

The Concept of Nature-Based Children's Education (Study of the Interpretation of Verses and Hadiths Related to Fitrah)

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ABSTRACT

The focus of the problem in this research is the preparation of the concept of nature-based children's education which was developed from analysis of interpretations of verses and hadiths related to nature. This analysis is strengthened by the opinions of tafsir scholars and tarbawi scholars regarding the meaning of fitrah so that it can be translated into an ideal child education concept. The data collection technique emphasizes aspects of text analysis and study. The methods used are the tafsir Madhuri and tafsir tahlili methods by collecting all the verses related to fitnah, and then analyzing and explaining the meanings contained in the verses. The research results show that the foundation of nature-based education is the Koran, hadith, ijma', and qiyas. The aim is to strengthen the foundation of faith in children, give birth to people with noble character, give birth to people who always preserve nature, and give birth to people whose obsession is the afterlife and whose goal is the approval of Allah.

INTRODUCTION

As time goes by, educational challenges and obstacles will continue to develop and change. These developments and changes can be seen that several decades ago, intimate conversations between students and teachers felt taboo, so today it has become a necessity. Such interactions are an indication of success in achieving the noble goals of education itself. Another paradigm shift, for example, is in terms of learning approaches. In the era of traditional Islamic education, teachers were central figures in learning activities. It is the main source of knowledge in the classroom, it could even be said to be the only one. However, in the context of modern Islamic education, this no longer applies. The role of teachers today has shifted, namely as a facilitator for students. Learning is no longer teacher-centered, but more student-centered.

Muhammad Rasyid Dimas in his book, *20 Mistakes in Educating Children*, provides material for reflection for parents and teachers in educating children so that they can grow and develop into pious human beings and provide benefits to the people. By understanding various mistakes in education, parents and teachers try to avoid them. The twenty mistakes are ordering children without explaining the reasons why it is important to carry out orders, not changing standard strategic boundaries in interacting with children even though their behavior has changed. The attitude of parents who are reluctant to apply discipline to their children, do not respond to children's mistakes with extra patience, and do not try to understand the various factors that encourage children to engage in wrong behavior are some of the mistakes parents make in educating children. Apart from that, the attitude of parents who accept the conditions put forward by their children and make excessive promises to their children are also included in these mistakes. The importance of nature-based children's education is seen from the basic aspects of that education. Nature-based education has an authoritative and accountable foundation and sources, namely the Koran, hadith, *ijma'*, and *qiyas*. These sources are corroborated by the views of mufassir whose breadth of knowledge is recognized, they are Abu Ja'far Muhammad bin Jajir at-Thabari with his famous book of tafsir, namely *Jami' al-Bayan fi tafsiri al-Qur'an*, *Tafsir Al-Munîr Karya Wahbah al-Zuhaili*, *Tafsîr al-Jâmi' li Ahkâm al-Qur'an* by Al-Qurthubi.

THEORETICAL REVIEW

In the Islamic perspective, the family is the initial foundation of social life and makes a major contribution to life in it. The family is also the center of peace and resolution of many problems that occur in society, so if the family environment is healthy and safe, every individual in it will bring positive energy and lots of goodness, these positive things will have a big influence on it. society, so that a positive and healthy social order is formed, and vice versa. In the perspective of the Qur'an, a family is a social unit that has noble goals for three groups, namely husband and wife, parents, and children. To prepare this third group to face social phenomena. Parental education with love will give birth to children who are spiritually and mentally healthy and ready to face various phenomena that occur in society. The family is the first school that produces special, talented, and great people. The family is the first place a person gets

moral and social education from generation to generation, this is confirmed by Allah in the Qur'an surah al-Tahrim verse 6:

لَا دَاۤءِدَۃَ غِلَاطٍ مَّالِكَةٌ عَلَيَّهَا وَالْحِجَارَةُ النَّاسُ وَقُوۡدُهَا نَارًا وَاَهْلِيۡكُمْ اَنْفُسُكُمْ فُوۡا اٰمَنُوۡا الَّذِيۡنَ يٰۤاَيُّهَا
يُوۡمَرُوۡنَ مَا وَيَفْعَلُوۡنَ اٰمَرَهُمۡ مَا اللّٰهُ يَعْصُوۡنَ

"O you who believe! Protect yourselves and your families from the fire of hell whose fuel is people and stones; whose guardians are rough and tough angels, who do not disobey Allah for what He has commanded them and always do what they commanded".
(QS: Al-Tahrim: 6).

In this verse, several interpretations in Tafsir Ibnu Katsir are stated that Mujahid explains how to protect the family from the fire of hell, namely by being devoted to Allah, and advises the family to be devoted to Allah. Meanwhile, Qatadah stated "That is, you should order them to obey Allah and prevent them from disobeying Allah, and you should carry out Allah's commands to them and order them to carry them out, and help them in carrying them out. If you see them committing disobedience to Allah, warn them and prevent them. This is also what was stated by al-Dhahhâk and Muqatil bin Hayyân, where they said that every Muslim is obliged to teach his family, including his relatives and slaves, various things regarding the things that Allah Ta'ala has required of them and what He has prohibited. Therefore, the family holds a big responsibility for children's education.

In Law Number 23 of 2002 concerning child protection, the family is the smallest unit in a community consisting of husband and wife, mother and child, father and child, or family with a direct line of descent, and up to the third generation. Abdullah Gymnastiar stated that the family is a small organization in which there is a leader and some are led. A father is the head of the family and serves as captain of the household. He is the one who directs and controls where he will take his family. Moehammad Isa Soelaeman in Amirulloh Syarbini stated that the family must act as protector and educator of family members, as a liaison with society, as fulfilling their economic needs, as a guide in their religious life, as organizers of family recreation, and as creators of creating a safe and comfortable atmosphere for everyone family members.

METHODOLOGY

Research methods are systematic and scientific steps used to obtain valid and correct data so that the data obtained is in accordance with the provisions of the research flow and can be accounted for. So the researcher conducted this research in accordance with the guidance procedures and standard provisions for writing dissertations for the doctoral program at Ibnu Khaldun University, Bogor. The object of this research is the verses of the Qur'an and their interpretations, hadiths, and syarah as well as the opinions of scholars regarding the issues discussed, therefore this research uses the Maudhui interpretation and tahlili interpretation methods.

RESEARCH RESULTS

The research results show that the foundation of fitrah-based education is the Koran, hadith, ijma', and qiyas. The aim is to strengthen the foundation of faith in children, give birth to people with noble character, give birth to people who always preserve nature, and give birth to people whose obsession is the afterlife and whose goal is the approval of Allah. The educational materials are faith education, moral education, intellectual education, and soul education. Meanwhile, nature-based children's education methods are lectures, discussions, field trips, question and answer, reward and punishment, experiments, simulation, and halaqah methods. Some of the challenges from the side of educators and students are lack of attention and awareness about the importance of education, disharmonious relationships between educators and students, lack of understanding and competence, material that accumulates, and does not pay attention to the abilities and potential of each child, material that prioritizes the worldly rather than the ukhrawi aspect, lack of digital access and content that is not educational.

DISCUSSION

The Concept of Children's Education Based on Fitrah from an Islamic Perspective (Analysis of Verses and Hadiths Related to Fitrah)

The concept of fitrah has a broad domain which includes the nature of fitrah, the factors that influence it both internally and externally, both negative and positive factors, as well as the development process that will give birth to people who believe and are devout. This process is known as education, nature that is given a touch of education so that it can process and develop in the direction it should. So in this discussion, the author will discuss the relationship between nature and children's education, which includes the foundations, objectives, materials, and methods of education.

Al-Qur'an

As has been mentioned, the word fitrah and all its different forms of waza are mentioned repeatedly in the Qur'an, which shows that the term fitrah is a term that originates from the Qur'an. Overall, these verses contain different meanings and different objects of discussion, namely the words fitrah in the form of fi'il madhi and isim fa'il have the meaning of creating and making where the subject is Allah, the All-Creating. In this creation, there are two objects of discussion, namely the creation of humans and the universe, including heaven and earth. One of the narrations from Abu Sufyan says that there are no contradictory differences in the interpretation of the Qur'an, but each mufassir has various opinions that are related to other opinions, this is what is called ikhtilaf tanawwu'. This opinion was strengthened by Musaid bin Sulaiman at-Thayyâr with his words:

إذا ورد أكثر من تفسير لغوي صحيح تحتمل الآية بلا تضاد جاز تفسير الآية بها.

"If there is more than one correct linguistic interpretation that allows for a meaning in the verse that is not contradictory, then it is permissible to interpret the verse with that meaning."

Hadits

Nature-based children's education is based on the argument from the hadith of the Prophet, which says that:

عن أبي هريرة رضي الله عنه قال قال رسول الله -صلى الله عليه وسلم-: «مَا مِنْ مَوْلُودٍ إِلَّا يُولَدُ عَلَى الْفِطْرَةِ فَأَبَوَاهُ يُهَوِّدَانِهِ أَوْ تُحَسِّنُونَ هَلْ جَمَعَاءَ بَهِيمَةَ الْبَهِيمَةِ تُنْتَجُ كَمَا يَمَجِسَانِهِ أَوْ يَنْصَرَانِهِ فِيهَا مِنْ جَدْعَاءٍ ثُمَّ يَقُولُ {فِطْرَةَ اللَّهِ الَّتِي فَطَرَ النَّاسَ عَلَيْهَا لَا تَبْدِيلَ لِخَلْقِ اللَّهِ ذَلِكَ الدِّينُ الْقَيِّمُ}». (رواه الشيخان، وأحمد).

"From Abu Hurairah r.a. he said, the Messenger of Allah said: no child is born except in a state of fitrah, but it is his parents who make him a Jew, Christian or Magian, just as livestock give birth to livestock that are without defects. Do you feel that livestock will have their ears cut off (for example)?" Then Abu Hurairah said: "(remain in) the nature of Allah who has created humans according to that nature. There is no change in the nature of Allah." (Q.S. Ar-Rum/30: 30). (HR. Al-Bukhari, Muslim and Ahmad from Abu Hurairah).

Ijma'

One of the foundations and sources of Islamic law whose authority is recognized is the ijma' of the ulama. Nature-based children's education has received legality from the opinion of the authoritative ulama. The majority of ulama think that fitrah, which means Islam and monotheism, needs to be developed through education. If a child does not receive an education that is by his nature then he will be influenced by evil which will result in a deviation from that nature. This can be seen from two sides, the first is that all ulama call for worship and monotheism only to Allah which is human nature, and the second is that all ulama call for us to stay away from all actions that can lead to error and shirk, which will destroy human nature.

Qiyas

Etymologically Qiyas means calculating and weighing. Meanwhile, terminologically, ushul scholars provide the understanding that qiyas is equating something for which there is no legal text with a law that already has a legal text, due to the similarity of legal illat. In another editorial, qiyas is equalizing a law from an event that does not have a legal text with an event that already has a legal text, because there are similarities in the legal illat.

Nature-Based Children's Education Goals

In nature-based education, there are noble goals, Allah and His Messenger were late in mentioning these goals both explicitly and implicitly. In surah ar-Rum verse 30, Rasulullah is commanded to always turn his face towards ad-din al-qayyim, namely the religion of Islam, istiqamah with belief and faith in Allah and to sincerely worship only Allah, while in the hadith of Rasulullah it is explained that human nature has the potential to deviate if not properly educated, this deviation is caused by environmental factors, including education. So, the Prophet implicitly advised us to give every child an education that can support the development of their nature well, an education that keeps children away from deviation and bad influences.

Nature-Based Children's Education Materials

In Islamic education, guidance is needed for physical and spiritual growth by directing, teaching, training, nurturing, and supervising all processes of children's growth and development from these two aspects towards predetermined and formulated goals. If integrated with nature-based children's education, Islamic education generally includes children's education and has implications for the development of children's nature in spiritual and physical aspects. Therefore, when talking about nature-based children's education material, it must be based on the desired educational goals so that the material can be a bridge toward realizing those goals. Apart from being based on goals, nature-based children's education materials must also be based on theories of children's education that are in line with Islamic education, as mentioned above, children's education aims to develop the whole child's potential so that in the future he can function as a human being. which is intact.

Challenges of Nature-Based Children's Education in the Digital Era and Solutions

The digital era is an era where world development is so advanced and running so fast that the majority of human activities can be carried out digitally. It is growing day by day and cannot be stopped by humans, because in the end humans demand and ask for things more practically and efficiently. But of course, this progress has two opposite sides, which have positive and negative impacts on humans. The digital era is a term for world development from the aspect of technological progress which consists of a set of media that cannot function on their own, while the media in question is a set of electronic media where data is stored in digital format. In this discussion, before moving on to the problem of challenges to nature-based education, the author will discuss things that can damage human nature.

CONCLUSIONS AND RECOMMENDATIONS

The concept of nature-based children's education has a broad domain and is related to the educational process which includes the foundation, objectives, materials, and methods used in nature-based children's education. The foundation of nature-based education refers to the foundation of *muttafaq 'alaih*, namely the Koran, hadith, *ijma'*, and *qiyas*. The aim is to strengthen the foundation of faith in children, give birth to people with noble character, give birth to people who always preserve nature, and give birth to people whose obsession is the afterlife and whose goal is the approval of Allah. The educational materials are faith education which includes monotheism education, worship and learning the Koran and hadith, moral education which includes morals towards Allah, the Messenger of Allah, family, society, and technology, intellectual education which includes the obligation to study, science education, talent, economics and technology, mental education which includes Islamic psychology. Meanwhile, nature-based children's education methods are lectures, discussion, field trips, question and answer, reward and punishment, experiments, simulation, and *halaqah* methods.

The challenges of nature-based children's education come from various aspects, both from educators, students, and the educational process. Some of the challenges from the side of educators and students are lack of attention and awareness about the importance of education, disharmonious relationships between educators and students, lack of understanding and competence, the synergy between parents and educational institutions that do not work well, lack of resources and support, attitudes students who lack self-confidence and are not interested in nature-based education. Meanwhile, in terms of the educational process, there is material that piles up and does not pay attention to the abilities and potential of each child, material that prioritizes the worldly rather than spiritual aspects, lack of digital access, and content that is not educational. Some solutions that can be a way out of these challenges and obstacles are a sense of responsibility within oneself both as an educator and a student, sincerity because of Allah alone, knowledge about children's readiness, fulfilling resources according to ability, and building good synergy between parents and institutions education.

Based on research conducted by the author regarding nature-based children's education, several suggestions can be of concern to parents, educators, and policymakers, namely:

- a. The mandate of education is a mandate for every human being, so every educator should strengthen his shoulders with strong beliefs, sufficient knowledge, and competence to be able to fulfill this mandate as well as possible.
- b. So that every educator becomes a role model and the front guard who is the first to apply every educational material given, because good examples will have a big influence on achieving the desired educational goals.
- c. Every Islamic educational institution should pay attention to the potential of each student, develop it in the direction it should be, and be in line with Islamic beliefs to produce people who are not only intellectually intelligent but also healthy in their beliefs.
- d. Every Islamic educational institution should develop learning and education programs that fully support the achievement of educational goals, namely producing students with noble character because the best achievement of an institution is not only in its academic values but in just and civilized human values.
- e. Every parent should be aware of the importance of children's education and that the family is the first and foremost place for children's education. With this awareness, parents do not hand over all educational responsibilities to school institutions completely and forget about their obligations at home.
- f. Policy makers in every country should pay great attention to children's education. Providing moral and moral support to educational activists so that the process and continuity of education continue to run well.
- g. We should provide training and motivation to every educational activist, especially parents, so that they have the competence and knowledge to carry out educational activities both at home, at school, and in the community.

FURTHER STUDY

This research still has limitations so further research on the topic is still needed "The Concept of Nature-Based Children's Education (Study of the Interpretation of Verses and Hadiths Related to Fitrah)."

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