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THE DEVELOPMENT OF CHILDREN'S FITRAH IN THE PERSPECTIVE OF ISLAMIC EDUCATION AND ITS APPLICATIONS TO THE CASE OF CONFLICT BETWEEN CHILDREN'S FITRAH AND PEOPLE'S DESIRES

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Abstract: This paper aims to find out the meaning of fitrah, and to solve cases of hampered development of children's fitrah due to parental demands that are contrary to the innate potential, passion, and habits of their children. The problem of developing fitrah in children is an urgent matter and requires prioritized attention. According to Al-Ghazali, a child has an innate fitrah from birth, namely the nature towards the good or the bad. For this reason, the role of parents, teachers, and the environment is needed to shape the potential of children into good nature, based on 2 sources of Islamic law, namely the Qur'an and Al-Sunnah. The purpose of developing children's nature in a good direction is to form generations who are intellectually and spiritually intelligent.

Keywords: children's fitrah, Islamic education, solving conflict cases

Abstrak: Tulisan ini bertujuan untuk mengetahui makna fitrah, dan memecahkan kasus terhambatnya perkembangan fitrah anak akibat tuntutan orang tua yang bertentangan dengan potensi bawaan, hasrat, dan kebiasaan anak-anaknya. Masalah perkembangan fitrah pada anak merupakan hal yang mendesak dan memerlukan perhatian yang perlu diprioritaskan. Menurut Al-Ghazali, seorang anak memiliki fitrah bawaan sejak lahir, yaitu sifat ke arah yang baik atau yang buruk. Untuk itu diperlukan peran orang tua, guru, dan lingkungan untuk membentuk potensi anak menjadi fitrah yang berlandaskan 2 sumber hukum Islam, yaitu Al-Qur'an dan Al-Sunnah. Tujuan pengembangan fitrah anak ke arah yang baik adalah untuk membentuk generasi yang cerdas secara intelektual dan spiritual.

Kata Kunci: fitrah anak, pendidikan Islam, penyelesaian kasus konflik

Introduction

Humans are perfect creatures with all their organs, body, spirit, and fitrah. Fitrah views that in humans there is potential that has been carried since they were born. The potential is the potential in monotheism, the potential for good. Strength, ability, and power that can be done to accept the teachings of monotheism and divinity (Pransiska, 2017). However, monotheism cannot develop by itself, everything needs further processing. Especially from the family, people who are obliged to help their children to be able to cultivate, develop and maintain this fitrah (Noor, 2014). In the end, all of this results in a conclusion that, well-managed fitrah will make him an *insanul karim*, a noble human being. All of this correlates with how the child's family, the way parents educate their children, their environment, and even their children's education at school. About how the method can be used, we return it to the ability of each child, how the ability of each child's brain (Rahmawati, 2019). Back to the reality, not a few of the parents who lack understanding and education about the importance of developing fitrah in children, how to develop good fitrah, and also things that can hinder the development of fitrah in children. To overcome this, extra handling is needed by taking trusted referrals. One of them is the science of Islamic education which is based on the sources of Islamic law.

Islamic education is one of the most supportive sciences to be a reference for the development of fitrah in children. We can see this from the goal of Islamic education itself, namely for human perfection (3) the world and the hereafter (Rohman (3) Hairudin, 2018). Islamic education is also a science based on the Qur'an and Al-Hadith. As we know, in the Qur'an and Al-Hadith there are many arguments or verses that allude to fitrah, in terms of understanding, coaching, as well as in terms of the importance of fitrah. Upholding the degree, dignity and worth of human beings is the goal of the concept of fitrah, which we can see for evidence in the Qur'an.

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3 Materials and Methods

This research uses a library analysis approach with a literature review and literature search which is searched through various places such as through google scroll where there are several journals and articles that are studied in detail, after analyzing the approach followed by the process of data accumulation and elaboration. After that the research will get conclusions and results.

Result and Discussion

A. Definition of Fitrah

The definition of fitrah, etymologically comes from the Arabic word “*fathara*” which has one meaning with the words *kbolaqo* and *ansya'a* which means to create. In another sense, fitrah can also be interpreted as origin, nature, purity, nature (Zainuri et al., 2016). The definition of the term can be seen in QS. ar-Rum verse 30, which is interpreted by many scholars to be a benchmark that humans have the nature or innate to be monotheistic, or what is commonly referred to as divine fitrah. According to Al-Jarkasyi, he interprets the notion of fitrah as an innate faith that has existed since in the womb. Fitrah is innate to every human being from the first time he was created. Each person has their own fitrah. Not only about divine instincts, or religion.

Fitrah is also very closely related in supporting the growth and development of that nature. As the opinion of Imam al-Ghazali that every human being is like a blank paper. What will be painted on the paper, really depends on the painter. Is it bad fitrah or good fitrah that will be inscribed? (Firman, 2017). John Locke, who is a philosopher of empiricism, also has assumptions that can support this argument, which John Locke said, namely, the factors of the natural environment are things that can affect the development of children in the future, both the surrounding environment, family environment, school environment, and the mosque environment where they study religion (Rubini, 2015). Thus making his existence intact and complete with a perfect personality. So education is very fitting to be a benchmark for maintaining, developing, and maintaining human nature so that it does not deviate, so that he will remain in his holy nature, until he returns to meet the creator. Specifically, the education that we can use is Islamic education. The main goal of Islamic education is to humanize humans, elevate human dignity, make human beings whole, make perfect servants for *fid-dunya wal-akhirah* based on the Qur'an and Al-Hadith.

B. Fitrah based on Al-Quran and Hadith

In QS. Ar-Rum verse 30 it is explained that:

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فَأَوْمُواْ وَجْهَكُمْ لِلَّذِينَ هَدَىٰ رَبُّكَ فَطَرَهُ الْإِلَهُ الَّذِي قَطَرَ النَّاسَ عَلَيْهَا لَا تَبْدِيلَ لِخَلْقِ اللَّهِ ذَلِكَ الدِّينُ الْقَوِيمُ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ

Meaning:

“So direct your face toward the religion, inclining to truth. [Adhere to] the fitrah of Allah upon which He has created [all] people. No change should there be in the creation of Allah. That is the correct religion, but most of the people do not know.”

Islamic education says that human fitrah can also be interpreted as a unit of three forces that unite dynamically and integrally. This power is a component that is still tied to the essential human strengths, including religious/spiritual power, rational/rational power, and the last is the power of life. This basic potential possessed by humans will in the future be actualized, enriched, and developed into real daily life human deeds (Kesuma, 2013).

Human fitrah is the nature of religion, the nature of monotheism. We can see in another surah that the basic purpose of human creation is none other than worship. In everyday life we are juxtaposed with many actions that can help maintain and restore our fitrah. One of them is fasting. Humans are trained to hold back their passions which will be rewarded by erasing their sins. In the sense of fitrah is defined as the rebirth of one's holiness (Mualimin, 2017). There are even scholars who say that among the actions that can restore a person's nature are shaving pubic hair, cutting nails, and so on.

In this paper, we will discuss the preservation, return, and also the development of fitrah in children, which at this time there are many cases of rebellion that occur by children due to restraint against children, due to different desires between children and parents. Then how to overcome this? Do children have to give up all their desires to serve their parents? or conversely, parents who have to lower their ego for the sake of the happiness of the child?

A solution like this must be found immediately, so as not to cause a more dangerous and dangerous impact. As we often see in the news, about violence against children for doing things that their parents don't want, even killing them between parents and children. After all, parents have the most important role in the education and development of children's fitrah.

C. Expert Opinion Regarding the Development of Children's Character in Islamic Education

Education is a means that creates some potential in every human being which is in accordance with fitrah, one of which is the fitrah of a child, a child must develop the potential within himself so that he can play a role and be able to carry out potential in several aspects of life. There are several opinions regarding the severity of experts in the development of a child's character in Islamic education because the development of a child's fitrah is different. Some opinions about fitrah are quoted in a journal, according to Ibn Abd Al-Barr, that a human being has potential have a good nature and are active in external influences, especially the influence in the nature of their own parents, where parents are the first teachers who teach the nature of a child in a good direction. A bad environment is also like an environment that ignores some good values such as the values of truth, kindness and justice (Rahayu, 2017).

According to Ibn Taimiyah, that a child is born in a state of fitrah (holy) which in that state is under innate virtue or it can be said that the family environment and social environment which are related to the community environment from that environment can lead to aberrant circumstances in the development of the child's nature. or potential in a child.

The opinion of a well-known expert regarding the fitrah of a child which quoted in a journal, that according to Al-Ghazali, the fitrah of a child exists in two directions, namely towards good and towards bad. Therefore, Islamic education is very much needed in educating the nature of a child (Ulum, 2009), where the character of a child is directed towards a better role in educating a child's character are parents and teachers (Kusairi, 2008). According to Al-Ghazali, the nature of children is not a hereditary factor but an environmental factor. If a child is raised in a clean, kind, honest and fair environment then the child will apply the character that has been taught in his environment and vice versa if the environment is bad the child's character will be bad too. In addition, Al-Ghazali also said that fitrah must be improved in accordance with the teachings of Islamic religious education, the potential that exists in every human being is not the only fitrah that exists in every human being that can make each human being have their own fitrah. Its function is independent of the will of others but based on itself or what we often call the individual but, besides that there are also other forms besides the potential in one's fitrah, namely lust that can make human nature towards ugliness and also towards evil.

D. Resolution of Conflicts Between Children and Parents that Can Inhibit the Growth of Fitrah in Children

Parents are the most important figures in developing the nature of children. Parents are the first and foremost teacher for a child. Good parents are parents who can place themselves as parents, friends, and also teachers for a child. Every parent has the best hope for their child, that's for sure. However, not everything that parents expect is a pleasure, as well as a child's expertise/talent. In a true story in West Java, there was a child who was found dead with bruises after his parents beat him to death, because the child did not want to enter the extracurricular that the parents wanted for the child. We have to eradicate this kind of thing and don't let it happen again.

According to the Ministry of Education and Culture, children's talents and interests have existed or appeared since they were 2 months old. At the maximum, we as parents can help observe to explore the nature or talents of children up to the age of 15 years. The development of children's fitrah is closely

related to the formation of character. Where the child will make himself in accordance with what he sees every day, in the sense that later what will be formed in the child's fitrah is the result of the examples given every day by parents.

Busyness as a parent should not ignore the obligation to educate and supervise children. In addition, it demands that children give more than what they have not been able to fully give. Children also have their own way of thinking. As a parent, you have to be good at taking a stand. Do not let what you do can damage the talents and interests of children. The relationship between parents and children is an important thing that must be built. It can be said that parental support for children's education, for the development of children's nature can be seen from how close the relationship between parents and children. When the relationship between children and parents is good, it will be easier for parents to monitor their children's daily activities. And also parents will find it easier to direct the best path for their children (Andriyani & Indrawati, 2013).

Because of the importance of a close relationship between children and parents, a lot of psychologists are researching about it. One of the results of his research is that the close relationship between children and good parents will affect the emotional intelligence of children, especially when children enter adolescence (Wulandari & Astrella, 2020). Thus, it is appropriate for parents to have good relations with their children. For example, by giving the best advice, when children need it, parents give freedom to children, don't just exaggerate restraints but keep good communication / keep in touch with children, give a sense of security to children, by giving hugs warm, or a kiss. Another thing that can be done is by listening to children's opinions, or listening when they tell stories, giving praise, and positioning themselves as friends for children. Stimulus generated even with simple things will give a good perception of their own parents, so that children will interpret their parents in such a way.

Then if there is a conflict between the child and the parent. This is the biggest influence in the inhibition of the development of the child's fitrah. However, when that happens, the conflict between the child and the parent regarding the nature that the child will develop can be resolved by means of a good discussion. Do not use coercion and pressure. Because it will be a special pressure for children who later when they have the opportunity to vent everything it will be very dangerous for children and other people. In addition to discussing properly, the obligations of parents in fostering the nature of children include:

1. Teaching monotheism, or religious education to children to worship God, invite prayer, fast, and invite children to do other positive activities;
2. Teaching children a good social life, by teaching them how to be *hablum minan nas*, teaching manners to others, teaching children to love each other and their siblings, and so on;
3. Educate children in moral education. As an example of children to be honest, and not arrogant.

6 E. The Role of the Teacher in Improving the Character of Children in Education

Education for children who are still at an early age must include the inclusion of several religious values including the value of aqidah and moral values so that a child can behave well and live his life in accordance with Islamic law which adheres to the Al-Quran and Al-Hadith so that a child it can run its life in harmony. For this reason, the teacher's role is needed in shaping the nature of a child, where a child needs good knowledge about the cultivation of spiritual intelligence, emotional intelligence and intellectual intelligence. Forming a child's character is very difficult because the nature of every child is different. There is a character of a child who has been guided by his parents in a good direction, such as teaching children to help fellow friends, sharing and also the emotional level in a child arises because of a sense of caring for one another but there is also a form of character in a child. Loud behavior that is not good is like yelling at a child in front of other people so that later it will affect the child's emotional level in a bad direction too.

Forming a child's character is not easy, there are several factors that affect a child's character, both internal factors and external factors which are contained in the journal by Aisyah who said that basically this internal factor is a factor that arises in every child such as the act of being ignorant to one's own friends while the external factor arises because of encouragement from parents Therefore, as educators

must have a role that is able to direct a child in a good direction because it will all affect life both in nature, character and emotions. Based on the Rahayu (2016), there are also several aspects regarding fitrah, including the *Jismiyyah* aspect or what we often call the physical aspect, the *Nafsiyyah* aspect, and the last, the *Rubiyyah* aspect.

1. *Jismiyyah* or physical aspects

The *jismiyyah* aspect is an aspect related to the physical organs and the human body along with the tools in their body. Human physical organs are the most perfect physical organs compared to the physical organs of other creatures, both plants and animals mentioned in QS. At-Tin: 4.

لَقَدْ خَلَقْنَا الْإِنْسَانَ فِي أَحْسَن تَقْوِيمٍ

Meaning:

"We have certainly created man in the best of stature".

This aspect has characteristic forms such as shape, appearance, quantity, movement, growth, silence, development and has a body which consists of several organs and also has material properties, in this aspect must maintain the fitrah that has been loved by Allah SWT, provide food and drinks that are halal and also have fiber and nutrients that are abundant in them.

2. *Nafsiyyah* aspect

The *nafsiyyah* aspect is an aspect that discusses the distinctive qualities that exist in humans in the form of feelings, thoughts, freedom and the existence of a will. This aspect is a combination of two aspects, namely the *jimiyyah* aspect and the spiritual aspect. In which this aspect plays a role in two different or contradictory aspects. This is because the *nafsiyyah* aspect has three main dimensions including *al-nafs*, *al-'aql* and the last one is *al-qalb*.

The first dimension, namely the *al-nafs* dimension, this dimension is a dimension that has characteristics that exist within humans which in humans have good or bad behavior or can say with the potential that exists within each person. Human potential is good or the potential is in a bad direction. The next dimension, namely the *al-'aql* dimension or can be called reason, this dimension is a dimension that is able to refrain from bad actions that will occur and also binds the desires of every human being so that don't do anything bad. The last one is the dimension of *al-qalb* or what we often call the heart, this dimension is a dimension that discusses an organic material that has a system that is able to withstand emotions such as an influential position or feeling that follows the strong potential power that exists within humans.

3. *Rubiyyah* aspects

The spiritual aspect is an aspect that forms a psyche of every human being which has a spiritual fitrah, in other words from this *rubiiyyah* aspect it is something that has its own essence value, Ibn Sina once said that the spirit is an initial perfection in the body in humans which every human spirit has limitations both in space and time because every human spirit can go out and enter the body which we often call death.

Inside the human spirit is divided into two of them, firstly, each spirit is closely related to its own substance which has something to do with the essence that is handed down directly to every human being, but sometimes that spirit will change into the existence of every human being, the spirit has to do with the mind and the physical. In the hadith it is explained that the spirit enters the human body when the human is still in the womb when the womb is four months old.

This aspect of nature has been described very clearly so that it has formed a psychological structure in humans which originates from the roles of the spirit and body. Every human being has a very clear personality in which human fitrah is very dominant in controlling oneself from several aspects. starting from the aspect of lust, reason or aspects of the heart, so that this aspect has been described very clearly in the Al-Quran and supplemented by Al-Hadist so that it is clearer.

Conclusion

Fitrah is innate, it can be good or bad depending on the person who gets used to it. The main focus is parents in educating. When the fitrahe of a child is contrary to what parents want, parents must be able to react well. Don't let parents take the wrong steps and damage the fitrah of children's interests and talents, especially in the divine fitrah. Parents must be able to help children in maintaining their fitrah so that children are always in their holy nature until they return to God the Creator.

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