



The Fitrah, Potential, and Human Development According to Islamic View

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ABSTRACT

This research aims to explore Islamic views on nature, potential and human development, as well as their implications for the practice of Islamic education. By understanding these concepts comprehensively, this research seeks to contribute to formulating an education system that is holistic and oriented towards the welfare of the world and the hereafter. The research method used is library research with a qualitative approach. Data was collected through a review of primary literature such as the Al-Qur'an, Hadith, as well as the works of Islamic education scholars and thinkers. Data analysis was carried out descriptively-analytically to understand the concepts of nature, potential and human development according to an Islamic perspective. The research results show that Islam views humans as creatures born with a sacred nature and extraordinary potential, including physical, intellectual, emotional and spiritual aspects. Islamic education has a major role in exploring and developing this potential, with the aim of forming individuals with Islamic character, faith and noble character. In conclusion, Islamic education based on divine values can be a solution to the moral and spiritual challenges faced by modern society

Keywords: *Human Nature, Human Potential, Islamic Education, Spiritual Values*

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INTRODUCTION

Islam views humans as creatures created with fitrah, namely a natural condition that is holy and tends towards goodness. This concept is reflected in the words of Allah in Surah Ar-Rum verse 30: "*Then put your face straight to the religion (of God); (remain on) the nature of God who has created man according to that nature. There is no change in the nature of God. (That is) the religion that is straight; but most people do not know.*" This verse emphasizes that every individual is born with basic sacred potential and has the tendency to know God.

Apart from nature, humans are also gifted with extraordinary potential, both physical, intellectual, emotional and spiritual (M. Syarif, 2018). This potential needs to be directed and developed through proper education. Islam emphasizes the importance of developing human potential through the tarbiyah (education) process, which aims to form human beings, namely humans who are able to optimize all aspects of themselves in obedience to Allah. According to his nature, humans need religion in their personal and communal lives, because when eternity crosses their minds, they inevitably collide with another realm. Therefore, from the beginning, Islam has emphasized that religion is a natural human need (Suriadi Samsuri, 2020).

Human development in the Islamic view is not only limited to physical or intellectual aspects, but also includes spiritual and moral dimensions. Its development includes two stages, namely the uphill period and the downturn. The rising period is a very vital period of development in human life (Nino Yudiar, 2021). Education acts as a tool to guide humans to develop in a balanced way, so that they are able to carry out their mandate as caliphs on earth. In this context, Islamic education has unique characteristics that integrate divine values into every aspect of the learning process. However, in this modern era, many challenges are faced in implementing the concept of Islamic-based education. The influence of materialism, secularism and individualism often become obstacles in efforts to build people with Islamic character. Therefore, an in-depth study of human nature, potential and development from an Islamic perspective is very relevant to answer the needs of the times as well as offer solutions to the moral and spiritual crisis that has hit society. According to Nurcholis Madjid, the Islamic world currently needs reforms to answer all the problems caused by Muslims themselves, or by external influences which are increasingly complex and require appropriate solutions. *up to date*, the solution offered by C is to escape from stagnation, and grow the spirit of Islam in this modern era (Kasyiful Akmalia, 2021). To explore Islamic views on human nature, potential and development, as well as their implications in educational practice. By understanding these concepts comprehensively, it is hoped that we can contribute to formulating an education system that is not only academically relevant but also in line with Islamic values.

METHOD

This research was conducted using the literature review research method. This method is used to collect, analyze and synthesize various literature that is relevant to a particular topic or research question. It is a way to understand and summarize previous research, theories, concepts, and findings from various sources such as books, journal articles, research reports, and other documents.

RESULTS AND DISCUSSION

1. Human Nature in Islamic View

Islamic views regarding nature, potential and human development are an important part of Islamic educational philosophy. Islam views humans as creatures who have certain essences that differentiate them from other creatures. This essence, known as *fitrah*, has an important role in directing human potential to develop and achieve optimal life goals. In the context of education, understanding human nature and potential is the main basis for determining the direction and goals of education itself.

Human nature in Islam has a deeper understanding compared to the concept of nature in other philosophies. *Fitrah* according to Islam is a natural state or innate condition given by Allah to every individual. In this context, every human being is born in a holy state and tends to know God and worship Him.

The Qur'an mentions in Surah Ar-Rum verse 30:

So set your face upright towards the religion. God has created what He created people with. There is no altering God's creation. This is the noble religion. But most people do not know you.

It means:

“So, face your face straight to the religion (Islam) (according to) the nature (of) God who has created man according to that (nature). There is no change in God's creation. That is a straight religion, but most people do not know.”

That human nature is the tendency to worship Allah and seek the truth. This illustrates that from birth, humans already have the potential to know God and carry out their duties as caliphs on earth. This understanding of nature is very important in Islamic education, because all educational efforts must strive to direct and explore the natural potential that each individual has. In the educational process, it is very necessary to understand that every individual has a natural tendency to follow Allah's instructions and live according to Islamic values. According to (Shaykh Muhammad al-Ghazali, 2005), fitrah is the key that opens the human heart to accept religious teachings and form good character (Shaykh Muhammad al-Ghazali, 2005). The essence of human nature is an existence that is intrinsically connected to the creation of humans by God. This fitrah includes two important aspects, namely the biological aspect and the spiritual aspect. The biological aspect relates to the physical condition of humans who are born with the potential to develop and function in this world, while the spiritual aspect relates to the human tendency to know God and obey His commands. According to (Imam al-Qurthub, 2010), fitrah also includes humans' ability to distinguish between right and wrong, and to draw themselves closer to God (Imam al-Qurthub, 2010). Understanding the nature of nature is very relevant in education, because Islamic education aims to develop this potential so that humans can live according to the purpose of their creation. By understanding that human nature is holy and pure, human nature, which is called potential, will develop well educationally when there is contact with the world outside oneself in the form of positive interactions (Suriadi Samsuri, 2020). The essence of human nature with morals in the Islamic view is that humans are born in a state of nature, namely the origin of events that are holy and pure. Human nature can also be interpreted as the potential and creativity given by God to humans to be developed and built (Suriadi Samsuri, 2020). The Al-Quran is the most important guide for Muslims, which teaches humans to always do good, more than that the contents of the Al-Quran cannot be separated from education, namely the education of humans to have noble character, especially in interactions between fellow Muslims, both fellow Muslims and non-Muslims, therefore Islam teaches humanity to always behave well in all things (Husaini, 2018). education should focus on establishing good morals and strengthening the relationship with God. As stated by (Ibn Taimiyyah, 1985), education must maintain and protect human nature so that it is not distorted by a negative environment.

2. Man in Islam

Islam teaches that every human being is born with great potential to develop both physically, intellectually and spiritually. This potential was given by Allah to be used in carrying out his duties as caliph on earth. According to Islam, humans are potential creatures of Allah. In the Koran there are three words used to refer to humans, the words used are bashar, insan or nas and bani adam. This potential includes: physical (physical), spiritual (spiritual) and intellectual potential (Jamil Abdul Aziz, 2020). In Surah Al-Baqarah verse 30, Allah states that humans were created as leaders on earth, which means humans have a great responsibility to manage this world with wisdom. Human

potential in Islam is not only limited to physical or intellectual abilities, but also to his ability to develop spiritual, moral and social values in everyday life. (Hamid, A. 2019).

In Islam, developing human potential does not only focus on achieving material or worldly wealth, but also on achieving true spiritual happiness. Islam teaches that human life in this world is a test, and the final goal of humans is to achieve eternal happiness in the afterlife. Therefore, the development of human potential must be seen from a broader perspective, namely as an effort to achieve prosperity in this world and the hereafter.

Developing human potential in Islam also involves fulfilling spiritual needs. One way to develop this potential is to deepen religious knowledge, as well as strengthen worship and relationship with Allah. Apart from that, education must also equip individuals with the skills and abilities to adapt to their social environment. This can be done by providing education that focuses on developing good character and personality, which is in accordance with Islamic teachings.

3. Human Development in an Islamic Perspective

Human development is seen as a process that not only involves physical aspects, but also spiritual, social and moral aspects. Humans do not only grow biologically, but must also develop in various dimensions of life, namely relationships with God, fellow humans and the surrounding environment. This development concept has a holistic dimension, covering all aspects of human life.

This developmental process begins at birth, and continues throughout life. In Surah Al-Mulk verse 2:

He who created death and life to test you as to which of you is best in deed. And
He is the Mighty, the Forgiving.

It means:

"that is the one who created death and life to test you, which of you is better in charity. He is Mighty and Forgiving."

Allah states that He created life and death as a test to see who has the best deeds. Therefore, every phase of human life must be lived with full awareness of the higher purpose of life, namely to achieve eternal happiness in the afterlife. Human development in Islam involves strengthening faith, practicing religious teachings, and forming good morals.

Education in Islam plays an important role in the process of human development. Education not only aims to transfer knowledge, but also to shape character and personality in accordance with Islamic teachings. In this case, Islamic education prioritizes moral and spiritual values, which include teaching about monotheism, worship, and noble morals.

Islamic education aims to direct human potential towards the final goal, namely true happiness which lies in a good relationship with Allah and fellow humans. In Islam, education is not only the responsibility of the family, but also of society and the state, which must work together to create an environment that supports holistic human development (Muhammad Al-Ghazali 2005).

Islam teaches that education is the main means for developing human potential. Intellectual, emotional, social and spiritual potential must be guided

through an educational process that is in accordance with religious guidance. One of the main goals of Islamic education is to form individuals who are not only intellectually intelligent, but also have good character and can contribute positively to society. Understanding human nature and character is very necessary for educational purposes. Without understanding who or what a human being is, it is very difficult to determine what treatment needs to be taken to make him a good and reformist human being or in Islamic language *Al-insân Ash-Shâleh Wa Al-mushlih* (Irman Majid, 2012).

This educational process must start from an early age, because childhood is a critical period in forming a person's character and potential. In Surah Luqman verses 13-19, Allah gives instructions about the importance of education for children, which does not only involve teaching science, but also teaching good morals and morals. Education based on Islamic teachings will help children to grow into balanced individuals, capable of developing their potential to the maximum.

Religion has a very important role in developing human potential. In Islam, the relationship between an individual and God is the basis of all human potential. As creatures created by God, humans have the responsibility to know their God and develop the potential He has given them for noble purposes. One way to develop human potential is to deepen religious knowledge and strengthen worship. Useful knowledge is knowledge that not only leads to intellectual understanding, but also to the improvement of spiritual and moral qualities. In Surah Al-Alaq verses 1-5, Allah commands humans to read and learn, because knowledge is a means of knowing Allah and understanding the purpose of life. Therefore, Islamic education not only aims to educate the intellect, but also to strengthen faith and piety towards Allah.

In the Islamic view, the end of human development is the achievement of eternal happiness in the afterlife. Humans were created to worship Allah and carry out their duties as caliphs on earth. Therefore, education in Islam must direct individuals to achieve this ultimate goal, namely by strengthening faith, increasing pious deeds, and maintaining good relationships with fellow humans. Thus, developing human potential in Islam does not only aim to create world prosperity, but also to achieve eternal happiness in the afterlife.

CONCLUSIONS

The Islamic view of nature, potential and human development provides a solid foundation in forming a holistic education system oriented towards the welfare of this world and the hereafter. Human nature, according to Islam, is a natural state that is holy and pure which leads to the tendency to know God and carry out duties as caliph on earth. Thus, every individual from birth has been equipped with the potential to develop physically, intellectually, morally and spiritually. Islam views human potential as a gift from Allah which must be developed through education in accordance with religious teachings. Human intellectual, emotional, social and spiritual potential is not only to achieve worldly happiness, but also to obtain eternal happiness in the afterlife. Therefore, education in Islam functions as a means to explore and direct this potential, by paying attention to the balance between knowledge and the formation of good moral character. The concept of human

development in Islam teaches that humans must develop holistically, including physical, mental, social and spiritual aspects. This process not only aims to create intellectually intelligent individuals, but also to form good character and strengthen relationships with God and fellow humans. In Islamic education, developing individual potential is not only the responsibility of the individual himself, but also the obligation of the family, community and state to create an environment conducive to human growth and development.

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