/6:2	"It is He who created you from clay ..."
2	QS. Al-A'raaf/7:12	"...[Satan] said, "I am better than him. You created me from fire and created him from clay"."
3	QS. Al-Israa/17:61	"And [mention] when We said to the angels, "Prostrate to Adam," and they prostrated, except for Iblees. He said, "Should I prostrate to one You created from clay?"
4	QS. Al-Mu'minun/23:12	"And certainly, did We create man from an extract of clay".
5	QS. As-Sajdah/32:7	"Who perfected everything which He created and began the creation of man from clay".
6	QS. Ash-Shaaffaat/37:11	"Then inquire of them, [Muhammad], "Are they a stronger [or more difficult] creation or those [others] We have created?" Indeed, We created men from sticky clay".
7	QS. Shaad/38:71	"[So mention] when your Lord said to the angels, "Indeed, I am going to create a human being from clay".
8	QS. Shaad/38:76	Iblees said, "I am better than him. You created me from fire and created him from clay.

Furthermore, the term *Turab* or *Turaabun* means dust soil. Ats-Tsa'alabi explains the meaning of *Turab*, among others; dust that is on the surface of the soil, soft dust, dust that is on low soil, or dust that cannot become attached soil (Jabbar & Burhanuddin, 2012). The word *Turab* in the Qur'an is mentioned seven times, six verses related to the creation of man and one verse related to the pumping of the almsgiving. Verses of the Qur'an that use the term *Turab* related to the creation of man can be seen in Table 3.

Table 3. Verses of the Qur'an that use the term *Turab* related to the creation of human

No	Name of Surah and Verse	Verse Translation
1	QS. Ali Imran/3:59	"Indeed, the example of Isa to Allah is like that of Adam. He created Him from dust; then He said to him, "Be," and he was".
2	QS. Al-Kahfi/18:37	"His companion said to him while he was conversing with him, "Have you disbelieved in He who created you from dust and then from a sperm-drop and then proportioned you [as] a man?"
3	QS. Al-Hajj/22:5	"People, if you should be in doubt about the Resurrection, then [consider that] indeed, We created you from dust, then from a sperm-drop, then from a clinging clot, and then from a lump of flesh, formed and unformed - that We may be show you...."

4	QS. Ar-Rum/30:20	“And of His signs is that He created you from dust; then, suddenly you were human beings dispersing [throughout the earth]”.
5	QS. Fathir/35:11	“And Allah created you from dust, then from a sperm-drop; then He made you mates, ....”
6	QS. Ghafir/40:67	“It is He who created you from dust, then from a sperm-drop, then from a clinging clot; then He brings you out as a child, ....”

While the term *Min Thiin lazibin* means clay that can be found in QS. Ash-Shaaffaat/37: 11. The term *Shalsalen Min Hammal Masnun* means dry clay from black mud formed, referred to three times, namely in QS. al-Hijr/15 verses 26, 28, and 33. The term *Shalsalen Kalfakhar* means dry soil such as pottery is mentioned one time in QS. Ar-Rahman/55: 14. The term *Sulaalatin Min Thiin* means soil essence is also mentioned one time in QS. Al-Mu'minun/23: 12, and the term *Ardb* means the soil of the earth, which relates to the creation of man, is mentioned three times each in QS. An-Najm/53:32, QS. Noah/71:17 and QS Hud/11:61.

## 2. Analysis of the Use of Soil Terms as Human Creation Materials

Among the terms used by the Qur'an in referring to soil as the material of human creation, there are only two terms that are often used interchangeably, namely *Thiin* and *Turab*. While other terms such as; *Min Thiin lazibin*, *Shalsalin Kalfakhar*, *Sulaalatin Min Thiin* are mentioned only once, and the terms *Shalsalen Min Hammal Masnun* and *Al-Ardb* are mentioned only three times. The use of several different terms that mean soil as a material for human creation according to Mustofa (2007) gives an idea of the soil that undergoes a process of change over time due to changes in temperature, changes in pressure, water, wind scouring, friction with rocks and chemical processes.

Uniquely, when God informed the beginning of man's creation from the soil, God used the word *Thiin* (See. QS. As-Sajadah/32:7), but when informing the creation of Adam and Isa, God used the word *Turab* (See. QS. Ali-Imran/3:9). From this information can be formulated the order of soil changes that start from *Thiin* as the oldest soil to become *Turab*, to become *Sulalah* (essence) to become a human being. This can be seen in the Figure 1.

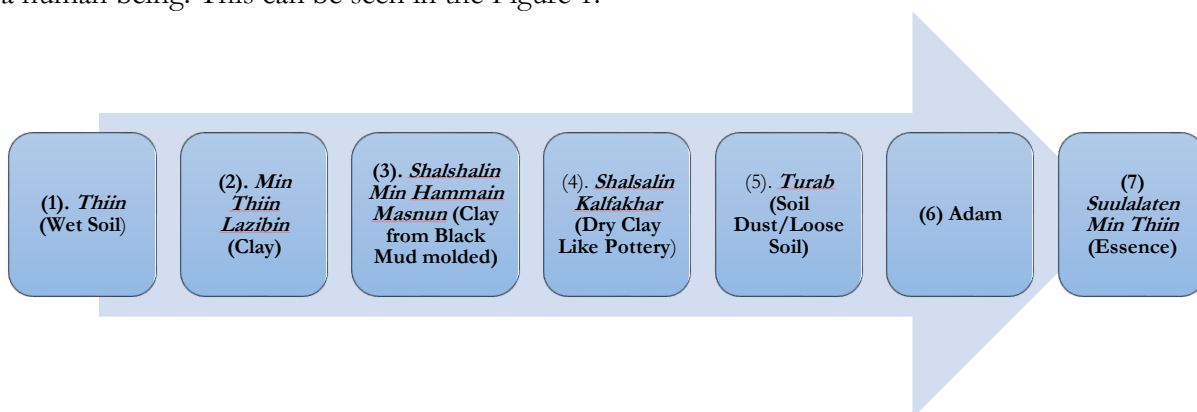


Figure 1. Stages of soil change as a material for human creation

*Turab* is the best type of soil that comes from *Thiin* (which has changed). If using the word *Thiin* means speaking of the creation of man as a whole, which is all made from the main raw of *Thiin*. In the sense that *turab* comes from *thiin*, which changes; from *Thiin* to *Min Thiin lazibin* to *Shalsalen Min Hammal Masnun* like *Shalsalen Kalfakhar*, then to *Turab*. It was from this *turab* that Adam was created. In addition, in the use of the term *thiin*. God merely informs the creation of man without explaining the process and stages of its occurrence. To cause "doubt" the listener (pay attention to the redaction of the verse that uses the term *thiin*), while if using the term *turab*, God gives further information as to what, the way, process, and stages of human creation next.

3. Analysis of The Use of *At-Thiin* and *At-Turab* Terms with The Mention of Human Terms

When analyzing the use of the terms *At-thiin* and *At-Turab* concerning the mention of the human term it will be found in the Qur'an terms *al-Basyar* and *al-Insan* and or the pronouns of both. With details; the term *al-Basyar* in conjunction with the term *Thiin* is found once, the term *al-Insan* joins with the term *Thiin* is found two times, the term *Turab* is not found in conjunction with *al-basyar* or *al-Insan*, and the pronoun (*Isim dhamir*); *khalaqa* with all its derivations in conjunction with the word *thiin* and the word *turab* each found six times. While the term *bani Adam* who is the son and grandson of Adam is not found hand in hand either with the term *at-Thiin* or with the term *turab*.

**C. Creation of Humans After Prophet Adam As.**

1. The Creation of Humans in General Perspective of the Qur'an

The creation of Prophet Adam as the first man was different from the creation of posterity or man after him. In the Qur'an surah Ali Imran verse 59 it is mentioned that Adam was created from the soil (*turab*) and without going through biological processes, but rather the information obtained that Allah SWT only said *Kun Fayakun*. While humans in general as mentioned in QS. al-Mu'minin/23 verses 12-14 that man was created no longer directly from the soil (*turab*), but from the essence of the soil (*Sulalaten min thiin*) and must go through biological processes first. These are the two things depicted in the Qur'an in QS. Al-Mu'minin/23 verses 12-14 and QS. Al-Hajj/22:5 describes the stages of human creation.

*“And certainly did We create man from an extract of clay. Then We placed him as a sperm-drop in a firm lodging. Then We made the sperm-drop into a clinging clot, and We made the clot into a lump [of flesh], and We made [from] the lump, bones, and We covered the bones with flesh; then We developed him into another creation. So blessed is Allah, the best of creators”* (QS. al-Mu'minin/23:12-14).

*“O People, if you should be in doubt about the Resurrection, then [consider that] indeed, We created you from dust, then from a sperm-drop, then from a clinging clot, and then from a lump of flesh, formed and unformed - that We may show you. And We settle in the wombs whom We will for a specified term, then We bring you out as a child, and then [We develop you] that you may reach your [time of] maturity. And among you is he who is taken in [early] death, and among you is he who is returned to the most decrepit [old] age so that he knows, after [once having] knowledge, nothing. And you see the earth barren, but when We send down upon it rain, it quivers and swells and grows [something] of every beautiful kind”* (QS. al-Hajj/22: 5).

Based on these two verses, it can be formulated the stages of post-Adam human creation, are shown in Figure 2.

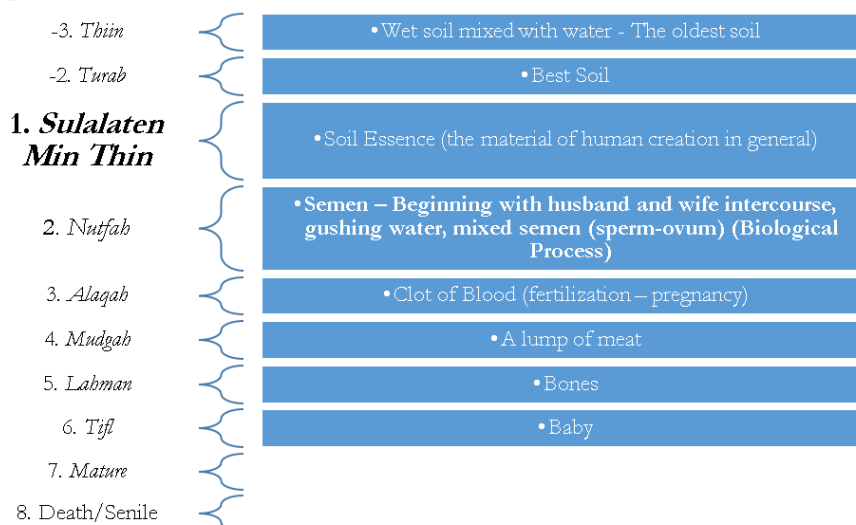


Figure 2. The stages of human creation in general according to QS. Al-Mu'minin/23:12-14 and QS. Al-Hajj/22:5

## 2. The Truth of Human Creation from the Soil (Science Perspective)

As the Qur'an says that man was created from the soil (*thiin* and *turab*). This raises the question of whether the post-Adam man was created from the soil and how was the process? It can be said that man post-Adam even though his creation must go through biological processes first, in essence, he is still created from soil materials. But with a different process, its creation is taken from the essence of the soil as mentioned in QS. Surah al-Mu'minun/23: 12 that man is created from the essence of the soil. Hamka said humans eat a wide variety of foods sourced from the soil or produce, whether rice, vegetables, or fruits. Food that eventually becomes blood in which there are hormones to increase sexual appetite. It is from in the blood that the mani originates, both male and female seminal (Ramadhani, 2020).

That is why in the study of science it was found that the chemical elements present in the soil are the same as the chemical elements in the human body. (Lajnah Pentashilan Mushaf Al-Qur'an, 2016). This means that the soil contains elements necessary for the process of life. Soils contain many atoms or metal elements (metals) and metalloids (such as metals) that are needed as catalysts in the process of chemical and biochemical reactions to form more complex organic molecules. These elements include iron (Fe), copper (Cu), cobalt (Co), manganese (Mn), and so on. With the addition of the elements carbon (C), hydrogen (H), nitrogen (N), and oxygen (O), the above metal and metalloid elements can be catalysts in biochemical reaction processes to form more complex molecules such as ureums, amino acids, or even more nucleotides Lajnah Pentashilan Mushaf Al-Qur'an, 2016). These elements make up the human brain as a vital organ for receiving, storing, and re-releasing information that becomes a human being a superior being compared to other creatures. Prof. Carl Sagan of Princeton University, in his book, *The Dragon of Eden*, that humans are indeed superior to other creatures. One form of excellence is in terms of ownership of information storage systems or memory (Lajnah Pentashilan Mushaf Al-Qur'an, 2016). Therefore, Adam who was created from clay was able to know and understand all the names of objects that Allah taught him, while the angels who were created from *nur* (light) could not mention the names of everything like the Prophet Adam (See QS. Al-Baqarah/2: 31) (Katsir, 2013).

## Conclusion

In the Qur'an many verses mention the creation of man, as well as the material of human creation, such as man created from water, created from despicable water (*Maaen Maabih*), from a drop of mixed semen (*Nuthfaten Amsyaj*), created from a lump of blood and created from the ground. From this information, it was found that the soil was the initial material of human creation, namely in the form of wet soil (*thiin*) then undergoing a process of change to dry land (*Turab*), then became *Sulalah Min Thiin* (soil essence). It is from this soil essence that man generally comes from food and drinks that he consumes sourced from the ground. Even though all human beings are created from the soil, there is a difference in the process of creation of the first man (Adam) with humans in general. Adam was created from the ground without going through biological processes, while humans in general had to go through biological processes, namely the mixture between male sperm and female ovum.

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