

Research Article

Islamic View of Human Nature towards Education

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Abstract. Human existence begins with weakness and inability which will then move towards strength. Humans can easily take advantage of the grace and gifts bestowed upon them, but humans must fulfill an obligation to their God. Human dignity before God is not measured by how high their rank and position, their lineage, or their wealth. But when Allah is measured, it is his piety. Humans from the Islamic perspective will still be born in a state of fitrah, namely holy, clean, free from all sins, and have a tendency to accept religion, faith and monotheism. Whether humans become good or bad is a result of education and environmental factors, not their original character. According to Abd al-Rahman al-Bani, quoted by an-Nahlawi, the task of Islamic education is to safeguard and maintain the nature of students, then develop and prepare all the potential they have, by directing the existing nature and potential towards goodness and perfection, and realizing a the program in a more gradual manner. (Nahlawi, 1996) Development of human nature can be done through various learning activities. Namely through an institution. The development of human nature can be done through learning activities. Namely through various institutions. What is meant by unfocused learning is through education at school only, but can also be done outside school, either in the family,

community or through existing social and religious institutions. 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.

Keywords: Fitrah, Education, Islamic View, Human Nature

INTRODUCTION

Humans are special creatures. This is because humans are gifted with reason as a privilege compared to other creatures. Humans are noble creatures among all creatures in this universe. God has given humans various virtues as characteristics that distinguish them from other creatures.

From another point of view, it is known that because Islam pays so much attention to the educational process for humans, in fact the educational process not only started at the time of the Prophet Muhammad SAW, but since the existence of the first human being, namely Prophet Adam, the educational process has begun where Allah has indicated to Prophet Adam (AS) asked to learn, think and understand the environment of human life.

On the other hand, Islam offers a different view of humans, namely that humans are natural creatures. Fitrah has a pure meaning and has the potential to understand God, its structure consists of an external aspect (body) and an internal aspect (spirit). Apart from that, Islam also holds that the human structure in its inner aspect is in accordance with its modes and accidents, such as the mind that exists when communicating. with the human body, and the heart when it comes to intuition.

For this reason, it is clear that Islamic education, if seen from its historical aspect, both from the beginning of human events and from the material aspect, it is known that the earliest messages in its treatises have a very dynamic view because they have given so much attention to this education regarding the issue of human quality. is basic capital and initial capital to fulfill various aspects of human needs, including physical needs, psycho-social needs and spiritual needs.

Islamic education is an educational process carried out on students in order to develop all human potential or nature as optimally as possible so that all human potential or nature can be useful in life in accordance with the essence of human duties in life in this world which is none other than to dedicate oneself to Allah through management and utilization of various potentials of life and life in the world as well as managers

DISCUSSION

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 nodichotomy 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

Human Nature

Humans were created by God with the best structure among God's other creatures. The human structure consists of physical (physiological) and spiritual (psychological) elements. In this element, Allah provides a set of basic abilities that have a tendency to work which is called potentiality. According to the basic view of Islam, these basic abilities are called fitrah.

Say "natural" originate from say Work (fi'il) fathara Which means "make". By etymological nature means: incident, characteristic beginning So, potency base, chastity. In the dictionary Munjid found that nature have meaning that is characteristic Which attribute all Which There is on moment finished created.

According to view Islam, ability base the named nature. In understanding other explained in a way details:1. Nature is creation God, that is that man has given potential Which Good by Allah. 2. Nature means creation, characteristic certain Which where every Which ma wuj udi characteristic with him on beginning period its creation, characteristic bearing man (Which There is since born). 3.In view Islam, Ability basic/innate called with nature that is in understanding etymology means incident, Because say nature originate from say fathoro Which means make. 4.According to Syahminan Zain (1986:5), that nature is *latent* potential or strength Which hidden Which There is in self man, Which he brought since born.

Fitrah has many dimensions, but the most important dimensions are:

- a. Religious Nature, Humans from birth have religious instincts or instincts, and recognize the existence of the essence of Allah, but when they are born they tend to be al-hanif, that is, longing for the absolute truth of Allah.

- b. Intellectual Nature, Intellect is the innate human potential to acquire knowledge that can differentiate between good and bad. Because this power and nature can differentiate between humans and animals.
- c. Social Nature, the human tendency to live in groups that have unique characteristics called culture. Therefore, the task of education here is to make Islamic culture a process of the Islamic education curriculum at all levels and stages.
- d. The nature of art, the human ability to generate aesthetic power, which refers to the al-jamal nature of Allah SWT. The main task of education is to provide an atmosphere of joy, pleasure and security in the teaching and learning process, because education is an artistic process, which is why educational art is needed.
- e. The nature of progress, justice, independence, equality, wanting to be respected, marriage, love of country, and other necessities of life.
- f. Moral nature, namely the ability of humans to defend themselves from immoral traits, or traits that violate the purposes of Allah who created them.
- g. Economic nature (sustaining life), namely human power to maintain life by providing physical needs for survival.

All the needs of human life are natural and demand to be fulfilled. Sayyid Quthub stated that basic human needs are divided into four types, namely: (1) The need for every human being's conscience to obtain satisfaction, peace and tranquility. (2). The need for the mind, every human being to obtain freedom, independence and certainty. (3). The emotional needs of every human being can obtain a sense of mutual understanding, compassion and peace. (4). The need for the rights and obligations of every human being to obtain legislation, order and justice.

In fact, the human body consists of two types, namely: the gross body and the subtle body, or physical/physical and spiritual/soul. A human without a body cannot be said to be human, and a human without a spirit cannot be said to be a living human. The human body comes from earthly matter, while the human spirit comes from Allah, namely the Lord of the universe (Unila, 2014)

Psychological Components in Fitrah

From the various views of Islamic scholars and scientists who have given meaning to the term "fitrah" which is taken from the word of Allah and the words of the Prophet, it can be concluded that fitrah is a basic ability for human development that was given to him by Allah. It contains various psychological components that are interrelated and mutually enhance human life.

The potential components of nature are:

1. The basic ability to be religious (ad-dinul qayyimah), where the factor of faith is the essence of human religion. Muhammad Abduh, Ibnu Qayyim, Abu A'la al-

Maududi, Sayyid Qutb are of the same opinion that fitrah contains the original ability to be Muslim, because Islam is a religion of nature or is identical with nature. Ali Fikri places greater emphasis on the role of heredity in determining the diversity of their children. Psychological heredity (psychological heredity) of a child's parents is one aspect of basic human abilities.

2. Mawahib (talents) and qabiliyat (tendencies or tendencies) which refer to faith in Allah. Thus, "fitrah" contains a psychological component in the form of faith. Because faith for a believer is the main driving force within him which gives him the enthusiasm to always seek the ultimate truth from Allah.
3. Instinct and revelation are like two sides of a coin; Both are mutually integrated in human development. According to Prof., Dr. Hasan Langgulung, fitrah can be seen from two aspects, namely; aspects of instinct, innate human characteristics or God's characteristics which become human potential from birth, and aspect of God's revelation revealed to His prophets . So human potential and revealed religion are one thing that appears on two sides, like a coin which has two equal sides. The ability to accept God's attributes and develop these qualities is a basic human potential that is innate from birth.
4. The basic ability to be religious in general is not only limited to Islam. With this ability, humans can be educated to be Jews, Christians or Magians, but cannot be educated to be atheists (anti-God). This opinion is followed by many Islamic scholars who are Mu'tazilah experts, including: Ibn Sina and Ibn Khaldun.

Psychological aspects in nature are basic components that are dynamic, responsive to the influence of the surrounding environment, including the influence of education. These aspects include:

1. Talent, namely an innate ability that has the potential to develop academic (scientific) abilities and expertise (professional) in various fields of life.
2. Instinct or gharizah is the ability to act or behave without going through a learning process. This instinctive ability is innate from birth. In educational psychology, this ability includes capability, namely the ability to do something without learning.
3. Lust and urges. In Sufism there are various kinds of desires, including:
 - a. Lust *lawwamah* i.e which leads to denouncing and degrading other people.
 - b. Anger is what drives humans towards acts of destruction, killing or hostility towards other people.
 - c. Lust (eros) is what drives sexual acts to satisfy the desire for gratification of sex life.
 - d. *Mutmainnah* lust is what drives towards obedience to Allah SWT.
4. Character is a person's psychological abilities that are innate from birth. This character is related to a person's moral, social and ethical behavior. Character is formed by forces from within humans, not formed by external influences.

5. Heredity or heredity is a basic ability factor that contains psychological and physiological characteristics inherited from parents, both in the immediate and distant lines.
6. Intuition is the human psychological ability to receive God's inspiration. Intuition moves a human's conscience which guides him towards actions in special situations beyond his conscious awareness, but containing constructive meaning for his life. Intuition is usually given by God to people with clean souls.

Concept of Fitrah

Rasulullah SAW said: "*Children are born in the realm of fitrah, their parents are the ones who make them Jews, Magians or Christians.*" (HR. Bukhari) According to Yasien Muhammad, there are 4 understandings of the concept of fitrah, namely:

1. Fatalist view

In this fatalist view, we believe that every individual through God's decree is either good or evil by default, whether this kind of decree occurs in whole or in part according to God's plan. Sheikh Abdul Qodir Jailani revealed that a sinner will enter heaven if that is his fate that has been previously determined by Allah. Thus, regardless of external factors of guidance and misguidance, an individual is bound by the will of Allah to live out the 'blueprint' of his life that has been laid down for him in advance.

2. Neutral View

This Neutral View was led by Ibn 'Abd Al-Barr' based on the Word of Allah: "*And Allah brought you out of your mother's womb while not knowing anything*" (QS.An-Nisa verse 78)

Adherents of the neutral view argue that children are born in a pure state, an empty state as it is, without awareness of faith or *kufir*. According to the neutral view, faith or *kufir* only manifests when the child reaches maturity (*Taklif*), a person becomes responsible for his actions.

3. Positive Outlook

Adherents of this positive view are Ibn Taymiyah, Ibnu Qoyyim Al-Jauziyah (Salaf), Muhammad Ali Ash-Shabuni, Mufti Muhammad Syafi'i, Ismail Raji Al-Faruqi, Mohammad Assad, Syah Waliyullah (Contemporary).

According to Ibn Taimiyah, all children are born in a state of *Fitrah*, that is, in a state of innate wisdom, and it is the social environment that causes individuals to deviate from this state.

Muhammad 'Ali Ash-Shabuni said that goodness is inherent in humans, while evil is accidental. Humans are naturally inclined towards kindness and fairness. However, social environments, especially parents, can have a detrimental influence on a child's *Fitrah*.

Ibn Taymiyah argued that there is a natural harmony between *the Fithrah* and *the deen of Islam*. The Islamic religion provides ideal conditions to maintain and provides ideal conditions to maintain and develop innate human traits.

4. Dualist view

The main figures of the dualist view are Sayyid Qutb and 'Ali Shari'ati. The view of a dual nature. According to Sayyid Qutb, the two essential forming elements of the overall human structure, namely spirit and earth, result in good and evil as equal tendencies in humans, namely the tendency to go astray. The goodness that exists in humans is equipped with external influences such as prophecy and revelation from Allah, while the evil that exists in humans is equipped with external factors such as temptation and error.

Shari'ati argues that land-the lowest symbol of humiliation is combined with the Spirit (of) Allah. Thus, humans are dual-dimensional creatures with a dual nature, a composition of two forces, not only different, but also opposite, one of which tends to descend to the material surface and the other tends to rise to the holy Spirit (creation) of God.

Ibnu Katsir defines fitrah as recognizing the Oneness of Allah SWT or monotheism. In fact, humans carry monotheism from birth, or at least they tend to unite with their God and continue to seek to achieve monotheism. 9 Fitrah is a provision from Allah SWT. to humans to find the concept of their life's purpose and the instinct to develop it into something meaningful in human life.

Prof. Dr. Abdul Mujib quoted from Imam al-Qurtubi, meaning that fitrah, if correlated with other sentences, has many meanings; (1). fitrah can mean holy (al-thuhr). (2). Fitrah means potential for Islam (al-din Al-islamiy), this means that fitrah means being Muslim. (3). Fitrah recognizes the oneness of Allah (Tawhid Allah). (4). Fitrah means a condition of safety (al-salamah) and continuity (istiqomah). (5). Fitrah means sincere feelings (al-lkhlash), humans are born with good potential. (6). Fitrah means the ability to accept the truth. (7). Fitarh means basic human potential or feeling for worship

Implications of Human Nature for Education

Naturally, the process of human growth and development in life, starting from the womb until death, certainly goes through a process step by step. This also happens in the process of events in the universe which was created by Allah SWT, of course through a process one level at a time. Indeed, the pattern of human development and events in the universe created by Allah through such stages is based on the law of Allah SWT as sunnatullah.

Education as an effort to foster and develop the human person from spiritual and physical aspects must also take place in stages, therefore maturity, which ends in optimizing development or growth, can only be achieved if it takes place through

process after process towards the final goal of development or growth. . Not a single creature created by God on earth has reached perfection or maturity without going through a process.

Fitrah means good potential, but this potential is useless if it is not used in the form of certain skills. According to education experts, cultivating these hidden basic potentials (fitrah) is the main task of education, namely changing (transforming) these potentials into skills that can be enjoyed by humans.

Potential tools and various basic potentials or human nature must be developed optimally and integratedly through a lifelong education process. Humans are given the freedom to make efforts to develop potential tools and basic potentials or human nature. However, in its growth and development it cannot be separated from the existence of certain limits, namely the existence of laws that are certain and still control nature, laws that control objects and human society itself, which are neither subject to nor dependent on human will. . These laws are called taqdir (universal necessity).

Apart from that, the growth and development of potential tools and human nature are also influenced by heredity, natural environment, social environment and history. In educational sciences there are 5 types of factors that determine the success of educational implementation, namely educational goals, educators, students, educational tools, and the environment. Therefore, human interests, talents, abilities (skills), attitudes that are manifested in their endeavor activities and the results achieved from these endeavor activities vary.

Fitrah means good potential, but this potential is useless if it is not used in the form of certain skills. Like gold or oil hidden in the bowels of the earth, it is useless if it is not dug up or processed for human needs. According to education experts, cultivating hidden potential (fitrah) is the main task of education, namely changing (transforming) these potentials into skills that can be enjoyed by humans. For example, intellectual progress (intellectual ability) is useless if it is only stored in the heads of scientific experts. This intellectual progress will only be useful if it is converted into scientific discoveries in the field concerned.

Islamic educational institutions should not be unable to compete with educational institutions that prioritize general education. The competition in question is competition for the quality of education that is built from planning, processes and evaluations in accordance with the National Education Standards (NES). The quality of Islamic educational institutions actually exceeds general education, because Islamic educational institutions have advantages in religious subjects. This is the advantage of Islamic educational institutions to become more marketable for stakeholders. In fact, the problems faced by Islamic educational institutions are varied. Starting from management problems, leadership problems, human resources, financial, and institutional problems. Improving the quality of

Islamic educational institutions needs to be continuously pursued by prioritizing theories of quality analysis and their application in every managerial process.

CONCLUSION

Humans from an Islamic perspective will still be born in a state of fithara, that is, holy, clean, free from all sins and have a tendency to accept religion, faith and monotheism. Whether humans become good or bad is a result of education and environmental factors, not their original *habits*. Fithrah means basic human potential as a tool to serve and *Ma'rifullah*. In empiricist philosophy, Fithrah's activities are seen as a benchmark for its meaning.

The potential components of fitrah include: a) basic ability to be religious (Ad-Dinul Qayyimah), b) Mawwahib (talent) and Qabliyat (tendency or tendencies c) Instinct and revelation are like two sides of metal

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