

Research Article

The Concept of Fitrah and the Implications of Islamic Education

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Abstract. Islamic education is a process of instilling divine values that are formulated systematically and adaptively, which are adapted to the abilities and potential development of students. So the pattern of education offered must be adapted to the physical and psychological needs of students as educational subjects. If not, the educational process offered will experience obstacles. For this reason, the education carried out must be able to touch all human aspects as a whole, namely the physical and spiritual aspects. In the perspective of Islamic Education, it can be seen that human nature is a creature that is completely limited and requires efforts to make its presence on this earth more perfect, so efforts are needed. The effort is through education. Therefore, the distinctive nature

of Islamic education is to try to develop the characteristics and potential of its students effectively and dynamically.

Keywords: Fitrah, Islamic Education, Learners

INTRODUCTION

Islamic education is often interpreted as a transfer of knowledge and transfer of values Islamic teachings contained in religious texts alone, while the social sciences and the natural sciences are considered general knowledge. Whereas in Islam there is no dichotomy between religious and general sciences. All knowledge in Islam is considered important as long as it is useful for the benefit of mankind. But as the times progress, obstacles and challenges become something that cannot be avoided, especially obstacles and challenges in the world of education. This is because human demands and needs are also changing. Thus modernization in the field of education must adapt to the conditions and challenges of the modernization era itself.

From an Islamic point of view, fitrah is a natural innate tendency from birth. The creation of a creature for the first time is in a natural structure, one of which is human, human since the beginning of his birth has had an innate religion or belief that is passed down from his parents. Apart from being a religion of nature, Islam is also in accordance with human religious instincts and even supports the needs and development of nature.

In developing all the potential that exists in humans, both physical and spiritual potential, education plays an important role that cannot be denied. With the educational process, humans are able to shape their personality, transfer culture from one community to another, know good and bad and so on Islamic education is a process of instilling divine values that are formulated systematically and adaptively, which are adapted to the abilities and potential development of students. So the pattern of education offered must be adapted to the physical and psychological needs of students as educational subjects. If not, the educational process offered will experience obstacles. For this reason, the education carried out must be able to touch all human aspects as a whole, namely the physical and spiritual aspects.

RESULTS AND DISCUSSION

Definition of Fitrah

Fitrah is taken from the Arabic word *fathara* which means "open" or "reveal", can also be interpreted as temperament, character, event, origin, religion, creation. In addition, the definition of nature can be explained in detail as follows :

1. Nature is God's creation, namely that humans have been given good potential by God.

2. Fitrah means creation, a certain characteristic which every being is *characterized* by at the beginning of time creation, human nature (which exists from birth).
3. In the view of Islam, the basic ability / innate is called fitrah, which in the etymological sense means an event, because the word fitrah comes from the word fathoro which means to make.
4. According to Syahminan Zain (1986: 5), that fitrah is a latent potential or latent power that exists in humans, which they carry from birth.

As for literally (Language) nature this can be interpreted by the word *khalafa*". The word *khalafa* is widely used by many people to express the creation of something. So, fitrah is a state that results from a creation. In the hadith narrated by Ibn 'Abbas, fitrah is the beginning of human creation. This is because the term fitrah has never been put forward by the Koran in any context other than with humans.

The Concept Of Nature

In accordance with the words of the Prophet Muhammad, which reads "*children are born in a state of fitrah parents who make them Jews, Magi, or Christians.*" (Narrated by Bukhari). According to Yasin Muhammad, there are 4 understandings of the concept of nature, namely:

1. **The Fatalist View** . This view is of the opinion that every good or evil origin, this happens because it is in accordance with Allah SWT's plan. Syekh Abdul Qadir Al-Jaelani is of the opinion that a sinner will enter heaven, if that is his fate predetermined by Allah SWT. With that, regardless of the external factors of guidance and misguidance, an individual is bound by the will of Allah SWT to live his predetermined life.

2. **Neutral Outlook**

This view is led by Ibn Abd Al-barr based on the word of Allah Quran surah an-nahl verse 78 which means "And Allah brought you out of your mother's belly in a state of not knowing anything". Followers of this view argue that children are born in a state of purity and without awareness of faith or kufr. According to this view, faith and kufr only manifest when the child reaches maturity (*taklif*). After reaching the *taklif period* a person will be accounted for in accordance with his actions.

3. **Positive Outlook**

Prominent figures adhering to this view are Ibn Taimiyah, Ibn Qoyyim Al Jauziyah, Muhammad Ali, Muhammad Syafi'i, Ismail Razi Al Faruqi, Muhammad Asad, and Shah Waliyullah. Ibn Taimiya argues that children are born in a state of fitrah and in a state of innate virtue and social environment that causes individuals to deviate from this state. Meanwhile, according to Muhammad Ash-Shabuni, he argues that goodness unites in humans, while evil is accidental.

4. Dualist view

Sayyid Qutb and Ali Shari'ati were the main figures holding this view. According to Sayyid Qutb, he argues that the goodness that exists in humans is complemented by external influences, such as prophecy and God's revelation. While the evil that exists within man is complemented by external factors such as temptation and health. Meanwhile, according to Shari'ati, land is the lowest symbol of humiliation and is combined with the "spirit" of Allah SWT. With that Man is a dual dimensional being with a dual nature, an array of powers. Not only different but also opposite

Implications Of Nature On Education

In the perspective of Islamic Education, it can be seen that human nature is a creature that is completely limited and requires efforts to make its presence on this earth more perfect, so efforts are needed. The effort is through education. Therefore, the distinctive nature of Islamic education is to try to develop the characteristics and potential of its students effectively and dynamically.

Islamic education is a form of process of actualizing a number of potentials possessed by students, including physical, rationality, intellectual, emotional and moral development which functions to prepare Muslim individuals who have a plenary personality for the benefit of all people. In order to be able to actualize the potential possessed by humans in accordance with Divine values, education basically functions as a stimulating medium for the development and growth of human potential as optimally as possible towards self-improvement.

Thus, it means that Islamic education is a process of instilling divine values that are formulated systematically and adaptively, which are adapted to the abilities and potential development of students. That is, the pattern of education offered must be adapted to the physical and psychological needs of students as educational subjects. If not, the educational process offered will experience obstacles. For this reason, the education carried out must be able to touch all human aspects as a whole, namely the physical and spiritual aspects. Human nature in question can be seen from two integral human dimensions, namely physical nature and spiritual nature. Both have different needs from one another, but both complement each other.

However, in its growth and development it cannot be separated from the existence of certain limits, such as the existence of certain laws, laws that govern objects and human society itself, which are not subject to nor depend on human will. These laws are called taqdir (universal necessity).

In addition, the growth and development of human potential and nature are also influenced by heredity, natural environment, social environment, and history. In the educational sciences there are 5 kinds of factors that determine the success of the implementation of

education, namely educational goals, educators, students, educational tools, and the environment. Therefore, human interests, talents, abilities, attitudes that are manifested in their endeavors and the results achieved from these endeavors vary. Just as Lorenz's theory established the innate nature of human aggression, educational attention is directed toward obtaining substitute objects and sublimation procedures that will help eradicate these aggressive traits. It is clear that an educator does not need to be busy eliminating and replacing the evil that students have been born with, but to do their best to keep away from the emergence of lessons that can lead to bad habits.

According to education experts, cultivating potential This hidden potential (fitrah) is the main task of education, namely to change these potentials into skills that can be enjoyed by humans. For example, intellectual progress is of no use if it is only stored in the heads of scientific experts, this intellectual progress will only be useful if it is changed become scientific discoveries in the field concerned .

CONCLUSION

From the explanations above, it can be concluded that fitrah is taken from Arabic, namely *fathara* which means "open" or "reveal", can also be interpreted as temperament, character, event, origin, religion, creation. Meanwhile, according to Yasin Muhammad regarding the understanding of the concept of nature, there are 4, namely, a fatalist view, a neutral view, a positive view, and a dualist view.

In developing all the potential that exists in humans, both physical and spiritual potential, education plays an important role that cannot be denied. With the educational process, humans are able to shape their personality, transfer culture from one community to another, know good and bad and so on.

Islamic education is a process of instilling divine values that are formulated systematically and adaptively, which are adapted to the abilities and potential development of students. So the pattern of education offered must be adapted to the physical and psychological needs of students as educational subjects. If not, the educational process offered will experience obstacles. For this reason, the education carried out must be able to touch all human aspects as a whole, namely the physical and spiritual aspects.

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