



Understanding Hadith About Fitrah and Its Implications Towards Human Development

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Abstrak

Pemahaman terhadap konsep *fitrah* dalam Islam memiliki peran fundamental dalam menjelaskan kodrat alami manusia yang telah ditetapkan sejak lahir. Hadis Nabi Muhammad SAW menegaskan bahwa setiap anak lahir dalam keadaan *fitrah*, yaitu kondisi bawaan manusia yang suci, murni, dan terbuka terhadap kebenaran. Pemaknaan *fitrah* ini menjadi landasan penting dalam memahami aspek-aspek perkembangan manusia, baik secara spiritual, emosional, maupun sosial. Namun, dalam konteks modern, terjadi banyak tantangan dalam mengintegrasikan nilai-nilai *fitrah* ke dalam praktik pendidikan dan pembinaan karakter. Oleh karena itu, penelitian ini dilakukan untuk menggali makna *fitrah* secara lebih mendalam, berdasarkan hadis-hadis Nabi dan pandangan para ulama, serta untuk memahami implikasinya terhadap perkembangan manusia, khususnya dalam konteks pendidikan Islam. Penelitian ini bertujuan untuk, memahami makna *fitrah* sebagaimana dijelaskan dalam hadis Nabi Muhammad SAW. Mengkaji implikasi konsep *fitrah* terhadap perkembangan manusia, terutama dalam pembentukan karakter dan identitas. Merumuskan model penerapan konsep *fitrah* dalam pendidikan Islam untuk membentuk manusia yang berakhlak mulia dan memiliki pemahaman yang kuat terhadap nilai-nilai Islam. Penelitian ini menggunakan pendekatan kualitatif dengan metode analisis teks Hadis-hadis yang berkaitan dengan *fitrah* dianalisis secara mendalam dengan merujuk pada pandangan ulama klasik dan cendekiawan modern. Selain itu, literatur yang relevan dengan konsep *fitrah* dan aplikasinya dalam pendidikan Islam juga digunakan sebagai referensi. Hasil penelitian menunjukkan bahwa *fitrah* merupakan potensi dasar yang menjadi landasan perkembangan manusia yang seimbang, mencakup aspek spiritual, emosional, dan sosial. Dalam konteks pendidikan, *fitrah* menjadi pijakan untuk membentuk karakter manusia yang berakhlak mulia. Penelitian ini juga menemukan bahwa konsep *fitrah* dapat diintegrasikan ke dalam model pendidikan Islam yang bertujuan untuk Membentuk individu yang memiliki pemahaman kuat terhadap nilai-nilai Islam. Mengembangkan keseimbangan antara kebutuhan duniawi dan ukhrawi, mendukung pembentukan identitas individu yang kokoh dalam menghadapi tantangan kehidupan modern.

Kata Kunci : *Fitrah*, Hadis, Perkembangan Manusia, Pendidikan Islam, dan Karakter

Abstract

Understanding the concept of *fitrah* in Islam has a fundamental role in explaining the natural nature of human beings that has been established since birth. The hadith of the Prophet Muhammad PBUH emphasizes that every child is born in a state of *fitrah*, which is the innate condition of human beings who are pure, pure, and open to the truth. The meaning of *this fitrah* is an important foundation in understanding aspects of human development, both spiritually, emotionally, and socially. However, in the modern context, there are many challenges in integrating *fitrah* values into the practice of education and character development. Therefore, this research was conducted to explore the meaning of *fitrah* more deeply, based on the hadiths of the Prophet and the views of scholars, as well as to understand

its implications for human development, especially in the context of Islamic education. This research aims to understand the meaning of *fitrah* as explained in the hadith of the Prophet Muhammad SAW. Examine the implications of the concept of *fitrah* on human development, especially in the formation of character and identity. Formulate a model for the application of *the concept of fitrah* in Islamic education to form human beings with noble character and have a strong understanding of Islamic values. This study uses a qualitative approach with the method of analyzing the text of Hadiths related to *fitrah* analyzed in depth by referring to the views of classical scholars and modern scholars. In addition, literature relevant to *the concept of fitrah* and its application in Islamic education is also used as a reference. The results of the study show that *fitrah* is the basic potential that is the foundation of balanced human development, including spiritual, emotional, and social aspects. In the context of education, *fitrah* is a foothold to form a noble human character. This research also found that the concept of *fitrah* can be integrated into the Islamic education model which aims to form individuals who have a strong understanding of Islamic values. Developing a balance between worldly and ukhrawi, supporting the formation of a solid individual identity in the face of the challenges of modern life.

Keywords : *Fitrah*, Hadith, Human Development, Islamic Education, and Character

Introduction

Concept *Fitrah* in Islam is an essential topic in understanding the origin, potential, and purpose of human creation. Literally *Fitrah* can be interpreted as the natural potential that God has given to man since birth, which includes the tendency to know and worship Him. In one of the hadiths, the Prophet PBUH said that "Every child is born in a state of *fitrah*, so it is his parents who make him Jew, Christian, or Magi" (HR. Bukhari and Muslim). This shows that *Fitrah* is the initial condition of human beings who are holy and inclined towards goodness. *Al-Minhaj fi Sharh Sahih Muslim*, *fitrah* is a form of innate purity that exists in every individual, which allows him to know the truth if he is well guided. (Nawawi, 2007)

However, in the midst of rapid social and cultural changes, the challenge of maintaining *Fitrah* Humans are becoming more and more complex. stated that the current of modernization and secularization has the potential to damage the order of Islamic values inherited from birth, which can cause a loss of identity and morality in the younger generation. (Azra,

1999) Education-based *Fitrah* It is believed that it can be the foundation to fortify the younger generation from this negative influence. Deep understanding of concepts *Fitrah* can assist parents, educators, and society in nurturing basic human potential and directing them on the right path.

In addition, in the context of psychological development, the concept of *fitrah* plays an important role in the formation of character and personality. (al-Ghazali, 2011) explains that *Fitrah* is the basic potential that makes humans able to receive education and develop into good individuals. (Al-Ghazali & Hamid, 2001) According to him, if *Fitrah* Nurtured with good religious values and morals, then humans can grow up with strong character and good morality. This theory is in line with Lawrence Kohlberg's idea of moral development, which states that each individual goes through certain stages in understanding morality, and that nurturing and education are important factors in shaping those stages. (Kohlberg & Lawrence, 1981)

Furthermore, it is mentioned that effective education is one that is able to

connect religious values and the needs of human development as a whole.(Rahman, 1982). Rahman emphasized that education must be able to grow potential *Fitrah* in individuals, so that they not only grow as knowledgeable figures, but also have strong moral integrity. Therefore, it is important for educators to understand this concept of *fitrah*, in order to be able to develop a curriculum and teaching method that is in line with the goal of forming a good character.(Shihab & Quraish, 2007)

On the other hand, it proposes the concept of spiritual intelligence as part of the natural potential of human beings that can help in overcoming life's challenges.(Zohar et al., 2000) According to Zohar and Marshall, humans who are able to develop their spiritual intelligence tend to have a deeper understanding of life's purpose and are able to make moral decisions wisely. Thus, the development of *Fitrah* In education it is not only important for the achievement of academic goals, but also for developing a strong emotional and spiritual balance in the individual. Overall, the importance of understanding and maintaining nature in modern life cannot be ignored. By looking at *Fitrah* As the basis of education and moral development, we can form a generation that has high integrity and morality. Given this urgency, research on *fitrah* in the context of hadith with the title "**Understanding the Hadith of *Fitrah* and Its Implications for Human Development**", is very relevant to assist the Muslim community in carrying out their role as educators and builders of good character, which is not only based on intellectual aspects, but also spiritual.

Methodology

The type of research of the article entitled "Understanding Hadith about *Fitrah*

and Its Implications for Human Development" is qualitative research. The approach used in this qualitative research is a literature study. Where research data is obtained from various literary sources, such as hadiths, books, journals, articles and other relevant sources about *fitrah*. In accordance with the type of qualitative research and the literature study approach used, the data collection technique carried out is a documentation study. Documentation study is a data collection technique by reviewing various documents relevant to the research topic,

Results and Discussion

The Concept of *Fitrah* in Islam

This research refers to a variety of classical and modern expert views. explains that *Fitrah* is the potential of human beings to accept the truth, which if nurtured will form a person who makes it easier to know and believe and obey Allah.(Taimiyah, 2005). Imam Nawawi in *Syarah Saheeh Muslim* also emphasized that *Fitrah* is the natural human tendency to do good.(Al-Attas, 1995) states that concept-based education *Fitrah* can help direct humans towards moral perfection.

Fitrah means the event of sacred origin in humans. The above opinion is supported by Nurcholis Madjid, he said that *fitrah* means the event of sacred origin in human beings that gives the innate ability from birth and intuition to know right and wrong, true and false.(Madjid & Nurcholish, 2000)

In the dictionary *Arabic Speech*, Ibn Mandzhur understood "*Fitrah*" with the meaning (*Al-Ibtida wal ikhtirol*/ start and create). So that the understanding *Fitrah* is the initial creation or origin of events, *Fitrah* is the condition of "default factory setting" An initial condition according to the

design of the factory.(Force & Human, 2016)

The opinions of these various experts show that the concept of *fitrah* has broad implications for human development, human development is inseparable from the influence of the environment and innate and the influence of human development is both parents. Especially in the realm of education and character development. By understanding the concept of *fitrah* in the perspective of hadith, *fitrah* is an important foundation in building a harmonious human personality, both morally, socially, and spiritually

In essence, *fitrah* is a gift from Allah that must be maintained and developed so that humans can achieve their goal in life, which is to get closer to Allah and achieve goodness and truth.

Human beings are born in a state of *fitrah* according to Hadith

Explaining that there are three hadiths about the narrator's nature and its implications for human development, which are different from *matan* (redaction) but substantively have the same meaning, each from al-Bukhari, Muslim and at-Tarmizi.(Force & Human, 2016)

a. Narrated by al-Bukhari

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ أَبِي أُسَيْدٍ، أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ أَبِي أُسَيْدٍ، قَالَ: أَخْبَرَنِي أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ، أَنَّ أَبَا هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، قَالَ: قَالَ رَسُولُ اللَّهِ: "مَا مِنْ مَوْلُودٍ إِلَّا يُولَدُ عَلَى الْفِطْرَةِ، فَأَبَوَاهُ يُهَوِّدَانِهِ، أَوْ يُنَصِّرَانِهِ، أَوْ يمجِّسَانِهِ، كَمَا تَلْتَلِخُ الْبَيْهَيمَةُ بَهِيمَةً جَفَاءً، هَلْ تُحْصِنُونَ فِيهَا مِنْ جَذَاءٍ، ثُمَّ يَقُولُ أَبُو هُرَيْرَةَ: وَأَقْرَأُوا إِنْ شِئْتُمْ:

Means

Abdan narrated to us (saying) Abdullah narrated that Abu Salamah bin Abd al-Rahman told me that Abu Hurairah (may Allah be pleased with him) said: The Prophet PBUH said: "Every child is born (in) *Fitrah*, his parents (have a part in) making a child Jewish, Christian or even Magi, just as a cattle animal gives birth to an animal (who is a perfect member) body). Do

you see that the baby animal is deformed (severed limbs or other limbs) and then he reads, (remain on) *the nature* of Allah who has created according to the nature. There is no change in the nature of Allah (that) is the right religion.

b. Muslim History

حَدَّثَنَا حَاجِبُ بْنُ الْوَلِيدِ، حَدَّثَنَا مُحَمَّدُ بْنُ حَرْبٍ، عَنْ الزُّهْرِيِّ، أَخْبَرَنِي سَعِيدُ بْنُ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّهُ كَانَ يَقُولُ: قَالَ رَسُولُ اللَّهِ: "مَا مِنْ مَوْلُودٍ إِلَّا يُولَدُ عَلَى الْفِطْرَةِ، فَأَبَوَاهُ يُهَوِّدَانِهِ، وَيُنَصِّرَانِهِ، وَيمجِّسَانِهِ، كَمَا تَلْتَلِخُ الْبَيْهَيمَةُ بَهِيمَةً جَفَاءً، هَلْ تُحْصِنُونَ فِيهَا مِنْ جَذَاءٍ؟ ثُمَّ يَقُولُ أَبُو هُرَيْرَةَ: وَأَقْرَأُوا إِنْ شِئْتُمْ:

Means

Hajib bin al-Walid narrated to us (by saying) Muhammad bin Harb narrated to us (who came from) al-Zubaidi (who was accepted) from al-Zuhri (who said) Said bin al-Musayyab told me (received from Abu Hurairah that he said the Prophet PBUH said , every child is born (in a state of) *fitrah*, his parents (have a part in) making the child of Yahuni, Christians, or even Magi, as cattle give birth to an animal (whose limbs are perfect). Do you know that among the animals there is a deformed/broken one (its ears or other limbs)

c. Tarmizi's History.

عَنْ مَوْلُودٍ يُولَدُ عَلَى الْفِطْرَةِ فَأَبَوَاهُ يُهَوِّدَانِهِ أَوْ يُنَصِّرَانِهِ أَوْ يمجِّسَانِهِ " قِيلَ: يَا رَسُولَ اللَّهِ، لِمَنْ هَذَا قَبْلَ ذَلِكَ؟ قَالَ: " اللَّهُ أَعْلَمُ بِمَا كَانُوا غَاسِقِينَ بِهِ

Means

Muhammad bin Yahya al Qutha'I al Bashri narrated to us Abd al-Aziz bin Rabi'ah al-Bunani narrated to us (who said) al-A'masy narrated to us (sourced) from Abu Shalih (who came from) Abu Hurairah said, The Prophet PBUH said , Every child is born in a state of religion (Islam), both parents (have a part in) making him a Jew or a Christian or making a polytheist.

From the three hadiths mentioned above about *fitrah*, in terms of *sanad* and *matan* can be used as an argument (handle) for Islamic teachings, because the *sanad* is

continuous (*muttasil*) and *The mat does not contain any odd and defective elements*.(Force & Human, 2016)

The above hadith in the context of Islamic education that *Fitrah* What is carried from birth for children is greatly influenced by the environment. *Fitrah* itself will not develop without being navigated by the conditions of the surrounding environment that may be modified or can be drastically changed if the environment does not allow to make it better. External factors are combined with nature, the nature of which depends on the extent of external interaction with *Fitrah* it plays a role.(Al-Bukhari, 1993) *Fitrah* in the sense of holiness, is purity in body and spirit.

Hadith understanding of human nature

Validity of sanad (shahîh al-Isnâd) has not been a guarantee for *Validity of Matan (Shahîh al-Matn)*. A hadith that *The sanad is sahih muttasil* can have *matan* which is not *valid*, and vice versa. The research on the second aspect (*sanad and matan*) is important to find the validity and authenticity of a hadith.(Albina & Aziz, 2022)

Observing the hadith of al-Bukhari and Imam Muslim in the hadith that is used as the starting point of this study uses the sentence *mâ min maulûd illâ yûlad*, but in other hadiths, al-Bukhari and Muslim also use the sentence *kullu maulûd yûlad*. Imam Tirmidhi who has different redactions using the word *al-millah*, **such** a difference in redaction or *lafalz* is something natural in the narration of hadith, because most of the hadith narration is carried out in meaning (al-riwâyah bi alma'na). Therefore, the difference in *the pronunciation* is something that cannot be avoided in the narration of the hadith. Therefore, the difference in *the*

pronunciation in the hadith about *fitrah* does not occur *syudzuz* (odd) and *illah* (defect).

Thus, it can be said that the hadiths about *fitrah* in terms of *sanad* and *matan* can be used as *Arguments* (handle) for the teachings of Islam, because the *sanad* is continuous (*muttasil*) and *The mat does not contain any odd and defective elements*.(Al-Bukhari, 1993)

a. Abu Hurairah, when narrating the hadith about *fitrah*, included his message with *ziyâdah* at the end of the hadith "If you want the meaning of the word *fitrah*, then refer to Q.S. al-Rum (30) : 30.

b. The word *al-millah* in the narration of al-Tirmidhi which is interpreted as the same as *fitrah* has the meaning of *millah al-Islam* (the religion of Islam).

The scholars of *mutaakhirin* corroborate that what is meant by *Fitrah* is Islam, because Q.S. al-Rum (30): 30 is a sentence "*fitrat Allah*" in the sense of *Idâfah Mahdhah* who commanded the Prophet PBUH to always stick to *fitrah*. Therefore, the word *fitrah* means Islam. In the book *Syarah Saheeh Muslim* al-Nawawi's essay states that most scholars think that a Muslim child who dies, he will enter heaven. As for the polytheistic children who die as children, there are three groups of opinions: (1) Most of them say that polytheistic children go to hell, (2) some of them *tawaqquf* (not continuing the problem), (3) Some say polytheistic children go to heaven.(Al-Qur'an & Al-Karim, 2000). This last opinion is supported and justified by al-Nawawi. This third argument is based on the hadith of the Prophet PBUH when he was doing *Isrâ'* and *Mi'râj*, the Prophet Muhammad PBUH saw the Prophet Ibrahim AS in heaven and around him human children. The companions asked: "Are they the children of polytheists? The Prophet

replied: Yes, they are the children of polytheists.(Force & Human, 2016)

The Concepts of the Formation of Human Development and Its Relevance to Nature

The carrying of *fitrah* in humans in the view of Islam is the basis and superiority of human beings compared to other creatures, *Fitrah* which comes from the word فطرة which in an etymological sense contains the meaning of events, the word comes from the word طر الفاء which has a plural form of *fithar* which can be interpreted as the way of creation, the nature of inheritance from birth, the nature of human disposition, religion and sunnah, fragments or divisions

Some views of philosophical concepts that explain theories that affect human development.(Siregar & Maragustan, 2010) as follows:

a. Fatalis-Passive Concept

Allah SWT has determined that humans are good or evil by nature, whether this kind of stipulation occurs in some way or partly according to the will of God's plan. External factors have no effect on determining a person's fate because each individual is bound by the decrees that have been previously set by Allah SWT.

An example of the Application of the Concept of Fatalism-Passive in the Time of the Prophet Muhammad SAW:

Abu Lahab's Story:

Abu Lahab, the uncle of the Prophet Muhammad PBUH, is known as a figure who hates Islam very much and the Prophet Muhammad PBUH, in the perspective of fatalism-passive, can be explained that Allah has appointed Abu Lahab as a person who will oppose Islam. All da'wah efforts made by the

Prophet against Abu Lahab are considered futile because his destiny has been determined.

Implications: This concept may explain why Abu Lahab remained hard-hearted despite

The Prophet Muhammad PBUH has been patient and preached to him lovingly dear.

The Story of the Martyred Companions:

The martyred companions in the Battle of Badr and other wars, according to the perspective of passive-fatalism, were doomed to martyrdom. Their deaths were part of God's plan that had been established since *the apocalypse*.

Implication: This concept can give peace to the companions and their families, because they are convinced that the death of the companions is something that has been determined by Allah and that they will receive a great reward.

b. Neutral-Paasive Concept

Assuming that a child is born in a state of holiness, integrity and perfection, an empty state, is in accordance with the *tabularasa* theory put forward by John Locke that human beings are born like white paper without any scratches. Humans with the potential to have good and bad character have influence from outside, especially parents. These good and bad influences will continue to accompany people's lives and the characters formed are the dominant influences. If good influences are more dominant than bad influences, then a person will have good character, and vice versa.

Examples of the Neutral-Paasive concept

The story of the Prophet's adopted children:

The adopted children of the Prophet such as Zaid bin Haritsah and Zaid bin Amr, although they came from different environments, grew up to be devout Muslims, which shows that the influence of environment and education is very strong in shaping a person's character.

Implications: This concept suggests that anyone, regardless of background, can be a good person if they get a good education and environment.

c. Positive-Active Concept

The basic or innate nature of human beings from birth is good, strong and active, while it is the environment that shackles humans so that they move away from their innate (*axial*) nature.

Example of the Positive-Active concept:

A Good Start: An honest and diligent office worker. He always comes

on time and complete well all the work that becomes responsibility.

Environmental Influence: Because he wants to get a promotion, he starts lying and bringing down his coworkers, the competitive work environment and corruption culture in his workplace make him get carried away and do things that are contrary to his moral values.

d. Dualis-Active Concept

That is, humans have two dual traits that are equally strong. Good and bad traits depend on the proximity of humans to a good or bad environment. If he is close to a friend with good character, then a person will take his

good qualities and vice versa. Cultivating positive habits is very important to strive for from childhood so that the character or good traits are stronger.(Arifin, 2009)

An example of the concept of Dualis-Active of the Companions of the Prophet Muhammad PBUH.

Abu Bakr Ash-Shiddiq, Umar bin Khattab, Uthman bin Affan, and Ali bin Abi Talib, they are known to be very close to the Prophet Muhammad (PBUH) and have strong faith, but they are also ordinary people who have experienced temptations and trials. For example, when there is a disagreement, they sometimes show selfishness or anger.(Armai, 2002)

Factors Shaping Human Behavior

There are two factors that shape human behavior , namely internal and external factors. Internal factors are a collection of personality elements that simultaneously affect human behavior, which are as follows:

a. Biological Instincts, are innate behaviors that arise without the need to learn or be taught. It is our body's automatic response to certain stimuli. This instinct has evolved over thousands of years to help humans survive and reproduce, **Struggle or Flight (*Fight or Flight*)**, When faced with danger, our body automatically releases the hormone adrenaline which prepares us to fight or flee.(Armai, 2002)

b. Psychological Needs , which are needs related to mental health and our emotional well-being. These needs are just as important as physical needs such as eating and drinking., the need for security, the need for love and belonging,

These internal factors are partly formed genetically, or brought from family inherited traits both physical and mental traits. The external factors are factors that exist outside of humans, but directly affect their behavior, namely;

- a. A harmonious family environment, a family that provides enough affection will help children grow into confident, independent, and empathetic individuals. Moral and ethical values taught from an early age will be the foundation for a child's personality in the future. **Emotional development disorders**, violent family environments, conflicts, or neglect can cause trauma to children and interfere with their emotional development, children may grow into anxious, depressed, or aggressive individuals.
- b. Social Environment, is everything around us that involves interaction with others, ranging from family, peers, community, to the wider culture. This social environment has a very significant influence in shaping our behavior, both consciously and unconsciously.

Examples of the influence of the social environment on the formation of human behavior:

- Family:

The values and morals taught by parents from an early age will be

basis for the formation of a person's character, for example, a child who is raised in

Families that uphold honesty tend to grow up to be honest people.(Ramayulis & Nizar, 2009)

- c. The educational environment, especially schools, has a very crucial role in shapes individual behavior. The teaching and learning process is not only limited to knowledge transfer, but also forms the

character, attitude, and values that students will bring throughout their lives. To shape human emotional and spiritual intelligence.(Force & Human, 2016)

Examples of the Influence of the Educational Environment:

- Moral and Ethical Values:

- o Manners, schools teach basic manners such as respecting teachers, friends, and elders, as well as manners in interacting.
- o Honesty, the value of honesty is instilled through various activities such as exams, group assignments, and recognition of mistakes.
- o Responsibility, students are taught to take responsibility for their duties, attendance, and behavior.

Besides that, human behavior is influenced by other elements, such as heredity or genetics of a parent, father or grandfather, so which factors affect children's education? Whether it is hereditary factors or environmental factors. In this case, education experts are divided into three opinions, namely:

a. Schoupenhauer and Ar nold Gessel (the leaders of the Nativism Theory) assumed that every individual (child) is born into the world by carrying hereditary factors that come from his parents, and these hereditary factors are the determining factors of individual development.

b. The theory of empiricism, this theory is contrary to the first theory, this theory assumes that every child is born into the world in a clean state like a whiteboard that has not been written (*as a blank* or *tabula rasa*). After his birth, the determining factors of an individual's

development are determined by environmental factors or his experiences.

c. Convergence Theory, this theory assumes that individual development is determined by hereditary factors as well as by environmental/experiential factors.(Force & Human, 2016)

1. The Social Context of Hadith on Fitrah

The social context in the time of the Prophet Muhammad PBUH shows the importance of education and character development in maintaining human nature. The society at that time had diverse values, and the Prophet Muhammad PBUH tried to return them to the path that was in accordance with the nature through the teachings of Islam. Hadiths about *fitrah* are not only spiritual but also social, directing people to respect each other and do good to others.

Furthermore, regarding the Prophet Muhammad's approach to character development and his role in protecting the inherent nature, several scholars have emphasized how his teachings are focused on the formation of a society with upright morals. The Prophet's methodology in cultivating character is not only spiritual but also very practical, guiding individuals to align their natural inclinations (*fitrah*) with the values of empathy, justice, and social harmony.

1. Character and Social Justice - The teachings of the Prophet Muhammad PBUH strongly emphasize social equality and moral integrity as the main things in character development, for example, focusing on justice, honesty, and empathy fostering social harmony and mutual respect in a highly tribal society.(Al-Asqalani, 2007) This work discusses how the Prophet's example and instruction played an

important role in developing a sense of social responsibility among his followers.(Al-Adlabi & Shalahudin, 1983)

2. Comprehensive Character Education, Khan (2004) investigates the Prophet's emphasis on maintaining good character through the teachings of the Qur'an and Hadith, that true spiritual and social maturity comes from aligning one's innate moral compass with a conscious dedication to virtues such as honesty and compassion.(al-Asqalani, 2008)

Fitrah as a Concept of Islamic Education The Nature of Man.

Human beings in the Islamic view are the caliph of Allah on earth, as an ambassador of God, he has multidimensional characteristics, namely **first** Given the right to regulate this nature according to its capacity, in carrying out this task, humans are equipped with revelation and the ability to perceive. **Second**, man occupies an honorable position among God's other creatures, this grace is obtained through the position, quality and power that God gives him. **Third**, humans have a special role that must be played on this planet, namely developing the world according to the basis and laws set by Allah SWT.(NUHERAH, 2021)

The potential of reason *Fitrah* encouraging humans to understand symbols, abstract things, *Analyze* compare and draw conclusions and finally choose and separate right and wrong.(Rakhmat & Jalaluddin, 2001) In addition, reason can encourage humans to create and innovate in creating culture and civilization.(Jalaluddin, 2002). Human beings with their intellectual abilities are able to master science and technology, change and engineer their environment, towards a better, safer and

more comfortable living situation.(Al-Jawziyah, 2008)

Educational Objectives

In general, the tendency of Islamic education itself is to know the essence of humanity according to Islam, namely the ideal values that are believed in and can elevate human dignity and dignity. Putting the description of the goals of Islamic education in "three characteristics", namely the highest/final goal, general goal, and special goal.(Achmadi, 2010). The highest goal is absolute, not subject to change because it is in accordance with the Divine concept which contains absolute and universal truth. This supreme/final goal is basically in accordance with the purpose of human life and its role as God's creation. One of the behaviors is Islamic identity itself, in essence, contains the value of human behavior that is based on or imbued with faith and piety to Allah as an absolute source of power that must be obeyed.(Manzur & Mukarram, 1992)

The general purpose is different in substance from the first goal which tends to lead to philosophical value. This goal is more empirical and realistic. Stating that the general purpose is fixed, valid throughout the place, time, and circumstances.(Achmadi, 2010). General goals function as a direction in which the level of achievement can be measured because it concerns changes in the attitude, behavior and personality of the student subject, so that he is able to present himself as a whole person. That is what is called self-realization (*self-realization*).(Muhaimin, 2002)

Meanwhile, the special goal is the specialization or operationalization of the highest/final goal and the general goal of Islamic education. Specific objectives are relative so that it is possible to make

changes where necessary in accordance with demands and needs, as long as it remains Fitrah Perspektif Hadith ... | Rosdiana, Muzakir 106 | , Vol. 1, No. 2 (2019) is based on the framework of the highest/final and general goals. The specialization of the purpose of Islamic education is based on the culture and ideals of a nation in which the education is held, the interests, talents, and abilities of the subject of education; and guidance on the situation, conditions in a certain period of time.(Achmadi, 2010)

The Concept of Fitrah in Islamic Education.

The concept of fitrah in relation to Islamic education refers to the common goal of presenting changes in behavior, attitudes and personality after humans have experienced the educational process. The problem is how the nature and signs (indicators) of human beings who believe and are pious. Therefore, the concept of fitrah towards Islamic education is intended here, that all aspects in supporting a person to become a human being humanly have adjustments to the actualization of his nature which is expected, namely, **First** The concept of fitrah believes that humans are naturally positive (fitrah), both physically, nafsani (cognitive and affective) and spiritual (spiritual). **Second** Recognize that one of the most important components of human beings is the heart.(Qardawi & Yusuf, 1993). Human behavior depends on the heart, in addition to the body, the intellect, human beings have hearts. With this heart, people can know something (beyond reason), have a tendency to be right and not wrong (including having wisdom, patience), and have the power to influence things and events.(Qardawi & Yusuf, 1993)

The concept of Fitrah and its implications for human development

The correlation of this information scientifically with the existence of Islamic education theory, in terms of discipline, is an educational concept that contains various theories that can be developed from hypotheses sourced from the Qur'an and hadith, both in terms of systems, processes, and products that are expected to be able to cultivate humanity to be happy and prosperous in their lives.(Faqih & Ahmad, 2014) This is what is called by the implication of the concept of fitrah, the tendency of students to be correct in having a scientific approach, the power to influence objects and events. Meanwhile, education, if given the meaning of the Qur'an, Islamic education thinkers put on three characteristics, including *Tarbiyah*, *Ta'lim* and *ta'dib*.(Faqih & Ahmad, 2014)

The concept of fitrah basically believes that the direction of human life movement (students) is broadly divided into two, namely piety and fujur. Students are basically created in a state of positive potential and they can move in the direction of piety. If a man walks straight between fitrah and Allah, then he will become taqwa (healthy, safe). If there is no harmony between fitrah and Allah, then he will go to the wrong choice (fujur). By nature, human beings are created with love, have love, but they can develop towards aggression. However, the implication in this study is that the concept of fitrah is in accordance with the existing reality, that the values of actualization of the function of the concept of fitrah are in line with the goals of education, both in terms of educational epistemology, realizing students who have the potential of Muslim personality which is oriented towards the actualization of the concept of human fitrah.(Sulaiman, 2015)

According to Siddik (2004), what is the core of humanity is the fitrah (religion) itself. It is the fitrah that makes humans (students) have the nobility of the soul naturally, have a holy desire and are on the side of the goodness and truth of Allah Fitrah Perspective Hadith ... | Rosdiana, Muzakir , Vol. 1, No. 2 (2019) | 107 , Therefore, if an order of the process of students' development towards the educational environment as a land to develop the potential of students' purity (the concept of fitrah) can be fulfilled, then the personality of the students will be more perfect.

The potential of students as human children carrying the mandate of Allah SWT. And also as a caliph on this earth, born with the value of monotheism. According to Madjid (2000), that it is an event with a covenant between a creature (human) and Allah SWT, it can be said that the human being (student) is bound by the covenant (religious meaning).(Nizar, 2011). Likewise, religion is actually a covenant, which in Arabic is called *mitsaq* or *'ahdun*, covenant with Allah SWT All life is the realization or implementation to fulfill the covenant between man and Allah. The point is worship, which means servitude to Allah. Because Allah SWT Himself has been recognized as *Wednesday*. So the implication, the result of worshipping Allah, is that human beings among students who are thirsty for the need for personality development, the value of their nature are required to take the right way of life.(Palesangi, 2012)

Actualization of the concept of Fitrah in Islamic Education

In fact, the concept of fitrah when actualized in education, is not just *Transfers of knowledge* or *Transfers of training*, but

far from it is a system that is laid out on the foundation of faith and piety; a system that is directly related to God, and this is the potential of monotheism part of the concept of human nature. Strictly speaking, the meaning of the concept of fitrah in relation to the area of education is to give birth to an activity that leads deliberately to the development of a person in accordance with Islamic values.(Munawir & Fajrul, 2000)

Concept *Fitrah* which is the basic human potential can be actualized if environmental conditions and the educational process can shape these personality values. Universally, these potentials direct the individualist and socialist forms that are religious, or in other words, the potential for fitrah to manifest in a person is the objectivity values of the moral transcendence of humanism, even more so in the problem of personality development to move towards a Muslim personality that *Kaffah* (comprehensive) where it is part of the process of internalizing fitrah values towards Islamic-based education.(Burga, 2019)

Individuals in the view of the concept of fitrah, namely Islam, view that human beings have the power to develop and are ready to be developed. However, it does not mean that the individual can be treated as a passive human being, but has the ability and activeness to be able to make the perception and assessment, accept, reject or determine alternatives that are more in accordance with his choice as a manifestation of his free will and will.(Siddik & Dja'far, 2004)

So the significance of Islamic education in the framework of the concept of fitrah can be described as a system that leads humans towards happiness in the world and the hereafter both through knowledge and through worship, because in

essence the ultimate goal of Islamic education itself is the achievement of happiness in life in this world and prosperity in the hereafter.(Sulaeman et al., 2020) Therefore, it is appropriate that the main focus in order to respond to this matter is to pay attention to Islamic values about human beings; the essence and nature, the mission and purpose of Fitrah, living in this world and the hereafter, the rights and obligations as individuals and as members of society. So that naturally after a person knows about the essence of life, he can not only inspire other humans, but also be able to transfer the noble values that he has developed to become a new human being, namely a human being who loves to live peacefully, safely and prosperously.

CONCLUSION

This study has identified and analyzed the important role of fitrah in human development, especially in the context of education and character development. It can be concluded as follows:

- **The concept of Fitrah:** Fitrah as the basic potential that every individual has, plays a central role in shaping a person's personality, morals, and identity. Hadiths that discuss fitrah show that human beings are created in a good state and have the capacity to do good.
- **Educational Implications:** Education that integrates natural values can produce individuals who are not only intelligent, but also have good character. A curriculum based on nature and the right teaching approach can facilitate the moral and spiritual development of students.
- **Character Development:** The application of the concept of fitrah in character development in schools

shows that a supportive environment and targeted programs can help students develop noble moral values.

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