

A SEMANTIC ANALYSIS OF THE RELATIONSHIP BETWEEN FITRAH AND EDUCATION

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Abstract; This article is a semantic analysis of the sentence fitrah in the Qur'an. As far as the author reads, the word fitrah is found twenty times with various derivations. The word fitrah has at least the meaning of religion, the command to religion, the creator, and disaster. This article aims to explain the meaning of the sentence fitrah in the Qur'an according to Islamic scholars and thinkers so as to create a complete concept. In analyzing this text, the author uses a descriptive-analytical method to explain the opinions of the scholars; from the etymological meaning of the word so that it becomes a whole concept. The results of this study found that there are at least three important points. First, human nature is religion, namely Islam. Second, human nature is to be a servant and caliph in the world. Third, human nature is the essence of a person; which if done will achieve the purpose for which humans were created or benefit; but if denied will only produce damage or *madharat*.

Keywords: Religion, Fitrah, Servant, Caliph, and Human.

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INTRODUCTION

The discourse on fitrah is important to explain, because the understanding of fitrah will determine the purpose or existence of humanity itself.(1) Sometimes fitrah is explained as a potential that is associated with education.(2) So that humans who are born, basically have the potential that can be developed with parental education and other education, such as the formal education system that exists now. The same thing is conveyed by Ibn Maskawaih that in the concept of ethics or akhlaq, humans have a drive that has the potential to be developed.(3) In addition, human nature according to al-Qusyairi is freedom.(4) From this it can be seen that the issue of fitrah is understood in terms of freedom, and potential that must be developed through education.

There is also, fitrah which is interpreted as 'individual potential', so in this case, fitrah is again associated with education.(5) There is also fitrah which is linked to psychology, especially in the context of understanding humans and their behavior. Here the concept of fitrah emphasizes that humans have a good nature and tend towards goodness. In psychology, this can be linked to theories that emphasize positive potential in humans, such as humanistic theories that emphasize self-actualization and personal growth. In addition, the concept of fitrah is also related to morality and ethics. In psychology, ethics and morality research can explore how people develop their moral values and how these values are reflected in their daily behavior.(6) So here fitrah is discussed by linking the concepts of education and psychology.

The above description explains fitrah in relation to human potential, freedom, gender, and so on. However, to understand more fundamentally, it is necessary to draw on the word 'fitrah' which refers to the Qur'an and the opinions of mufassirs and Muslim scholars. So, this article describes in detail the concept of fitrah in the Qur'an which is analyzed through the opinions of the mufassirs.

RESULT AND DISCUSSION

MEANING OF FITRAH

Fitrah comes from the words fa, tha, and ra. It is mentioned in the Qur'an 20 times. However, which shows explicitly the word 'fitrah' is only one verse, namely Surah al-Rum verse 30. In the author's opinion, of the 20 verses the creator), and (al-syaq or split). According

to Mujahid ibn Jabir, it means (din or Islam),(7) according to Manshur ibn Muhammad (al-Khaliq or creator),(8) and Abdullah ibn Ahmad interpreted it with (al-shaq or split).(9) Therefore, it can be said that the definition of fitrah linguistically includes these three things: religion or Islam, creation and destruction. Thus, the discussion below will not depart from these four keywords.

There are two words for fitrah in Surah al-Rum verse 30: fitrah referring to Allah and fitrah referring to human beings. The former is described by Mujahid ibn Jabir and Mansur ibn Muhammad as 'religion or Islam'.(7) Then for the second fitrah, namely human fitrah, mentioned by Muhammad ibn Ahmad. Fitrah in this sense can at least be classified into four meanings, namely (din or Islam), (al-Khaliq or 'the commandment to follow the religion of Allah'.(10) Ali Ibn Ahmad's opinion is in line with Muhammad ibn Ahmad's opinion, namely religion.(11) So from this it can be concluded that there are two kinds of fitrah, namely fitrah that refers to Allah and human nature. Then the fitrah of Allah is the religion of Islam itself given to humans.

Still in Surah al-Rum there is the same verse, but specifically in the context of human nature.(12) Muhammad ibn Abdurrahman defines fitrah by quoting a hadith, that the meaning of fitrah is pure or nature. In this Hadith, it can be understood that every person is born in a state of fitrah (nature), so that his parents are the ones who teach him everything; from religion or belief to his nature and behavior. So from this it can be understood that human nature is pure (nature) or returns to the origin of its creation, namely faith.

Besides being written in Surah al-Rum, the word fitrah can be found in Surah Hud verse 51 with the word fatarani. In language, Nasr ibn Muhammad interpreted it with the word 'khalafa' which means 'to create'.(13) Nasr ibn Muhammad also interprets the word fatarani with khalafani or 'created me' in Surah al-An'am. This is in line with Manshur ibn Muhammad who said *فطرني، أي: خلقتني*.(8) So it can be concluded that the word fitrah can be interpreted as creation. From all the explanations above, it can be concluded that fitrah is defined as religion or Islam, purity, and disaster.

THE CONCEPT OF FITRAH

Here will be explained the definition of the word fatara interpreted from various mufassirs in Surah al-Rum verse 30. According to Abdul Rahman ibn Muhammad that, fitrah here is interpreted by quoting a hadith which means, humans or children born

in the world are fitri or pure. Then, it is the two parents who make Jews, Christians, and so on.(14) From this definition, it can be seen that there is no word Islam, because basically children who are born have fitrah, namely religion or Islam. This is very much related to the explanation above conveyed by Mujahid ibn Jabr regarding the human nature given by Allah is religion or Islam.(7) Later, Muhammad ibn Abdullah said that there is a command to follow din Allah or the religion of Allah. Fattabi' fitrat Allah allati fatara al-Nasa alaiha. From this it can be understood that, in addition to explaining that humans have a fitrah as people who need religion, and that religion is Islam.(12) It turns out that here Ali ibn Ahmad emphasized that, اتَّبِعْ فِطْرَةَ اللَّهِ أَيُّ: (11) خلقه الله التي خلق الناس عليها (15) Muhammad ibn Ahmad. So, it can be concluded that the command to follow the religion of Allah or the religion of Islam is a must.

From the description above, it is explained in detail by Abdullah ibn Abbas, namely, (16) {فِطْرَةَ اللَّهِ} دِينَ اللَّهِ {الَّتِي فَطَرَ النَّاسَ عَلَيْهَا} (16) {الَّتِي خَلَقَ النَّاسَ عَلَيْهَا فِي بَطْنِ أُمَّهَاتِهِمْ وَيُقَالُ اتَّبِعْ يَوْمَ الْمِيثَاقِ} {لَا تَبْدِيلَ لَخَلْقِ اللَّهِ}. From this quote, it can be understood that the fitrah given by Allah is religion, entrusted to him when he was created, namely during the primordial agreement or mitsaq. Mitsaq is a condition in which humans agree, which means faith. So that a person's fitrah is both Islam and faith.(16)

Abdul Karim ibn Hawazin al-Qusyairi(4) added that fitrah is freeing people to do something, then characterizing them according to what they do (if they do obedience then they are obedient, and vice versa), even though all of that has been determined by Allah. اعرف واعلم. Thus, everything that is done by every human being has consequences, as Mu'ammam ibn Mutsanna argues that he interprets fitrah as a disaster. In addition, the consequences of a person's actions in denying his fitrah or existence as a servant, he will get a disaster.(17) The disaster referred to here, according to Abdullah ibn Umar, cannot be compared or there is no disaster equivalent to what is in this world, because it only occurs after this material world. So it can be concluded that abandoning fitrah or eliminating man's existence as a servant and religion will only bring about a disaster.

From all the explanations above, it can be concluded that humans are basically fitri or holy, so it is their parents who cause Jews, Christians, and so on. Thus, Islam is fitri or human nature from birth.

Therefore, adhering to Islam is a must. In addition, the behavior that must be done as a servant is to carry out the sharia as a form of servitude.

KORELASI FITRAH DAN TA'DIB

The word fitrah in the Qur'an mostly explains the command to religion and the creation of human beings. Syed Naquib al-Attas asserts that *mīthāq* is ma'rifah and Allah's trust. He elaborates that God gives recognition to humans through his asma'- which then becomes al-'ilm which not only includes physical knowledge but also deals with metaphysical matters. This knowledge then leads humans to ma'rifah, which is to know their Lord. The process of knowing God then causes humans to know and understand the truth that Allah is a substance whose oneness is absolute and also a Rabb whose only Substance is worthy of worship, this is a form of manifestation of *mitsaq*.(18)

This explanation of al-Attas then leads humans to testify and promise the oneness of Allah, not to associate with Him and worship only Him. This *mīthāq* has the same essence as the covenant of the prophets and the Children of Israel regarding monotheism and obedience, which is the key to the *mīthāq* that Allah takes from His servants.

Fitrah is defined as the state of nature and *mīthāq*. The understanding of *mīthāq*, according to Khalid bin Ali Al Ghamidi is that the essence of the *mīthāq* taken from man by Allah, is the withdrawal and binding of the covenant that Allah took from man; the matter of deifying Allah and not associating Him with anything and testifying to it. In line with Al Ghamidi's description that *mitsaq* in this verse is an event where Allah takes out the soul and then takes the covenant and testimony from it before creating the human body, Allah takes the covenant and gives ma'rifah to humans about His substance as the Creator and the one who has the right to be worshiped and there is no partner for him.(19) Therefore, it can be understood that the conception of the *mīthāq* covenant is human nature to have a religion and to serve Allah.

In addition, the concept of fitrah can be linked to the concept of education. Where al-Attas uses the term ta'dib, which starts from the word adab. *Adab itself according to al-Attas is the discipline of body mind and soul.*(20) From this understanding it can be seen that true education is that which can make humans recognize and acknowledge the One

Substance. Then, this recognition and acknowledgment in its proper place is *adab*.

In addition, fitrah is also interpreted as a mandate. Related to this, al-Attas has an explanation that humans are khalifah fi al-ard and serve Allah.(21) This is explained by al-Attas that, the first human being created was Adam. In this case Adam was created who had two essences, namely body and spirit. Then, he was given consciousness, the ability to speak, reason to distinguish between right (al-Haqq) and wrong (al-bathil). Then, the most fundamental thing is that man is given knowledge where he can reach the knowledge of God.(22)

The knowledge referred to above is the right knowledge. From the right knowledge will result in the right action and that is the wisdom of the world.(20) From this wisdom will result in justice or an action that is in its right place, the opposite is dzulm or injustice, meaning that something is not put in its right place.(22) Because something in its place will produce something harmonic, just as this universe always runs in its position. Therefore, human nature to know its God requires true knowledge.

For this reason, to arrive at the right knowledge or science, one needs the right education. Because, one of the media to gain knowledge is education. The education referred to here fulfills human needs. Because humans consist of two elements, namely body and spirit, so education must complement these two needs. The concept of education like that, only exists in the concept of Islamic education. Because not all educational concepts are in accordance with what humans need, such as the concept of secular education.(23) The concept of secular education only emphasizes cognitive elements, in which it aims to produce good citizens, but good citizens do not necessarily create good individuals. In addition, the concept of secular education only emphasizes materialist goals. Therefore, to get the right knowledge, the right education is needed.

In the concept of Islamic education, Syed Muhammad Naquib al-Attas uses the term *ta'dib*.(20) The purpose of this educational concept is to produce a good individual or insan kamil. Ta'dib does not only emphasize cognitive education, because the cognitive aspect is only part of the physical element, but ta'dib also emphasizes the spiritual realm. This is related to the opinion of Abu Hamid Muhammad bin Muhammad al-Ghazali as physical and mental education.(24) It contains four elements, namely: one's words, actions,

beliefs, and intentions. So from this it can be understood that adab according to him is the perfection of all aspects of the human entity, namely the spirit and body. Apart from that, adab is a person's will to do good. A civilized person, then, will put everything in its proper place.

From all the explanations above, it can be concluded that the scholars' opinions on fitrah above can be conceptualized as the concept of human fitrah. Humans are basically created in this world through a mitsaq, or an agreement with God. The agreement is made with a consciousness with aql or human rational power. However, when the spirit has been blown into the body, then a human being is born. The word 'human' comes from the word 'insan' which means forgetting, this is what makes humans forget or neglect their nature, namely as servants. In addition, the nature of man is to serve and caliph in the world. So that he is tasked with serving or believing and maintaining the order of this nature. For this reason, fitrah is also expressed as religion, namely as a guide or way of life for humans. In the end, fitrah is understood as a disaster. It can be understood here that a person who does not live or agree with the fitrah, one will only experience destruction. So fitrah is maslahat and negating it will only result in kurusakan or *madharat*.

CONCLUSION

From all the explanations above, it can be concluded that human nature is the essence and purpose of the creation of humans in the world, namely to be servants and caliphs on earth. This is based on the primordial agreement (mitsaq) made between God and humans consciously. However, when the spirit is blown into the body, that is what makes humans neglect their essence. So, to return to the original purpose for which he was created, he must serve and organize this nature with the right knowledge. To get the right knowledge is only obtained by the right education; what is offered here is the concept of ta'dib. Thus, to become a true servant requires true knowledge through true education.

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