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ISLAMIC ORIGINALITY (FITRAH) AND ITS REALIZATION IN ISLAMIC EDUCATION: A TRANSDISCIPLINARY SCIENTIFIC

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Abstract. This research aims to investigate the notion of Islamic originality (*fitrah*) and its realization in Islamic education from a transdisciplinary scientific standpoint. *Fitrah* is a potential or tendency carried by humans from birth and largely determines the future success of humans themselves. Because these tendencies vary, analyzing the *fitrah* of different disciplines is also very important. This research employs a qualitative literature analysis approach by tracking numerous authoritative publications. The findings of this study reveal that nature is an inherent human capability that already exists in every individual. As the theological foundation, the Qur'an and Hadith have offered a wealth of material on the significance of potential human growth. History has also revealed that the advancement of Islam in the past was attributable to the rulers' assistance in cultivating the talents and abilities of Muslim scholars, who went on to create several magnificent accomplishments. Ultimately, education is the only means of maximizing human potential.

Keywords. *Fitrah*; Islamic Education; Transdisciplinary.

A. INTRODUCTION

Essentially, humans possess two potentials, namely excellent and negative potential. In humans, these two potentials are perpetually at odds, and whichever one is dominant will manifest as a characteristic or behaviour. Allah SWT has endowed the human spirit with the road of wickedness and the path of piety; whoever purifies it will be blessed, while those who pollute it will suffer loss (Surah As-Shams / 91:7-10).

In understanding the scripture mentioned earlier, Quraish Shihab (1998) contends that the capacity for good in people is more significant, but the pull to evil is more substantial. Therefore, the campaign for goodness must be continually intensified to counteract the pull of evil and maximize the potential for kindness. Similarly, in the context of education, students possess both positive and negative potential. Educators are responsible for maximizing the development of students' capacity for good and minimizing their potential for evil by applying proper learning methodologies. This discussion interprets Islamic originality (*fitrah*) as human potential. Potential, however, is a trait or quality of persons with the ability to do something (Chaplin, 2001). According to another viewpoint, the potential is a latent power, aptitude, or strength whose growth may be enhanced (Kartono & Gulo, 2000). Thus, human potential is an undeveloped, unexplored capacity that requires the assistance of others to be realized. This potential is quite valuable if it can be realized. Who can empower it? To what extent? In this situation, education becomes crucial.

According to Islamic originality (*fitrah*) terminology, the nature of everything at the beginning of creation is the nature or character of a person (Al-Yasu'i, n.d.). Al-Jurjani (1938) states that *fitrah* is an accepting disposition toward religion. Islamic originality (*fitrah*) has become an Indonesian term that signifies origin, ability, temperament, and religious sentiments (Poerwadarminta, 1984). Similarly, many view nature as an instinct (Suryapratondo, 1980). According to Majid Khon (2012), nature is dividing or expanding (a camel whose gums are split due

to the growth of its canine teeth). With the growth of the canines, the gums' flesh begins to separate, marking the beginning of the event. The Islamic phrase for human potential is *fitrah*. *Fitrah* is synonymous with *Al-Khilqah*, which implies inherent or instinctual. *Fitrah* can be read as *Al-Tabi'ah*, which denotes human nature or the nature bestowed by Allah SWT (Assegaf, 2011). Murtadha Mutahari (1996) suggests that *fitrah* is a fundamental human desire. Humans can be both mentally and physically healthy. Humans are brought closer to Allah and made more conscious of their roles as Caliph and Abdullah via the process of education, which is a growth of their inherent potential.

Based on the above definitions, most scholars agree that Islamic originality (*fitrah*) is the propensity to be Muslim. Even more intriguing is that the predisposition to be Muslim applies to all humans regardless of their parents' religion. In reality, Allah SWT explains in His Book that when humans are still in their mothers' wombs, they vow and recognise Allah as their Lord, but in the course of life's journey, numerous things force them to forget their original promise. Therefore, it is the responsibility of education, particularly Islamic education, to remind individuals of the vows they have taken (primordial *shahadah*). Technically speaking, according to Abdul Nasih Ulwan (1997), the growth of nature via education can be accomplished through monotheistic or moral education. The cornerstone of all other education is religious education. Other areas of education will inevitably follow the accomplishment of moral education. The Qur'an explains that the nature in question is the ability to be Muslim or monotheistic to Allah SWT (Q.S. Ar-Rum/30:30). Numerous professionals interpret the definition of Islamic originality (*fitrah*). For instance, Quraish Shihab (1998) states that the meaning of Islamic originality (*fitrah*) in the passage is to be glad when you get favour and sorrowful when calamity hits. Still, in the same verse, Al-Maraghi (1987) asserts that the most significant aspect of human nature or human potential is guidance or spiritual direction (Islam).

Some previous studies that have carried out studies that are almost the same as this research, for example, (Pransiska, 2016), say that what is meant by *fitrah* in the context of Islamic education is the potential for *tawhid* that must be developed in children through the creation of a sustainable educational environment. The same thing was also stated by Nursalim & Iskandar, (2021) after researching the concept of *fitrah* based on the Quran and Hadith. Syarif, (2018) said that the task of education is to develop human nature. According to Ma'awiyah, (2018) that the actualization of the value of *fitrah* needs to be done to children so that they have good character. From some of these searches, none of the studies found that discussed *fitrah* in terms of various scientific studies. For this reason, this research is present in filling in these gaps.

B. METHODS

This study employs a qualitative literature review method by tracing several representative textual sources from books and journals. The literature review is a research method that compiles an inventory of data, which is then analyzed and retrieved from numerous published sources (Subagyo, 2015). The research focuses primarily on nature and its manifestation in Islamic education: a scientific transdisciplinary examination. The collected data were then chosen, studied, presented, and evaluated. This study is conducted by reading, comprehending, and investigating other relevant sources.

C. RESULT & DISCUSSION

1. Islamic Originality (*fitrah*) in the Qur'an Perspective

In this instance, the human potential will be separated into two categories: positive potential and negative potential. As indicated in the introduction, the fundamental potential granted to people by Allah SWT is religious potential (Surah Ar-Rum/30:30). This verse according to Buya Hamka has the meaning that in order for man to continue to walk on the path of religion (*hanif*) that Allah swt has mandated (Hamka, 1982).

In the context of education, particularly Islamic education, the primary responsibility of educational institutions is to preserve and assure students' adherence to Islam. Consequently, there should not be any children who apostatize or abandon Islam. In addition, Islamic education must produce outputs that always adhere to Islamic precepts. The Qur'an says that humankind possesses

the skill and is trained from birth to become leaders (caliphs). To prepare someone to become a caliph, he or she must possess extensive knowledge, as the passage indicates. Science is the most important qualification for a leader; therefore, education is essential.

According to the Qur'an, the following human potential is the capacity to be cultured via the use of its intellect, which allows humanity to be creative in developing civilization across the globe. It also demonstrates the significance of knowledge and technology in achieving global civilization (Shihab, 2017). It may be observed in Surah Al-Isra' /17:70 of the Qur'an.

The ability to continue to grow and develop is one of the human potentials, which indicates that people are in constant motion. This assumption may be observed in Sura Ar-Ra'du/13:11. God will not desire to alter a person's destiny unless he attempts to alter it, suggesting that human effort is required; if the effort has been maximized (Shihab, 2017), Allah SWT will assist the individual. In education, students' potential is continuously being developed, and the potential issue is also somewhat complicated as it relates to students' knowledge, attitudes, and abilities.

In reality, if we delve further, we may identify several other human potentials. Behind this promise, however, lie several human limitations that should not be overlooked. Allah SWT creation has benefits and drawbacks, which is hugely equitable. Some of the advantages of humans have been discussed thus far; the disadvantages will now be discussed. Using the perspective of the Quran continues to be the guiding principle.

Among the weaknesses of humans that signify not having any strength without the help of Allah SWT. as stated in Surah An-Nisa' /4: 28, likes to be in a hurry (Surah Al-Isra'/17: 11), likes to be excessive (Surah Yunus/10: 12), often forgets (QS. Az-Zumar/39: 8), likes to complain (Surah Al-Ma'arij/70: 20), stingy or stingy (Al-Isra'/17: 100), easily deceived (QS. Al-Infithar/ 82: 6), cowardly, (Surah Al-Baqarah/2: 155), sad (Surah Al-Baqarah/2: 62), transgressing (Surah Al-'Alaq/: 6), very averse (QS. Al-'Adiyat /: 6), tyrannical, likes to argue (Surah An-Nahal / 16: 4), stupid (QS. Al-Ahzab / 33: 72), negligent (QS. At-Takatsur / 102: 1), and likes to daydream (Surah Al-Hadid/57:72).

In the context of education, these various human weaknesses should be covered with the advantages possessed by a person. The weakness cannot be eliminated because the weakness in humans is the nature that comes from Allah SWT, proving that this human is a creature that is meaningless before God. Therefore, the results of education are expected that the most dominant traits in a person are his strengths, not his weaknesses.

2. Islamic Originality (*fitrah*) in Hadith Perspective

The discussion often put forward regarding the discourse of Islamic originality (*fitrah*) is based on the Hadith of the Prophet, which says that a child is born in a state of Islamic originality (*fitrah*). The Prophet said: *Every child born in a state of Islamic originality (fitrah), it is his parents who make him a Jew, Christian, or a Magian, like an animal, an animal that produces, do you see the stump in it? It is his parents who cause him to change his religion to become a Jew, Christian or Magian.* The following is an excerpt of the Hadith: From Adam, said Ibn Abi Dzi'bin, from Zuhri, from Abi Salamah bin Abdurrahman, from Abu Hurairah radhiallahu anhu said (Al-Bukhori, 1949)

From the Hadith and verses above, it can be analyzed that all humans born regardless of their religion have been given the potential to tend to Islam or monotheism to Allah SWT. However, this potential is lost due to the influence of the environment. Because the influence of parents (representing the environment in the form of association, reading, education, and so on) can affect humans to be wrong, evil and so on (Pransiska, 2016), therefore, all human nature, in the form of the potential for piety, besides being cultivated to grow and develop, must and need to be educated and directed.

3. Islamic Originality (*fitrah*) in Kalam Perspective

The science of kalam, or the study of divinity (*Tawhid*), is the science of the word of God (Nasution, 1986). A lengthy dialectic within the notion of kalam gives rise to the Jabariyah, Qadhariyah, and Ahlussunnah wal Jama'ah schools of kalam. They are debating the supreme will of man vs the will of Allah SWT. The Jabariyah group believes that Allah SWT has complete control over human acts and that people are passive beings with no power apart from Allah SWT's will. In

contrast, the Qadhariyah sect believes that humans have complete control over their acts and that God does not intervene in their decision-making. Zachariah makes humans haughty, whereas Jabariyah gives humankind fatalism (passive).

The Ahlussunnah wal Jama'ah group thinks that both humans and Allah have a will; yet, while humans are free to establish their own will, Allah is all-powerful and has set destiny or boundaries for humankind. This group's viewpoint appears more moderate and consistent with human reason, and Muslims are more inclined to agree with Ahlussunnah wal Jama'ah.

The relationship with the notion of Islamic originality (*fitrah*) is that a theory in education asserts that human potential is intrinsic, such that the environment or educational process cannot alter it. It is the viewpoint of the Nativism movement. Meanwhile, many contend that environmental variables may mould human potential; this is the view of the Empiricism stream. The group that incorporates the two perspectives is known as the convergence flow. Human potential is intrinsic, but external factors may shape it over time. Thus, the intrinsic potential must be preserved through an appropriate educational procedure.

4. Islamic Originality (*fitrah*) in Educational Psychology Perspective

Possibilities in people, both good and negative, are highly significant to the human psychological situation from a psychological perspective. That psychology is the study of the soul's symptoms in people and that humans have latent abilities that must be developed. Among the most well-known schools of psychology is behaviourism, which is closely associated with changes in human behaviour. According to behaviourism, people are empty and have no potential (Aziz, 2020). Therefore, the primary objective of education is to foster an environment suitable for moulding the behaviour of students.

There is a theory that is inversely proportional to the preceding theory, which states that according to the psychological view of humanism, humans are not passive; instead, they are active creatures, capable of determining their movements and possessing the inner strength to shape their behaviour (Walgito, 2003). Compared to the psychology of behaviourism, the theory of humanism appears to be very consistent with the notion of Islamic education since it views humans not only as objects but also as subjects who have a significant role in change activities. Humanism theory emphasizes the need to meet fundamental human needs before attempting to increase human potential (Susanto et al., 2018). At least these requirements are consistent with Abraham Maslow's theory (physiological, security, love and affection, appreciation and self-actualization).

Humans will develop they are potential more autonomously and under the supervision of exceptional educators as a result of the educational process (Jailani, 2014). With this humanism philosophy, it is believed that the consequences of an individual's education would allow him to live a decent life. Current knowledge provides humans with a more practical means of satisfying their desires. In summary, the more a person's education, the easier it is for him to meet his life's demands.

5. Islamic Originlaity (*fitrah*) in Islamic Education Philosophy Perspective

The study of Islamic philosophy reveals that people are composed of two elements: substance (body) and immateriality (spirit). Human beings get their inherent potential (Susanti, 2020), from these two elements, called Islamic originality (*fitrah*) in religious parlance, which translates to "nature." Nature is regarded as hanif or an inclination toward truth (Muhaimin, 2004).

In the philosophy of education, if it is related to the implementation of education, it is extremely popular with real schools of education and very relevant. There are three educational philosophies on the learning process. The first is progressivism, which says education must be dynamic, active, and progressive (Barnadib, 1991). According to Mustaghfiroh (2020), in the context of education, the flow of progressivism necessitates that the curriculum is flexible and adaptable to changing requirements; the Indonesian government routinely revises the curriculum.

Next in the progression of educational philosophies is constructivism, which states that learning will be most effective if it is tailored to the cognitive development of students (Suparno, 2001), consequently, education must be carried out step by step or gradually, which is why it is

carried out in stages beginning with elementary, middle, upper, and higher education. In line with students' qualities and cognitive development, this philosophy will influence the selection of learning strategies and methods.

The following philosophical school is humanism, which emphasizes the significance of enabling pupils to reach high levels of success and achievement and, as a result, requires respect for past accomplishments. A teacher's genuine admiration will encourage kids to continue to succeed (Manizar, 2015). The culture of recognizing the accomplishments of all individuals must be fostered, particularly in educational settings. Because if pupils receive negative feedback, they experience feelings of worthlessness, loss of confidence, and despair (Nursikin, 2016).

In the framework of Islamic education philosophy, it is recognized that there are three human concepts with distinct meanings regarding potential development. First, people are called Al-Insan, which signifies intelligent human beings. Therefore, people can employ remarkable intellect. Using these profound ideas, humans can create a life like a paradise promised by Allah SWT in the Qur'an. In this context, humans are viewed as synthesizing the physical and the spiritual to make a whole individual (Ramayulis & Nizar, 2010). Education must be capable of fostering the physical and spiritual growth of pupils in order to generate well-rounded individuals.

The second is referred to as Al-Basyar and is characterized as human maturity, allowing him to take the role of caliph (leader) (Tafsir, 2008). Thus, the outcomes of the educational process should be able to produce a mature and accountable individual. The third is that the Bani Adam are human because they are of human descent and possess dignity and value. This phrase also refers to a cultured individual who worships Allah SWT by employing all the capabilities accessible on earth. Thus, education aims to cultivate cultured and civilized individuals.

6. Islamic Originality (*Fitrah*) in Islamic History Perspective

According to historical accounts, the growth of human potential resulted in several prior achievements, and the potential will be maximally developed through good education (Masni, 2018). It demonstrates that the utilization of potential human growth is crucial.

When the Prophet Muhammad initially preached the da'wah of Islam, he enlisted the assistance of his most talented associates. In fact, in the early days of the Prophet's da'wah, only a few individuals were prepared to accept it. However, the Prophet could effectively attract those with unique qualities and future benefits. For instance, the Prophet was able to persuade Abu Bakr Ash-Siddiq, who was a knowledgeable parent, to become a participant in the continuation of the Islamic battle. Umar bin Khattab is a former "thug" whose character is highly regarded, although he recently converted to Islam and was once an opponent of Islam. His conversion caused infidels to rethink their desire to meddle with Islam. Uthman bin Affan was a wealthy and philanthropic character. After his conversion to Islam, he had a significant deal of power, particularly in using his wealth for the advancement of Islam. While Ali bin Abi Talib was a young man of intelligence, he was among the first converts to Islam (as-sabiqun al-awwalun).

At least four of the Prophet's companions have amassed substantial wealth (potential). Experience and wisdom (Abu Bakr Ash-Siddiq), courage (Umar bin Khattab), wealth (Uthman bin Affan), and knowledge (Uthman bin Affan) (Ali bin Abi Talib). From these historical facts, it may be inferred that the Prophet Muhammad chose his da'wah targets with great care.

Regarding developing students' potential, the author believes that moral and material assistance from the leadership is necessary. During the golden age of Islam, the rise of Islamic thinkers' potential was palpable. It was exemplified by the backing of monarchs who dispatched potential offspring to the West in pursuit of essential writings. Then, after learning it, they translate it themselves (Hasjmy, 1997). Important texts from the translation were then employed as references in the Islamic world's advancement of knowledge.

D. CONCLUSION

According to the above interpretation, nature is the essential human potential in every individual. As the theological foundation, the Qur'an and Hadith have offered much information on the significance of potential human growth. History has also revealed that the advancement of Islam in the past was attributable to the rulers' assistance in cultivating the talents and abilities of

Muslim scholars, who went on to create several magnificent works. Ultimately, education is the only means of maximizing human potential.

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