

# **THE CONCEPTS OF FITRAH IN QUR'AN AND RELEVANCE FOR ISLAMIC EDUCATION DEVELOPMENT**

**Sudrajat<sup>1</sup>, Usman Abu Bakar<sup>2</sup>, Fitriah M. Suud<sup>3</sup>, Arif Budi Raharjo<sup>4</sup>**

<sup>1,2,3,4</sup>Universitas Muhammadiyah Yogyakarta

Received: 01 May 2020 Revised: 23 June 2020 Accepted: 04 July 2020

**ABSTRACT:** Fitrah is a discourse widely discussed by experts with a variety of views, derived from the Arabic term, which means the origin of events or true religion. The study of fitrah is one of the efforts to awaken people so that they can walk their lives properly, which is under Allah's commands and His Messenger. The Qur'an and its explanation of the ministry of Indonesia in explaining fitrah as a real religion, namely the religion of Allah. The true religion here is Islam, for the reason that Islam is a religion that is following human nature. Islam is a religion that is fitrah because it is by human needs to submit to God, and can guide humans to how to worship correctly in Q.S al-Rūm / 30: 30. Thus, the concept of fitrah and Islamic education aims to develop students' potential to become people who have faith and loyalty, are noble, healthy, knowledgeable, capable, creative, independent, and responsible citizens.

**KEYWORDS:** the concepts of fitrah in qur'an and relevance for islamic education development

## **I. INTRODUCTION**

Al-Qur' for Muslims is a warning to all nature, al-Qur'ân is nothing but a message (massage), warning (reminder), and advice (advice) for jinn and human beings so that they realize the importance of remembering Allah SWT (Abdullah Yusuf Ali, 1993). As a guide, al-Qur'an contains the main purpose of being a guide for human life and life. Regarding its function and purpose, the Qur'an was revealed not only to provide guidance in one aspect of life for certain groups but also to cover various aspects of human life, including relations between humans and the natural surroundings (Gallab, 1985).

The substance of the Qur'ân indeed requires a logical closeness between normative authority on the one hand, and the objective reality of society on the other. Finding common ground and relevance between text and context is a formidable task carried out by the Qur'an's reviewer, since ancient times until now. That problem is what gave birth to methods and interpretations with various patterns and variations, with various dynamics and struggles that solely to position the Qur'an as a social interpretation that provides responses and solutions to social problems that occur (Nashruddin, 2011).

Muslims today experience various problems, from anxiety to backwardness in all fields, to the practice of authoritarianism and literal understanding of the scriptures, which are considered by some to be in conflict with universal values believed to be acceptable with justice, upholding human dignity, equality gender, and so on (Sheyla Niclatus Sovia, 2015). The man was created by Allah on this earth because of his duties and responsibilities as a caliph. Humans are blessed with two elements, physical and spiritual, to carry out the mandate. In this spiritual and physical element, God gives a set of basic abilities or traits. In Islam's view, the basic ability or trait is fitrah. Fitrah is also often interpreted as sacred, pure, even natural, or natural (Dawam Raharjo, 2002).

The word fitrah contains a number of meanings from the viewpoint of the scholars. Muslim experts give several opinions regarding the nature of the verse. Among others, it is said that fitrah is the religion of Islam and of course has a tendency towards the religion of monotheism as a treatise on the ranks of the Apostles while others say that fitrah can be interpreted with the basic potential that can be propagated in accordance with interests. Abdurrahman (1990) clarified the interpretations of experts about fitrah into three, namely first means Islam, second means monotheism or at least identical to monotheism, and third means the form given to humans at the time of its creation. Therefore, humans must direct that faith to faith in God. Based on the author's search found several verses that have an editorial about nature, including the word of God: (Yasin, 22), (al-Shura, 11). (al-An'am, 79). (al-Rum, 30). The verses above are some of the many verses that contain nature. The verse is interpreted

meaningfully with different understandings, and the understanding of nature in these verses often invites debate to find meaning and understand it correctly.

The Qur'an also often uses the word *fitrah* to indicate human nature. Whereas in Islamic education, the concept of *fitrah* is lifted as educational theory, but to date, there has not been a specific enough convincing study of what the nature of nature actually means, especially if it is associated with human nature (Sri Naharin, 2013). This study is normative. This study is still needed, as Baharuddin (2011) said, because, after all, reviews of Islam, it cannot be separated from normative studies of Islamic teachings. The problem is different if only normative studies are considered essential. Scientific studies in Islam should combine and present between normativity and the historicity of human diversity. The language of the "market" grounded the concept of the Qur'an through scientific interpretation and study. Guidance in various ways, whether in the form of thinking, acting, or creating.

The study of *fitrah* concept becomes important because the author realizes that a contemporary human situation (especially in the West, and to some extent has spread to the East and third world countries) related to the discussion of the *fitrah* (origin of events, holiness) of humans has been contaminated by disequilibrium the spirits are quite severe. This happens, when the advent of globalization also brings an offer of norms and values to view life. If someone wrongly chooses it, he will fall into humanistic-liberal reasoning that is too far from the nature of his humanity, so that the spiritual-transcendental orientation of religion is uprooted and replaced by pragmatic, materialistic, hedonistic, even atheistic cultures. Thus, the role and interpretation of constructive religious thought are very much needed and awaited to guide humans to avoid the decline of civilization.

This study examines the interpretation of the verses of *fitrah* in the Qur'an. This study reveals the interpretation of the verses of *fitrah* and its relevance to Islamic education. It is analyzed interpretatively as an effort to translate the contextualization of the concept of *fitrah*. In other words, this study reveals the interpretation of the verses of *fitrah* and its relevance to Islamic education through the study of the Qur'an and its interpretation of the Ministry of Religion of the Republic of Indonesia.

## II. METHOD

The research uses a qualitative approach by using text study methods (library research). While the data analysis techniques in research, use the content analysis model (content analysis). Besides, research-related data are examined from relevant research sources and results. After being collected, the data are classified and analyzed and described following the sub discussion. In addition, the data obtained were analyzed using coding techniques consisting of three stages, namely: *first*, open coding, identifying categories of themes that emerge, *second*, axial coding, researchers trying to see the relationships between categories one with another, and *third*, selective coding, systematically selects the most basic categories, links them to other categories and validates the relationship (Anselm Strauss, 2009).

Data is processed by: first, observing aspects of completeness, validity, and relevance to the theme of the discussion. Second, classification and systematic data are formulated in accordance with the main problem. Third, carry out further analysis of data that has been classified and systematized by using theorems, rules, theories, and concepts accordingly. Fourth is interpretation. It is to explore and grasp the meaning and nuance or expression so that a correct understanding is achieved. There are the steps of the study of interpretative texts; one is the method of interpretation of *mauḍū'ī* (thematic). It is a method of analysis that discusses a particular theme, then seeks the view of the Qur'an on the matter by grouping verses, analyzing, exploring, and understanding verse by verse, then gathering general verses into specific verses. In analyzing, text studies utilize library sources as a study material. The method used thematic *tafsīr*, which means to collect verses of the Qur'an correlated to the theme and discussed and analyzed the contents of the verse. The verses in the Qur'an collecting by its relation to the topic of the *fitrah* concept and its relevance to Islamic education. In the end, we take the conclusion as the answer from the Qur'an.

## III. RESULTS AND DISCUSSION

### Concept of *fitrah* in the Qur'an

The word *fitrah* is a form of *isim* *maṣḍar* from the word *fi'lah* like the pronunciation of *al-jilsah* (sitting state). The word *fi'lah* from *faṭāra-yafṭuru* means *al-syaqq* (splitting), *al-ibtidā'* (creation, beginning, foundation), *al-ikhtirā'* (making as never before), and *al-khalq* (creation), (Jarullah Mahmud, tt, Abd Rahman al-Kholil, tt, al-Asfahani, tt, Ibn Mandzur, 1992, Mahmud Yunus, 1973 and Munawwir, 1993). According to Mujahid (2005), the meaning of nature in style is synonymous / equated with the word "khalāqa". The word *khalāqa* is widely used by God to express the creation of something, such as *khalāqallāh al-samāwāt wa al-arḍ* (Allah has created the heavens and

the earth). Another example of using the word *khalaqa* is in Q.S. al-'Alaq / 96: 2, *Khalaqa al-insāna min 'alaq* (Allah created man from a clot of blood).

Both examples of these verses show that when God created His creatures were not preceded by the basic ingredients of creation. Therefore all the verses that use the word *khalaqa* impose their *fā'il* (the culprit) to Allah because only He is able to create anything that does not have its initial basic ingredients while humans are able to make something because the basic ingredients are already available in the universe. al-Qur'an and its interpretation of the Ministry of Religion of Indonesia (2010) in explaining life as a true religion, namely the religion of Allah SWT. The true religion here is Islam, for the reason that Islam is a religion that is under human nature. Islam is a religion that is *fitrah* because it is following human needs to submit to God, and can guide humans to how to worship correctly in Q.S. al-Rūm / 30: 30.

Likewise with surah al-Isra'117: 51, Taha / 20: 72, Hud / 11: 51, Yasin / 36: 22, al-Anhiya ' / 22: 56, and Ibrahim / 14: 10. All verses explains the creation of the heavens, the earth, and humans and relates to the talk of monotheism (al-Qur'an and its interpretation of the Ministry of Religion, 2010). Among the verses relating to *fitrah*, the letter al-Rum / 30: 30 is a representative verse to be used as material for analysis. This verse is the only verse that contains the word *fatharah* and its basic form, namely *fitrah*.

Then face your face straight to religion (Allah) (keep it) on the nature of God who has created humans according to that *fitrah*. There is no change in the nature of God. (That is) a straight religion, but most people do not know it (al-Qur'an and its interpretation of the Ministry of Religion, 2010). That word *fitrah* in the context of this verse is associated with the religion of Hanif at the beginning of the verse, which means inclined towards the religion of God, which is an attitude that is in accordance with human nature. Here it is also related that religion, which is Hanif, is a basic human tendency. Likewise, belief in God Almighty. While at the end of the verse the religion of Qayyim which means Islam (Dawam Raharjo, 2002).

The Qur'an and its Interpretation of the Ministry of Religion of the Republic of Indonesia (2010) interpret the nature of inclination towards the religion of Allah (Islam) associated with human creation. According to him that the essence of human events is based on trust in God Almighty since humans are born from their parents' wombs. From Q.S al-Rum / 30: 30, it can be concluded that Islam is a religion of nature. This means that God designed religion following the nature of the original nature of human events. According to Dawam Raharjo (2002), This explanation can be interpreted in two kinds; first, the religion of Islam, which consists of recognition and surrender and submission to God, in line with human tendencies, especially the tendency to seek God. And second, Islam was created following the nature of events or human nature that is glorified by Allah.

According to Fazlur Rahman in Dawam Raharjo (2002) the first thing can be explained by the theory of primordial pledges based on his analysis of Q.S al-A'raf / 7: 172 above. This primordial pledge is indeed not realized by humans. This is original purity or original faith, as genuine purity and genuine human belief. This will also be seen in the universal tendency of the man himself who always gets a whisper from his "conscience". The duty of the Prophets, he said, was to guard the conscience of men so that he could read what had been etched on his heart more clearly and more convincingly.

Al-Qur'an and its interpretation of the Ministry of Religion of the Republic of Indonesia (2010) reinforce its interpretation with the hadith of the Prophet SAW *No one is born except according to nature, both parents who make him Jewish, Christian or Majusi. Just as animals give birth to their perfect offspring, do you know that there is a defect in the animal?* (Al-Bukhari's History of Abu Hurairah, 1422 H). It is clear that humans have brought the intrinsic potential to exist in Islam. Another case with Jews, Christians, and Magi, where humans from birth do not carry the potential to be like that, so parents must shape it. Because of that, perhaps, it is not stated that parents have a stake in making their children Muslim.

Based on the description, the interpretation of *fitrah* in the Qur'an is more in line with the explanation of the hadith above where all children are born in a state of *fitrah*, namely in a state of innate virtue, and it is the social environment that causes individuals to deviate from this situation. Human nature has more than the knowledge of God inherent in it, but also a love for Him and a desire to sincerely carry out religious teachings as a true hanif. Thus, nature permeates all aspects of human life, including ethics, psychology, and even theology. When viewed from the substance, human nature can be classified as two ways to know God, namely: 1) nature as an instinct, nature, and the original nature of humans to know God and 2) nature as a revelation from God revealed through His prophets. So, the potential of human life and religion are two sides of a coin that cannot be separated because *fitrah* has been included in the human soul and monotheism sentence in the sense of recognition of Allah SWT as the Creator (Wahidin, 2015). *Fitrah* is not only a natural tendency but also a tendency towards the right action and submission to Allah SWT. It also means the hidden power in man, which he has brought since birth, and will be a driver for his personality. With nature, humans tend to believe in God and also present God in all forms of life's actions (Wahidin, 2015).

#### **IV. Monotheism as a Human Search**

The fundamental question in this section is whether it is true that nature tends to monotheism? As explained in the explanation above, that human life is a human tendency to monotheism (validating God) and, at the same time, become an inherent and essential human nature.

##### **1. Theory of Peace of Nature**

This theory comes from Max Muller (1823-1900) in his book "Comparative Mythology." He said that the main factor that led to religious thought was the contemplation of the universe. Consideration of the unknown limit causes people to feel that they are in an environment of enormous power. Anyone submits to Him, and no force can change this natural journey or change its structure. This is where human beings gather between feelings of fear and awe so that it appears to him that this nature is an extraordinary miracle (Hanafi in E. Hassan Saleh, 2000).

##### **2. The Theory of Natural Awesomeness**

FB Jevons, in his book entitled "Introduction to the History of the Religion" said that calm natural phenomena are not enough to inspire confidence in God because with repeated symptoms that appear by the five senses will eventually be a matter of course. As with natural events that are terrible and rarely occur, such as earthquakes, eclipses, lightning, and floods, the effect on the soul is inevitable. Similarly, the influence of the loud sound of a bell can wake a person from deep sleep, though. It shows that in humans, there is an instinct in the form of recognition of the substances that cause natural events, although their existence is unknown (Hanafi in E. Hassan Saleh, 2000).

##### **3. Theory of Animism**

This theory was put forward by FB Taylor (1832-1917) in his book "primitive culture" and Herbert Spencer (1820-1903) in his book "principles of sociology". If the two previous theories state that belief in God arises after paying attention to natural phenomena, then in the animism theory that belief in God arises from man's own spiritual experience. Furthermore, according to this theory, belief in God takes place in two phases: (1) trust in God in the form of immortal souls in people who have died, who are admired by their authority, and (2) belief in God in the form of spirit spirits space and nature around.

##### **4. Psychological Theory**

This theory was put forward by Auguste Sabatier (1839-1901) in his book "Esquisse d'une philosophie de la religion", and Bergson (1839-1941) in his book "les deux sources de la morale et de la religion", as a development of the theory Descartes' "meditation" (1596-1650). Sabatier and his friends constricted that the emergence of a person's sense of divinity is the result of a conflict that occurs in his soul, that is, a conflict between feelings and wishes. As the desire of a person to have fun, but the reality that he encounters is precisely the opposite, it is not pleasant, the way out is not through science, but through religion, as a way that can appease his heart. Here religion is felt like a container of human dependence on God (Hanafi in E. Hassan Saleh, 2000).

##### **5. Theory of revelation**

Previous approaches express divine ideas based on human factors. Through observation, personal intuition, and social influence and necessity, which are received outside of consciousness, which means humans themselves are exploring religion, then the theory of revelation shows that they are on the contrary. It is a religion that seeks man. Thus man can know God, not through his mind but direct guidance from God, based on revelations delivered to the Prophets (Hanafi in E. Hassan Saleh, 2000). As revealed by al-Qur'an that nature is a clear proof of the existence of God, which is proven by Ibn Rusyd (1126-1198) through the argument of al-ayInayah (the argument of the perfection of nature) and the discussion of Ikhtira' (the evidence of natural limitations). The first proposition states that such a neat, orderly and perfect nature can't have come about by chance, but that there must be someone who created it with wisdom (Q.S 3: 191 and 23: 115) whereas the second proposition states that all that we can witness are creatures that have limitations including humans who, even though they have an excess of reason than other living beings, no one is able to make flies (Q.S 22:73) (see Nasrudin Razak, 1985).

Explanation of the above theories provides clear clarification that human nature tends towards monotheism, and this is also the clarification given by Abdurrman Saleh (1990). According to Baharuddin (2011) do not believe in the existence of God. But in fact, philosophically, they are still looking for the handle of life embodied in the rules of a collective agreement or some kind of law they made. In life, they are always bound by the rules they make themselves. In fact, sometimes, they are more fanatical about the rules they make themselves than a religious

adherent who recognizes the rules made by God. This shows that humans cannot separate themselves from God, even though humans are not aware of that relationship.

## **V. RELEVANCE OF FITRAH CONCEPT IN ISLAMIC EDUCATION**

### **The Concept of Children's Education**

It has been agreed above, how Islamic education is the process of forming individuals to develop their religious nature, which is conceptually designed, developed and developed from the teachings of al-Qur'an and al-Sunnah through the process of culture and inheritance and development of Islamic Islamic sources in achieving happiness (Sudirman, 2019) and prosperity in the world and the hereafter (Mohammad Muchlis Solichin, 2007). Starting from the interpretation of Q.S. al-Rum/30:30. There is no change like God. (That is) right religion; But humans do not know (al-Qur'an and its interpretation of the Ministry of Religion, 2010). Likewise, the following Hadith of the Prophet; *No child is born except he is called in a state of nature. Then, it was his parents who would make the child Jewish, Nashrani, or Majusi* (Muhammad ibn Ismail Abu Abdillah al-Bukhari, 1422 AH, and Muslim bin al-Hajjaj Abu al-Hasan al-Qusyairi al-Naisaburi, Tth).

From the above verses and traditions, it is clear that basically the child has brought religious nature, and then depends on the educators in developing the nature itself according to the age of the child in its growth. The development of the original potential agreed upon above was also issued by Conny R. Semiawan in Mohammad Muchlis Solichin (2007), who proposed that Islamic education in the development of Fitrah development should be carried out based on Divine values. Such an educational process requires not only the transfer of knowledge and the importance of attitudes to students but also the ability of professional educators in their fields by not ignoring the socio-cultural aspects in which humans are raised. To that end, the process of Islamic education must be able to achieve the totality of potentials that are needed by students that are expanded with physical, intellectual, emotional, social, moral, and faith development.

Islamic education is carried out to provide the right knowledge, understanding, and practice in carrying out Islamic teachings as an emotional and spiritual need. At the practical level of learning Islamic religion by using this approach emphasizes the learning of true belief ('aqidah), the practice of worship in istiqamah (shar'iah) as well as the refraction of Islamic ethics and morals (akhlâq) (Mohammad Muchlis Solichin, 2007). Islamic education is instilled in adulthood or puberty. It is a period of growth experiencing major changes to the physical and psychological, an agitated period full of contradictions physically and mentally, a period of ideals that vary in style, a romantic period, a period of reaching sexual maturity, personality formation, and looking for views and goals in life in the world and the hereafter will likely experience total difficulties. Religious life is even more critical. Because according to psychologists, also spiritual experts, young people at that time experienced doubts, doubts. They are inevitably inclined to the things of God. They look for trust, even beliefs that have been embedded have experienced shock (Zuhairini, 2004).

If the inner condition and condition in puberty do not get guidance and guidance according to their reason, and if the nature around them also shows the shock of faith or falsity of acts of worship, indeed, they may not get what they are looking for (truth and nobleness of God, belief, and obedience). The seeds of religion that have grown might make life miserable, and existing ideas can be passive or disappear altogether. The soul that has been filled with faith becomes empty. On the other hand, an empty soul, which has never received a splash of religion, can flourish if, during this puberty, religious education is instilled in it. This period is a time to turn to eternal conversion and belief (Zuhairini, 2004). History has proven that education that does not pay much attention to the knowledge of faith will produce less moral graduates. Low morals will be very dangerous for life together that can destroy the joints of national and state life. School graduates whose faith is not secure will be very difficult to face life in an increasingly challenging era in the future (Moh. Solikodin Djaelani, 2013).

### **The Concept of Educational Environment**

According to Abuddin Nata (2005), the Islamic education environment is usually implicitly integrated with discussions on various types of educational contexts. However, it can be understood that the Islamic education environment is an environment in which there are Islamic characteristics that enable the implementation of Islamic education accurately. What is meant by this environment is the environment around where students are located, which influences their feelings and attitudes about beliefs or religion, because this environment plays a massive role in the success or failure of religious education because this environment has a positive or negative influence on children's development students? What is meant by positive impacts is the influence of the situation that gives encouragement or motivation and stimulation to students to do or do everything well, while the negative control is the opposite, which means not providing support to students to go in the right direction (Zuhairini, 2004).

With such environmental factors, namely those concerning religious education, students are given an understanding and teaching of the basics of the faith. Because God has created man and the entire contents of this nature with various kinds, ranging from beliefs, religions, types of ethnic groups, and others. This is as Allah said in Q.S al-Hujurat. Based on that verse, with Allah's various creations, God still distinguishes His creations the noblest of them is the good, not others. Indeed, piety will bring someone or a nation to a higher level. Therefore, it is necessary to foster and maintain the purity of religious teachings that are inherent in students' hearts (Zuhairini, 2004).

In the pedagogical process, Daradjat based on the theory of convergence. Because, with education and teaching that potential can be developed by humans, although born like a white paper, clean does not contain anything and even though he was born with a trait that can grow by itself because it is a determinant factor for the development and personal formation of children (Zakiah Daradjat, 1985 ). The nature of education as a series of interaction events between innate and the environment, which then the child's personality will be formed as a resultant or the result of the interaction of the two determinant factors. Islam views the potential of fitrah to emphasize the formation of personality, which results in an essential human nature to believe in Allah SWT. Therefore, the environment has a significant role in the success of Islamic education. Because the state of his situation greatly influences the child's mental development. The environment can have a positive and negative influence on the growth and development of a child's soul, attitude, morals, and religious feelings.

### **The Concept of Educational Institutions, Family**

The family is the first and smallest social unit for a child. Before he gets acquainted with the world around him, a child will get acquainted with the family situation first. The experience of association in the family will have a profound influence on the child's future development. The family as the first and foremost education for children (Ahmad Tafsir, 2001). According to Zuhairini (1981), family education is the first educational institution where children receive knowledge and guidance from parents or other family members. In this family place to lay the foundations of the personality of students at a young age, because, at this age, children are more sensitive to the influence of education (parents and other members).

The family occupies the most important place for the personal formation of the child as a whole, which will be brought (the result of that formation) in his life and future journey. The family as the giver of the form of character, the giver of the inherent sense of religion, inculcation of traits, habits and so forth, and the family (parents) who initially gave education, influence the development even if only by providing practices as their parents used to do. While other institutions, such as schools or other institutions in the community, are merely helping, continuing, and developing is obtained from the family (Alex Sobur, 2003).

Child rearing in Islam is calculated from the child in the womb, and parents are required to create a physical environment and a conducive inner atmosphere in the family (Fuaduddin TM, 1999). London (1972) revealed that; the Muslim world was among the first to recommend the idea of lifelong education, exhorting Muslims to educate themselves 'from the cradle to the grave. Daradjat (1995) added that the family is the first and foremost place for the growth and development of children. The role of parents in the family is an essential and decisive factor for the child's development. In essence, the family is a vehicle for forming family members' character, especially children who are still in the guidance and responsibilities of their parents. How families treat their children will have an impact on the development of their children's behavior. "Such different perceptions of their children's characteristics set the stage for different behaviors toward boys and girls" (Keller D. Light, S.Jr., and Calhoun, C. 1989).

### **School**

The school is an important educational institution after the family, because the more significant the child's needs are, the more the parents give partial responsibility to the school institution—the school functions as a family aide in educating children (Suud, F.M., 2019). Schools provide education and teach children about what parents can or do not have the opportunity to provide learning and teaching in the family (Zuhairini, 1981). The task of teachers and school leaders in addition to providing knowledge, skills, also educating religious children. This is where the school functions as a family aide in providing education and teaching to students. Character education and religion held in schools must be a continuation, at least not in conflict with what is given in the family (Zuhairini, 1981). For every Muslim who truly believes and runs the teachings of Islam, they try to put their children into schools that are given religious education or to public schools that provide separate religious education at certain hours (Zuhairini, 1981).

In this case, they hope that their students will have personalities that are following Islamic teachings or, in other words, Muslim characters. What is meant by Muslim nature is a personality that all aspects of both his behavior, activities of his soul and philosophy of life, and his beliefs show devotion to God, surrender to Him (Zuhairini, 1981)? Religious education in schools is important for human life, especially in achieving inner peace and mental health in general. There is no doubt that Islam is the best life guidance, the most effective deterrent of wrongdoing and wrongdoing, unmatched moral control. A religious school environment is needed to equip students (Zakiah Daradjat, 1994).

### **Public**

Society is defined as a group of people who occupy an area, are bound by the same experiences, have several correspondences and are aware of their unity, and can act together to meet the crisis of their lives (Hasbullah, 2012). Society is the third educational institution after family and school. Education has been started since children for several hours a day out of family care and is outside of school. The variety of styles of learning received by students in this society are numerous, covering all fields of habit formation, the formation of knowledge, attitudes, and interests, as well as the formation of decency and religion (Zuhairini, 1981). Education in this society can be said to be education indirectly, and education is carried out unconsciously by the community. And students themselves consciously or not educate themselves, seek their knowledge and experience, strengthen their faith and beliefs on the values of decency and religion in society (Zuhairini, 1981). Therefore, for Islamic students, it is only natural for them to enter community educational institutions based on Islamic teachings. This can be understood because, with an organization based on Islam, the students will receive education following the teachings of Islam.

Thus Islamic education is a system that allows a person to direct his life under Islamic values (M. Arifin, 1993). During the period of growth and development, of course, the adaptation process with the environment is needed. The more mature the person's growth rate is, the more ability to adapt (Oemar Hamalik, 2000). Education is then understood as a process of transformation and internalization of science and values in students through growth and development of their natural potential to achieve harmony and perfection of life in all aspects (Muhaimin and Abdul Mujib, 1991).

## **VI. CONCLUSION AND RECOMMENDATION**

Religion functions as human moral control because religion tells humans always to be conscious and able to control themselves. Islamic education includes the concept of children's education, which is the process of Islamic culture. They must be able to touch the totality of potential possessed by students, which include physical, intellectual, emotional, social, moral. Divine faith is a match of human nature as an effort to realize the optimal level of maturity in the totality of individual structures learners. The concept of the educational environment, namely the students' context, influences their feelings and attitudes towards beliefs or religions. This environment plays a significant role in the success or failure of religious education because this environment has a positive or negative influence on the development of students. There are three concepts of educational institutions. The first family, namely parents become the primary educator and first for children. The existence of parents is necessary because, from them, the children begin to receive an education. Both schools are institutions that provide learning and teaching to children about what parents cannot or don't have the opportunity to provide learning and teaching in the family. The task of teachers and school leaders in addition to providing knowledge, skills, also educating religious children. And the third is the community. Education carried out unconsciously by the community. And students themselves consciously or not educate themselves, seek their knowledge and experience, strengthen their faith and belief in moral and religious values in society.

## **VII. REFERENCES**

- [1] Wahidin. (2015). *Sains dan Agama*. Yogyakarta: Penerbit Ombak.
- [2] Abdullah, Abd. Rahman. (2002). *Aktualisasi Konsep Dasar Pendidikan Islam*. Yogyakarta: UII Press.
- [3] Abdullah, Abdurrahman Saleh. (1990). *Teori-Teori Pendidikan Berdasarkan Al-Qur'ân*, terj. H.M Arifin dan Zainuddin. Jakarta: Bhineka Cipta.
- [4] Al-Baihaqi. (Ttn). *al-Sunan al-Kubro*, Juz. X. Beirut: Darul al-Fikr.
- [5] al-Bukhari, Muhammad bin Ismail Abu Abdillah. (1422 H). *Shahih Bukhari*. Dar Thuq al-Najah. Jilid 2.
- [6] al-Farāhidī, Abd al-Rahman al-Khalīl bin Ahmad. (Tt). *Kitāb al-‘Ain*. ttp: tp.
- [7] Ali, Abdullah Yusuf. (1993). *The Holy Qur'ân: Qur'ân terjemahan dan Tafsirnya*. Penerjemah. Ali Audah. Jakarta: Pustaka Firdaus.

- [8] al-Naisaburi, Muslim bin al-Hajjaj Abu al-Hasan al-Qusyairi. (Tth). Shahih Muslim. Beirut: Dar al-Ihya al-Turats al-Islami. Jilid 4.
- [9] al-Syaibani, Omar Mohammad al-Toumy. (1983). Falsafat al-Tarbiyah al-Islamiyah, terj. Hasan Langgulung, Filsafat Pendidikan Islam. Jakarta: Bulan Bintang.
- [10] al-Zamakhshari, Jārullah Maḥmūd bin ‘Umar. (Tt). al-Fā’iq fī Gharīb alHadīs. Jil. III. ttp: ‘Īsa al-Bābī al-Ḥalbī.
- [11] Anselm Strauss, J. C. (2009). Dasar-Dasar Penelitian Kualitatif. Yogyakarta: Pustaka Pelajar.
- [12] Arief, Armai. (2002). Pengantar Ilmu dan Metodologi Pendidikan Islam. Jakarta: Ciputat Pers.
- [13] Arifin, M. (1993). Kapita Selekta Pendidikan Islam dan Umum. Bandung: Trigenda Karya.
- [14] Asy’arie, Musa. (1999). Filsafat Islam Tentang Kebudayaan. Yogyakarta: LESFI.
- [15] Baharuddin. (2011). Aktualisasi Psikologi Islami, Cet. II. Yogyakarta: Pustaka Pelajar
- [16] Daradjat, Zakiah. (1985). Membina Nilai-nilai Moral di Indonesia, Cet. IV. Jakarta: Bulan Bintang
- [17] Djaelani, Moh.Solikodin. (2013). Peran Pendidikan Agama Islam dalam Keluarga dan Masyarakat. Jurnal Ilmiah WIDYA. Juli-Agustus 2013. Vol.1, No. 2.
- [18] Ghallab, Abd Karim.(1985). Shira al-Madzâhib wa al-‘Aqâ’id fī al-Qur’ân. Beirut. Dar al-Kitâb al-Lubnâniyah.
- [19] Hamalik, Oemar. (2000). Psikologi Belajar dan Mengajar. Bandung: Sinar Baru Algresindo
- [20] Hasbullah. (2012). Dasar-Dasar Ilmu Pendidikan. Jakarta: Rajawali Pers. Cet. 10.
- [21] Ibnu Mandzur, Jamal al-Din Muhammad ibn Mukarram. (1992). Lisân al-‘Arab, Jilid III. Beirut: Dar al-Sadr.
- [22] Jalal, Abdul Fattah. (1988). Azaz-azaz Pendidikan Islam. Terj. Hery Noer Aly. Bandung: Diponegoro.
- [23] Jalaluddin dan Ramayulis. (1987). Pengantar Ilmu Jiwa Agama. Jakarta: Kalam Mulia.
- [24] Keller D. Light, S.Jr., dan Calhoun, C. (1989). Sociology (5 ed). New York: Alfred A.Knopf, Inc.
- [25] Kementerian Agama RI. (2010). al-Qur’an dan Tafsirnya Kemenag RI. Jakarta: Lentera Abadi. Jilid VII,
- [26] London, Harrap. (1972). Learning To Be, The World Education Today And Tomorrow (Unesco Paris).
- [27] M. Asay, John DeFrain & Sylvia. (2008). Strong Families Around the World, An Introduction to the Family Strengths Perspective, Pages 1-10 | Published online: 25 Sep 2008, Journal Marriage & Family Review, Volume 41, 2007 - Issue 1-2
- [28] M. Yusuf, Kadar. (2011). Tafsir Tarbawi. Pekanbaru: Zanafa Publishing.
- [29] Mahfud (2018). Mengenal Ontologi, Epistemologi dan Aksiologi dalam Pendidikan Islam. Cendekia: Jurnal Studi Keislaman. Vol. 4, No. 1
- [30] Muhaimin dan Abdul Mujib. 1993). Pemikiran Pendidikan Islam Kajian Filosofis dan Kerangka Dasar Operasionalnya. Bandung:Trigenda Karya.
- [31] Mujahid. (2005). Konsep Fitrah dalam Islam dan Implikasinya terhadap Pendidikan Islam. Jurnal Pendidikan Agama Islam. Vol. 2, No. 1.
- [32] Muliawan, Jasa Ungguh. (2005). Pendidikan Islam Integratif. Yogyakarta: Pustaka Pelajar.
- [33] Munawir, Ahmad Warson. (1993). Kamus Arab-Indonesia. Yogyakarta: Pondok Pesantren Krapyak.
- [34] Naharin, Sri. (2013). Memaknai Fitrah Manusia: Satu Interaksi Hadis dengan al-Qur’an. Jurnal Islamic review. Vol. II., No. 3.
- [35] Nashruddin. (2011). Metode al-Qur’an Membaca Realitas: Analisis Tafsir Sosial. Jurnal Studi Keilmuan Ulumuna, Vol. 57 No. 2 Desember.
- [36] Nata, Abuddin. (2013). Pemikiran Pendidikan Islam dan Barat. Jakarta: Rajawali.
- [37] Raghīb al-Asfahani, Abu al-Qasim al-Husain Ibn Muhammad. (T.t). al-Mu’jam Mufradat Li Alfadz al-Qur’an al-Karim. Dar al-Fikr.
- [38] Raharjo, Dawam. (2002). Ensiklopedi al-Qur’an: Tafsir Sosial Berdasarkan Konsep Konsep Kunci. Jakarta: Paramadina.
- [39] Rahmat. (2011). Pendidikan Islam Sebagai Ilmu (Ontologi, Epistimologi dan Aksiologi). Sulesana, Vol. 6, No. 2.
- [40] Razak, Nasrudin. (1985). Dienul Islam. Bandung, al-Ma’arif.
- [41] Sadulloh, Uyoh. (2009). Pengantar filsafat Pendidikan. Bandung: Alfabeta.
- [42] Salahuddin, Anas. (2011). Filsafat Pendidikan. Bandung: Pustaka Setia.
- [43] Saleh, E. Hassan. (2000). Studi Islam di Perguruan Tinggi. Jakarta: Penerbit ISTN.
- [44] Sobur, Alex. (2003). Psikologi Umum. Bandung: Pustaka Setia.
- [45] Solichin, Mohammad Muchlis. (2007). Fitrah; Konsep dan Pengembangannya, Tadrîs. Vol. 2, No. 2.
- [46] Sovia, Sheyla Niclatus. (2015). Interpretasi Kontekstual (Studi Pemikiran Hermeneutik al-Qur’an Abdullah Saeed). Jurnal Studi Islam dan Sosial Dialogia Vol. 13 No. 1 Juni.
- [47] Sudirman, S. A., Suud, F. M., Rouzi, K. S., & Sari, D. P. (2019). Forgiveness And Happiness Through Resilience. Al-Qalb: Jurnal Psikologi Islam, 10(2), 113-132.
- [48] Suhada. (2017). Lingkungan Pendidikan dalam Perspektif al-Qur’an. Hikmah.Vol. XIII, No. 1
- [49] Suhada. (2017). Lingkungan Pendidikan dalam Perspektif al-Qur’an. Hikmah.Vol. XIII, No. 1



- [50] Suharto, Toto. (2014). Filsafat Pendidikan Islam: Menguatkan Epistemologi Islam dalam Pendidikan. Yogyakarta: ArRuzz Media.
- [51] Suud, F. M. (2018). Kepemimpinan Transformasional dan Implikasinya pada Pembentukan Budaya Jujur di Sekolah. Sukma: Jurnal Pendidikan, 2(2), 261-286.
- [52] Tafsir, Ahmad. (2001). Ilmu Pendidikan dalam Perspektif Islam. Bandung: Remaja Rosda Karya.
- [53] TM, Fuaduddin. (1999). Pengasuhan Anak Dalam Keluarga Islam. Jakarta: Lembaga Kajian dan Jender.
- [54] Tobroni. (2008). Pendidikan Islam Pradigma Teologis, Filosofis dan Spiritualitas. Malang: UMM Press.
- [55] Wahidin. (2015). Sains dan Agama. Yogyakarta: Penerbit Ombak.
- [56] Yasien, Mohamed. (1995). Fitrah and Its Bearing on the Principles of Psychology. American Journal of Islamic Social Science, Vol 2, No. 1.
- [57] Yunus, Mahmud. (1973). Kamus Arab-Indonesia. Jakarta: Yayasan Penyelenggaraan Penterjemahan dan Tafsir al-Qur'an.
- [58] Zuhairini, dkk. (2004). Filsafat Pendidikan Islam. Jakarta: Bumi Aksara