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Research Article

The Value of Fitrah and its Relationship with Islamic Education

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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

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 emphasising 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.

RESEARCH METHODS

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.

RESULTS AND DISCUSSION

Meaning of Fitrah

Fitrah is taken from the word fa tha ra meaning occurrence or making, (Mujib, 2000). From here then many scholars interpret that fitrah is the state of man since it was created. the origin of the first event created by Allah is religion (Islam) as a guide or reference, where based on this reference humans are created in the best condition. Because of the various negative factors that influence it, the position of humans can shift from the condition of fitrah, for this reason, it is always necessary to have

instructions, warnings and guidance from Allah delivered by Him through His messengers (Prophets and Messengers), (Rif'at Syauqi, 2000).

According to Arifin, fitrah is the basic innate ability of humans, (Muzayyin, 2011). Fitrah is an uncertain condition that occurs until an individual consciously declares his faith, because he is born with good or bad things related to the soul (Raharjo, 1999). In short, fitrah is the innate potential of human birth, which in Islam is known as the potential to believe in Allah. Fitrah means the condition of human creation that tends to accept the truth. By fitri, humans tend and try to seek and accept the truth even though it only resides in their small hearts (Dedi Sahputra, 2020).

In the Quran itself, it is explained that when humans were born knowing nothing, then Allah swt. gave capital in the form of hearing, sight, and feelings, "and Allah took you out of your mother's belly knowing nothing, and He gave you hearing, sight and a heart, so that you may be grateful (QS. An-Nahal/16: 78).

The global view of Islam states that fitrah is an innate natural tendency from birth. Creation of something exists for the first time and the natural structure of human beings since the beginning of their birth has had a natural innate religion, namely the religion of tawhid. Islam as the religion of fitrah is not only by human religious instincts but also with, even supports the growth and development of fitrah. This makes his existence intact with his perfect personality.

Islam teaches that the fitrah that humans carry from birth includes various types, such as religious fitrah, intellectual fitrah, social fitrah, economic fitrah, freedom fitrah, equality fitrah, and other fitrah. In other words, the fitrah that humans carry is the basic human potential that has the nature of goodness and purity to receive stimulation or influence from outside towards perfection and truth. Human nature is not the only human potential that can mold humans according to their function, other potentials are the opposite of this nature, such as lust which tends ugliness and evil (Muhaimin, Mujib, 1993).

Individuals in the view of the concept of fitrah, namely Islam, see that humans have the power to develop and are also ready to be developed. However, this does not mean that the individual can be treated as a passive human being but rather has the ability and activeness to be able to make views and judgments, accept, reject or determine alternatives that are more by his choice as a manifestation of his free will and will. The nature concept of fitrah, when associated with Islamic education, is very religious in nature which emphasises more on the approach of faith, because, every human being who is born carries the potential called the potential of faith in God or religious language tawhid. Fitrah is a description that humans are created by Allah by being given a religious instinct, namely the religion of tawhid. Therefore, human beings who do not believe in monotheism are deviating from their nature.

As stated above, fitrah, according to Quranic terminology, means to make, or the human condition from the beginning. So in many verses of the Quran, the term fitrah is associated with creation (ja'ala). In addition, there are also the words khalaqa and ansya'a which mean to make/create. In surah Al-Hujurat/49: 13.

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

Meaning: "O mankind, We created you from a male and a female and made you into nations and tribes that you may know one another. Indeed, the most honorable among you in the sight of Allah is the most pious among you. Verily, Allah knows best."

The above verse shows that human nature tends to be proud of tribes and nations. In a positive sense, this verse wants to convey the message that love for tribes and nations is a must in maintaining the existence of the nation. But it is strictly forbidden to be racist, because what is seen by Allah swt. is the piety of a servant not because of his ethnicity. So what is necessary is piety, not pride in ethnicity and nation. Since birth, humans have carried fitrah. Human nature has positive-negative or good-bad tendencies. It depends on human interaction with the surrounding environment. Therefore, to preserve and develop a better fitrah, the process of education is needed with the aim that the fitrah remains in the provisions of Allah as intended in Surah Ar-Rum verse 30.

فَاقِمِ وَجْهَكَ لِلدِّينِ حَنِيفًا فِطْرَةَ اللَّهِ الَّتِي فَطَرَ النَّاسَ عَلَيْهَا لَا تَبْدِيلَ لِخَلْقِ اللَّهِ ۗ ذَٰلِكَ الدِّينُ
الْقَيِّمُ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ

Meaning: "So set your faces straight towards the religion (Islam) according to the fitrah (nature) of Allah, who created man according to it. There is no change in the creation of Allah. That is the straight religion, but most people do not know".

Thus, human nature does not change. However, when humans interact with their environment, the basic human nature can change depending on the tendencies that influence it, namely humans tend to do good on the one hand, and the other hand humans also tend to do evil (Suriadi, 2018). With such conditions, fitrah must be developed and preserved. Fitrah can grow and develop naturally if it gets a supply that is imbued with the revelation of religious teachings. Of course, this must be encouraged by an understanding of the teachings of Islam as a whole. Therefore, the higher the level of one's interaction with Islamic teachings, the better the development of fitrah. This is where the importance of Islamic education to direct fitrah to remain in its hanif position, namely those who always tend to the values of Allah's teachings that have been prescribed to humans.

The Prophet said: "Every child is born (in a state of) Fitrah, both parents (have a hand in) making the child a Jew, Christian, or even a Magi, just as a farm animal breeds an animal (with perfect limbs). Do you see any defect in the animal's offspring (missing an ear or other limb)?" (Muslim, tt). According to Munif Chatib, a child's fitrah tends towards goodness. Like a building, fitrah is the foundation, so the building that stands on it is good. If what happens is the opposite then there must be a cause. If a child is suddenly bad-tempered, there must be certain factors that cause

it (Chatib, 2012). Thus, kindness needs to be modeled by parents so that children consider that kindness is very close to them at all times. Later this habit of doing good will become a permanent character.

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 أُنَّى 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."

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).

As mentioned above, the concept of Islamic education is very broad and comprehensive. But in general, there are at least three formulations related to the concept of Islamic education often found in various literature, namely as follows:

1. Tarbiyah

The meaning of tarbiyah which comes from Arabic which means education, the word tarbiyah can be found in the Qur'an surah al-Isra' verse 24.

وَإِخْفِضْ لَهُمَا جَنَاحَ الذُّلِّ مِنَ الرَّحْمَةِ وَقُلْ رَبِّ ارْحَمْهُمَا كَمَا رَبَّيْنِي صَغِيرًا^ط

"And humble yourself to them both with great affection and say "O my Lord, love them both, as they both have educated me as a child".

This verse explains that the word tarbiyah emphasizes more on teaching and guidance to explore their potential by their nature. In other words, the meaning of tarbiyah can also be understood as a process of transferring knowledge from a teacher to a student. Some educators define Tarbiyah identically with ar-Rabb. Like Mahmud Yunus in defining "education". While Fathur Razi defines it with "growth and development". In terms of terms, the meaning of at-Tarbiyah means the process of growing and developing the potential (physical, intellectual, social and spiritual potential) possessed by students to the fullest, by nurturing, nurturing, caring for and managing gradually and continuously (Ridwan, 2018).

The word Tarbiyah is more popularly used in the context of education, even according to Muhaimin, that historically-sociologically the word tarbiyah is often associated with the word al-Islamiyah so it is popularly known as at-Tarbiyah al-Islamiyah. This is to distinguish it from general education (Muhaimin, 2004).

Abdurrahman An Nahlawi describes the changes in the form and meaning of the word tarbiyah in three forms, 1) the word tarbiyah which comes from the word raba-yarbu means increasing and developing, 2) the word tarbiyah is taken from the word rabiya-yarbu which means growing and developing, and 3) the word tarbiyah from rabba-yarubbu, which means to improve, take care of, guard and pay attention. From these three forms, Abdurrahman concluded that the definition of tarbiyah is an effort to grow gradually to reach the limit of perfection (An-Nahlawi, 1996).

2. Ta'lim

The word ta'lim is derived from the word 'allama-yu'allimu-ta'liman, which means understanding, or knowing something. While the meaning in terms means the process of providing knowledge, understanding, and responsibility (Ridwan, 2018). While in the Qur'an can be found in surah an-Naml verse 78.

إِنَّ رَبَّكَ يَقْضِي بَيْنَهُمْ بِحُكْمِهِ وَهُوَ الْعَزِيزُ الْعَلِيمُ

It means "And Allah took you out of your mother's belly not knowing anything and he gave you hearing, sight, and a heart to be grateful".

From the quote above, it can be understood that ta'lim is part of tarbiyah which emphasizes more on the process of teaching and cognitive development alone and does not include other aspects. In other words, ta'lim is only limited to channeling knowledge from educators (mu'allim) to those given knowledge (muta'allim) (Ridwan, 2018).

3. Ta'dib

The term Ta'dib, which comes from the root word aduba-ya'dubu, means to train and familiarize (discipline) oneself in doing good (akhlakul karimah). Therefore, it can be understood that the word ta'dib emphasizes more on instilling adab to students.

Syed Naquib al-Attas in his book explains the meaning of ta'dib which means education (addaba). Then from the word addaba is derived to adabun which means recognition and recognition of the essence. He further explained that the concept of ta'dib in the view of Islam is the most appropriate concept for Islamic education because according to him the concept of ta'dib means instilling adab values into a person. Therefore, the terms tarbiyah and ta'lim have become part of the concept of ta'dib. So there is no need to interpret Islamic education with the term tarbiyah or ta'lim, because both terms do not fulfill the structure of human education as a whole and perfectly (Mohd Nor Wan Daud, 2003).

Hasan Langgulung also said that ta'dib means the process of educating and also focuses on moral development (Ramayulis & Nizar, 2005). In other words, according to Syed Naquib al-Attas as cited by Andi Wiratama that Islam wants education as a medium to form a whole human being. (Wiratama, 2011). The purpose of Islamic education according to Hasan Langgulung is to form a human person who has the potential of fitrah, spirit, freedom and reason. So education has the task of developing the potential possessed by humans as a form of devotion to Allah SWT.

Therefore, according to Hasan Langgulung, the concept of fitrah cannot be separated from the objectives of Islamic education (Langgulung, 2003). The urgency of moral development in the process of Islamic education is something that cannot be negotiated anymore, considering that the biggest challenge facing Muslims today is the error in the field of science. This results are in the loss of manners.

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 أَن تَقُولُوا يَوْمَ الْقِيَامَةِ إِنَّا كُنَّا عَنْ هَذَا غْفِيلِينَ

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:

1. 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.

2. 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.

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.

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