

# The Concept of Fitrah as a Paradigm of Islamic Education: Perspective of The Quran

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## *Abstract*

*This study aims to describe the concept of fitrah as a paradigm of Islamic education according to the Koran. This qualitative research uses the descriptive-analytical method. All data from written materials related to the variables will be discussed and relevant. The concept of fitrah is a character, temperament, origin, religion, and all inherent potential, which is a gift from Allah Swt. Every human child born from his mother's womb will always be accompanied by nature as the basis for personality formation in living his life. Human psychological components related to nature include human structure (physical, spiritual, nafsani, heart, reason, and lust), al-hayah (vitality), al-khuluq (character), al-sajiah (skills or talents), heredity (heredity), intuition (the ability to receive inspiration from god) and al-amal (behavior).*

*Keywords: Fitrah Concept, Education Paradigm, Al Quran*

## *Abstrak*

*Penelitian ini bertujuan untuk mendeskripsikan konsep fitrah sebagai paradigma pendidikan Islam menurut Al Quran. Penelitian kualitatif ini menggunakan metode deskriptif-analitis. Semua data berasal dari bahan tertulis yang berhubungan dengan variabel yang akan dibahas dan relevan. Konsep fitrah adalah adalah tabiat, perangai, kejadian asal, agama, dan segala potensi yang melekat yang merupakan anugerah Allah swt. Setiap anak manusia yang dilahirkan dari rahim ibunya akan selalu disertai fitrah sebagai dasar pembentukan kepribadian dalam menjalani kehidupannya. Komponen psikologis manusia yang berkaitan dengan fitrah meliputi struktur manusia (jasmani, rohani, nafsani, kalbu, akal dan hawa nafsu), al-hayah (vitality), al-khuluq (karakter), al-sajiah (keahlian atau bakat), hereditas (faktor keturunan), Intuisi (kemampuan menerima ilham dari Tuhan) dan al-amal (perilaku).*

*Kata Kunci: Konsep Fitrah, Paradigma Pendidikan, Al Quran*

## **Introduction**

Fitrah in Islam is an innate natural tendency of man from birth. Therefore, Islamic teachings' substance is to uphold humanity's values and dignity. That is, human beings who obey the teachings of Islam derived from the revelations handed down by the Qur'an and the hadiths of the Prophet Muhammad will achieve the glory and happiness of living in the world and in the hereafter.

The Qur'an reveals fitrah normatively loaded with transcendental-divine and insaniyah values. That is, human beings from the beginning have tended to godliness. This human nature applies quadruple, as Allah says the following:

فَأَقِمْ وَجْهَكَ لِلدِّينِ حَنِيفًا فِطْرَتَ اللَّهِ الَّتِي فَطَرَ النَّاسَ عَلَيْهَا لَا تَبْدِيلَ لِخَلْقِ اللَّهِ ذَلِكَ  
الدِّينُ الْقِيمُ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ

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30. So direct your face toward the religion, inclining to truth. [Adhere to] the fitrah of Allah upon which He has created [all] people. No change should there be in the creation of Allah. That is the correct religion, but most of the people do not know (QS. Ar-Rum 30 ayat 30).

Fitrah in Islam is an innate natural tendency of man from birth. Therefore, Islamic teachings' substance is to uphold humanity's values and dignity. That is, human beings who obey the teachings of Islam derived from the revelations handed down by the Qur'an and the hadiths of the Prophet Muhammad will achieve the glory and happiness of living in the world and in the hereafter.

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## Method

This qualitative research uses the descriptive-analytical method. All data comes from written materials related to the variables to be discussed and are relevant.<sup>1</sup> To obtain data, the data collection technique that can be used is content analysis data collection techniques.<sup>2</sup> Because this is library research, the data collection is done using the documentation technique. This technique is usually done by collecting various documents related to research through the library. The author's bibliography search was carried out using a manual system. Data analysis was carried out using the flow model developed by Miles & Huberman.<sup>3</sup>

## Understanding fitrah's definition

Fitrah has a variety of meanings, largely depending on the point of view of its meaning. According to Quraish Shihab in the Qur'an, the word fitrah in its various forms is repeated twenty-eight times, fourteen of which describe

<sup>1</sup> John Creswell, *Riset Pendidikan: Perencanaan, Pelaksanaan, Dan Evaluasi Riset Kualitatif & Kuantitatif*. (Yogyakarta: Pustaka Pelajar, 2015).

<sup>2</sup> Jujun S and Suriasumantri, *Penelitian Ilmiah, Kefilsafatan, Dan Keagamaan; Mencari Paradigma Kebersamaan, Dalam Tradisi Baru Penelitian Agama Islam; Tinjauan Antar Disiplin Ilmu* (Bandung: Yayasan Nuansa Cendekia, 2001).

<sup>3</sup> Herdiansyah Haris, *Metodologi Penelitian Kualitatif Untuk Ilmu-Ilmu Sosial* (Jakarta Selatan: Penerbit Salemba Humanika, 2012).

the earth and the sky. The rest is in the context of man's creation, both in terms of the recognition that his creator is god and the description of man's fitrah.<sup>4</sup>

Linguistically, it comes from the Arabic vocabulary, *fa-tha-raf* from *mashdarfathrun*, which means to divide or break.<sup>5</sup> The word fitrah of *fathara* can be interpreted as an event. The word *fitrah* itself is a verb meaning to make.

In al Munjid's dictionary, the literal meaning of nature is *al-ibtida'u wa al-ikhtira'u*, which is *al-shifat allati yattashifu biha kullu maujudin fi awwali zamani khalqih*. Another meaning is *shifatu al insane at-thabi'iyah* or *al-dinu wa as-sunnah*<sup>6</sup> . .

Ibn Mazhur in *Lisan al-Arabi* mentions that the word fitrah in the Qur'an can be found meaning *al-insyiqaq* or *al-shaqq* which means glassware. In addition, fitrah also means *al-khalqah al ijad* or *al-ibda'* which means creation. That meaning means that every human being is free from stains, sins, as can be understood from the following verse:

وَإِذْ أَخَذَ رَبُّكَ مِنْ بَنِي آدَمَ مِنْ ظُهُورِهِمْ ذُرِّيَّتَهُمْ وَأَشْهَدَهُمْ عَلَىٰ أَنفُسِهِمْ أَلَسْتُ بِرَبِّكُمْ قَالُوا بَلَىٰ شَهِدْنَا أَن تَقُولُوا يَوْمَ الْقِيَامَةِ إِنَّا كُنَّا عَنْ هَذَا غٰفِلِينَ أَوْ تَقُولُوا إِنَّمَا أَشْرَكَ آبَاؤُنَا مِنْ قَبْلُ وَكُنَّا ذُرِّيَّةً مِّنْ بَعْدِهِمْ أَفَتُهْلِكُنَا بِمَا فَعَلَ الْمُبْطِلُونَ

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172. And [mention] when your Lord took from the children of Adam - from their loins - their descendants and made them testify of themselves, [saying to them], "Am I not your Lord?" They said, "Yes, we have testified." [This] - lest you should say on the day of Resurrection, "Indeed, we were of this unaware."

173. Or [lest] you say, "It was only that our fathers associated [others in worship] with Allah before, and we were but descendants after them. Then would You destroy us for what the falsifiers have done?" (TQS.Al-A'raf 7 ayat 172—173).

In addition, the word fitrah is commensurate with the words *khalaqa* and *ansy'aw* which means to create. In the Qur'an the word fitrah in the form of *fatharuhu* is interpreted as he who created it. It is used to describe something that has not existed before, causing something new or for the first time (prototype), or also means an archetype that needs an archetype that needs alignment.

If the interpretation of the concept of fitrah is expanded then fitrah means also *thuhr* (holy), Islam, tawhid (acknowledging the oneness of Allah), *sincerity* (pure), man's tendency to accept and practice the truth, *al-gharizah* (instinct), the basic potential to serve Allah, and means the decrees over man, both happiness and misery<sup>7</sup>.

<sup>4</sup> Irwandra Irwandra, "Metaphysics Of Morals: The Basics of Morals in Islam," *An-Nida'* 39, no. 1 (February 5, 2014): 91-106, <https://doi.org/10.24014/an-nida.v39i1.867>.

<sup>5</sup> Yunus Mahmud, *Arabic-Indonesian Dictionary* (Jakarta: Foundation for the Implementation of Translation and Interpretation of the Qur'an., 1973).

<sup>6</sup> Mujib Abdul, *Fitrah & Islamic Personality, A Psychological Approach* (Jakarta: Darul Falah, 1999).

<sup>7</sup> Abdul.

Muhammad ibn Assyrur when interpreting the Quran Surah Ar-Qum 30 verse 30 that fitrah is the form and system Allah manifests in every being. It fitrah about man is what god created in man about his physique and reason (as well as his spirit). So it shows that fitrah is not only about religion.

Dawam Raharjo wrote that Imam Nawawi defined fitrah as an <sup>8</sup>*unconfirmed state* that occurs until an individual consciously declares his faith. Meanwhile, according to Abu Haitam, fitrah means that humans born with goodness or *unprosperousness (prosperous or unprosperous)* are related to the soul.

Abu a'la al-Maududi mentioned that man was born on this earth by his mother as a Muslim (surrender) who had different obedience to god. But on the other hand, according to him, humans are free to choose to be Muslims or non-Muslims. The Fuqaha (jurists) established the right of human nature, as formulated by them, which includes five things: (1) dien (religion), (2) soul, (3) reason, (4) self-esteem, and (5) love. This concept became known as *maqashidu asy-asyri'ah*.

From the opinions of the above scholars, it means that there needs to be an effort to direct and develop the fitrah or potentials of the human being, to increase his dignity or complete personality.

After examining the above meanings, it can be interpreted that fitrah is a character, temperament, genesis, religion, and all the inherent potentials that are the grace of Allah swt. Every human child born from his mother's womb will always be accompanied by fitrah as the basis for personality formation in living his life. Thus, fitrah is a basic aspect in human education.

### Fitrah concept

In detail, Syahminan Zaini reveals various human fitrahs in the Qur'an, namely fitrah (potential), namely:<sup>9</sup>

1. Religious fitrah (QS. Al-A'raf 8 verses 172 and QS. Ar-Rum 30 verse 30)

وَإِذْ أَخَذَ رَبُّكَ مِنْ بَنِي آدَمَ مِنْ ظُهُورِهِمْ ذُرِّيَّتَهُمْ وَأَشْهَدَهُمْ عَلَىٰ أَنفُسِهِمْ أَلَسْتُ بِرَبِّكُمْ  
قَالُوا بَلَىٰ شَهِدْنَا أَن تَقُولُوا يَوْمَ الْقِيَامَةِ إِنَّا كُنَّا عَنْ هَذَا غَافِلِينَ

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172. And [mention] when your Lord took from the children of Adam - from their loins - their descendants and made them testify of themselves, [saying to them], "Am I not your Lord?" They said, "Yes, we have testified." [This] - lest you should say on the day of Resurrection, "Indeed, we were of this unaware."

<sup>8</sup> Raharjo Dawam, *The Qur'an's View of Man in Education and perspectives of the Qur'an* (LPPI: Yogyakarta, 1999).

<sup>9</sup> Zaini Syahminan and Muhaimin, *Learning as a Means of Developing Human Fitrah A Review of Psychology* (Jakarta: Kalam Mulia, 1991).

QS. Ar-Rum 30 ayat 30:

فَاقِمْ وَجْهَكَ لِلدِّينِ حَنِيفًا فِطْرَتَ اللَّهِ الَّتِي فَطَرَ النَّاسَ عَلَيْهَا لَا تَبْدِيلَ لِخَلْقِ اللَّهِ ذَلِكَ  
الدِّينُ الْقَيِّمُ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ

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30. So direct your face toward the religion, inclining to truth. [Adhere to] the fitrah of Allah upon which He has created [all] people. No change should there be in the creation of Allah. That is the correct religion, but most of the people do not know.

In the interpretation of M. Quraish shihab says that the fitrah referred to in sura ar-Rum verse 30 is the condition or state of creation that occurs in man that is the younger brother of man has the potential to embolize god and know the creation of Allah as well as his shari'a. The author underscores that man's fitrah here is a religious fitrah that must be maintained. In line with Hamka's interpretation, that the fitrah referred to in the letter is the existence of a religious fitrah that existed in man before man was created, this means that before man was born into the world, he had the potential to know his god, as in Sura Al-'araf verse 172, where man and Allah had made a covenant. The covenant is that man must worship god.

2. Social fitrah (QS. Ali Imran 3 verses 112 and QS. Al-Maidah 5 verse 2)

صُرِّبَتْ عَلَيْهِمُ الذَّلَّةُ أَيَّنَ مَا تَتَّقُوا إِلَّا بِحَبْلِ مِنَ اللَّهِ وَحَبْلِ مِنَ النَّاسِ وَبَاءَ وَبِعَصَبٍ مِنَ  
اللَّهِ وَصُرِّبَتْ عَلَيْهِمُ الْمَسْكَنَةُ ذَلِكَ بِأَنَّهُمْ كَانُوا يَكْفُرُونَ بِآيَاتِ اللَّهِ وَيَقْتُلُونَ الْأَنْبِيَاءَ  
بِغَيْرِ حَقِّ ذَلِكَ بِمَا عَصَوْا وَكَانُوا يَعْتَدُونَ

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112. They have been put under humiliation [by Allah] wherever they are overtaken, except for a covenant from Allah and a rope from the Muslims. And they have drawn upon themselves anger from Allah and have been put under destitution. That is because they disbelieved in the verses of Allah and killed the prophets without right. That is because they disobeyed and [habitually] transgressed.

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَحِلُّوا شَعَائِرَ اللَّهِ وَلَا الشَّهْرَ الْحَرَامَ وَلَا الْهَدْيَ وَلَا الْقَلَائِدَ وَلَا  
أَمْيِنَ الْبَيْتِ الْحَرَامِ يَدْتَعُونَ فَضْلًا مِنْ رَبِّهِمْ وَرِضْوَانًا وَإِذَا حَلَلْتُمْ فَاصْطَادُوا وَلَا  
يَجْرِمَنَّكُمْ شَنَا نَقَوْمٍ أَنْ صَدُّوكُمْ عَنِ الْمَسْجِدِ الْحَرَامِ أَنْ تَعْتَدُوا وَتَعَاوَنُوا عَلَى الْبِرِّ  
وَالتَّقْوَى وَلَا تَعَاوَنُوا عَلَى الْإِثْمِ وَالْعُدْوَانِ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ

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2. O you who have believed, do not violate the rites of Allah or [the sanctity of] the sacred month or [neglect the marking of] the sacrificial animals and garlanding [them] or [violate the safety of] those coming to the Sacred House seeking bounty

from their Lord and [His] approval. But when you come out of ihram, then [you may] hunt. And do not let the hatred of a people for having obstructed you from al-Masjid al-Haram lead you to transgress. And cooperate in righteousness and piety, but do not cooperate in sin and aggression. And fear Allah; indeed, Allah is severe in penalty.

3. Fitrah intellect (QS. Ali Imran 3 verses 190 and QS. Muhammad 47 verse 24)

إِنَّ فِي خَلْقِ السَّمَوَاتِ وَالْأَرْضِ وَاخْتِلَافِ اللَّيْلِ وَالنَّهَارِ لآيَاتٍ لِّأُولِي الْأَلْبَابِ<sup>ل</sup>

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190. Indeed, in the creation of the heavens and the earth and the alternation of the night and the day are signs for those of understanding.

أَفَلَا يَتَدَبَّرُونَ الْقُرْآنَ أَمْ عَلَى قُلُوبٍ أَقْفَالُهَا

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24. Then do they not reflect upon the Qur'an, or are there locks upon [their] hearts?

4. Sexual/mating fitrah (QS. Ali Imran 3 verse 14 and QS. An-Nisa 4 verse 3)

زُيِّنَ لِلنَّاسِ حُبُّ الشَّهَوَاتِ مِنَ النِّسَاءِ وَالْبَنِينَ وَالْقَنَاطِيرِ الْمُقَنْطَرَةِ مِنَ الذَّهَبِ وَالْفِضَّةِ وَالْخَيْلِ الْمُسَوَّمَةِ وَالْأَنْعَامِ وَالْحَرْثِ<sup>ط</sup> ذَلِكَ مَتَاعُ الْحَيَاةِ الدُّنْيَا<sup>ط</sup> وَاللَّهُ عِنْدَهُ حُسْنُ الْمَبِ

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14. Beautified for people is the love of that which they desire - of women and sons, heaped-up sums of gold and silver, fine branded horses, and cattle and tilled land. That is the enjoyment of worldly life, but Allah has with Him the best return.

وَإِنْ خِفْتُمْ أَلَّا تَقْسُطُوا فِي الْيَتَامَىٰ فَانكِحُوا مَا طَابَ لَكُمْ مِنَ النِّسَاءِ مِثْنَىٰ وَثُلَاثَ وَرُبْعَ<sup>ج</sup> فَإِنْ خِفْتُمْ أَلَّا تَعْدِلُوا فَوَاحِدَةً أَوْ مَا مَلَكَتْ أَيْمَانُكُمْ<sup>ط</sup> ذَلِكَ أَذَىٰ<sup>ط</sup> أَلَّا تَعُولُوا<sup>ط</sup>

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3. And if you fear that you will not deal justly with the orphan girls, then marry those that please you of [other] women, two or three or four. But if you fear that you will not be just, then [marry only] one or those your right hand possesses. That is more suitable that you may not incline [to injustice].

5. Economic fitrah (QS. Al-Jumua 62 verses 7 and QS. At-Thur 52 verse 19)

وَلَا يَتَمَنَّوْنَ<sup>ه</sup> أَبَدًا بِمَا قَدَّمَتْ أَيْدِيهِمْ<sup>ط</sup> وَاللَّهُ عَلِيمٌ بِالظَّالِمِينَ

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7. But they will not wish for it, ever, because of what their hands have put forth. And Allah is Knowing of the wrongdoers.

كُلُوا وَاشْرَبُوا هَنِيئًا بِمَا كُنتُمْ تَعْمَلُونَ<sup>ل</sup>

English Sahih Internasional

19. [They will be told], "Eat and drink in satisfaction for what you used to do."

6. Art fitrah (QS. Al-A'raf 7 verses 31 and QS. An-Nur 24 verse 31)

﴿ يَبْنِيْ اٰدَمَ خُذُوْا زِيْنَتَكُمْ عِنْدَ كُلِّ مَسْجِدٍ وَكُلُوْا وَاشْرَبُوْا وَلَا تُسْرِفُوْا اِنَّهٗ لَا يُحِبُّ  
 الْمُسْرِفِيْنَ ۝۱۱۱﴾

English Sahih Internasional

31. O children of Adam, take your adornment at every masjid, and eat and drink, but be not excessive. Indeed, He likes not those who commit excess.

وَقُلْ لِّلْمُؤْمِنٰتِ يَغْضُضْنَ مِنْ اَبْصَارِهِنَّ وَيَحْفَظْنَ فُرُوْجَهُنَّ وَلَا يُبْدِيْنَ زِيْنَتَهُنَّ اِلَّا مَا ظَهَرَ  
 مِنْهَا وَلَا يَضْرِبْنَ بِخُمُرِهِنَّ عَلٰى جُيُوْبِهِنَّ وَلَا يُبْدِيْنَ زِيْنَتَهُنَّ اِلَّا لِبُعُوْلَتِهِنَّ اَوْ اٰبَائِهِنَّ اَوْ اَبْنَاۗءِ  
 بُعُوْلَتِهِنَّ اَوْ اَبْنَآءِ اَوْ اٰبْنَآءِ بُعُوْلَتِهِنَّ اَوْ اِخْوَانِهِنَّ اَوْ بَنِيْ اِخْوَانِهِنَّ اَوْ نِسَآءِ اَوْ  
 نِسَآءِ اَوْ مَا مَلَكَتْ اَيْمَانُهُنَّ اَوْ التَّبَعِيْنَ غَيْرِ اُولٰٓئِىۡكَ مِنَ الرِّجَالِ اَوْ الصِّبْيَانِ لَمْ  
 يَظْهَرُوْا عَلٰى عَوْرَتِ النِّسَآءِ وَلَا يَضْرِبْنَ بِاَرْجُلِهِنَّ لِيُعْلَمَ مَا يُخْفِيْنَ مِنْ زِيْنَتِهِنَّ وَتَوْبُوْا  
 اِلٰى اللّٰهِ جَمِيْعًا اِنَّهٗ الْمُؤْمِنُوْنَ لَعَلَّكُمْ تُفْلِحُوْنَ

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31. And tell the believing women to reduce [some] of their vision and guard their private parts and not expose their adornment except that which [necessarily] appears thereof and to wrap [a portion of] their headcovers over their chests and not expose their adornment except to their husbands, their fathers, their husbands' fathers, their sons, their husbands' sons, their brothers, their brothers' sons, their sisters' sons, their women, that which their right hands possess, or those male attendants having no physical desire, or children who are not yet aware of the private aspects of women. And let them not stamp their feet to make known what they conceal of their adornment. And turn to Allah in repentance, all of you, O believers, that you might succeed.

7. Fitrah justice (QS. Al-Maidah 5 verses 8 and QS. Al An'am 6 verse 152)

يٰۤاَيُّهَا الَّذِيْنَ اٰمَنُوْا كُوْنُوْا قَوّٰمِيْنَ لِلّٰهِ شُهَدَآءَ بِالْقِسْطِ وَلَا يَجْرِمَنَّكُمْ شَنَاٰنُ قَوْمٍ عَلٰى اَلَّا  
 تَعْدِلُوْا اَعْدِلُوْا هُوَ اَقْرَبُ لِلتَّقْوٰى وَاتَّقُوا اللّٰهَ اِنَّ اللّٰهَ خَبِيْرٌۢ بِمَا تَعْمَلُوْنَ

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8. O you who have believed, be persistently standing firm for Allah, witnesses in justice, and do not let the hatred of a people prevent you from being just. Be just; that is nearer to righteousness. And fear Allah; indeed, Allah is Acquainted with what you do.

وَلَا تَقْرَبُوا مَالَ الْيَتِيمِ إِلَّا بِالَّتِي هِيَ أَحْسَنُ حَتَّىٰ يَبْلُغَ أَشُدَّهُ وَأَوْفُوا بِالْكَيْلِ وَالْمِيزَانَ  
بِالْقِسْطِ لَا تُكَلِّفُ نَفْسًا إِلَّا وُسْعَهَا وَإِذَا قُلْتُمْ فَاعْدِلُوا وَلَوْ كَانَ ذَا قُرْبَىٰ وَبِعَهْدِ اللَّهِ أَوْفُوا  
ذَلِكُمْ وَصُكُّم بِهِ لَعَلَّكُمْ تَذَكَّرُونَ

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152. And do not approach the orphan's property except in a way that is best until he reaches maturity. And give full measure and weight in justice. We do not charge any soul except [with that within] its capacity. And when you testify, be just, even if [it concerns] a near relative. And the covenant of Allah fulfill. This has He instructed you that you may remember.

8. Fitrah equation (QS. An-Nisa 4 verses 1 and QS. Al-Hujurat 49 verse 13)

يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا  
رِجَالًا كَثِيرًا وَنِسَاءً وَاتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ وَالْأَرْحَامَ إِنَّ اللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا

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1. O mankind, fear your Lord, who created you from one soul and created from it its mate and dispersed from both of them many men and women. And fear Allah, through whom you ask one another, and the wombs. Indeed Allah is ever, over you, an Observer.

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا إِنَّ  
أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَىٰكُمْ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ

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13. O mankind, indeed We have created you from male and female and made you peoples and tribes that you may know one another. Indeed, the most noble of you in the sight of Allah is the most righteous of you. Indeed, Allah is Knowing and Acquainted.

9. Power/politics (QS. Ali Imran 3 verses 28 and QS. At-Taubah 9 verse 21)

لَا يَتَّخِذِ الْمُؤْمِنُونَ الْكُفْرِينَ أَوْلِيَاءَ مِنْ دُونِ الْمُؤْمِنِينَ وَمَنْ يَفْعَلْ ذَلِكَ فَلَيْسَ مِنَ اللَّهِ فِي  
شَيْءٍ إِلَّا أَنْ تَتَّقُوا مِنْهُمْ تُقَاةً وَيُحَذِّرُكُمُ اللَّهُ نَفْسَهُ وَإِلَى اللَّهِ الْمَصِيرُ

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28. Let not believers take disbelievers as allies rather than believers. And whoever [of you] does that has nothing with Allah, except when taking precaution against them in prudence. And Allah warns you of Himself, and to Allah is the [final] destination.

يُبَشِّرُهُمْ رَبُّهُم بِرَحْمَةٍ مِنْهُ وَرِضْوَانٍ وَجَدَتْ لَهُمْ فِيهَا نِعِيمٌ مُقِيمًا

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21. Their Lord gives them good tidings of mercy from Him and approval and of gardens for them wherein is enduring pleasure.

10. Fitrah unity (QS. Al-Baqarah 2 verse 213 and QS. Ali Imran 3 verse 103).



كَانَ النَّاسُ أُمَّةً وَاحِدَةً فَبَعَثَ اللَّهُ النَّبِيِّنَ مُبَشِّرِينَ وَمُنذِرِينَ وَأَنْزَلَ مَعَهُمُ الْكِتَابَ بِالْحَقِّ لِيُحْكَمَ بَيْنَ النَّاسِ فِي مَا اختلفُوا فِيهِ وَمَا اختلف فِيهِ إِلَّا الَّذِينَ أُوتُوهُ مِنْ بَعْدِ مَا جَاءَتْهُمْ  
الْبَيِّنَاتُ بَغْيًا بَيْنَهُمْ فَهَدَى اللَّهُ الَّذِينَ آمَنُوا لِمَا اختلفُوا فِيهِ مِنَ الْحَقِّ بِإِذْنِهِ وَاللَّهُ يَهْدِي  
مَنْ يَشَاءُ إِلَى صِرَاطٍ مُسْتَقِيمٍ

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213. Mankind was [of] one religion [before their deviation]; then Allah sent the prophets as bringers of good tidings and warners and sent down with them the Scripture in truth to judge between the people concerning that in which they differed. And none differed over the Scripture except those who were given it - after the clear proofs came to them - out of jealous animosity among themselves. And Allah guided those who believed to the truth concerning that over which they had differed, by His permission. And Allah guides whom He wills to a straight path.

واعتصموا بحبلِ اللَّهِ جميعًا وَلَا تفرقُوا وَاذْكُرُوا نِعْمَتَ اللَّهِ عَلَيْكُمْ إِذْ كُنْتُمْ أَعْدَاءً فَأَلَّفَ  
بَيْنَ قُلُوبِكُمْ فَأَصْبَحْتُمْ بِنِعْمَتِهِ إِخْوَانًا وَكُنْتُمْ عَلَى شَفَا حُفْرَةٍ مِنَ النَّارِ فَأَنْقَذَكُمْ مِنْهَا  
كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ لَعَلَّكُمْ تَهْتَدُونَ

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103. And hold firmly to the rope of Allah all together and do not become divided. And remember the favor of Allah upon you - when you were enemies and He brought your hearts together and you became, by His favor, brothers. And you were on the edge of a pit of the Fire, and He saved you from it. Thus does Allah make clear to you His verses that you may be guided.

### Islamic education paradigm

The basis of the Islamic education paradigm is the Qur'an and Hadith, which are used as the main reference in creating and developing educational concepts, principles, theories, and techniques. Therefore, it can be concluded that the ideology or paradigm of education is a complete picture of godliness, morals, the universe, and human beings associated with Islamic educational theory. Moreover, in the annals of history, education can build civilization, so the existence of an Islamic education paradigm is a necessity.

The elements that support the implementation of Islamic education, according to Moh. Roqib is (1) efforts in the form of guidance for the development of physical and spiritual potential in a balanced manner, (2) efforts made based on Islamic teachings<sup>10</sup>, which are derived from the Qur'an, as-Sunnah, and ijihad, and (3) these efforts are directed at efforts to form and achieve a Muslim personality, namely a personality in which Islamic values are

<sup>10</sup> Moh Roqib, *Islamic Education ; Development of Integrative Education in Schools, Families and Communities* (Lkis Pelangi Aksara, 2009).

embedded so that all behavior is following Islamic values or *kamil* person or plenary man or ideal man

Islam, as *an ad-din* that later gave birth to the concept of civilization (*tamaddun*), has a perfect concept, not only about *credo* (divinity) and rites (worship). However, more than that, Islam regulates morals and *muammalah*. Including in it about education.

Islamic educators generally share the view that Islamic education covers a wide range of areas: (1) religion, (2) creed and amaliah, (3) morals and ethics, and (4) physical-biological, exact, mental-psychic, and health. In terms of morals, Islamic education must be developed supported by other related sciences.<sup>11</sup>

From the explanation above, it can be stated that the educational paradigm includes:

1. Every process of change leads to progress and development based on the spirit of Islamic teachings
2. A blend of physical education, reason (intellectual), mental, feeling (emotion), and spiritual (spiritual)
3. Balance between physical-spiritual, faith-piety, piker-dhikr, scientific-amaliah, material-spiritual, individual-social, and world-hereafter
4. The dual realization of the function of man, namely the function of worship as a servant of Allah (*'abdullah*) to servitude oneself solely to Allah and the function of the caliphate of Allah (*khalifatullah*) who is given the task of mastering, maintaining, utilizing, preserving, and prospering the universe (*rahmatan lil 'alamin*).

### **Psychological Components In Fitrah**

Fitrah is in direct contact and is related to the psychological components of the human being. Although, little and many Shahminan Zaini said that the type of fitrah has many dimensions, the most important dimensions are:<sup>12</sup>

1. Religious fitrah. Man from birth is given a diverse instinct or instinct that recognizes the existence of the Supreme Creator's Dzat, namely Allah swt. Before entering the world man had acknowledged that Allah swt is God (QS. al-A'raf 8 verse 172). So that when he was born he was inflicted on *al-hanif*, that is, he longed for the absolute truth (Allah).
2. The fitrah of the intellect is the potential of the human being who has the power to acquire knowledge and the human fitrah to be able to distinguish between the good and the bad. Therefore, Allah Swt. always warns man to use his intellect. It is what distinguishes man from other creatures created by Allah swt.
3. Social fitrah is the tendency of humans to live in society or groups in which distinguishing characteristics are formed called culture. Culture

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<sup>11</sup> Shamsul Arifin, "Islam Is Reviewed In Educational Aspects," *Tarbiyatuna: Journal of Islamic Education* 7, no. 1 (February 15, 2014): 107–29.

<sup>12</sup> Syahminan and Muhaimin, *Learning as a Means of Developing Human Nature A Review of Psychology*.

is a reflection of man and society. Humans are a component of culture, the role of humans to shape islamic culture i by incorporating all its ranks and stages into the Islamic education curriculum.

4. Moral fitrah is man's ability to defend himself from bad qualities or qualities that violate the purpose of god who created them. This potential is to reject traits contrary to Islam's teachings. Human beings who violate rules that are contrary to Islam consequently become despicable.
1. Economic fitrah is the human fitrah to maintain life. Man maintains his life by providing physical needs. Economic nature does not want materialism or material enslavement for humans by exploiting natural wealth for personal gain. Because man's fitrah is to maintain and utilize the preservation of nature as a realization of man's duty as a caliph on earth.
2. The nature of art is the ability of man to give rise to aesthetic power. Therefore, in education, the most important task of human beings is to provide an atmosphere of joy, joy and safety in the teaching and learning process because education is an artistic process for which "the art of education" is needed.
3. Fitrah progress, justice, independence, equality, wanting to be respected, marriage, love of the homeland, and other necessities of life

### **Fitrah's relationship with islamic education in the qur'an**

Man in Islam has a duty of man as *abdillah* as stated in QS. Adz-Dzariyat 51 verse 56 and the role as *khalifatullah fil ardh* as stated in the QS.Al Baqarah 2 verse 30.

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ

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56. And I did not create the jinn and mankind except to worship Me.

وَإِذْ قَالَ رَبُّكَ لِلْمَلٰئِكَةِ إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً ۗ قَالُوا أَتَجْعَلُ فِيهَا مَنْ يُفْسِدُ فِيهَا وَيَسْفِكُ الدِّمَآءَ وَنَحْنُ نُسَبِّحُ بِحَمْدِكَ وَنُقَدِّسُ لَكَ ۗ قَالَ إِنِّي أَعْلَمُ مَا لَا تَعْلَمُونَ

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30. And [mention, O Muhammad], when your Lord said to the angels, "Indeed, I will make upon the earth a successive authority." They said, "Will You place upon it one who causes corruption therein and sheds blood, while we declare Your praise and sanctify You?" Allah said, "Indeed, I know that which you do not know."

As *khalifatullah fil ardh*, man has multidimensional characteristics, namely first, given the right and freedom to regulate this nature according to his abilities. In carrying out this task, man is equipped with the ability to perceive, secondly, he occupies a position of respect among the other creatures of god. This grace is obtained through the position, quality and strength that god has given him, thirdly, he has a special role that must be played on this

planet, which is to develop the world according to the basis and laws established by god<sup>13</sup>.

With his intellect, man can understand symbols, abstract things, analyze, compare, make conclusions, and distinguish between right and wrong. With his intellect, humans can also innovate, create, discover, adapt technology, create culture, and form civilization.<sup>14</sup>

Education in Islam contained in the Qur'an and hadith is generally known as *al-tarbiyah*, *al-ta'lim*, and *al-ta'dib*. In addition, there are other concepts, namely *al-tazkiyah*, *al-riyadhah*, *al-tahdzib*, and *al-wa'dz* or *al-mau'idzah*<sup>15</sup>. The term has a special that corresponds to the nature of man or the essence of man.

### **Al-Tarbiyah**

In the Quran, the word *tarbiyah* is not found, but other terms have similar meanings and are similar in meaning to the word *tarbiyah*, namely *al-rabb*, *rabbayani*, *murabbiy*, *yurbiy* and *rabbaniy*. Whereas in the hadith only the word *rabbaniy* is found.

According to Muhammad Fuad abd a-Baqy, the word *tarbiyah* with various words cognate is repeated more than 872 times in the Qur'an. This word has its roots in the words *rabba*, *yarubbu*, *rabbana*, which means to nurture, lead, nurture (child).

In general, *at-tarbiyah* means the process of cultivating and developing the potential (physical, intellectual, social, aesthetic, and spiritual) contained in students, so that they can grow and be built optimally, through maintaining, nurturing, caring for, repairing, and arranging them in a planned, systematic, and sustainable manner.

Thus, the word *at-tarbiyah* contains the scope of educational objectives, namely growing and developing the potential and process of education, namely maintaining, nurturing, caring for, repairing, and regulating it. It is what makes *al-tarbiyah* more popular because it covers the entirety of educational activities.

### **Al-Ta'lim**

The word *al-ta'lim* or the origin of the word, namely *'allam*, *yu'allimu*, *ta'liman*. This word in the Qur'an indicates a teaching process, which is to convey something in the form of science, wisdom, the content of scriptures, revelation, something that is not yet known to man, the skill of making protective equipment, the science of *laduni*, (knowledge directly from god), names or symbols and formulas related to the universe, and even the science of magic. The good sciences conveyed through the *al-ta'lim* process were

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<sup>13</sup> M. Baiquni, "The Industrial Revolution, Population Explosion And Environmental Problems," *Journal of Environmental Science & Technology* 1, no. 1 (2009): 38–59, <https://doi.org/10.20885/jstl.vol1.iss1.art3>.

<sup>14</sup> Norhasanah Norhasanah, "The Influence Of The Concept Of Reason In The Development Of Islamic Education," *Reason: Journal of Islamic Civilization and Thought* 1, no. 2 (2017): 138–45, <https://doi.org/10.23971/njppi.v1i2.909>.

<sup>15</sup> Tjabolo Siti Asiyah, *Islamic Education Management* (Gorontalo: Scholars, 2018).

carried out by Allah Swt, angels, and the Prophets. Meanwhile, dangerous science is taught by demons.

The word *al-ta'lim* in the sense of teaching which is part of education is widely used for non-formal educational activities, such as taklim assemblies which are currently very developed and varied, that is, there are taklim assemblies that mothers in the village usually carry out, there are taklim assemblies among elite people, in offices, hotels and places of religious studies, in terms of material there is specifically discussing a certain book, there are studies of certain themes, there are studies of interpretation, hadith, jurisprudence, and so on, and some are organized to the master teacher.

The time is determined, for example every week, or once a month, while various other rules apply conventionally and flexibly. The word *al-ta'lim* in the sense of education is the word used first than *at-tarbiyah*. Therefore, the educational and teaching activities first carried out by the Prophet Muhammad Saw at the house of Al-Arqam (*Dar al-Arqam*) in Mecca, can be called the *al-ta'lim* assembly.

### **At-Ta'dib**

The word *al-Ta'dib* comes from *addaba*, *yuaddibu*, *ta'diban* which can mean *education*, *discipline*, and submission to rules, *punishment*, and *chastisement*. The word *al-ta'dib* comes from the word *adab* which means civilized, polite, manners, *adab*, ethics, morals, morals, and ethics.

Naquib al-Attas interprets *al-ta'dib* as the gradually instilled recognition and recognition in man of the proper places of all things within the order of creation, thus guiding towards the recognition and recognition of god's power and majesty.

Through this word *al-ta'dib*, Al-Attas wants to make education a means of transforming noble moral values derived from religious teachings into humans, as well as being the basis for the Islamic process of ization of science. According to him, islamization of science needs to be done in order to stem the influence of materialism, secularism, and the dichotomism of science developed by the west.

### **Al-Tazkiah**

*Al-tazkiyah* comes from the word *zakka-yuzakki-tazkiyatan* which means *purification*, *chastening*, *pronouncement of*, *integrity or credibility*, *attestation of a witness*, *good record*, *exemplary record* (a trustworthy and respected record).

The word *al-tazkiyah* or *yuzakki* has been used by experts by purifying or purifying one's soul from bad qualities (*al-takhalli*), and filling it with good morals (*al-tahalli*), thus giving birth to people with a commendable personality and morals. In this connection, Ibn Sina and al-Ghazali used the term *tazkiyah al-nafs* (purifying) to cleansing the spiritual from reprehensible traits.

From this explanation, it can be seen, that the word *al-tazkiyah* is also used for the meaning of education which is spiritual mental formation and noble morals.

### **Al-Riyadhah**

*Al-Riyadhah* comes from the word *raudha*, which means to tame, *domesticate*, to *break in* (break in or dismantle), *train* (exercise), to *train* (train), *ciach* (train), to *facify* (instill or calm), *placate* (reconcile, calm), to *practice* (demonstrate), *exercise*, *regulate*, to *seek to make tractable*, and *try to bring round*. In education, the word *al-riyadhah* is defined as educating the child's soul with noble morals.

This term is more widely used in the world of sufism. For example, according to al-Bastani *riyadhah* in the context of education means to educate the child's soul with noble morals. This understanding in Sufism means spiritual practice by being alone on certain days to perform worship and tafakur regarding his rights and obligations.

Meanwhile, according to Al-Ghazali, *understanding the term al-Riyadhah* is a process of individual training for children. However, it has a meaning, in the education of the child is more emphasized on the psychomotor domain using training. According to him, young children who are used to doing positive activities will give birth to a pious personality when they grow up.

### **Al-Tahdzib**

*Al-tahdzib* is *expurgation* (removing inappropriate passages or words from books, letters, and so on), *emendation* (improvement or change), *correction* (improvement), *rectification* (correction), *revision* (improvement), *training* (exercise), *instruction* (command to do something), *education* (education), *upbringing*, *culture*, and *refinement*.

The term is related to the improvement of spiritual, moral and moral mentality, that is, repairing the mentality of one's child who is not in line with teachings or norms; correcting his behavior to be good and honorable and improving his morals and ethics in order to become a noble character. The range of such activities includes the field of educational activity. That is why, the word *al-tahzib* also means education.

### **Al-Wa'dz or Al-Mau'idzah**

*Al-Wa'dz* comes from the word *wa'aza* which means to *preach*, conscience, to *admonish* (warn or remind), *exhort* (urge), and to *warn* (warn). With various variations, the word *al-wa'dz* in the Qur'an is repeated 28 times.

Thus, the essence of *al-wa'dz* or *al-mau'idzah* is education by providing awareness and inner enlightenment to awaken the awareness to become a good person.

## **Implications of fitrah on islamic education**

Fitrah as a potential in man is like gold and oil hidden in the earth's bowels. So it takes effort, so that the fitrahs can be useful. The task of Islamic education is to *transform* these hidden potentials into skills that humans can enjoy. Including any sciences that are limited to concepts will not provide

benefits if they are not converted into scientific discoveries.<sup>16</sup> The potential of human fitness must continue to be developed throughout life, so it can function optimally. It is as a logical consequence of the free will given to man.

Nevertheless, in human life in this world there are certain limits or laws that are certain and rule nature, things, man, as well as human society. Everything is submissive and depends on universal imperatives or so-called destiny. That destiny is not driven by human will.

Humans are also influenced by factors of heredity, natural environment, social environment, and history. For example, in the sciences of education 5 factors determine the success of the implementation of education: educational goals, educators, students, educational tools, and the environment. Therefore, the interests, talents, abilities (*skills*), human attitudes manifested in his endeavor activities and the results achieved from his endeavor activities vary.

Fitrah on Islamic education implies that, *first*, the concept of fitrah believes that naturally human beings are positive (fitrah), both meritoriously, nafsani (cognitive and affective) and ruhani (spiritual). Second, it recognizes that one of the most important components of human beings is qalbu. Human behavior depends on its qalbu.<sup>17</sup>

Man is not only composed of body, reason, but also has qalbu. With qalbu man can know something (beyond reason) to be true and not false (including having wisdom, patience), and has the power to influence objects and events.

## Conclusion

The concept of fitrah is character, temperament, genesis, religion, and all the inherent potential that is the grace of Allah swt. Therefore, every human child born from his mother's womb will always be accompanied by fitrah as the basis for personality formation in living his life.

Fitrah is a concept in the Islamic educational paradigm that simultaneously is a complete picture between godliness, morals, the universe (*rahmatan lil 'alamin*) and humans associated with islamic educational theory.

The psychological components of human beings related to fitrah include human structure (physical, spiritual, nafsani, heart, reason and lust), *al-hayah* (vitality), *al-khuluq* (character), *al-sajiah* (skill or talent), heredity (hereditary factor), Intuition (the ability to receive inspiration from god) and *al-amal* (behavior).

The relationship of fitrah with Islamic education in the Quran can be described in *al-tarbiyah*, *al-ta'lim*, and *al-ta'dib*, *al-tazkiyah*, *al-riyadhah*, *al-tahdzib*, and *al-wa'dz* or *al-mau'idzah*. The term has a special that corresponds to the nature of man or the essence of man. In its development, the word *al-tarbiyah* became popularly used because it fully encompassed the concept of education and human nature.

<sup>16</sup> Indah Muliati, "The Concept Of Fitrah And Its Implications In Education" 1 (January 31, 2019): 86–78.

<sup>17</sup> Abdul, *Fitrah & Islamic Personality, A Psychological Approach*.

Fitrah on Islamic education implies that, *first*, the concept of fitrah believes that naturally human beings are positive (fitrah), both meritoriously, nafsani (cognitive and affective) and ruhani (spiritual). Second, it recognizes that one of the most important components of human beings is qalbu. Human behavior depends on its qalbu

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