



THE VALUE OF FITRAH AND ITS RELATIONSHIP WITH ISLAMIC EDUCATION

Mhd. Harmidi Harahap¹, Tengku Sarina Aini Tengku Kasim², Ahmad Yussuf³

^{1,2,3}Universitas of Malaya, 54000 Kuala Lumpur, Malaysia

*Corresponding Author: harmidiharahap@yahoo.com

Article Info

Article history:

Received : 20 Apr 2024

Revised : 15 May 2024

Accepted : 30 Jun 2024

Available online

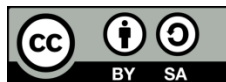
<http://jurnal.uinsu.ac.id/index.php/analytica>

E-ISSN: 2541-5263

P-ISSN: 1411-4380

How to cite:

Harahap., et all. (2024). *The Value of Fitrah And Its Relationship With Islamic Education*. Journal Analytica Islamica. 13 (1) (2024), 158-170



This is an open access article under the [CC BY-SA](https://creativecommons.org/licenses/by-sa/4.0/) license

ABSTRACT

The purpose of this study is to explore further the meaning of fitrah and its relationship with Islamic education. As in many references, the concept of fitrah is an innate natural thing inherent in human beings brought from birth. Fitrah means the potential possessed by humans. The potential will have a positive impact on human development if developed through the process of Islamic education. This study uses a qualitative method of library research. The results of this study indicate that humans are born with different potentials. There is potential for good and there is also potential for bad. This potential will later develop into its power which, if managed properly, will be able to produce civilization through a good educational process. The goal of Islamic education should be to educate to face Islam, meaning that Islamic education is directed so that students are more inclined to the teachings of Islam. At the same time, fitrah also means that Islamic education serves to know the nature of God and at the same time know himself. By using a literature approach, through the review of authoritative books and journals, this paper will try to take a comprehensive look at the discourse of the term fitrah in terms of language, the meaning of the Qur'an and Hadith, fitrah in the view of philosophy and psychology.

Keywords: Fitrah, Education, Islam

ABSTRAK

Tujuan penelitian ini adalah untuk menggali lebih jauh makna fitrah dan hubungannya dengan pendidikan Islam. Seperti dalam banyak referensi, konsep fitrah merupakan suatu hal kodrati yang melekat pada diri manusia yang dibawa sejak lahir. Fitrah artinya potensi yang dimiliki manusia. Potensi tersebut akan memberikan dampak positif bagi pembangunan manusia jika dikembangkan melalui proses pendidikan Islam. Penelitian ini menggunakan metode kualitatif penelitian kepustakaan. Hasil penelitian ini menunjukkan bahwa manusia dilahirkan dengan potensi yang berbeda-beda. Ada potensi baik dan ada juga potensi buruk. Potensi tersebut nantinya akan berkembang menjadi kekuatannya yang apabila dikelola dengan baik akan mampu melahirkan peradaban melalui proses pendidikan yang baik. Tujuan pendidikan Islam hendaknya mendidik untuk menghadapi Islam, artinya pendidikan Islam diarahkan agar

peserta didik lebih condong pada ajaran Islam. Fitrah sekaligus berarti pendidikan Islam berfungsi untuk mengetahui hakikat Tuhan sekaligus mengenal diri sendiri. Dengan menggunakan pendekatan kepustakaan, melalui telaah buku dan jurnal otoritatif, tulisan ini akan mencoba melihat secara komprehensif wacana istilah fitrah dari segi bahasa, makna Al-Qur'an dan Hadits, fitrah dalam pandangan dari filsafat dan psikologi.

Kata Kunci: *Fitrah, Pendidikan, Islam*

1. INTRODUCTION

Humans never seem to run out of things to study and discuss with all their uniqueness and complexity. In education itself, the concept of fitrah in humans is related to one of the interesting themes to be discussed. Humans are special creatures. This is because humans are blessed with reason as a privilege compared to other creatures. Humans are the noblest of all creatures in this universe. Allah has given humans various virtues as a characteristic that distinguishes them from other creatures. To find out the components that exist in humans, we can see the understanding of humans from the review of the Qur'an. Human specialty is also because humans have the potential known as fitrah. Many perceptions about the meaning of fitrah, so that sometimes deviate from the concept of fitrah by the Qur'an and Hadith (Munib, n.d.).

Humans are born with different potentials. This potential will develop into its power which, if managed properly, will be able to produce civilization. In Islam, this potential is known as fitrah. The term fitrah is often heard, for example, there is the term zakat fitrah, or Eid al-Fitr, both of which are rooted in the word fitrah. The term fitrah is often interpreted as purity (Salim & Iskandar, 2021), so zakat fitrah aims to purify the soul, and Eid al-Fitr means a holy day. However, the true nature of fitrah is the inclination towards the religion of Allah swt. in short, fitrah is the potential to monotheism properly and correctly.

The general Islamic view states that fitrah is a natural tendency innate from birth. The task of humans as servants of Allah (abd Allah), is required to serve Allah SWT in totality and based on sincerity. In Islam, it is explained that all human activities while living in the world must be worth worship aimed at Allah SWT to gain His Riduju (Asril, 2018). Musa Asy'arie said as quoted by Asril, that the essence of 'abd is obedience, submission, obedience only to Allah SWT. Obedience and obedience to natural nature always apply to Him. It is bound by the law of God which is the nature of every creation. Humans as creatures created by Allah SWT cannot be separated from His power. Humans have a religious nature (potential) that recognizes the existence of forces outside themselves (Asril, 2018).

Therefore, the creation of something exists for the first time, and the natural structure of man since the beginning of his birth has had a religious instinct, namely the religion of tawhid. This confirms that the soul of tawhid is a soul that is

by human ratios. Islam as a religion of fitrah is not only by human religious instincts, but even supports the growth and development of fitrah. This makes his existence intact with his perfect personality.

In the past, man made a promise before God that he is the one who deserves to be worshipped. A man once promised that he would serve and worship Allah swt. The promise was made when the human child was four months and ten days old in his mother's womb. But amid this journey of life, many people break that promise. Many disobey and forget their vows. Therefore, in the philosophy of Islamic education, the main purpose of education is to return humans to their nature, namely the promise that was once made before God, (Ahmad, 2009). Therefore, education must be able to become a place that can develop this potential. If reviewed psychologically human personality is different from one another. With the provision of existing potential, humans must be able to become a calm and useful person for others. So education is a way to gain happiness and usefulness for others.

The purpose of Islamic education as above can be realized by efforts to direct, guide students, control and provide input, but more important than that is to develop the natural potentials that children receive since they are born. These potentials are known in Islamic education as fitrah. Fitrah with its various definitions is developed through the learning process in Islamic education by emphasizing the balance between outward and inward fitrah. From the above explanation, understanding the concept of human nature is something very important, namely as an effort to understand the concept, structure and purpose of human creation. This study focuses on understanding the concept of human nature as a creature of Allah SWT and its implications for Islamic education today.

The Concept of Human

Talking about education, it must first talk about the nature and function of man, because the main target of Islamic education is man. In other words, education for humans and education to humanize humans (humanization). Islamic education experts agree that the theory and practice of Islamic education must be based on the concept of human nature. Therefore, at this stage there must be clarity about the concept of man, without clarity it will ultimately have an impact on the concept of education that is not in line with human nature. Even for Ali Ashraf, Islamic education will not be understood clearly and fully without previously understanding the Islamic interpretation of human development in stages. The development in question is related to the nature of creation and the function of its creation in this universe.

Humans are both objects and subjects in education. As a human object in Islamic education has a noble position. According to Langgulung, man is considered the caliph of Allah when he is equipped with all the potential. As a caliph man has four characteristics including. 1) Human nature, 2) Satisfaction of physical and spiritual

needs, 3) Human Freedom, and 4) Intellect. These four characteristics distinguish between humans and other creatures (Langgulung, 2003).

In the view of Islam, humans consist of two elements, namely physical and spiritual elements. The human body is material that comes from the elements of soil essence. While the human spirit is an immaterial substance, its existence is in the baqa realm and is the secret of Allah SWT. This is as explained in QS. AL-Isra' verse 85.

وَيَسْأَلُونَكَ عَنِ الرُّوحِ قُلِ الرُّوحُ مِنْ أَمْرِ رَبِّي وَمَا أُوتِيتُمْ مِنَ الْعِلْمِ إِلَّا قَلِيلًا

Means "And they ask you about the spirit, Say: The spirit is among the affairs of my Lord, and you are not given knowledge but only a little".

According to Zubaedi as quoted by Redmon Windu Gunati, the spiritual dimension of human beings is a counterweight to the lower physical dimension. The human spiritual dimension tends to increase to a higher peak, namely towards God. Humans are open beings, free to choose meaning in every situation, taking responsibility for every decision. In addition, humans are also beings who can think (Windu Gumati, 2020). Therefore, it can be understood that humans are the most perfect creatures of Allah SWT that have a structure and are arranged into a unity between the physical, spirit and mind that grows and develops according to the environment in which he lives (Amiruddin, 2014).

Syed Naquib Al-Attas also provides ideas related to the concept of man, according to him the human structure consisting of two outward and inward aspects is what is called human nature. The place of knowledge in humans is a spiritual substance, in the Qur'an it is mentioned as his heart (al-qalb), soul (al-nafs) and intellect (al-aql). If the heart is lost, then humans will be controlled by their lusts. (Muhammad Naquib al-Attas, 1995). This is also confirmed by Khalili Hasib, that Nafs or heart (qalb) is a controlling element that regulates the body. Therefore, this element is very important in humans (Hasib, 2019). But unfortunately, there are still many among humans who are more concerned with the needs of their bodies than the needs of their souls. So that outwardly the body is healthy but the soul is defective, then humans cannot think normally and vice versa, the body is defective but the soul and heart are healthy, then humans can still think normally.

Human in Islamic View

In the Qur'an there are three terms used in defining humans, namely, al-Insan, al-Basyar, an-Nas (Ramayulis, 2006).

1. Al-Insan. Al-Insan starts from the root word nasiya which means forgetting. Quraish Shihab interprets the word al-Insan with human beings, the generation of humans that exists today is derived from the first human being, Adam and his wife Eve. (Shihab, 1994). When examined more deeply, the use

of the word al-Insan contains two elements, namely the body and the spiritual element. This means that humans contain the meaning of human privilege. However, humans are also not free from all limitations. Therefore, humans are given the potential (fitrah) of reason to develop all the potential possessed so that humans can realise themselves into noble human beings. Jalaluddin Rahmat provides a broader explanation that al-insan is associated with human privilege as caliph. Human status as a caliph is equipped with a creative mind and can develop science.

2. Al-Basyar. The word basyar is the jama' form of basyarah which means the scalp, face, and body where the hair grows (Nata, 2005). In other words, the word basyar is always associated with humans from a biological aspect that has a body shape, an appetite for food, drink, sexual needs (biologics) and experiences the process of aging to death. This affirmation can be found in QS. Ali Imran Verse 47.

قَالَتْ رَبِّ أَنَّى يَكُونُ لِي وَلَدٌ وَلَمْ يَمَسِّنِي بَشَرٌ ۗ قَالَ كَذَلِكَ اللَّهُ يَخْلُقُ مَا يَشَاءُ ۗ إِذَا قَضَىٰ أَمْرًا فَإِنَّمَا يَقُولُ لَهُ كُنْ فَيَكُونُ
It means "Maryam said: My Lord, how can I have a son when I have never been touched by man (basyar)?"

Therefore, the term basyar only indicates similarities with other creatures on the material and natural side. Humans experience the process of sexual reproduction and always try to fulfill their biological needs, require a place and time and obey natural laws, both in the form of sunnatullah and the destiny of Allah SWT. Therefore, Allah SWT gives freedom to humans to develop their potential and utilise nature and its contents as a form of their caliphate on earth.

3. An-Nas. While the word an-Nas shows human existence as a living being and social being. As social creatures, humans cannot live and develop without the help of other humans. This is as affirmed in QS. Alhujarat verse 13.

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا ۗ إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَىٰكُمْ ۗ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ

It means "O mankind, indeed we created you from a man and a woman and made you nations, tribes so that you know each other. Indeed, the noblest among you in the sight of Allah is the most pious among you. Indeed, Allah knows best."

2. RESEARCH METHOD

This research uses a descriptive qualitative method using a library research approach. The literature study is one type of research that processes and collects data from books, interpretations and scientific journals related to the purpose of this research. This research was conducted to discuss the value of human nature and its relationship with the concept of Islamic education. According to Zed, in literature research, several steps must be taken including, 1) selecting data or literature by the research objectives, 2) tracing reference sources, 3) reading

reference sources, 4) documenting appropriate records, 5) presenting research results (Zed, 2014). Therefore, the data collection instrument in this research is the result of analyzing the interpretations and opinions of experts. The data is then selected, processed and presented accurately based on the rules of the literature study.

The Concept of Islamic Education

Islamic education has a very broad meaning and even many definitions from experts. This shows that Islamic education is something very fundamental. Islamic education is a conscious effort to guide, direct and educate students. Education in the view of Islam has a role as a forum in instilling Islamic values in the human soul. According to Ahmad tafsir as quoted by Akrim, Islamic education is a conscious effort made by an educator toward his students to achieve positive development. The effort in question is to develop the knowledge and skills of students (Tafsir, 2014).

In the Indonesian Law No. 20 of 2003, concerning the National Education System Chapter 1 Article 1, education is defined as a conscious effort to create a learning atmosphere and learning process so that students actively develop their potential to have religious spiritual strength, self-control, personality, intelligence, noble character, and skills according to the needs of both themselves and society, nation and state.

In the view of Islam, education has a role as a medium to instill Islamic values into humans, because if it only instills knowledge then in the end it will only make secular humans. This is as said by Syed Naquib al-Attas in his book *The Concept of Education in Islam*, that what needs to be emphasised in Islamic education is the value of man as a true human being. In other words, perfect education should reflect the system that exists in humans, because in humans there is a neatly organised system (Syed, 1992).

Ramayulis said that Islamic education is a system that allows students to direct their lives by the values of Islamic teachings (Ramayulis & Nizar, 2009). Omar Muhammad al-Toumi al-Syaibani defines Islamic education as a process of changing individual behavior in personal life and the surrounding community. This definition focuses more on changing behavior from bad behavior to good behavior. Changes in behavior through the process of education and teaching (Muhammad al-Taoumi al-Syaibani, 1979).

3. RESULT AND ANALYSIS

Relationship between Fitrah and Islamic Education

Allah SWT has given fitrah (potential) to humans since they were still in the womb of their parents. So that when born into the world humans already have fitrah. However, this fitrah has not been perfectly actualized until the surrounding

nature and other factors that affect human nature. Then the first factor that affects it is the family environment factor. As mentioned in the hadith.

It means: "Every child (human) is born in his fitrah. Then it is his parents who will color his (child), whether to make him a Jew, Christian, or Magi ". (HR. Bukharii).

From the hadith quoted above, that the introduction to human nature begins with knowing the concept of human birth from the outer and inner elements. This inner element has a basic ability called fitrah, which in behaviorism psychology is called prepotency reflexes, which is a basic ability that can develop by the educational process it experiences. Therefore, the educational process seeks to develop and fulfill all the needs that are carried out integrally to develop.

The goal of Islamic education should be to educate students to face Islam, to know Allah and to know themselves. And if the learner does not arrive at the two things above, then he will be included in the group of people who do not know, as reported at the end of the verse. The meaning of most people will not know in the verse, which contains two meanings, first, that explicitly many people will not know about Islam, Allah, and Allah's creation. Secondly, implicitly, it is a human being who does not realize that he once testified that Allah is his Lord, as reported in surah al-'Araf/7: 172.

وَإِذْ أَخَذَ رَبُّكَ مِنْ بَنِي آدَمَ مِنْ ظُهُورِهِمْ ذُرِّيَّتَهُمْ وَأَشْهَدَهُمْ عَلَىٰ أَنفُسِهِمْ أَلَسْتُ بِرَبِّكُمْ قَالُوا بَلَىٰ شَهِدْنَا أَنَّا نَقُولُوا يَوْمَ الْقِيَامَةِ إِنَّا كُنَّا عَنْ هَذَا غَافِلِينَ

Meaning: "(Remember) when your Lord brought forth from the backbone of the children of Adam their offspring and Allah took testimony against themselves (saying), "Am I not your Lord?" They said, "Yes (You are our Lord), we bear witness." (We do this) so that on the Day of Judgment you may say, "We were careless about this".

So it is appropriate if Islamic education educates humans in exploring Islam, knowing Allah and knowing themselves. Every human being has mental potential which will then provide opportunities for the individual to develop the potential that exists in him, then increase the potential that exists in him. This potential serves as direction from Allah, so that humans can fulfill their role as servants correctly. For this reason, in this case, Allah swt. has bestowed four main potentials to humans as stated by Hawi, namely:

1. Emotional Potential/Hidayyat al-Ghariziyat.

This potential is a potential that some of the impetus comes from within humans. This impulse is a potential that a person acquires without a learning process. For this reason, this potential is often referred to as instructive potential or a potential that can be used by adjusting to human needs and developmental maturity. 1. The first impulse is instinct, this instinct functions for individual survival, such as self-adjustment to the environment, eating and drinking. Then the second impulse is self-defense, for example, such as anger, the urge to defend oneself from external threats and so on. The third impulse is the urge to have offspring, which is commonly called sexual desire.

2. Physical Potential / Hidayyat al-Hasiyyat.

This physical potential can be understood through the five senses that humans have, for example, such as the sense of smell through the nose, hearing through the ears, taste through the tongue and touch through the skin, brain and nervous system. This physical potential is functioned by a person to know something outside of himself, such as aroma, shape, taste, color, sound, etc. Because of this, the potential is a medium for someone to know something outside of themselves. This potential does not only exist in humans but also animals (Khasinah, 2013).

3. Intellectual Potential / Hidayyat al-Aqliyat.

The two potentials mentioned above are the potentials possessed by all living things, but hidayyat al-Aqliyyat is given by Allah swt. only to humans. The existence of this potential increases the degree of man among other creatures of Allah swt. 3. With this intellectual potential or reason, humans will be able to understand things that are abstract and in the form of symbols, and humans can also distinguish between right and wrong. This potential is also able to encourage humans to create innovation, culture, and creation and build civilization.

4. Religious Potential/Hidayyat al-Diniyyat.

Since birth, humans have been endowed by God with religious potential, this religious potential is an urge from within humans to devote themselves to something they think is powerful and has the highest power. This impulse is applied to many feelings or emotions, for example, fear, admiration, a place of dependence and a sense of wanting to take refuge and so on (Hawi, 2014).

Islamic education is a process of forming individuals to be able to develop the religious potential contained in every human being, conceptually we can understand, analyze and can also be developed from the teachings of the Koran and Hadith through the process of inheritance and also acculturation, as well as the development of Islamic religious sources so that the history of Muslims can achieve happiness and goodness in this world and the hereafter.

Based on the statement that has been described above, Islamic education is expected to be able to grow and develop all the basic potential that exists in humans, especially psychological potential, but still pay attention to their physical potential. So it can be stated that Islamic education is expected to be able to activate and optimize the spiritual potentials that exist in students, but still have to pay attention to their physical potential (Abduh, 1997).

In the context of being able to develop this religious potential, Islam is expected to be able to fulfill several things, expectations and needs of students, both from the spiritual and physical side. On this side there is an important part of Islamic education learning using a constructivist approach. This constructivist approach

means how to construct Islamic education learning based on the desires and needs of the basic potential of each student.

Islamic education learning reflects or is patterned on humanistic-constructivism, which means a learning that emphasizes more on being able to develop the potentials of students based on their desires and needs in carrying out their duties as servants of Allah SWT. As a servant, Islamic education is carried out to provide knowledge, understanding, and good practice for spiritual emotional needs. At the practical level of Islamic learning, this approach emphasizes the aspects of aqidah, shari'ah and morals.

To be able to achieve a predetermined goal, educators and students must work together and try as hard as they have to realize this goal, and accompanied by various encouragements and stimuli. In terms of educators, educators must try to be able to create comfortable and pleasant situations and conditions when the learning process occurs and can be a manifestation of successful educators. If students achieve or get an achievement, of course, educators have a role in that achievement. Therefore it is true that the success achieved by a learner is the success of an educator. If the school is the mirror of society (Henry, 1994), then the achievements of students are a reflection of a teacher or educator.

Human potential in the view of the Koran that has been described in the previous section, if applied in the world of education, then at least the world of education must apply several things, as expressed by Ulwan, namely:

1. Tarbiyah Imaniyah.

Learning in Islam is directed at instilling the values of faith accompanied by strengthening aspects of faith so that it becomes a spiritual foundation for one's life. In its realization, education must be sought to lead to the strengthening of one's faith which is the basis of all patterns of thought, patterns of attitude, and patterns of human action.

2. Tarbiyah Khuluqiyah.

Learning in Islam is also directed as an educational process to organize personality, morals, and ethics in everyday life. In its extension, the noble character is one of the outputs of Islamic education.

3. Tarbiyah Jismiyah.

It cannot be denied that a healthy body is a necessity for human survival. Likewise, for the sake of the establishment of Islamic religion and civilization, Muslims must have a physical or physical body that gives them strength in carrying out the spirit of the propagation of Islamic values. 3. This is where the Qur'an affirms the importance of physical maintenance, which makes tarbiyah jismiyah inevitable in the corridor of Islamic education.

4. Tarbiyah Aqliyah.

A strong body without a healthy mind will only reduce the value of humanity because human civilization is built through the exploration and creation of human reason. The advancement of science and technology is inseparable from

optimizing the potential of human intellect. This is where tarbiyah aqliyah plays an important role in Islamic education.

5. Tarbiyah Nafsiyah.

Tarbiyah Nafsiyah here refers to the education of the soul or is more related to the mental aspects of human beings. The combination of body and mind will not be complete without a solid mental existence or a stable soul.

6. Tarbiyah Ijtima'iyah.

Tarbiyah Ijtima'iyah is directed to complement the basic aspects of human existence which is also a social being. This education is aimed at realizing a social order based on social values derived from the Qur'an (Nashih Ulwan, 1979).

From the above explanation, there are at least two things that can be understood regarding the relationship between human nature and Islamic education, including:

Humans are creatures consisting of two main elements, namely material and immaterial. Therefore, this concept requires that the development process refers to the realization and development of these main elements. In other words, the Islamic education system must be designed integrally between Qalbiyah and Aqliyah education to create humans who are not intellectually intelligent (psychomotor) but also have good morals. Because if these two components do not run integrally in the process of Islamic education, it will cause a loss of balance for humans in running life in this universe.

In the Qur'an, it has been explained about the function of human creation, namely as khalifah and 'abd. To carry out the function as khalifah, Allah SWT has equipped humans with all their potential. So in this context, the educational process must be sought to develop human potential to the maximum to create a perfect human being.

4. CONCLUSION

Humans are born with different potentials. This potential will develop into its power which, if managed properly, will be able to produce civilization. In Islam, this potential is known as fitrah. The purpose of Islamic education should be to educate students to face Islam, to know Allah and to know themselves. And if the learner does not arrive at the two things above, then he will be included in the group of people who do not know, as reported at the end of the verse. Humans have many tendencies caused by the many potentials they carry. In general, the tendency can be divided into two, namely the tendency to be a good person (taqwa) and the tendency to be a bad person (fujur). In this case, it is education that plays a role in facilitating and developing positive values in humans to become superior and noble individuals.

The development of fitrah potential is considered very relevant to be implemented in Islamic education. The development of fitrah in Islamic education should be carried out with various learning activities by seeing students as a whole person and having needs that depart from their potential. These potentials must be known by educators so that it is easier to take concrete steps in efforts to develop their potential.

References

- [1] Abduh, M. (1997). *Risalah Tauhid*, Terj. Firdaus A. N. Bulan Bintang.
- [2] Ahmad, C. (2009). *Pembelajaran Berbasis Fitrah*. Jakarta: Balai Pustaka. Balai Pustaka.
- [3] Amiruddin. (2014). *Pendidikan Agama Islam untuk Perguruan Tinggi Umum* (3rd ed.). Ghalia Indonesia.
- [4] An-Nahlawi, A. (1996). *Prinsip-Prinsip Pendidikan Islam di Rumah, Sekolah dan Masyarakat*. Gema Insani Press.
- [5] Asril, A. (2018). FITRAH MANUSIA DAN PENDIDIKAN ISLAM (Perspektif Filsafat Pendidikan Islam). *At-Ta'lim : Media Informasi Pendidikan Islam*, 16(2), 215. <https://doi.org/10.29300/attalim.v16i2.835>
- [6] Chatib, M. (2012). *Orangtuanya Manusia: Melejitkan Potensi Kecerdasan dengan Menghargai Fitrah Setiap Anak*. Mizan.
- [7] Dedi Sahputra, N. (2020). Elemen-Elemen Psikologi dalam Alquran Studi Tentang Nafs, 'Aql, Qalb, Ruh, Dan Fitrah. *Psikoislamedia: Jurnal Psikologi*, 4(1), 57-71.
- [8] Hasib, K. (2019). Manusia dan Kebahagiaan: Pandangan Filsafat Yunani dan Respon Syed Muhammad Naquib al-Attas. *Tasfiah*, 3(1), 21. <https://doi.org/10.21111/tasfiah.v3i1.2980>
- [9] Hawi, A. (2014). *Seluk Beluk Ilmu Jiwa Agama*. PT Raja Grafindo Persada.
- [10] Khasinah, S. (2013). HAKIKAT MANUSIA MENURUT PANDANGAN ISLAM DAN BARAT. *Jurnal Ilmiah Didaktika*, 13(2). <https://doi.org/10.22373/jid.v13i2.480>
- [11] Langgulung, H. (2003). *Azas-azas Pendidikan Islam*. Pustaka al- Husna Baru.
- [12] Mohd Nor Wan Daud, W. (2003). *Filsafat dan Praktik Pendidikan Islam Syed M. Naquib Al Attas*. Mizan.
- [13] Muhaimin. (2004). *Paradigma Pendidikan Islam; Upaya Mengefektifkan Pendidikan Agama Islam di Sekolah*. PT. Remaja Rosdakarya.
- [14] Muhaimin, Mujib. (1993). *Pemikiran Pendidikan Islam: Kajian Filosofik dan Kerangka Dasar Operasionalnya*. Trigenda Karya.

- [15] Muhammad al-Taoumi al-Syaibani, O. (1979). *Falsafah Pendidikan Islam*, Terjemahan Hasan Langgulung (1st ed.). Bulan Bintang.
- [16] Muhammad Naquib al-Attas, S. (1995). *Prolegomena to the Metaphysics of Islam: An Exposition of the Fundamental Elements of the Worldview of Islam*,. ISTAC.
- [17] Mujib, M. (2000). *Fitrah dan Kepribadian Islam: Sebuah Pendekatan Psikologis*. Darul Falah.
- [18] Munib. (n.d.). Munib, A. (2017). Konsep fitrah dan implikasinya dalam pendidikan. *Jurnal PROGRESS: Wahana Kreativitas Dan Intelektualitas*, 5(2), 223-241.
- [19] Muzayyin, A. (2011). *Ilmu Pendidikan Islam*. Buki Aksara.
- [20] Nashih Ulwan, A. (1979). *Tarbiyat al-Aulad fi Al-Islam*. Dar as-Salam.
- [21] Nata, A. (2005). *Filsafat Pendidikan Islam*. Gaya Media Pratama.
- [22] Raharjo, D. (1999). *Pandangan Al-Qur'an Tentang Manusia dalam Pendidikan dan Perspektif Al-Qur'an*. LPPI.
- [23] Ramayulis. (2006). *Ilmu Pendidikan Islam* (Jakarta: Kalam Mulia, 2006),.
- [24] Ramayulis, & Nizar, S. (2005). *Ensiklopedi Tokoh Pendidikan Islam; Mengenal Tokoh Pendidikan di Dunia Islam dan Indonesia*. Quantum Teaching,.
- [25] Ramayulis, & Nizar, S. (2009). *Filsafat Pendidikan Islam: Tela'ah Sistem Pendidikan dan Pemikiran Para Tokohnya*. Kalam Mulia.
- [26] Ridwan, M. (2018). Konsep Tarbiyah, Ta'lim Dan Ta'dib Dalam Al-Qur'an. *Nazhruna: Jurnal Pendidikan Islam*, 1(1), 37-60. <https://doi.org/10.31538/nzh.v1i1.41>
- [27] Rif'at Syauqi, N. (2000). *Konsep Manusia Menurut al-Qur'an dalam Metodologi Psikologi Islami*, Ed. Rendra. Yogyakarta. Pustaka Pelajar.
- [28] Shihab, Q. (1994). *Studi Kritis Tafsir Al-Manar*. Pustaka Hidayah.
- [29] Suriadi, S. (2018). Aplikasi Konsep Fitrah Dalam QS. Al-Rum Ayat 30 Terhadap Tujuan Pendidikan Islam. *At-Tajdid: Jurnal Ilmu Tarbiyah*, 7 (1).
- [30] Syed, M. N. A. A. (1992). *Konsep Pendidikan Dalam Islam* (3rd ed.). Mizan.
- [31] Tafsir, A. (2014). *Ilmu Pendidikan Islami*. Remaja Rosdakarya.
- [32] Windu Gumati, R. (2020). MANUSIA SEBAGAI SUBJEK DAN OBJEK PENDIDIKAN (ANALISIS SEMANTIK MANUSIA DALAM FILSAFAT PENDIDIKAN ISLAM). *Jurnal Pendidikan Indonesia*, Vol. 1 No. 2 Oktober 2020.
- [33] Wiratama, A. (2011). KONSEP PENDIDIKAN ISLAM DAN TANTANGANNYA MENURUT SYED MUHAMMAD NAQUIB AL-ATTAS. *At-Ta'dib*, 5(1). <https://doi.org/10.21111/at-tadib.v5i1.582>

- [34] Zed, M. (2014). Metode Penelitian Kepustakaan. Pustaka Obor Indonesia.