

Understanding Human Fitrah Based on the Qur'an: Philosophical Foundations for Educational Development

Burhan Ibnu Hazin¹, Syihabuddin Qalyubi²

¹Mahasiswa Program Doktor UNU Surakarta, ²Dosen Pascasarjana UNU Surakarta

Email: burhazin@gmail.com

Abstract

This article examines the concept of human fitrah based on the Qur'an as a philosophical foundation for the development of education using descriptive-qualitative approach. Human fitrah, reflecting the innate inclination toward goodness, faith, and obedience to Allah, serves as a critical basis for creating a holistic education system. In the Qur'an, fitrah is described as an inherent human trait aligned with truth, as mentioned in QS. Ar-Rum: 30. The article highlights the relevance of fitrah-based education in addressing the challenges of the modern era, such as moral decline, materialism, and the erosion of spiritual values. Fitrah-based education emphasizes the balance between spiritual, moral, and intellectual dimensions to shape individuals who are not only intellectually capable but also morally upright. Through this approach, Islamic education is expected to foster a generation of faithful, virtuous individuals who actively serve as Allah's servants and leaders on earth. This study aims to explore the concept of human fitrah in the Qur'an and examine its application as a philosophical foundation in developing an education system rooted in Islamic values.

Keywords: Human Fitrah, Holistic, Islamic Education

INTRODUCTION

In Islam, *fitrah* Humans describe the innate characteristics that God has implanted in each individual from birth. This concept is one of the main principles which confirms that humans are naturally inclined towards goodness, faith and obedience to Allah (Samsuri, 2020). This is reflected in the words of Allah:

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

"Then put your face straight to the religion (Islam); (in accordance with) the *fitrah* of God who has created man to obey *fitrah*. There is no change in God's creation. That is the straight religion; but most people do not know." (QS. Ar-Rum: 30)

This verse shows that *fitrah* is a natural human condition that is in harmony with truth. In the educational context, the main task is to maintain, direct and develop *fitrah*. This is to stay on the right track. Islamic education not only aims to develop intellectual abilities, but also forms character in accordance with the aim of creating humans as caliphs on earth.

Based education emphasizes the importance of balance between spiritual, moral and intellectual dimensions. This is crucial, especially because modern education systems

often only focus on academic aspects and materialistic achievements. Based on *fitrah*, education functions to optimize human potential holistically, while helping them understand the purpose of life and play an active role in society.

The development of the modern era, which is characterized by technological advances and globalization, has brought significant changes in various aspects of life. However, this progress is also accompanied by various challenges, such as declining morality, increasing materialism, and the loss of spiritual values. This phenomenon gives rise to a number of problems, including individualism, egoism and weak social awareness (Safitri et al., 2024).

The current education system is often unable to answer these challenges comprehensively. The focus of modern education which tends to be only on cognitive abilities and technical skills has resulted in the formation of a generation that is intellectually superior, but lacks moral and spiritual integrity (Nurhayati & Langlang Handayani, 2020).

In dealing with this problem, Islamic values-based education offers a relevant approach. Based on the concept of *fitrah*, Islamic education integrates spiritual and moral values into learning. This is in line with the main goal of education in Islam, namely to form individuals who have faith, have noble character, and are

able to carry out their duties as servants of Allah and leaders in the world (Septemiarti, 2023).

Thus, understanding the concept of human fitrah based on the Koran is a fundamental step in developing an education system that not only forms intelligent individuals, but also has noble character. In the midst of various moral challenges faced today, fitrah-based education can be an important solution to create a better generation and a civilized society (Septemiarti, 2023). For this reason, this research will answer what is meant by human fitrah according to the Qur'an and how can the philosophical basis of human fitrah be applied in education?

METHOD

In this paper, the author uses a descriptive approach qualitative using the library research method, using sources from notebooks, journals or other scientific articles (Wulandari, 2020)

RESULTS AND DISCUSSION

1. The concept of human fitrah in the Koran

Say *fitrah* written in the Al-Qur'an as many as 20 times contained in 17 letters, all of which with all changes in form were revealed in Mecca, namely al-An'am: 14,79, al-Rum:30 2 times, Assyura: 5,11, Hud: 51, Yasin: 22, al-Zukhruf: 27, Thaha: 72, al-Isra: 51, al-Anbiya: 56, Maryam: 90, al-Infitar: 1, Ibrahim: 10, Fathir: 1, Yusuf: 101, al-Zumar: 46, al-Mulk: 3, al-Muzammil: 18. (Ridhwan, 2021)

The word *fitrah* comes from Arabic, namely *فطرة* *fitrah*, which has a plural form

فطرة *fitrah*. In Arabic grammar, this word is balanced with kata *fi'lah*, which means *al-ibtida'*, that is, creating something without a previous example. *Fi'lah* And *fitrah* is an adverbial form that describes a situation. *fitrah* means *al-khilqah* (instinct, disposition) and *al-thabi'ah* (habits, character, character) that Allah SWT has created in humans (Ansor and Abu Anwar, 2021).

In this context, *fitrah* refers to the inherent condition or origin of human creation that is in line with the will of Allah SWT. In the Qur'an, the term fitrah is used to describe the basic fitrah of humans that God has

created with a tendency to truth, faith, and devotion to Him (DP et al., 2022).

In Islamic literature, *fitrah* is often interpreted as an innate human trait that tends towards monotheism and goodness. Scholars provide varying explanations of this concept:

Ibn Taimiyah: Explains that *fitrah* is the natural ability of humans to know Allah and submit to Him, which can be influenced by the environment and education. (Muh. Asmin et al., 2022)

Al-Ghazali: Interpreting *fitrah* as a condition of the soul that is holy and pure, like a blank piece of paper ready to be filled with good values or vice versa (Farah & Novianti, 2016).

Ibn Katsir: In his interpretation, *fitrah* is defined as the Islamic religion, namely the natural human tendency to believe in Allah before being influenced by external factors such as culture and the environment.

The hadith of the Prophet SAW also supports this understanding. In one of his hadiths, the Prophet SAW said:

"Every child is born in a state of fitrah. It is the two parents who make them Jewish, Christian, or Magian."

(HR. Tirmidhi)

This hadith shows that every human being has the innate potential to know and worship Allah SWT, but environment, education and life experience can change the direction of this tendency.

2. Characteristics of Human Fitrah

In Islam, *fitrah* is understood as the innate human tendency to know and believe in God. Relationships between *fitrah* and monotheism are very close, because *fitrah* reflects human fitrah which is naturally attracted to the oneness of Allah (tawhid). Verses in the Koran, such as QS. Ar-Rum: 30, states that humans were created in accordance with *fitrah* Allah, namely the straight religion. This shows that *fitrah* is the basis of belief in monotheism, which is the core of the Islamic religion.

The Hadith of the Prophet SAW supports this concept:

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: كُلُّ مَوْلُودٍ
يُؤَلَدُ عَلَى الْفِطْرَةِ فَأَبَوَاهُ يُهَوِّدَانِهِ أَوْ يُنَصِّرَانِهِ أَوْ
يُشْرِكَانِهِ

"Every child is born in a state of fitrah. It is the two parents who make them Jews, Christians, or polytheists." (HR. Tirmidhi)

This hadith illustrates that every human being has the natural potential to attain monotheism. However, the environment, education, and external influences can change or divert this potential.

Apart from monotheism, fitrah also functions as a foundation for various human potentials. This potential includes:

- 1) Spiritual potential: Human ability to know God, worship, and live life according to the Shari'a.
- 2) Intellectual potential: Capacity to think, reflect, and understand the signs of Allah's power in the universe (Fathorrahman, 2019).
- 3) Moral potential: Awareness of the values of goodness, justice and truth (Buhori, 2023).

In QS. Al-A'raf: 172, God says about man's covenant with Him in the spirit realm:

وَإِذْ أَخَذَ رَبُّكَ مِنْ بَنِي آدَمَ مِنْ ظُهُورِهِمْ ذُرِّيَّتَهُمْ
وَأَشْهَدَهُمْ عَلَىٰ أَنفُسِهِمْ أَلَسْتُ بِرَبِّكُمْ قَالُوا بَلَىٰ
شَهِدْنَا

"And (remember) when your Lord brought out the children of Adam from their wombs and God took witness against their souls (saying): 'Am I not your Lord?' They replied: 'True (You are our Lord), we bear witness.'..."

This verse shows that humans were created with an innate awareness of the existence and oneness of Allah, which is the basis of their spiritual and moral potential.

Although *fitrah* is a natural human trait, it requires development through education and coaching. Islamic education plays an important role in maintaining and directing *fitrah* to remain in harmony with monotheism. When human potential is developed in accordance with Islamic values, they can

achieve the goal of life as servants of Allah and caliphs on earth (Zulfa, 2023).

3. Philosophical Foundations of Human Fitrah in Education

In Islam, education has a major role as a means of maintaining the purity of *fitrah* and developing them in accordance with Islamic values. *Fitrah* is an innate potential that includes purity, a tendency towards monotheism, and the ability to recognize the truth.

Education functions to protect fitrah from negative environmental influences, such as materialism and secularism. Through the educational process, human potential is directed to achieve spiritual, intellectual and social perfection in accordance with the Shari'a (Syarif, 2018).

The main goal of Islamic education is to form human beings (complete humans) who have a balance between spiritual, intellectual and moral aspects. *Fitrah* as the basis for human creation is in harmony with this goal, because it directs humans to an understanding of monotheism and the practice of truth values. Islamic education seeks to develop this aspect of fitrah through holistic learning, including religious knowledge and worldly knowledge.

Tawheed (belief in the oneness of God) is the essence of fitrah-based education. In Islam, all aspects of life, including education, should be directed towards devotion to Allah. QS. Adz-Dzariyat: 56 asserts:

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ

"And I did not create jinn and humans except that they serve Me."

Based education *fitrah* instills the value of monotheism through a learning process that integrates knowledge and noble morals. For example, learning science can be linked to the greatness of God as the Creator, so that students not only understand scientific phenomena, but also strengthen their faith.

Based education *fitrah* focuses on developing three main aspects:

- 1) *Moral*: Instilling ethical values and noble morals, such as honesty, justice and

empathy, which are in harmony with human fitrah.

- 2) *Spiritual*: Strengthen students' relationship with God through worship, prayer, and appreciation of Islamic values.
- 3) *Intellectual*: Develop critical, creative and analytical thinking skills to fulfill humans' role as caliphs on earth.

This approach ensures that education not only produces individuals who are academically intelligent, but also have high character and morals. (Syarif, 2018)

Based education *fitrah* has deep alignment with progressive and humanistic approaches in modern education. These two theories emphasize the development of individual potential as a whole, in accordance with Islamic principles which are based on fitrah. (Abidin, 2022)

Progressive education, as developed by John Dewey, emphasizes the importance of learner-centered learning. This is in line with the concept *fitrah* which recognizes that every individual is created with unique potential that must be developed through relevant and meaningful learning experiences (Wulandari, 2020)

For example, education-based *fitrah* accommodates students' interests and needs as part of their holistic self-development process.

Progressive theory emphasizes that education is an ongoing process to help individuals adapt to change. In Islam, education is also considered a lifelong journey (long life learning) which aims to maintain purity of *fitrah* and prepare them for life in this world and the afterlife. (Wulandari, 2020)

The humanistic theory, which was pioneered by figures such as Carl Rogers and Abraham Maslow, emphasizes the importance of self-actualization as the highest human need. In Islam, self-actualization is in line with development *fitrah* to become an insan kamil (complete human being), who is able to optimize his potential as a servant of Allah and caliph on

earth (Vica Septiani Saputri, Sofi Arifianan Mwaddah, 2024).

Self-actualization in Islam includes spiritual, moral and intellectual dimensions, providing a more complete balance than a secular humanistic approach (Vica Septiani Saputri, Sofi Arifianan Mwaddah, 2024).

In this case, Rogers emphasized the importance of a conducive learning environment to facilitate individual self-development. Based education is also very concerned about the environment, because *fitrah* humans can be influenced by external factors. Therefore, Islamic education emphasizes the formation of an Islamic environment and in accordance with the values of monotheism.

4. Implications of Fitrah in Development Education

Application of concepts *fitrah* the formal education curriculum aims to align the learning process with the innate human potential that God has determined. Integration of Islamic values includes:

- 1) *Spiritual Foundation and Monotheism*: The curriculum must include the teachings of monotheism as the main basis. Each subject can be connected to Islamic values, such as instilling awareness of the greatness of Allah in science lessons or justice in social studies.
- 2) *Moral Learning*: The curriculum must also instill noble moral values, such as honesty, discipline and responsibility, which are part of keeping human fitrah pure.
- 3) *Integration of the Koran and Sunnah*: Lessons in formal schools must be integrated with the verses of the Koran and the hadith of the Prophet as a guide to life. (Amaliati et al., 2024)

Appropriate learning strategies for fitrah man.

- 1) *Holistic Approach*: Education must include cognitive, affective and psychomotor aspects to create a balance between the spiritual, intellectual and emotional aspects of students. (Sanusi Herman, 2019)
- 2) *Active and Contextual Learning*: Learning must be designed in such a way that it is relevant to the lives of students, motivating

them to utilize the potential given by Allah (Syarifuddin, 2016)

- 3) *Application of Tarbiyah Principles*: The education process must be carried out in stages and continuously, as is the method used by Rasulullah SAW in educating his friends (Ridhwan, 2021)

5. AI-based character education model Qur'an.

Character-based education *fitrah* relies on the teachings of the Koran which outlines noble values as the foundation of human personality. The steps include:

- 1) *Strengthening Monotheism*: Character education must begin by building awareness about the relationship between humans and God. For example, QS. Al-Baqarah:2 teaches the importance of faith as the foundation of personality.
- 2) *Instilling Qur'anic Values*: Values such as patience (QS. Al-Baqarah: 153), gratitude (QS. Ibrahim: 7), and honesty (QS. Al-Ahzab: 70) must be part of learning to form a strong character. (Ridhwan, 2021)

The practice of the Prophet's example as a strengthening of *fitrah*.

Rasulullah SAW is the perfect example in educating humans according to their *fitrah*. Some practices that can be implemented are:

- 1) *Personal Example (Uswah Hasanah)*: Teachers and educators must be role models for students, just as the Prophet Muhammad was a model of noble morals.
- 2) *Application of the Principle of Compassion*: In educating, the Prophet SAW always used a loving and respectful approach to *fitrah*, such as respecting individual differences and providing constructive encouragement.
- 3) *Utilizing Learning Moments*: The Prophet often used everyday events to teach Islamic values, which can be adopted in modern education through experience-based learning. (Arsyad, 2019)

6. Challenges and Solutions

Challenges in implementing education-based education in the modern era.

- 1) *Materialism and Secularism*: The biggest challenge is the dominance of the

materialistic and secular paradigm in the modern education system, which ignores spiritual aspects.

- 2) *Rapid Social Change*: Technological developments and globalization culture are often contrary to Islamic values, making it difficult to maintain the authenticity of human *fitrah*.
- 3) *Lack of Understanding*: Not all educators understand the concept of *fitrah* in depth, so its application is less than optimal.
- 4) *Lack of Policy Support*: The national curriculum often does not provide sufficient space for the integration of Islamic values. (Hanafy, n.d.)

Innovative strategies to overcome these obstacles.

- 1) *Strengthening Educator Capacity*: Holding intensive training for educators so that they understand and are able to apply based education *fitrah* effectively.
- 2) *Utilization of Islamic Technology*: Developing a digital platform containing educational content based on Islamic values to strengthen influence on *fitrah* in learning.
- 3) *Integration with Character Education National*: Align Islamic values with existing character education programs, so that they can be widely accepted.
- 4) *Involving Families and Communities*: Based education *fitrah* is not only limited to schools, but also requires the active role of families and communities in maintaining and developing *fitrah* learners. (Hanafy, n.d.)

CONCLUSION

Based on the Qur'an, *fitrah* of Humans have a very important position as the foundation of education. *Fitrah* reflects the innate human potential to know God, have high morality, and develop intellectual abilities. This confirms that education is based on *fitrah*'s functions to care for, direct, and develop human potential according to the purpose of its creation.

Education based of *fitrah* oriented towards the formation of complete humans (*insan kamil*), namely individuals who have a balance between spiritual, moral, intellectual and

physical aspects. This concept is not only theologically relevant, but is also able to provide solutions to moral crises and educational challenges in the modern era.

SUGGESTION

To maintain and develop human fitrah, strong collaboration is needed between educators, families and society. Educators must be able to integrate natural values in learning, while the family and community act as a consistent supporting environment in instilling these values.

More in-depth research is needed to explore how the concept of fitrah can be implemented practically at various levels of education. This study can include curriculum development, learning methods, and evaluation of education based on Islamic values that are in accordance with human fitrah.

With good synergy and research support, the concept of education is based on fitrah can be a strategic solution to create a generation that is superior in aspects of faith, morals and intelligence.

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