|  |  |
| --- | --- |
| Gh  Al-Musannif | Education and Teacher Training Studies Islamic Education | Research Article  Dafa |  |

<https://jurnal.mtsddicilellang.sch.id/index.php/al-musannif>

**The Meaning of the Term Fitrah in the Quran: A Concept of Islamic Education**

**Ruslan Ruslan1,\*, Ahmad Syukron Latif2**

1Faculty of Literature, Muslim University of Indonesia, Indonesia

2Faculty of Ushuluddin, Omdurman Islamic University, Sudan

|  |  |
| --- | --- |
| **Article History:** | **Abstract:** |
| Received: July 7, 2023  Revised: June 14, 2024  Accepted: June 28, 2024 | The concept of Islamic education began to be oriented towards Western theory, and the study of the Quran as a source of Islamic education began to diminish. This research examines (1) the meaning of the term *fitrah* in the Quran and (2) its implications for the concept of Islamic education. This literature review study uses *tafsir maudui* (thematic interpretation) and pedagogical approaches in analyzing the data. The data sources consist of Quran, commentary books, and several relevant books and journals. The results of the research show that fitrah in the Quran is the default factory setting for humans. *Fitrah* is a divine chip implanted by God in humans so that they are ready to believe in monotheism, purify themselves, and worship God. Humans who carry out their fitrah have three characteristics: accepting and practicing Islam, being sincere, and having a strong faith. Actualization of the concept of human *fitrah* in Islamic education can be carried out by (1) making *fitrah* a basic human potential that needs to be developed, (2) making education the main path in developing *fitrah*, (3) creating a conducive educational environment (helping the development of fitrah), and (4) cultivating a work ethic in which there is harmony and balance between the depth of religious appreciation and activities that lead to increased welfare. |
| **\*Correspondence:** |
| ***Address:***  Urip Sumoharjo Street, KM 5, Panaikang, Makassar City, South Sulawesi, Indonesia 90231  ***Email:***  ruslan.ma@umi.ac.id |
| **Keywords:** |
| *fitrah*, Islamic education, Quran, thematic interpretation |

**INTRODUCTION**

The position of humans as creatures of Allah is very central, so almost all sciences make them the object of study. Not only the social sciences and humanities, but some natural and exact sciences also make humans their object of study (Miftah 2020). The difference between these sciences is the point of view of their respective disciplines about humans. For example, biology studies humans from their biological aspects; medical science examines them from the aspect of health; political science, economics, and others study according to their respective disciplines. Likewise, educational science discusses humans from the perspective of phenomena and their activities in education (Achmadi 2005).

Education that functions to help human growth and development towards a better normative direction is impossible without knowing human nature. Education based on the wrong understanding of human nature will have fatal consequences. Because the purpose of education is to increase all human potential (Holfelder 2019). Therefore, there should not be an education system that escapes human development as a whole. For example, consider humans only as biological beings. This, of course, has implications for the curriculum and implementation of education, which only fully develops human biological abilities (potential) that are immanent in nature (Scarfe 2021). As a result, world civilization was built on luxury and sophistication but was empty of value. The evidence is cases of corruption, racism, intolerance, suicide (despair), etc. committed by educated people (Muniroh 2019).

Huston Smith, an American expert on religion studies, states: “I said that our loss of the Transcendent World has resulted from a mistake, and the mistake is this: We assume that the modern world has discovered something that throws the transcendent world into question, but this is not the case. It is not that we have discovered something. Rather, we have unwittingly allowed ourselves to be drawn into an enveloping epistemology that cannot handle transcendence” (Smith 1992). This statement can be used as a warning signal for people living in today's modern world, including those who are currently involved in the world of education. Maybe he regrets seeing Harvard University, which was once a “Protestant seminary,” or Georgetown University, which used to be a “Catholic seminary” but then turned into a modern university where most of its residents feel they no longer need to deal with God because they are so preoccupied with all the science things: politics, management, engineering, communications, law, and so on, which must be freed from all values (Arsyad 2011).

Apparently, Smith expressed his regret and felt that something was missing in the scientific context of today's modern people. He feels there is no correlation between the views of modern people and his findings about the Supreme Creator. Furthermore, Smith revealed that “instead of finding something, we lose something because we have allowed ourselves to be accidentally trapped in an epistemology that does not give space to divinity and recognition of the existence of life behind life in this world” (Smith 1992).

This view indicates a mistake by some Western educational experts who do not comprehensively see humans. So that the important potential in the form of spiritual values is not a concern in education. Ironically, Islamic studies―including Islamic education―have changed their orientation to a Western approach and seem to have forgotten the Quran as their basic concept. Even though the Quran introduces the term “fitrah,” which is owned by humans. Islam encourages all human beings to understand and develop their fitrah (Mrahorović 2023). Unfortunately, previous researches on fitrah only focuses on studying its meaning according to the Quran and hadith (Septemiarti 2023; Abadi and Khan 2023). Regarding the study of Islamic education, it only examines fitrah as a potential that must be developed (Mardliyah and Wedi 2022; Ghalib, Mujahid, and Suarni 2022; Burga 2019). There is no study that specifically and in-depth examines the meaning of the term fitrah in the Quran as the concept of developing fitrah education. This research will study this problem as a response to Islamic education towards managing modern civilization, which actually retreats from the value aspect.

This study aims to examine the meaning of fitrah in the Quran and its implications for the concept of Islamic education. This literature study uses *tafsīr mauḍūī* (thematic interpretation) and pedagogic approaches. The thematic interpretation approach is used to find the meaning of fitrah in the Quran. The pedagogic approach is used to find the concept of fitrah education as a solution to building a value-based civilization in the modern era. Primary data sources are the Quran, books of interpretation, and journals that study fitrah. Secondary data sources are relevant books and journals that help in analyzing the data. The data was collected using documentation techniques and analyzed using content analysis techniques.

**VERSES OF THE QUR’AN ABOUT HUMAN’S *FITRAH***

The term “fitrah” is often interpreted as holy and potential (Suriadi 2019). Etymologically, the origin of the word “fitrah” comes from Arabic, namely *fiṭrah* (فطرة), plural *fiṭar* (فطر), which means temperament, character, event, origin, religion, creation (Samsuri 2020). According to Shihab (2007b), the term fitrah is taken from the root word “*al-fiṭr*” which means split. From this meaning, other meanings are born, including creator or event.

Based on searching the word “فطر” using the book *al-Mu‘jām al-Mufahras li al-Fāz al-Qur‘ān*, 20 (twenty) words “*fiṭrah*” were found in the Qur’an with various derivations (Al-Baqi 1945). As described in Table 1 below:

Table 1. The Word *Fiṭrah* with its Various Derivations in the Qur’an

|  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- |
| No | Word | Surah and Verse | Verse Classification | Verse Subject | Verse Object |
| 1 | فطر | QS 6: 79 | Makiyah | Allah | Heaven and earth |
| 2 | فطر | QS 30: 30 | Makiyah | Allah | Human |
| 3 | فطرنى | QS 11: 51 | Makiyah | Allah | Human |
| 4 | فطرنى | QS 36: 22 | Makiyah | Allah | Human |
| 5 | فطرنى | QS 43: 27 | Makiyah | Allah | Human |
| 6 | فطرنا | QS 20: 72 | Makiyah | Allah | Human |
| 7 | فطركم | QS 17: 51 | Makiyah | Allah | Human |
| 8 | فطرهن | QS 21: 56 | Makiyah | Allah | Heaven and earth |
| 9 | يتفطرن | QS 19: 90 | Makiyah | Allah | Heaven |
| 10 | يتفطرن | QS 42: 11 | Makiyah | Allah | Heaven |
| 11 | إنفطرت | QS 82: 1 | Makiyah | Allah | Heaven |
| 12 | فاطر | QS 42: 11 | Makiyah | Allah | Heaven and earth |
| 13 | فاطر | QS 6: 14 | Makiyah | Allah | Heaven and earth |
| 14 | فاطر | QS 14: 14 | Makiyah | Allah | Heaven and earth |
| 15 | فاطر | QS 35: 1 | Makiyah | Allah | Heaven and earth |
| 16 | فاطر | QS12: 101 | Makiyah | Allah | Heaven and earth |
| 17 | فاطر | QS 39: 46 | Makiyah | Allah | Heaven and earth |
| 18 | فطرة | QS 30: 30 | Makiyah | Allah | Human |
| 19 | فطور | QS 67: 3 | Makiyah | Allah | Heaven |
| 20 | إنفطر | QS 73: 18 | Makiyah | Allah | Heaven |

Source: Documentation Data

Table 1 shows that the derivation of the word fitrah in the Koran includes: 10 forms of *fi‘il māḍī* (past tense verb); 2 forms of *fi‘il muḍāri‘* (present tense verb); 6 forms of *isim fā‘il* (subject noun); and 2 forms of *masdar* (theme or verbal noun), namely 1 *mufrad* (singular) and 1 plural. After these verses were collected, we selected and determined several verses as an answer to the problem of human nature. As described in Table 2 below:

Table 2. *Fiṭrah* with Human Objects in the Qur'an

|  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- |
| No | Word | Surah and Verse | Verse Object | Aspect | Verse Correlation |
| 1 | فطرة | QS 30: 30 | Humans in general | Psychic | The religion of *ḥanīf* (Islam) |
| 2 | فطرنى | QS 11: 51 | Singular first-person pronouns | Physique  Psychic | Call to worship God |
| 3 | فطرنى | QS 36: 22 | Singular first-person pronouns | Physique  Psychic | Call to worship God |
| 4 | فطرنى | QS 43: 27 | Singular first-person pronouns | Physique  Psychic | Worship God |
| 5 | فطرنا | QS 20: 72 | Plural first-person pronouns | Physique  Psychic | The sorcerer does not believe in Allah |
| 6 | فطركم | QS 17: 51 | Plural second-person pronouns | Physique  Psychic | Polytheists who reject the truth of the Day of Resurrection |

Based on Table 2, it can be seen that there are six verses that explain human fitrah in the Qur'an. The detailed explanation of these verses is as follows:

**QS al-Rūm/30: 30**

***Verse Description***

فَأَقِمۡ وَجۡهَكَ لِلدِّينِ حَنِيفاۚ فِطۡرَتَ ٱللَّهِ ٱلَّتِي فَطَرَ ٱلنَّاسَ عَلَيۡهَاۚ لَا تَبۡدِيلَ لِخَلۡقِ ٱللَّهِۚ ذَٰلِكَ ٱلدِّينُ ٱلۡقَيِّمُ وَلَٰكِنَّ أَكۡثَرَ ٱلنَّاسِ لَا يَعۡلَمُونَ )٣٠)

Translated:

So keep your face straight towards Allah's religion; stay on the fitrah of Allah, who has created human beings according to that fitrah. There is no change in the fitrah of Allah. That is the straight religion, but most people don’t know (Departemen Agama RI 2010).

***Mufassirin Opinion about the Meaning of Fiṭrah in QS al-Rūm/30: 30***

In interpreting a verse, each *mufassir* has different opinions. Differences in interpreting a verse are influenced by socio-cultural conditions, scientific background, the conditions of the time, and the interpretation methodology used. In the following, the author presents some of the opinions of the *mufassirin*, including the following:

1. Musṭāfa al-Marāgī

According to al-Marāgī, that:

الزموا خلقه الله التى خلق الناس عليها. فقد جعلهم بفطرتهم جانحين للتوحيد وموقمين به لكونه مواقنا لما يهدى إليه الفعل ويرشد إليه صحيح النظر(Al-Marāgī 1974).

It means:

Keep all of you on *fitrah* that has been created by Allah in humans, because in fact it is He who makes humans according to His *fitrah* which tends to the teachings of monotheism and convinces them because the teachings of monotheism are in accordance with what is shown by reason and guides them to sound thoughts.

Based on this explanation, it can be understood that *fitrah* in this verse means the teaching of monotheism. Trying to unite Allah swt. by not associating it with anyone.

1. M. Quraish Shihab

The word *fitrah* is taken from the word *fatara* which means “to create.” Further by quoting the *mufassir* he added, *fitrah* is “creating something the first time or without any previous examples.” Thus the word can also be understood in the sense of “origin”, or “congenital”. The word patron used in this verse refers to the circumstances or conditions of that creation, as also implied by the continuation of this verse which states “who created man upon him” (Shihab 2007a).

1. Al- Biqa’i

In interpreting the word *fitrah,* al-Biqa’i does not limit it to beliefs about the oneness of Allah SWT. According to him, what is meant by *fitrah* is the first creation and the initial character that God created man on the basis of. This scholar then quoted Imam al-Ghazali in *Ihyā ‘Ulūm al-Dīn* that “every human being has been created on the basis of faith in Allah even on the potential to know problems as they are, that is, as if covered in him because of the potential knowledge (on him)” ( Shihab 2007a).

Al- Biqa’i then explained the intention of al-Ghazali that what is meant is the ease of obeying (God’s commands) and the nobility of character which is a reflection of *fitrah* Islam, so he concluded that what is meant by *fitrah* is the acceptance of the truth and the stability in accepting it.

1. Ṭahir Ibn Asyur

In explaining the meaning of *fitrah,* Ibn Asyur cites the opinion of the commentator Ibn Athiyah who understands *fitrah.* as “a condition of creation contained in human beings that makes it potential through *fitrah* that, being able to distinguish Allah's creations and know God and His Shari’ah.” *Fitrah* according to Ibn Asyur are the elements and systems that Allah bestowed on every creature. *Fitrah* man is what God created in man which consists of body, mind and soul (Shihab 2007a) .

1. Al- Mawardi

According to al- Mawardi, the word of God which reads “*fiṭratallāh* *al- latī fatara al- nasa ilaihā*” has two meanings. *First*, God's creation that was created for humans, *secondly*, it means God's religion which has been given nature *to his* creatures (humans), namely Islam. the first opinion is held by al- Tabari, while the second opinion is held by Ibn Abbas and Kalabi (al-Mawardi 1980) .

Based on this explanation, it can be understood that God created humans in this world as recipients and implementers of God's teachings. Therefore God does not leave humans alone without adequate provisions, but God with the nature of His *Raḥmān* and *Raḥīm* gives gifts of very high value, namely various abilities or potentials which are called *fiṭrah*,that allows humans to be able to assume that responsibility.

Editorial *fiṭrah* in QS al-Rūm/30: 30 this is among mufasirThere is a difference in giving meaning. Apart from being interpreted as a tendency towards monotheism and the truth of accepting Islam, *fitrah* More broadly it also means character or innateness as well as the elements that exist in humans which consist of body, mind, and soul.

**QS Hūd /11: 51**

***Verse Description***

ي يَٰقَوۡمِ لَآ أَسۡ‍َٔلُكُمۡ عَلَيۡهِ أَجۡرًاۖ إِنۡ أَجۡرِيَ إِلَّا عَلَى ٱلَّذِي فَطَرَنِيٓۚ أَفَلَا تَعۡقِلُونَ (٥١)

Translated:

O my people, I do not ask you for a reward for this call of mine. My reward is nothing but from Allah who has created me. So don't you think about (it) (Ministry of Religion of the Republic of Indonesia 2010).

***Mufassirin Opinion about the Meaning of Fiṭrah in QS Hūd /11: 51***

1. Wahbah Zuhaili

Zuhaili (1991) explained that:

(فطرني) خلقني على الفطرة السليمة, فطرة التوحيد الله والمقصود من الآ ية بيان اخلاصه في النصيحة, فإنها لا تفيد ما دامت مثوبة بالمطامع(Zuhaili 1991) .

It means:

The meaning of the word “*faṭaranī*” is He has created me on *fitrah* pure (clean heart / sincere), *nature* monotheism (revealing Allah) and the purpose of this verse is to explain his sincerity in advising (preaching), because advice is useless if it is mixed with something that is greedy.

The meaning ofnaturein this verse by Zuhaili (1991) is interpreted as sincere to Allah and *fitrah* monotheism (oneness of Allah). *Natural* actions are actions that are done only because of Allah (sincere).

1. Al- Maragi

According to al-Maragi, the meaning of the verse is that Prophet Hud’s call to his people (because of) sincerity in worshiping Allah and being free from (worshiping) idols, but his people accused Prophet Noah of doing so only because he wanted to benefit himself. Prophet Noah's true intention is explained in this verse that “I hope for no reward for my da'wah except (please) Allah who has created me on a pure *fitrah*,” safe from worshiping idols that Noah’s people had done when they made statues to protect and remember the pious. Then satan adorned them in exalting the statues and they worshiped them (the statues), so don't you think about what you are told to distinguish between something that is harmful and something that is beneficial. And verily I (Prophet Muhammad) for you are an honest and true adviser, so I have never deceived you with what I have called for (Al-Marāgī 1974).

Al-Maragi agrees with Wahbah Zuhaili regarding the meaning *of fitrah* in this letter, namely somethingpure (*salīmah*). That is, the intention of a pure heart (sincere) because of Allah swt. Apart from that, it is also interpreted as pure worship of idols or polytheistic acts, namely always monotheism (the oneness of Allah swt). So the meaning of *fitrah* is to purify the heart, mind and actions from intentions other than Allah.

1. M. Quraish Shihab

*Fataranī* saidis a past tense verb taken from the word *faṭara* which originally meant splitting*.* From there the word *fiṭrah is taken.* The *fitrah* that Allah does, is His creation in a form that makes it capable of doing certain jobs or tasks. This makes *fitrah* or human creation by Allah swt implies the bestowal of human potential to believe in and know God.

M. Quraish Shihab cites Raghib al-Isfahani's opinion that this gift can be seen from the human potential to know and acknowledge Allah as in QS al-Ankabut/29: 61. “Indeed, if you ask them: “Who made the heavens and the earth and subjected the sun and the moon?” of course they will answer: “Allah”(Shihab 2007a) .

1. Teungku M. Hasbi ash-Shiddieqy

In interpreting the word *faṭaranī*,Hasbi ash-Shiddieqy revealed that humans were created by Allah with *a holy disposition*, that is, apart from worshiping idols (Ash-Shiddieqy 2000). In contrast to the word *fitrah* in QS al- Rūm/30: 30, which is interpreted as the potential to receive and carry out God’s commands. In this Hud letter, the editor *is fiṭrah* more interpreted or inclined to the holiness or purity of humans than worshiping idols, in the sense of *fitrah* human being is monotheism, that is, oneness of Allah swt.

**QS Yāsīn/36: 22**

***Verse Description***

وَمَا لِيَ لَآ أَعۡبُدُ ٱلَّذِي فَطَرَنِي وَإِلَيۡهِ تُرۡجَعُونَ )٢٢ (

Translated:

Why don't I worship (God) who created me and to Him you (all) will be returned (Ministry of Religion of the Republic of Indonesia 2010).

***Mufassirin Opinion about the Meaning of Fiṭrah in QS Yāsīn/36: 22***

* 1. Wahba Zuhaili

According to Wahbah Zuhaili (1991), the meaning of this verse is:

أي مانع يمنعني من عبادة الله الذي خلقني, وكذالك أنتم, ما لكم لا تعبدون الله الذي خلقكم؟ (واليه ترجعون) بعد الموت .(Zuhaili 1991)

It means:

What obstacles prevent me from worshiping (worshipping) Allah who has created me, as well as you, why don't you worship Allah who has created you? Whereas (why did you return) after death (He will repay your disbelief).

Further in his commentary he explained that what prevented me from sincerely worshiping Allah who created me , and to Him is the place of return and reward on the Day of Judgment, and He will repay all your deeds, if your (charity) is good, then the reward is good, and if your (charity) is bad, then the reward will be bad (Zuhaili 1991).

In general, Zuhaili interprets the word *fitrah* in this verse is the same as creating. Means that humans were created in a condition ready to worship. In a sense, humans are set in their creation to be ready to carry out worship. It can also be interpreted that basically human nature is to like to worship Allah.

* 1. Al-Maragi

Al-Maragi interpreted this verse globally. In his commentary it is said that nothing prevents me from sincerely worshiping God who created me, and only to Him is the place to return for recompense on the Day of Judgment. He will repay all your deeds, if (your deeds) are good then the (returns) will be good, and if (your deeds) are bad, then the reward will be bad (Al-Marāgī 1974). This is a reproach or a strong rebuke for those who leave the worship of the Creator and even worship other than Him. As well as threats to them, that they will return with severe punishment (Al-Marāgī 1974).

* 1. Al-Razi

Al-Razi interpreted the editorial *fitrah* in QS Yāsīn/36: 22, that actually the popular opinion interprets (*fatharanī*) as creating and starting, and a small part or *qaul gharib* said that (*fatharanī*) *fitrah* is defined as I make according to the word of Allah (Fitrah Allah who created humans on His nature) therefore this verse says (Why do I not worship God) meaning there is no obstacle so I stick to *fitrah* My Lord, a *fitrah* that is sufficient in witnessing and also worshiping Him, when a definition like this is said, then the meaning of *fitrah* in words (*fāṭirissamāwāt*) becomes different. So we say that the word (*fāṭirissamāwāt*) also comes from the word *al-Fiṭr* which means to divide or we say that the meaning of the two is one, just as it is said that a mulatto is made of his own fitrah and the heavens are made of his own nature and the initial interpretation is clearer (Al-Razi 1998) .

* 1. M. Quraish Shihab

*Faṭara* which means creating for the first time implies that Allah, who created humans for the first time, He is also the place to return for the last time. And thus, human beings who first and finally belong to Allah, should make their whole lives worship and devotion to Allah. The verse above uses the first persona singular, namely the words *I,* and *creates me,* then ends it by using the second persona which is plural (you come back). This shows that the word *I* used by the reader contains the meaning “I am a human being” and thus, apart from the speaker who is also a human being, it is automatically included in it, therefore the end of the verse above mentions the word you by addressing all humans as *well*.

The verse uses the editorial form of a question regarding the causes that prevent a person from worshiping Allah. ‘This kind of question’ will not be born except from a soul that maintains its pure *nature* so that it feels the presence of the creator and is drawn by it to the source of all beings, namely Allah. With the purity of *nature,* a person will also realize that there is an end to his life journey in this world, and that his place of anchorage is God Almighty (Shihab 2007a).

Based on some of the explanations above, the editorial *fitrah* here is basically defined as creating or starting, however, in further explanation *mufassirin* explains that humans were created by God to serve Him so that from this it can be concluded that basically human nature is to like worshiping God.

Besides that, Shihab (2007a) explained that the recognition to worship only Allah can only come from people who maintain their pure nature(*al-Ṭūr*). Thus it can be understood that *the fitrah* in this letter according to Quraish Shihab is holy (*al-Ṭūr*).

**QS al- Zukhruf /43: 27**

***Verse Description***

إِلَّا ٱلَّذِي فَطَرَنِي فَإِنَّهُۥ سَيَهۡدِينِ (٢٧)

Translated:

But (I worship) God who made me ; because in fact He will give guidance to me (Ministry of Religion of the Republic of Indonesia 2010) .

***Mufassirin Opinion about the Meaning of Fiṭrah in QS al- Zukhruf/43: 27***

* 1. M. Quraish Shihab

*Faṭara* saidin this verse means to create for the first time without any previous examples. According to M. Quraish Shihab Prophet Ibrahim as. Presumably using this word to imply that the God whom he worships is the God who creates and maintains, because the creator of something must be He who also has the power to protect it, and thus only to the Creator should all worship be directed (Shihab 2007a). In this case Quraish Shihab describes the meaning of this verse as a whole means *Lā Ilāha Illallāh* (Shihab 2007a).

* 1. MohammedThe fate of al- Rifa’i

Through this verse, Allah swt informs about His servants, messengers and lovers (Prophet Ibrahim a.s.) priests of *hunafa* that he broke away from his father and his people regarding their worship of idols. So in the previous verse, namely verse 26, “Abraham said: In fact, I am not responsible for what you worship,” then he continued his words in verse 27 “But (I worship) God who made me; for verily He will guide me.”

Regarding the meaning of *fitrah* in this letter, ar-Rifa’i does not give a definite meaning, however, in his interpretation he clearly states that the prophet Abraham uses the sentence in verse 27 indicating that he acknowledges that there is no God but Allah (Ar-Rifa'i 2000). Thus implicitly it can be understood that the meaning of *fitrah* here is the oneness (Tawhid) of Allah from idols.

* 1. Musṭāfaal- Marāgī

Globally this verse explains that I (Ibrahim) worship God who made me: because indeed He will give guidance to me. According to al- Maragi Prophet Ibrahim said this with the stability of faith in Allah and strengthened belief in Him, as well as as a warning to his people that guidance (guidance) was from Allah (Al-Marāgī 1974). He is the one who gives instructions or makes me obedient. It can also be interpreted that nothing gives the slightest benefit and harm except Allah swt.

* 1. Al- Razi

Al-Razi provides an explanation in his commentary, that the intention this verse is that I (Ibrahim) broke away from all that you worship except apart from Allah. she *said* here it has the meaning of *lākinna* so that the meaning becomes but the One who gives me *fitrah* , actually he will give guidance or guide me to His religion and make me obey him (Al-Razi 1998).

* 1. H. Abdul Malik Karim Amrullah (HAMKA)

According to HAMKA, the sentence إِلَّا ٱلَّذِي فَطَرَنِي “*except that which made me*” (base verse 27) namely Allah, the One and Almighty, in whom I believe, even though I am free from the actions of my father and my people. “*He’s the one who will give me a hint.*”(end of verse 27). In other words, it is free from other influences and only to Allah, the One and only, all offerings, worship, and devotion (Amrullah 1999).

Based on the explanation regarding QS al-Zukhruf/43: 27, the basic meaning of *fitrah* is defined as creating or making but already leading to the recognition of the Oneness of God, this can be seen in the sentence uttered by Prophet Ibrahim that he had separated from his people who worshiped idols. Thus, the author understands that the *fitrah* here is the *nature* of monotheism, namely the oneness of Allah as expressed by Shihab, ar-Rifa'i and HAMKA.

**QS Thāhā/20: 72**

***Verse Description***

قَالُواْ لَن نُّؤۡثِرَكَ عَلَىٰ مَا جَآءَنَا مِنَ ٱلۡبَيِّنَٰتِ وَٱلَّذِي فَطَرَنَاۖ فَٱقۡضِ مَآ أَنتَ قَاضٍۖ إِنَّمَا تَقۡضِي هَٰذِهِ ٱلۡحَيَوٰةَ ٱلدُّنۡيَآ (٧٢)

Translated:

They said: We will never give priority to you over the clear evidence (miracles) that have come to us and from God who created us; then decide what you want to decide. In fact, you will only be able to decide on life in this world (Ministry of Religion, Republic of Indonesia 2010) .

***Mufassirin Opinion about the Meaning of Fiṭrah in QS Thāhā/20: 72***

* 1. M. Quraish Shihab

M. Quraish Shihab revealed in his commentary that some scholars understand the letter و (*wawu*)in the sentence “*wa al- lazi fatharanā* ”in the sense of *an oath,* so that they understand the verse above in the sense of: “we swear, *by God who created us*”(Shihab 2007a).

The faith of the magicians was considered by some scholars as something very sudden and completely unexpected. Sayyid Qutub, for example, wrote that: “It is a touch that hits the center of feeling so that the whole body rises instantly. Sayyid Qutub likens it to touching a small button (on an electric current) so that it emits light which immediately disturbs the darkness. It is the touch of faith on the human heart which switches it in an instant from disbelief to faith” (Shihab 2007a).

M. Quraish Shihab added that their faith was an amazing event, but in essence the seed had been planted in their hearts, or at least some of them long before their birth (Shihab 2007a).

* 1. Al- Razi

According to al-Rāzī, the word “*wa al- lażi faṭaranā*” contains 2 (two) meanings, namely: *First*,we will never give priority to you, O Pharaoh, over clear evidence that has come to us from God who created us in the sense of obeying God who created us and worshiping Him. *Second*, here means keeping promises or oaths (Al-Razi 1998).

* 1. HAMKA

When someone has come to a belief, they don't let it go anymore. Even for that life is at stake. Therefore, they emphatically replied: “we will not prioritize you anymore on the basis of clear evidence”.

This is an unequivocal answer that their relationship with Pharaoh had been broken since they witnessed the greatness of Allah. So, they swear “By those who created us”.

This is a form of challenge to Pharaoh by magicians who have faith in Allah. With a firm faith, because of a steady belief that they swear “By those who created us!”. This was a heavy blow to the soul of the Pharaoh who had threatened them (believers in Allah) with grievous torments (Amrullah 1999) .

Based on these various explanations, it can be understood that the above interpretation implies, long before man was created he was equipped with a set of potentials called *fitrah,* including the *fitrah* of faith as in this verse. This is in accordance with another word of God, QS al-A'raf/7: 172.

وَإِذۡ أَخَذَ رَبُّكَ مِنۢ بَنِيٓ ءَادَمَ مِن ظُهُورِهِمۡ ذُرِّيَّتَهُمۡ وَأَشۡهَدَهُمۡ عَلَىٰٓ أَنفُسِهِمۡ أَلَسۡتُ بِرَبِّكُمۡۖ قَالُواْ بَلَىٰ شَهِدۡنَآۚ أَن تَقُولُواْ يَوۡمَ ٱلۡقِيَٰمَةِ إِنَّا كُنَّا عَنۡ هَٰذَا غَٰفِلِينَ (١٧٢)

Translated:

And (remember), when your Lord brought forth the offspring of the sons of Adam from their sulbi and Allah bore witness against their souls (saying): “Am I not your Lord?” They replied: “Yes (You are our Lord), we are witnesses”. (We do that) so that on the Day of Resurrection you will not say: “Verily, we (bani Adam) are the ones who are heedless of this (oneness of God)” (Kementerian Agama RI 2010).

Nashori (2003) explained that the spirit in humans is *the Spirit of God*. Only humans are creatures in which the element of creation contains the divine spirit. With the existence of His spirit, humans have divine potentials within themselves.

**QS al-Isra'/17: 51**

***Verse Description***

أَوۡ خَلۡقا مِّمَّا يَكۡبُرُ فِي صُدُورِكُمۡۚ فَسَيَقُولُونَ مَن يُعِيدُنَاۖ قُلِ ٱلَّذِي فَطَرَكُمۡ أَوَّلَ مَرَّةۚ فَسَيُنۡغِضُونَ إِلَيۡكَ رُءُوسَهُمۡ وَيَقُولُونَ مَتَىٰ هُوَۖ قُلۡ عَسَىٰٓ أَن يَكُونَ قَرِيبا (٥١)

Translated:

Or a creature from beings that is impossible (to live) according to your mind. Then they will ask: “Who will bring us back to life?” Say: “Who has created you in the first time”. Then they will shake their heads at you and say: “When will that (happen)?” Say: “Hopefully the time to rise is near” (Kementerian Agama RI 2010) .

***Mufassirin Opinion about the Meaning of Fiṭrah in al-Isra’/17: 51***

1. M. Quraish Shihab

Quraish Shihab stated that globally this verse explains the answer to the question raised by the polytheists about who will bring them back to life, so Allah revealed this verse. Word “*fatharakum*” in this verse is interpreted as the creation of the first time before humans there was any smallest part of his being (Shihab 2007a) .

1. HAMKA

Similar to Shihab, HAMKA interprets the *faṭarakum* versei.e. who created you in the beginning, from the time you were still a drop of male sperm and a drop of female sperm then merged into one, then became a clot of blood (*‘alaqah*) until it became a lump of *flesh* (mudhgah)until it became bone, then it was covered with skin , and born into the world (Amrullah 1999).

Based on the explanations of the commentators, the meaning of *fiṭrah* in this verse is the first creation (there is no creature like that creation) and no creature can think about that creation because it considers it impossible.

**THE MEANING OF HUMAN FITRAH IN THE QUR'AN**

From the various explanations above, it has been stated that human beings in their creation are not necessarily in a weak position, meaning that humans apart from being recipients and implementers of Allah's teachings whose main duty is to worship the Creator, also serve as leaders of the earth's creatures *khalīfah* *fi al-ard* (Burga 2019)*.*

It is in this leadership task that Allah equips humans with a set of tools called *fitrah* (Purnama and Ulfah 2020). Meanwhile, in interpreting the word *fitrah, the commentators* are goodas well as education experts have different views and arguments as the interpretation that the author has put forward above.

Mubarok (2003) explains that in Arabic, *fitrah* means division, emergence, occurrence, and creation. If *fitrah* is related to humans, then what is meant by human *nature* is what happens or is innate from birth, or in Malay it is called natural conditions. Meanwhile, in the book "Social Interpretation", another definition of fitrah is the potential to evolve towards height, nobility and perfection. Because of that nature is only possessed by humans who can be developed as well as possible or decreased as low as possible, so that humans can live based on their nature or vice versa, instead leave it (Ghafur 2005).

Langgulung (2005) provides an interpretation of the meaning of *fitrah* based on a hadith of the Prophet:

عن أبي هريرة, قال رسول الله صعم: ما من مولود إلا يولد علي الفطرة, فأبواه يهودانه و ينصرانه و يمجسانه (رواه مسلم.(An-Naisaburi 1997) (

It means:

From Abu Hurairah, the Messenger of Allah said: “No child is born but has a fitrah, so his parents make him a Jew, Christian or Zoroastrian” (H.R. Muslim).

According to him, what is meant by *nature* is good potential, because the notion of being a Jew, Christian, or Zoroastrian is misleading. It means the parents are the ones who destroy and mislead *nature* which is originally pure and should develop in a good direction. In addition, he added that in Arabic *fitrah* means “ holy or good character” (Langgulung 2005).

Meanwhile, Tafsir (2002) gave his understanding of the above hadith of the Prophet on which Hasan Langgulung relied, namely *the nature* mentioned in the hadith is potential. Potential is ability; So, *the fitrah* that is meant is innate (Fadilah and Tohopi 2020). Father and mother in this hadith are the environment, both of which can determine a person's development (Tafsir 2002) .

On the basis of the many meanings of *fitrah*, Muhaimin and Mujib (2003) try to formulate the meaning of *fitrah* as follows: (1) Fitrah means holy (*Ṭuhr*), (2) Fitrah means Islam (*Dīn al-Islam*), (3) Fitrah means acknowledging -Esa-an Allah (al-Tawhid), (4) Fitrah means Pure (al-Ikhlas), (5) Fitrah means the condition of human creation which has a tendency to accept the truth, (6) Fitrah means the basic human potential as a tool to serve and *ma'rifatullah* , (7) Fitrah means provisions or events of human origin regarding happiness and misery, (8) Fitrah means the natural character possessed by humans (*Human Nature*), (9) Fitrah means *al-Ghorizah* (Instinct) and *al-Munazzalah* (Revelation from Allah).

Based on this description, the author can understand that *nature* is a set of tools or human potential that is not limited to the oneness of God and the truth of accepting religion, but is more complex than that, that *nature* is all the potential or abilities inherent in human beings. Allah gave it as a provision for his caliphate to prosper life in the world apart from being a tool for *ma‘rifatullah*.

When associated with the explanations of the mufassir regarding the meaning of human nature in the previous discussion, the authors understand that nature is the *default factory setting* of humans. Where the hardware (outer body) is made in such a way as to carry out routine worship of Allah. Likewise the software has been set with faith in Allah, readiness to accept and carry out Allah's religion, as well as the purity and purity of the soul from things other than Allah (tawhid) (Burga 2019).

**CHARACTERISTICS OF HUMAN THAT ACTIVATES THEIR FITRAH**

**Accepting and Implementing Islam**

The general concept of human as explained in QS al-Rum/30: 30, human here is correlated with *hanif* (straight) religion (Murthahari 1999). This means that the depiction of the human concept cannot be separated from the hanif religion, because in the human spirit has acknowledged and declared the existence of the hanif religion as implied in QS al-A'raf: 172.

Humans who carry out their nature are those who accept Islam as their religion and are willing to carry out the various rules that have been determined in it. So that human actions that are in accordance with their nature are all kinds of behavior that are in accordance with Islamic norms.

**Sincere**

Paying attention to the meaning of fitrah which can also be interpreted as holy or pure, so that a sincere attitude becomes a characteristic of humans who carry out their nature. This is based on the word of Allah QS Hud/11: 51.

Zuhaili interprets *fitrah* in this verse as sincerity to Allah and *fitrah* monotheism (oneness of Allah). *Natural* actions are actions that are done only because of Allah (sincere). In line with this opinion, al-Maragi, explained the meaning of the verse that the Prophet Hud's appeal to his people (because of) sincerity was not to benefit himself.

Emphasized by Wahbah Zuhaili regarding the meaning *of fitrah* in this letter, namely somethingpure (*salīmah*). That is, the intention of a pure heart (sincere) because of Allah swt. Apart from that, it is also interpreted as pure worship of idols or polytheistic acts, namely always monotheism (the oneness of Allah swt). So people who carry out their *fitrah* are purifying their hearts, minds and actions from intentions other than Allah.

**Have Strong Faith**

The characteristic behavior of people who carry out their nature is not to pawn their faith, including the religion they adhere to because of any pressure. This is described inQS Thāhā /20: 72. The verse tells of Pharaoh's threats to the people of Prophet Musa for those who did not follow his orders, and even wanted to be tortured and killed if they did not acknowledge them as God. However, the magicians (the people of Prophet Musa) were not afraid of this threat. They continued to believe in Allah after seeing proof of Allah's Almighty power.

Shihab (2007a) mentions that their faith was an amazing event, but in essence the seed had been planted in their hearts, or at least some of them long before their birth. According to Amrullah (1999) if someone has come to a belief that is true, they will not let go again. Even for that life is at stake. Therefore they emphatically replied: "we will not prioritize you anymore on the basis of clear evidence". So that it can be understood that it will not violate someone as long as he has faith (Nurlaela and Naan 2020).

**THE CONCEPT OF HUMAN FIITRAH IN ISLAMIC EDUCATION**

***Fitrah* as Human Basic Potential**

There are differences of opinion among *mufassir* regarding the true meaning of *fitrah*, we can see this in the verses of the Qur'an as the author has stated in the previous discussion. Shihab for example, in interpreting the word *fitrah* contained in QS Al- Rūm/30: 30, by departing from the basic word *fathara* he interpreted that the meaning contained in it was that human beings were created from the very beginning and had been equipped with various "natures" that became provisions to continue their lives.

While Mustafa al-Maragi is based on QS al-Rūm/30: 30, interpreting *fitrah* is monotheism. Because since human beings were created, they have had a tendency towards the teachings of monotheism in accordance with what is intended by reason (Al-Jurjani 1991). Other than that, it seems that al- Biqa'i provides a broader interpretation *of nature* , in the sense that it is not limited to belief in the oneness of Allah, but rather that *the nature* in question is the first creation and the initial character that Allah bestowed on all mankind (Shihab 2007a).

Wahbah Zuhaili is no different from al- Maragi, in interpreting the redaction of *fitrah* contained in QS Hud: 51 he gives meaning to holiness (*al- Thuhr*), purity, and monotheism. In this case it can be explained that the beginning of human being created at the first time is still sacred and has not been affected by anything that causes them to leave the initial sacred provisions, namely purity from polytheism in the form of worship other than Allah.

Meanwhile, according to al-Razi and al- Maraghi, the meaning of *fitrah* in the Qur'an QS Hud: 51 is the sincerity of worshiping Allah who has created human beings based on His nature. The meaning of *fitrah* like this is the same as the meaning given by HAMKA, which is to face all offerings only to the one and only God. Thus the author can conclude that the direction of interpretation of the redaction *of nature* expressed by HAMKA and al-Razi is towards the recognition of the Oneness of Allah (tawhid).

Likewise, when HAMKA and Quraish Shihab interpret the editorial *nature* contained in QS Al-Isra': 51, differences occur again. On this occasion the editor of *fitrah* is interpreted by HAMKA and Qurasih Shihab by the process of the initial creation of humans, namely starting from a drop of male and female sperm that merge into one, then becoming a clot of blood (*‘alaqah*)to a lump of flesh (*mudhgah*) to a bone then covered with skin until finally we were born in this world.

From several descriptions regarding the meaning of *fitrah* that have been expressed by commentators, the author can conclude that in essence human *nature* is not only limited to the oneness of Allah (tawhid), but *nature* is all the basic human potential bestowed by Allah to mankind. humans as a provision for his caliphate in the world (Khairunnisa and Bustam 2023).

Regarding the differences in the interpretation of the meaning of *fitrah* , Rosyadi (2004) assumes that basically the differences are not due to substance but are more technical and conditional. Perhaps, these differences are motivated by the scientific paradigm of each interpreter, the models of interpretation, and the conditions of space and time that surround them. However, what is clear and most important to note is that *nature* must still be guided and directed so that it grows and develops into *nature* as intended in the Qur'an.

With this understanding, in order for *nature* to develop, *it* must interact and dialogue with the external environment. To be able to dialogue requires an institution that is more conducive to the growth and development of this nature, therefore education is the most strategic institution to direct this *nature.*

**Education as Nature Development**

As mentioned in the previous discussion, that humans were created by Allah SWT. In this world, you are the recipient and executor of God's teachings and have the main task, that is, to serve *li ta'abbudi If Allah* worships his Creator, he also serves as *khalifah fi al-ard*. For this reason, Allah does not leave humans alone without adequate provisions, but Allah with His Rahman and Rahim attributes gives gifts of very high value, namely various abilities or potentials that enable humans to be able to assume this responsibility (Burga 2019).

Since birth humans have been equipped with potentials or tools and abilities that will become the strength to survive in this world and to achieve eternal happiness, namely the life hereafter. The potential in the form of *fitrah* is mentioned a lot in the Qur'an as discussed earlier. Therefore, *nature* must interact and dialogue with the external environment. To be able to dialogue requires an institution that is more conducive to actualizing and developing its nature. So education is the most strategic institution to direct that *nature* optimally and integrated throughout his life. The concept of *fitrah* also demands that Islamic education must aim at directing education to the establishment of a strong human bond with Allah (Muhaimin and Mujib 2003).

This implies that the role of education is very decisive in human life, because with education humans will know what is good and what is bad, and know right and wrong, without knowledge humans will not be able to understand what it really means to live in this world because basically humans born in this world still pure, an empty state as it is, do not know anything (Nashori 2003). As the word of God in QS al-Nahl/16: 78.

وَٱللَّهُ أَخۡرَجَكُم مِّنۢ بُطُونِ أُمَّهَٰتِكُمۡ لَا تَعۡلَمُونَ شَيۡ‍ٔٗا وَجَعَلَ لَكُمُ ٱلسَّمۡعَ وَٱلۡأَبۡصَٰرَ وَٱلۡأَفۡ‍ِٔدَةَ لَعَلَّكُمۡ تَشۡكُرُونَ (٧٨)

Translated:

And Allah brought you out of your mother's belly in a state of not knowing anything, and He gave you hearing, sight and heart, so that you will be grateful (Religious Department of the Republic of Indonesia 2010) .

Thus education is seen as a very decisive endeavorin keeping human beings in accordance with their *fitrah*, both the *fitrah* of acknowledging their God, the *fitrah* of religion that is hanif, and all the potential that exists in him, so as not to deviate from the natural line that has been determined. Considering that the child is in a dynamic life and in its growth often gets a positive or negative influence (Kopnina 2020).

Basically, human *fitrah* does not experience changes but only experiences deviations (Hamzah 2004) . Deviations can occur anytime and anywhere and are influenced by any factor. Hamzah (2004) informs that there are two main (external) factors that cause deviations, namely by both parents and by the devilwhich is considered as a real enemy.

In this case, both parents are seen as a picture of the environment and is one of the factors that can have a good or bad effect (Nashori 2003). As the Hadith from Abu Hurairah narrated by Muslim states that it is parents who influence children to violate or deviate from their fitrah. Because the environment is very influential on human beings, in the process of education, they must always provide and create conducive environmental conditions or conditions so that *fitrah* remains in its initial state and can even develop in a better direction so that educational goals can be achieved properly. leads to the formation of perfect human beings.

**Growing Work Ethic**

One of the main requirements for humans to survive in association with others is that they must continuously and plan to develop and improve themselves to create a better tomorrow than the previous day in terms of life. In Islam, self-development is one of the things that is of concern so that Islam says that the people who lose the most are people who experience no or no change at all (passive) between today and yesterday, while the lucky people are people who always experience changes and developments in the past, present, or future (Villanueva et al. 2022).

Building and developing oneself, family, community and nation and even more broadly the scope of the world so that it is more prosperous, happy, just and prosperous and peaceful is the mission carried out by the religion of Islam. As the word of God in QS Al-Anbiya/21: 107.

وَمَآ أَرۡسَلۡنَٰكَ إِلَّا رَحۡمَة لِّلۡعَٰلَمِينَ (١٠٧)

Translated:

And We did not send you, but to (become) a mercy to the universe (Ministry of Religion of the Republic of Indonesia 2010) .

The most ideal believing man is when in his life there is harmony and balance between the depth of religious appreciation and activities that lead to increased welfare. So a man who says he is Muslim, he must be more dynamic and advanced in his life.

In order to keep humans "survive", then there must be a real correlation between faith, piety and enthusiasm in seeking the welfare of life. This is what drives or motivates the growth of "work" or work enthusiasm with the term "Work Ethic". Work or charity must be intended to serve Allah (*li ta‘abbudi ilallāh*), departing from that, work can be worth worship, therefore faith and piety must be lived seriously so that it can foster a work or charity attitude with full sincerity, discipline, order and responsibility.

The attitude of hard work, trying to change fate and sincerity in doing work is a recommendation and an obligation for human beings who are Muslims. Religion is the motivation and source of movement and dynamics in realizing a work ethic. Because Islam instructs its people to work and change their own destiny, as the word of Allah QS Al-Najm/53: 39, that “a human being gains nothing but what he has worked for.”

Islam respects all forms of lawful work, starting from those who work with their knowledge (scholars, scholars, scientists), rulers and bureaucrats (ulu al-amri), traders, farmers, craftsmen, craftsmen and so on. All of these jobs are considered good, because in Islam the level of human beings is not based on job status, but on piety.

In Islam, every human being is given the freedom to try and work for the best interests of his life. However, besides emphasizing individual rights and freedoms, Islam also emphasizes the spirit of togetherness *(jama'ah)*. Because of that, each individual must manage his life activities in a spirit of cooperation and mutual help *(ta'awun)*; vice versa, Islam does not like unhealthy *competitive spirit or* uncontrolled *rivalry.* Because of that, good Muslims should not instill the spirit of free fighting *(laisses faire)* by sacrificing togetherness *(jama'ah)*, so that in the end only those who are strong will survive *survival of the fittest*, as is the principle of most western societies. the law of the jungle (Azra 2002) .

From what has been described regarding the work ethic we can draw an understanding, that humans are required to utilize their basic potential (*fitrah*), so that in utilizing their potential they can reach set limits (targets) successfully, then humans must carry it out in earnest (ethos work) based on religious motivation, so that all of that can be of worship value.

**CONCLUSION**

The meaning of human *fitrah* in the Quran is the default factory settingfor humans. The condition of the human body and soul that is created in such a way as to worship Allah. The human body is *set* to carry out worship, as well as the human soul is set *to* believe in Allah, accept and practice His religion, and purify oneself from the assumption of other powers (tawhid). Humans who carry out their nature have three main characteristics: accepting and practicing Islam, being sincere, and having strong faith.

Actualization of the concept of human *fitrah* in education can be carried out by (1) making *fitrah* the basic concept of human potential that needs to be developed, (2) making education the main path in its development so that the system is oriented towards fitrah, (3) creating a conducive educational environment (assisting the development fitrah), and (4) cultivating a work ethic in which there is harmony and balance between the depth of religious appreciation and activities that lead to increased welfare.

This research has implications for the importance of *fitrah*-oriented education. Students in Islamic educational institutions should not be shackled by religious knowledge and weak in science and technology. Likewise students in public educational institutions not only have science and technology but also have faith and piety. In this way, scholars who excel in science and technology or modern human beings will be printed. The limitation of this research is that it only examines *fitrah* verses related to humans. Therefore, further relevant research can be developed by examining thematically the term fitrah related to all objects.

**Author’s declaration**

**Funding**

This research was not funded by an institution or funded independently by the author.

**Authors’ Contribution**

Ruslan, as the first author, is a Professor in Arabic Language and Literature. He determined the research title and collected data. Ahmad Sykron Latif holds the position of Associate Professor in the Tafsir field. He carried out data collection and prepared research reports.

**Disclosure Statement**

The authors declares that there is no conflict of interest in this research.

**Data Availability Statement**

The data that support the results of this study are available from the corresponding author.

**Acknowledgements**

Many thanks are conveyed to all those who have assisted the author in the research and preparation of this article. Specifically, to: (1) UMI and OIU libraries managers who assist in providing references; (2) Dr. Wahid Haddade who helped edit and adapt articles to journal writing formats.

**REFERENCES**

Abadi, Hamid S, and Bela Khan. 2023. “Human Nature Based on the Holy Qur’an and Sunnah: Interpretation of the Fitrah and Self in Islam.” *Journal of Integrated Sciences* 3 (4). <https://jis.iou.edu.gm/article/view/320>.

Achmadi, Achmadi. 2005. *Ideologi Pendidikan Islam: Paradigma Humanisme Teosentris*. Yogyakarta: Pustaka Pelajar.

Al-Baqi, Muhammad Fuad ‘Abd. 1945. *Al-Mu’jam al-Mufahras li al-Faz Al-Qur’an*. Kairo: Darul Kutub.

Al-Jurjani, Ali bin Muhammad al-Sayyid al-Syarif. 1991. *Al-Ta’rifat*. Kairo: Darul Rasyad.

Al-Marāgī, Aḥmad Musṭāfa. 1974. *Tafsir Al-Marāgī*. Mesir: Mustafa al-Babil Halabi.

al-Mawardi, Abu al-Hasan Ali bin Muhammad bin Khabib. 1980. *Al-Nukatu Wa Al-Uyun Tafsir Al-Mawardi*. Beirut Libanon: Daar al-Kutub al-Alamiyah.

Al-Razi, Muhammad Fakhruddin. 1998. *Tafsīr al-Fakhr al-Rāzī*. Bairut Libanon: Dar al-Fikr.

Amrullah, H. Abdul Malik Karim. 1999. *Tafsir Al-Azhar*. Singapura: Pustaka Nasional PTE Ltd.

An-Naisaburi, Imam Abi Husain Muslim al-Hujjaj al-Qusyairy. 1997. *Shahih Muslim*. Beirut Libanon: Dar al-Ihya’ al-Taraat al-Arabi.

Ar-Rifa’i, Muhammad Nasib. 2000. *Taisīr Al-Aliyy Al-Qadīr li Ikhtishāri Tafsīr Ibn Katsīr*. Jakarta: Gema Insani Press.

Arsyad, Azhar. 2011. “Buah Cemara Integrasi dan Interkoneksitas Sains dan Ilmu Agama.” *HUNAFA: Jurnal Studia Islamika* 8 (1): 1–25. <https://doi.org/10.24239/jsi.v8i1.82.1-25>.

Ash-Shiddieqy, Teungku Muhammad Hasbi. 2000. *Tafsir Al-Qur’anul Majid: An-Nuur*. Semarang: Pustaka Rizki Putra.

Azra, Azyumardi. 2002. *Paradigma Baru Pendidikan Nasional: Rekonstruksi dan Demokrasi*. Jakarta: Penebit Buku Kompas.

Burga, Muhammad Alqadri. 2019. “Hakikat Manusia sebagai Makhluk Pedagogik.” *Al-Musannif* 1 (1): 19–31. <https://doi.org/10.56324/al-musannif.v1i1.16>.

Departemen Agama RI. 2010. *Al-Qur’an dan Terjemahnya*. Jakarta: Pustaka Assalam.

Fadilah, Fadilah, and Ridwan Tohopi. 2020. “Fitrah dalam Pendidikan Islam Menurut Hasan Langgulung.” *Jurnal Ilmiah AL-Jauhari: Jurnal Studi Islam dan Interdisipliner* 5 (2): 226–65. <https://doi.org/10.30603/jiaj.v5i2.1814>.

Ghafur, Waryono Abdul. 2005. *Tafsir Sosial: Mendialogkan Teks dengan Konteks*. Yogyakarta: eLSAQ Press.

Ghalib, H M, Achmad Mujahid, and Suarni Suarni. 2022. “The Concept of Fitrah as a Paradigm of Islamic Education: Perspective of The Quran.” *IQRO: Journal of Islamic Education* 5 (1): 65–82. <https://doi.org/10.24256/iqro.v5i1.2880>.

Hamzah, Muchotob. 2004. *Tafsir Maudhu’i Al-Muntaha*. Yogyakarta: Pustaka Pesantren.

Holfelder, Anne-Katrin. 2019. “Towards a Sustainable Future with Education?” *Sustainability Science* 14 (4): 943–52. <https://doi.org/10.1007/s11625-019-00682-z>.

Khairunnisa, Indah, and Betty Mauli Rosa Bustam. 2023. “Dimensi Fitrah dan Relevansinya dalam Pendidikan Agama Islam Berbasis Konsep Merdeka Belajar.” *Ta’dibuna: Jurnal Pendidikan Islam* 12 (2): 121–33. <https://doi.org/10.32832/tadibuna.v12i2.9327>.

Kopnina, Helen. 2020. “Education for the Future? Critical Evaluation of Education for Sustainable Development Goals.” *The Journal of Environmental Education* 51 (4): 280–91. <https://doi.org/10.1080/00958964.2019.1710444>.

Langgulung, Hasan. 2005. *Pendidikan dan Peradaban Islam: Suatu Analisa Sosio-Psikologi*. Jakarta: Pustaka Al-Husna.

Mardliyah, Iffah, and Agus Wedi. 2022. “Sumber Daya Fitrah Manusia dan Pengembangannya dalam Perspektif Pendidikan Islam.” *At-ta’dib: Jurnal Ilmiah Prodi Pendidikan Agama Islam* 14 (1): 14–22. https://doi.org/10.47498/tadib.v14i1.877.

Miftah, Muhammad. 2020. “Quantum Learning dan Fitrah Manusia dalam Perspektif Pendidikan Islam.” *INSANIA: Jurnal Pemikiran Alternatif Kependidikan* 25 (1): 14–22. <https://doi.org/10.24090/insania.v25i1.2820>.

Mrahorović, Senad. 2023. “The Concept of Fitrah in Spiritual and Rational Orientation: An Islamic Perspective.” *Religions*, no. 17: 122–43. <https://www.researchgate.net/publication/380604857>.

Mubarok, Achmad. 2003. *Sunnatullah dalam Jiwa Manusia: Sebuah Pendekatan Psikologi Islam*. Jakarta: The International Institute of Islamic Thought IIIT.

Muhaimin, and Abdul Mujib. 2003. *Pemikiran Pendidikan Islam: Kajian Filosofis dan Kerangka Dasar Operasionalnya*. Bandung: Trigenda Karya.

Muniroh, Musfiatul. 2019. “Fitrah Based Education: Implementasi Manajemen Pendidikan Berbasis Fitrah di TK Adzkia Banjarnegara.” *MANAGERIA: Jurnal Manajemen Pendidikan Islam* 4 (2): 241–62. <https://doi.org/10.14421/manageria.2019.42-04>.

Murthahari, Murthadha. 1999. *Fitrah*. Edited by Afif Muhammad. Jakarta: Lentera Hati.

Nashori, Fuad. 2003. *Potensi-Potensi: Manusia Seri Psikologi Islami*. Yogyakarta: Pustaka Pelajar Offset.

Nurlaela, Andi, and Naan Naan. 2020. “Optimalisasi Nilai-nilai Fitrah dalam Mendekatkan Diri Kepada Allah.” *Al Qalam: Jurnal Ilmiah Keagamaan dan Kemasyarakatan* 14 (2): 163–76. <https://doi.org/10.35931/aq.v14i2.387>.

Purnama, Sigit, and Maulidya Ulfah. 2020. “The Concept of Fitrah for Children in Ibn Katsir’s Qur’an Exegesis: A Pedagogical Implication in Early Childhood Islamic Education.” *Jurnal Pendidikan Islam* 9 (1): 79–104. <https://doi.org/10.14421/jpi.2020.91.79-104>.

Rosyadi, Khoiron. 2004. *Pendidikan Profetik*. Yogyakarta: Pustaka Pelajar.

Samsuri, Suriadi. 2020. “Hakikat Fitrah Manusia dalam Islam.” *AL-ISHLAH: Jurnal Pendidikan Islam* 18 (1): 85–100. <https://doi.org/10.35905/alishlah.v18i1.1278>.

Scarfe, Adam C. 2021. “Education as an Evolutionary Phenomenon: Huxley, Waddington, and the Foundational Importance of Ethics.” *Interchange* 52 (2): 133–65. <https://doi.org/10.1007/s10780-021-09433-5>.

Septemiarti, Isnaini. 2023. “Konsep Fitrah dalam Perspektif Al-Qur’an dan Pendidikan Islam.” *EDUKASIA: Jurnal Pendidikan dan Pembelajaran* 4 (2): 1381–90. <https://doi.org/10.62775/edukasia.v4i2.446>.

Shihab, M. Quraish. 2007a. *Tafsir Al-Misbah: Pesan, Kesan dan Keserasian Al-Qur’an*. Jakarta: Lentera Hati.

———. 2007b. *Wawasan Al-Qur’an*. Bandung: Mizan.

Smith, Huston. 1992. *Essays in World Religion*. Cambridge: Harvard University Press.

Suriadi. 2019. “Fitrah dalam Perspektif Al-Quran: Kajian terhadap Ayat-ayat Al-Quran.” *Muaddib: Studi Kependidikan dan Keislaman* 8 (2): 143–59. https://doi.org/http://dx.doi.org/10.24269/muaddib.v8i2.1424.

Tafsir, Ahmad. 2002. *Ilmu Pendidikan dalam Perspektif Islam*. Bandung: Remaja Rosdakarya.

Villanueva, Randle Aaron Molina, Bayram Özer, Mustafa Tekke, and Zhuo Job Chen. 2022. “The Muslim Self: Religious and Psychological Implications of Testification and Self-Development in Malaysia.” *Mental Health, Religion & Culture* 25: 1–11. <https://doi.org/10.1080/13674676.2022.2050688>.

Zuhaili, Wahbah. 1991. *Tafsir Munir*. Beirut Libanon: Dar al-Fikr al-Mu’asir.