

HUMAN NATURE AND EDUCATION: AN ISLAMIC EDUCATION PERSPECTIVE

AHMAD NABIL ATOILLAH

Program Pascasarjana, Institut Agama Islam Darussalam (IAID) Ciamis-Indonesia
Email: ahmadnabil@iaid.ac.id

NENENG HERYANI

Program Pascasarjana, Institut Agama Islam Darussalam (IAID) Ciamis-Indonesia

IIS SUGIHARTI

Program Pascasarjana, Institut Agama Islam Darussalam (IAID) Ciamis-Indonesia

ITA PATONAH

Program Pascasarjana, Institut Agama Islam Darussalam (IAID) Ciamis-Indonesia

Since humans have been determined to demand progress in their lives since then education has been needed to create ideas to develop the potential that exists within them. Historically, education has always accompanied each generation to guide humans to adapt to the times. Various kinds of educational curricula have been created based on educational theories that have been developed, starting from traditional educational theories, western education, and even Islamic education. Every time policymakers change, the education curriculum also changes. The basic question that needs to be asked is what kind of curriculum suits the characteristics of the Indonesian nation? This article will explain the comparison of traditional education, western education, and Islamic education. This was done in an effort to avoid one-sided claims that the correct education is Islamic education. So as a result of this comparison, we can find out what kind of education model is in accordance with human nature.

Keywords: Concept of *Fitrah*, Human, Islamic Education

The discourse on Human Rights (HAM) has never stopped being discussed. Human rights issues are not only a national or even a global problem. However, human rights problems in Indonesia have affected various basic aspects of human life (Ali, 2006). Starting from human rights issues in the fields of education, economics, religion, society, and culture. According to the annual report of the National Human Rights Commission (Komnas), human rights violations in Indonesia from 2015 to 2021 have decreased. In 2015 there were 8,249 cases recorded and this decreased in 2020 to 2,520. At the end of 2021, it decreased again to 2,258 cases (Law & Justice, 2021). However, the decline in cases of human rights violations in Indonesia does not mean that problems caused by humans are getting better.

After human rights issues, Indonesia is again troubled by corruption cases which cause losses to the people, even to the state. According to the report monitoring trends in the prosecution of corruption cases in 2021, ICW has succeeded in collecting 533 corruption cases that have been handled by law enforcement. A total of 1,173 people were named suspects from various professional backgrounds. Meanwhile, law enforcers have succeeded in finding losses suffered by the state amounting to Rp. 29,438,537,001,313 (29.438 trillion), extortion or extortion of Rp. 5,974,670,000 (5.9 billion), bribery amounting to IDR 212,581,219,000 (212 billion), and money laundering amounting to IDR 20,975,000,000 (20.975 billion) (Law & Justice, 2021).

Apart from human rights violations and acts of corruption, it is clear that there are many other violations committed by humans (Law & Justice, 2021). Discussions about humans are an interesting issue to be a topic of discussion. The reason is that human problems do not only involve cases of corruption and human rights violations. However, fundamentally, human problems are unique in themselves. Because of this uniqueness, human problems are never empty of discussion,

whether in the educational, social, economic or religious fields.

Muthahari explains human problems from a philosophical perspective that departs from a discussion of human nature. He said, from an Islamic perspective, human nature is a created being. This creation is a gift from God. to humans in the form of potential (*Fitrah*) to live in the world. The human potential will be able to face various problems that befall them (Muthahhari, 2011).

Apart from that, Aziz revealed that it is natural to have a tendency to seek and accept the truth, even though this tendency is hidden in his heart. While humans have this tendency, external factors are one of the causes of humans turning away from their nature. Apart from that, *fitrah* has a relationship with Islam itself (Aziz, 2009). The *fitrah* referred to in this discussion is seen in relation to the creed that makes humans Muslims. This shows that when humans are born from their mother's womb, they have the ability to know God. Thus, this is an organic form of humans themselves when they are born to be ready to accept religion as a guide to life (Yasien, 1997).

In terms of definition, Mubarok states that humans are thinking of animals. Humans are creatures created with various advantages that make them different from other creatures. From a physical perspective, humans have an upright body shape and body parts that have dual functions. Meanwhile, from a spiritual perspective, humans have the desire to feel and the mind to think (Mubarok, 2022). Through their minds, humans can choose and sort out what is good and what is bad. Apart from that, human intelligence is able to develop its potential. Human reason and passion function side by side and give each other consideration (Syukur, 2000).

Hairus Shaleh (2023) stated that humans can be seen from an angelic and animal perspective. This means that this statement contains the meaning that in humans there are animal elements which include anger, ego, and others.

Meanwhile, the meaning of angels means that within humans there are elements that include reason, heart, and others. This is considered by Shaleh to be a unique creature and what differentiates it from other creatures created by God. There are two views that are also rejected by Murtadha Muthahari (Golshani, 2004). First, Descartes' view states that the difference between humans and other creatures is that humans have a rational nature. Meanwhile, according to humanists, the difference between humans and other creatures is in terms of responsibility. According to him, looking at humans from the perspective of religiosity is the right perspective to see the differences between humans and other creatures (Saihu, 2019). Since humans have been determined to demand progress in their lives since then education has been needed to create ideas to develop the potential that exists within them. Historically, education has always accompanied each generation to accompany it in accordance with the times (Daulay, 2007).

Various educational theories have been developed, starting from traditional educational theories, western education, and even Islamic education. Therefore, in this journal, the author will analyze the universal meaning contained in the nature of human nature and Islamic education as well as an effort to find the relationship between the two.

Method

This scholarly investigation employed a methodology based on a review of existing literature. Literary analysis strategies are linked to certain behaviors. This activity encompasses methodologies for acquiring data from the library, comprehending and recording information, and organizing research materials. An alternative term frequently employed to characterize this research is a framework, concept, or methodology for scrutinizing and structuring the data gathered during the research process. Consequently, it is necessary for the sources cited (such as books, journals, or magazines) to be pertinent and up-to-date, showcasing recent progress in the

discipline, and harmonizing with the information presented in the reference materials. The investigated material comprised literature and scholarly articles pertaining to the modernization of education in Indonesia.

Results and Discussion

The Nature of Human Nature

The question of "what is a human?" often makes people unable to answer. Many people don't know who they are. According to Asifudin, many people answer this question with different arguments. Some people answer that humans are Zoon Politicon, homo religious, rational animal, homo education, *hayawan an nathiq*, homo sapien, homo faber, homo economic, la quin, and others (Asifudin, 2010). In trying to discuss humans, Muslim thinkers begin with a discussion of nature. The definition of *fitrah* is mentioned many times in the text of the Qur'an. However, there is only one verse in the Qur'an that defines *fitrah* by referring to the pattern of *fi'lah* (Zuhairin, 2004).

The following is the word of Allah which discusses *Fitrah*, namely Q.S ar-Rum verse 30 which reads: So, face your face straight towards the religion (Islam according to) the *fitrah* (of) Allah who has created humans according to that (*fitrah*). There is no change in Allah's (such) creation. That is the straight religion, but most people do not know. (Q.S al-Rum: 30) (Indonesian Ministry of Religion, 2013: 407).

The pronunciation of *fi'lah* in Arabic follows the *mashdar* pattern which means "kind of action or situation". For example, the word *jalsah* means sitting. Meanwhile, if you use the *mashdar* pattern, the word evolves into *jilsah* which means sitting. Thus, Muthahari (2011:7) states that *fitrah* is the condition of humans when they were created. This situation leads to discussions related to religion. This means that God has created humans with certain circumstances in which they

were given specialties when He was created. This condition is then called human nature.

Meanwhile, Imam al-Maraghi defines *fitrah* as a human condition that is ready to accept the truth when it is created and is ready to implement its thoughts (Azra et al, 2002:23). The same view was expressed by Abdurrahman Assegaf who stated that *fitrah* is related to the words *al-khilqah* and *al-thabi'ah*. *Al-khilqah* has the meaning of innateness or instinct, while *al-Thabi'ah* means character, nature, and character given by God to humans (Azra, 2002).

Based on the linguistic study above, *fitrah* means the basic human potential to desire to be holy as a bridge to being hanif (inclined towards truth) and serving God (Aziz, 2009). Meanwhile, conscience is a reflection of human desire for truth, goodness, and holiness. Starting from this, it can be seen that humans originate from, by, and aim at the absolute Almighty, namely God (Assegaf, 2011).

Humans live in a world equipped with God's will or faith and feelings. *Fitrah* will lead humans to their level of perfection. This means that all humans have the same potential to achieve perfection. And this perfection is the goal of humans themselves. According to Muthahari, human perfection lies in the soul and mentality which develop according to human values (Muthahhari, 2011).

Muthahari states that there are three terms that must be conceptualized first so that the term *fitrah* can be understood (Muthahhari, 2011). Among these three terms are character, instinct or instinct, and *fitrah*. First, character is the basic and identical characteristic of an object. Humans, with their thoughts, can relate the character of an object to the characteristics possessed by humans. Second, instinct is a basic characteristic that is possessed without effort (*ghair muktasabah*). Instinct is a condition of not being aware of what is being experienced. Apart from that, instinct is more synonymous with something biological or physical. Third, *fitrah* is a natural human trait when created, or a specialty that exists within

humans and is not obtained through effort (*muktasabah*). Different from instinct, *fitrah* is human in nature, that is, it includes physical and spiritual (Muthahhari, 2011).

In line with God's Word in the Qur'an which states that We have shown him the (straight) path; there are those who are grateful and there are also those who are very ungrateful (Q.S 76: 3) (Ministry of Religion of the Republic of Indonesia, 2013: 578). In this verse, according to Muhammad Abduh, quoted from his book *Arbiyah Lubis*, it is stated that through this provision humans can act freely in determining their activities. But with this choice, humans are obliged to be responsible for their will, both in this world and in the afterlife. As God says: Do you think that We created you for fun (without any purpose) and you will not be returned to Us? (Ministry of Religion of the Republic of Indonesia, 2013:349).

This verse explains that the purpose of human life is solely to dedicate themselves to God. All daily activities are aimed at seeking Allah's approval. Knowledge will not be of any value if it is not correlated with divine values. It cannot be denied that in humans there are two contradictory motives.

Humans have two basic motives that can distinguish themselves from other creatures, namely ego motives and holy motives. First, ego motive or lust is the tendency that makes humans make themselves the center of all their actions. Second, the holy motive is the human tendency to do everything that is good. The characteristic of sacred motifs is that they do not always involve something physical (Muthahhari, 2011).

The Al-Qur'an itself explains this in Surah Al-Rum verse 30 which was mentioned earlier, there are two things that the author underlines. First, Allah invites humans to use correct teachings. Second, Allah states that true teachings are teachings that are in accordance with human nature.

According to Muthahhari, religion is human nature. Religion and humans come from the same essence. However, the difference is that the Qur'an is a guide, while humans are those who are given guidance. Muthahhari views religion as

originating within humans, meaning it does not originate from social construction. The existence of this theory indicates that religion is a way or guide for humans to achieve their goals (Muthahhari, 2011).

Islam is seen as a natural religion, namely a religion that has a relationship with human characteristics. The values and laws that apply in religion are in accordance with the organic tendencies possessed by humans. Of course, Islam has a relationship with a series of human duties, including worshiping and implementing God's religion (Khamdan, 2012).

Human worship and devotion to God, as explained above, do not take away human freedom in the slightest. Because, freedom means acting in accordance with what is required by human nature, in this case, nature. As stated in the Koran, there is no compulsion in (adhering to) religion (Islam). Indeed, the right path has become clear from the wrong path. Whoever disbelieves in tagut and believes in Allah has truly held fast to a very strong rope that will never break. Allah is All-Hearing, All-Knowing. (Q.S. al-Baqarah: 256) (Indonesian Ministry of Religion, 2013:42).

Ad-din is another term from the Islamic religion. The synonyms of ad-din include *tauhid* (the oneness of Allah), *assyari'ah* (law), and *wara* (prudence). Meanwhile, according to al-Attas ad-din comes from the term *dana*, which means he is in debt. The rationalization given by him is that humans are indebted to God who has been the support in their existence. Before humans are born on earth, a believer will admit that his spirit has recognized the essence of God (Yasien, 1997).

As the Qur'an confirms: (Remember) when your Lord brought forth from the backbone of Adam's offspring, their descendants and Allah took their testimony against themselves (saying), "Am I not your Lord?" They answered, "Yes (You are our Lord), we testify." (We did it) so that on the Day of Resurrection you (not) say, "Indeed, we were heedless of this," (the oneness of God)." (Q.S. al-A'raf: 172) (Indonesian Ministry of Religion (2013:173).

This verse shows that God has inserted religious values into the human soul, namely faith in God. Basically, Allah has given natural religion to humans long before they were born from their mother's womb. Thus, the Islamic religion that has been revealed by God is a religion that is in accordance with human nature.

Traditional Islamic education begins with a very traditional culture, which is formed with the concept of halaqah. Moreover, if we refer to the traditional Islamic education process during the time of the Prophet SAW, education was carried out in the houses of friends, and mosques, after which it changed to madarasas. However, over time, traditional Islamic education has developed, as evidenced by the existence of madrasas (Nata, 2009). The most distinctive characteristic of traditional Islamic education is the teaching process which prioritizes religious sciences. This indicates that modern science is not included in traditional Islamic education learning materials. Traditional Islamic education uses a traditional system because it does not yet have educational methods that are in line with changing times (Saihu, 2019).

Based on Abdul Mun'im Ibrahim's thoughts, traditional Islamic education has the characteristic of remaining oriented towards an Islamic mission, namely spreading understanding of the Islamic religion to various groups. The first time this spread was carried out by a friend of the Prophet SAW. Meanwhile in Indonesia, Wali Songo has the same role with the ultimate goal of achieving God's approval (Khoeruddin, 2018).

Humans were created by God on earth to be servants who serve Allah equally with other creatures, although with different forms of worship. On the other hand, humans are the pinnacle of creation and are given the noble task of becoming caliphs on Earth.

Traditional Islamic education at that time had not yet developed to discuss worldly knowledge. So traditional society at that time encouraged each generation to study Islamic knowledge only. The traditional Islamic knowledge taught to

their generation includes the Koran, worship, fiqh, dates and other Islamic knowledge. This is done with the aim of preserving and sharing the noble teachings of Islam. Material about morals is the dominant material to be transferred to students. This method aims to ensure that students have manners that are beneficial for themselves, their families and the social environment (Groeninck, 2021).

The characteristic of traditional Islamic education is that the center of the learning process is the teacher. Teachers are seen as the ideal form in the learning process, both in terms of maturity and knowledge. So, it is natural that in this educational culture the teacher is a figure who should be imitated and admired by students. Apart from that, he stated that the teacher is the subject and the student is the object of the learning process (Ashraf, 2019). Therefore, teachers are obliged to provide their students with knowledge and must master the method of delivery. Meanwhile, students only have the obligation to listen to what the teacher says. Thus, students are not given the opportunity to explore the knowledge they have.

The methods used in the traditional Islamic education process are lecture, writing and memorization methods. Usually, the method that is often delivered when providing material is using the lecture method. The lecture method is a method that is delivered in one direction orally by educators to students. The advantage of this method is that the teacher does not need to prepare the material for a long time, this is based on the teacher's agility (Khoeruddin, 2018).

On the other hand, Jean Jacques Roesseau or who is more familiarly known as J.J Roesseau has studied the concept of education using a naturalistic approach. Naturalism comes from the word *natura* which means natural and *ism* which means understanding. This approach, pioneered by J.J Roesseau, considers that everything that has natural or organic characteristics tends to be good. Meanwhile, education that comes from external human sources is considered by him

to be less good for the development of human life. Apart from that, the naturalism approach is an approach that believes in the existence of human traits from birth and also the environment. So, the expression above shows that human internal education is the best education (Rasjidi, 1984).

Rousseau argued that humans are born in good condition. However, it is because of the influence of the environment that humans can do evil. This shows that the evil side of humans comes from their environment. This is different from the theory expressed by Mencius which states that humans basically have an evil nature. However, due to environmental factors humans can change for the better (Ahmadi & Uhbiyati, 19991) (Ahmadi and Uhbiyati, 1991:296).

Rousseau's opinion is also known as negativism. It is a school that believes that every newly born human being has a good nature, but through the environment in the form of school, family or community, humans can turn towards becoming evil (Ricoeur, 2012).

J.J Rousseau's principles of education. According to J.J Rousseau, the principle of education is freedom, the development of human potential occurs because there are no constraints whatsoever. This idea is expressed in his expression which states "everything is good in the hands of the creator, everything is bad in the hands of humans". The idea of education he promotes is to return human learning to nature or nature (Umiarso & Zamroni, 2011).

The theory put forward by J.J Rousseau emphasized that nature is the most appropriate teacher. He stated that when humans were first released from nature they were in good condition, whereas when they were in human hands they became bad. J.J Rousseau's thoughts are in line with Immanuel Kant's thoughts that humans must pursue education based on freedom or independence of thought. In the slightest, both of them do not confirm that education is carried out through habituation. Because, whether according to J.J Rousseau or Immanuel Kant, habituation will shape humans

as machines. The effect that occurs is that human freedom will be imprisoned, human freedom to be creative will be hindered and human choices and desires will be limited.

In line with this, there is also an educational thinker from Brazil, namely Paulo Freire. He has the same style of education as Roesseau, namely humanist or liberating education. According to Freire, education is a humanization and liberating process, which focuses on the awareness that humans have, namely the potential in viewing the world (Freire, 2008).

Freire's thinking started from his assumption that humans are social creatures who are independent and not separated from the world. Therefore, according to him, the education process must foster a sense of courage and love. Everyone is given the freedom to analyze whatever happens in their environment without the slightest fear. Then Freire called it critical education. The educational method promoted by him does not make students into educational objects. Rather, both educators and students are the subjects of education itself. Education that focuses on educators is the subject, so they judge it will produce subjects or students who fail. Because, students will be formed in such a way as to be like the educator (McLaren, 2000).

In line with this, Fakhri said that the educational process is not just about transferring knowledge. Furthermore, education must have a relationship with social life in order to produce students who are able to construct and produce knowledge. Regarding education, Fakhri divides it into two groups, namely reproduction and production. First, the reproductive group is an understanding of the educational process that is capable of creating a capitalist system and is capable of making students aware in order to strengthen this system in their social environment. Second, the production group is an understanding that considers the educational process to be able to create space for subversion and resistance to the dominant system (Mansour, 2010).

In essence, J.J Roesseau stated that education is development. However, Muthahari said that Western thinkers had a style of educational thought that only prioritized ratios, they did not use the perspective of beauty or religion. According to naturalism, education is the desire for morality and the development of organic potential in humans (Muthahhari, 2011).

The emergence of the theory of naturalism started from their criticism of traditionalists who expressed educational theory. Traditionalists think that education is habituation. This theory was denied by Roesseau and his followers who said that good or bad habits are not permitted in any form. Habituation is considered by naturalists to be a form of slavery. Because humans do things not based on reason and morality, but because of their customs.

According to Rousseau and Kant's theory, the moral side of human charity will disappear if a human does everything based on custom alone. Apart from that, if the deeds carried out by humans are not based on rational considerations, then faith will fade from within a person. Furthermore, he said that education is strengthening the potential that exists within humans. Among them are freedom of thought, strengthening the soul's potential and the desire for morality without certain relationships, as well as negating habitual indicators. Western thinkers have provided the understanding that the goal of humans and education is freedom. There is no justification whatsoever for any activity that destroys human freedom. According to Western thinkers, humans must live based on morality and reason. Explicitly, this assumption loudly rejects all forms of power exercised by customs.

The theory expressed by Western thinkers which states that everything humans do is based on habit without consideration of ratios can be used as a reference. However, this does not make the concept of habituation promoted by traditionalists bad. The first reason is that many people do work based on their skills and talents. Because, skill is something that is inherent in a person, and talent for this skill is not acquired by

humans through habit, although it can be obtained through habituation. This means that these talents and skills are not simply rejected and generalized as habits that do not involve faith and reason. Second, create strong motivation to destroy the will of the ego in the human soul, so that all human activities are carried out on a solid rational basis. The opinions expressed by Western thinkers are not completely wrong. Because, humans do things not because of habit but because of awareness supported by faith and reason.

The Nature of Fitrah in Islamic Education

Even though humans are hanif or tend towards the truth, this does not guarantee that humans will live correctly in their lives. Fithrah in this discussion is faith, monotheism, and Islam. This was explained clearly by Ash-Shabuni who told the story of the Prophet Muhammad when he taught Barra ibn Azib the prayer before going to sleep, he explained to Azib that whoever said the prayer before going to sleep and then died, then his death was in a state of *fitrah*. The pronunciation of *fitrah* in this discussion means a state of monotheism, faith, and Islam (Ash-Shabuni, 1999).

In line with this, Islamic education experts convey the same thing in defining *fitrah*, apart from meaning monotheism, faith, and Islam, it also still means good things. Basically, humans organically love truth, goodness, beauty, justice, and others. So, human nature in the form of potential not only has to be maintained but also has to be guided or educated. Because something that is outside of humans can influence human will to become evil and bad.

The *fitrah* approach has made many contributions to Islamic education. Because educational activities fully involve human activities (Haslam, 2012). According to Pransiska, Islamic education has the principle of developing and implementing the potential contained in humans or students in accordance with the nature and teachings of Islam. Apart from that, Islamic education does not only focus on subject

areas, but Islamic education provides values that are in accordance with human values. Lastly, Islamic education must bring good news to anyone who studies it. Because, through this news, every student or human being has more motivation to continue developing their potential (Pransiska, 2016).

Meanwhile, Muthahari himself stated that education is closely related to human nature. In line with Muthahari, al-Ghazali also said that education must have a divine foundation, which al-Ghazali called *al-khuluq* (a synonym for the word *fitrah*). The foundation of education is formed on human nature. Remembering that education is an effort and engineering to perfect intelligence and growth. Everything is based on the tools or potential that exist within humans or what is called nature. Education and human nature have a relationship in carrying out their mission. *Fitrah* has the potential to be hanif or tend towards truth, and education has the aim of encouraging people to behave correctly (Rahmat, 2000).

Humans are given natural capital by God, the first is humans as seekers of truth. Meanwhile, education has the main task of providing knowledge to humans about the truth. So, this knowledge is useful for humans in their efforts to search for the truth.

Second, the next potential is morality or morals. The process of actualizing morals in human actions requires individual efforts to subdue the ego within him in order to become a human being. The challenge that humans will face to be moral in their lives is friction with other individuals. Islamic education also provides an understanding of the process of internalizing the values of Islamic teachings in terms of morals. Thus, humans must be able to learn in order to become human beings with good morals.

Third, beauty is an inseparable part of human existence. Along with the times, Islamic education is currently transforming into something beautiful. Such as material taught through interesting content on social media.

Fourth, creation and creation. As explained above, Islamic education does not restrain human thinking in the slightest. So that education does not take away human freedom. With Islamic education that educates and develops potential, humans will be free to be creative to create something new.

Islamic education pays great attention to the issue of worship, because worship functions to maintain human feelings and educate the soul. The presence of the soul is useful for bringing specialness to humans when worshipping God. by praying and making istighfar to improve the mind.

Islam is a comprehensive and universal religion, this religion wants balance for its adherents in carrying out their daily activities. Islam is not merely understood as ritual worship, but rather the role of worship is very, very sacred in maintaining the balance of human life.

According to Abudin, Islamic education has the aim of bringing people to achieve their life goals, namely raising awareness of worshipping God so that they can always live with noble morals. Regarding the relevance of Islamic nature and education, it is in terms of its objectives, namely the internalization of Islamic values to create perfect humans so that they can become caliphs on earth who serve God (Nata, 2009).

Conclusion

After explaining the discussion regarding the nature of human nature from an Islamic education perspective, the author provides the following conclusions: Firstly, nature is the characteristic that humans have since birth. *Fitrah* is an inherent characteristic of humans. Among these natures are ego motives or lust and holy motives. The ego motive is a human impulse when he wants himself to be the center of everything. Meanwhile, the sacred motive is an encouragement within humans to always do the truth. This sacred motif is divided into five categories, namely seeking truth, morals/ethics, beauty,

creation, and finally worship. Second, *Fitrah* has a relationship with education. Because the function of education itself is to teach the truth in accordance with the characteristics of nature which loves truth. Thus, Islamic education is education that aims at nature itself, namely education that contains the values of truth, namely God as the creator of nature itself. So that through Islamic education the potential that humans are born with can be actualized and continuously developed. Because according to Muthahari, education is an effort and engineering to perfect intelligence and growth.

REFERENCES

- Ahmadi, & Uhbiyati. (1991). *Ilmu Pendidikan*. Rineka Cipta.
- Ali, S. S. (2006). *Conceptualising Islamic Law, CEDAW and Women's Human Rights in Plural Legal Settings: A Comparative Analysis of Application of CEDAW in*. UNIFEM.
- Ash-Shabuni, M. (1999). *min kunuz as-sunnah*. Darul Kutub al Islamiyah.
- Ashraf, M. A. (2019). Exploring the Potential of Religious Literacy in Pakistani Education. In *Religions* (Vol. 10, Issue 7). <https://doi.org/10.3390/rel10070429>
- Asifudin, A. J. (2010). *Mengungkit Pilarpilar Pendidikan Islam: Tinjauan Fofilosofis*. Suka Pres.
- Assegaf, A. (2011). *Filsafat Pendidikan Islam*. Rajawali Press.
- Aziz, A. (2009). *Filsafat Pendidikan Islam, Sebuah Gagasan Membangun Pendidikan Islam*. Penerbit Teras.
- Azra, A. (2002). *Pendidikan Agama ISlam Pada Perguruan Tinggi Umum*. Departemen Agama Republik Indonesia.
- Daulay, H. P. (2007). *Sejarah pertumbuhan dan pembaruan pendidikan Islam di Indonesia* (Ed. 1., ce). Kencana Prenada Media Group.
- Freire, P. (2008). *Pendidikan Kaum Tertindas*. LP3S.
- Golshani, M. (2004). *Muthahhari's Deep and Philosophical Encounter with Modern Science*". Islamic College of

- Adncanced Studies dan Jurusan Filsafat Universitas Paramdina.
- Groeninck, M. (2021). Islamic Religious Education at the Heart of the Secular Problem-space in Belgium. *Social Compass*, 68(1), 25–41. <https://doi.org/10.1177/0037768620974270>
- Haslam, M. C. (2012). *A Constructive Theology of Intellectual Disability: Human Being as Mutuality and Response*. Fordham Univ Press.
- Hukum, D., & Peradilan, M. (2021). *Tren Penindakan Kasus Korupsi Semester 1 Tahun 2021*. Indonesia Corruption Watch.
- Khamdan. (2012). *Studi Hadits Teori dan Metodologi*. Idea Press.
- Khoeruddin. (2018). Pendidikan Islam Tradisional dan Modern. *Tasyri*, 25(2).
- Mansour, F. (2010). *Pendidikan Populer*. Insist.
- McLaren, P. (2000). Paulo Freire's Pedagogy of Possibility. In S. Steiner, H. M. Krank, P. McLaren, & R. E. Bahruth (Eds.), *Freirean Pedagogy, Praxis and Possibilities: Projects for the New Millennium* (pp. 1–21). Falmer Press.
- Mubarok, A. (2022). *Psikologi Dakwah*. Pustaka Firdaus.
- Muthahhari, M. (2011). *Bedah Tuntas Fitrah*. Penerbit Citra.
- Nata, A. (2009). *Rekonstruksi Pendidikan Islam*. Rajawali Press.
- Pransiska, T. (2016). Konsepsi *Fitrah* Manusia dalam Perspektif Islam dan Implementasinya dalam Pendidikan Kontemporer. *Didaktika*, 17(1).
- Rahmat, J. (2000). *Kuliah kuliah Tasawuf dalam Hadits Husein Shahab, Tasawuf dalam Perspektif Madzhab Etika*. Hidayah.
- Rasjidi. (1984). *Persoalan-persoalan Filsafat*. Bulan Bintang.
- Ricoeur, P. (2012). *Teori Interpretasi*. IRCISOD.
- Saihu. (2019). Konsep Manusia dan Implementasinya dalam Perumusan Tujuan Pendidikan Islam Menurut Murtadha Muthahhari. *Andragogi*, 1(2).
- Syukur, A. (2000). *Pengantar Studi Islam*. Bima Sejati.
- Umiarso, & Zamroni. (2011). *Pendidikan Pembebasan dalam Perspektif Barat dan Timur*. ar-Ruzz Media.

- Yasien, M. (1997). *Insan yang Suci: Konsep Fitrah dalam Islam*. Mizan.
- Zuhairin. (2004). *Filsafat Pendidikan Islam*. Bumi Aksara.