

ISLAMIC EDUCATION AS A MEANS OF DEVELOPING HUMAN NATURE

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Abstract

Fitrah as the initial character or human nature that is carried from the beginning when humans are born, has two sides namely good or bad, in its distribution, thus allowing the emergence of deviations. The aim of this study is to analyze how Islamic education is a means of developing human nature. This research is qualitative and takes the form of library research, which is conducted by tracing various sources of literature or literature in the form of books, as well as indexed publication articles related to Islamic education and human nature. The results of the analysis found that there are several *kebashiyat*, or special features, in human nature as potential given by Allah SWT, including physical needs and gharizah (instincts), which consist of the instinct to continue offspring, the instinct for self-defense, and the instinct for religion. The control process in channeling instincts (nudges) in human nature requires the intervention of Islamic education in its direction so that deviations do not occur and are able to form students into human beings who have Islamic syakhsiyah (personality). Islamic educational institutions that play a role in the process of Islamic education include family, school, and community institutions.

Keywords: Islamic Education; Human Nature; Instinct.

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INTRODUCTION

Humans are said to be perfect creatures compared to other creatures because of the reason given for carrying out thought processes. Allah SWT confers reason as one of the basic human potentials to be able to distinguish between good and bad actions before acting. In addition, humans are also created by nature, as explained in the hadith of Bukhari Muslim, who says that humans are born in a state of nature; it is their parents who make them Jewish, Christian, or Zoroastrian. This is the importance of human interaction with the people around them, which will direct their potential towards good or bad things.

Human nature is defined as inborn, as stated in Q.S. Rum verse 30; nature in this case is interpreted as a religious instinct that humans carry from birth. This can be seen in the human desire to cult something that is valued higher than him, such as animistic beliefs and dynamism before the advent of Islam. In addition to religious instincts, there is also an instinct for self-defense and an instinct for procreation (sexual drive) that have existed in humans since the beginning (An-Nabhani, 2013). The fulfillment of these instincts, if left unregulated, will lead to various deviations. This can be seen in the scattering of cases of student pregnancies due to the inability to control sexual instincts within themselves and in the cases of student brawls based on the instinct of human self-defense. These two cases are some of the various problems that occur in the current educational unit.

Data reported that Yogyakarta is the city with the second largest number of students who become pregnant out of wedlock in Indonesia (Faizi, 2022); apart from this case, the Indonesian Child Protection Commission also recorded cases of student brawls that occurred in educational units, namely as many as 17 cases of violence involving students and educators in 2021 (Ashari, 2021). These cases illustrate the impact of the wrong fulfillment of instincts that are inherent in human nature since birth. Judging from this, humans have two tendencies at once, namely being able to behave well or badly (Samsuri, 2020), so that the importance of the human mind is to think and decide an action to be carried out; directing this thought process can be formed in educational activities.

This educational effort will educate and direct human nature so that it develops to form the potential of piety in humans and minimize various kinds of abuse; this process is still monitored and maintained by educators (parents, teachers, and the community) (Maspuroh, 2018). Ali Mahmud (2021) states in his writings that Islamic education has a significant impact on maintaining and developing the potential of human nature; this is what should be a concern for every educator so that he can maximize the intellectual potential of students by guiding them to be able to think broadly and deeply about the law of an action so that participants tend to direct that nature toward good things. Maximizing this thinking process will form a mindset; when it is in accordance with Islamic teachings, it is called an Islamic mindset. But a mindset alone is not sufficient as a provision in students; it must also be reflected in the form of an Islamic attitude pattern; both of these must go hand in hand so that it is actualized to form an Islamic syakhshiyah (personality). In line with this, Mukhtar (2018) reveals in his writings that Islamic education is a means of developing the nature of students so as to form students with a moral Muslim personality (akhlakul karimah).

The next question that arises is how the implementation of Islamic education is going at this time. There are still many immoral acts committed by students, even though they are in the process of receiving Islamic education. These are urgent matters that must be considered. Sholeh (2019) in his writings outlines several things that are considered in changes in the management of Islamic education, namely improving the quality of educators, curriculum development, implementing the student-centered approach, student development, budgeting, management of facilities and infrastructure, improving the quality of learning, graduate competency, and improving relationships between Islamic educational institutions and the people and the wider community.

Coaching students is one of the most important things because it involves directing the potential to achieve the formation of human beings with Islamic personalities. One of the problems is that the values of learning about Islam are not inherent in students. The Islamic Aqidah as a foundation has not been reflected by most students. Abu Yasin (2004) in his book describes several things about Islamic education teaching materials, namely at the elementary to secondary school

level, focused on the formation of Islamic beliefs and other subjects. The focus is on strengthening the foundation in the form of a complete understanding of Islamic beliefs. Furthermore, in higher education, in addition to the basics of each major, they also teach about foreign tsaqofah in the form of understandings from outside or foreign ideologies. This is taught in higher education because there is a filter on behavior, namely a strong foundation or understanding of Islamic faith. Do not forget also the combination of parents, teachers, or educators, as well as community units that control students in Islamic education.

Previous research studies can be seen in several studies on Islamic education and human nature, including research by Suriadi Samsuri (2020) on the nature of human nature in Islam. This research explains that human nature (potential) has good or bad tendencies, so that in an effort to preserve and develop nature, an educational process is needed with the aim that this nature remains within the provisions of Allah. Furthermore, research by Maspuroh (2018) concerning human nature from the perspective of Islamic education This research shows that humans are born with nature, namely the mind, heart, and five senses, as the basis for humans in acquiring Islamic knowledge and building civilization. So it becomes a necessity to maintain his nature in a good direction. Another study was conducted by Samsul Hakim (2021) regarding the nature and urgency of Islamic education in the development of human nature. This study states that the development of human nature through education is a necessity in order to guide humans to actualize their potentials.

From the description above, the researcher raised the theme of Islamic education as a means of developing human nature to see how impulses or instincts exist in human nature, as well as the consequences of channeling instincts incorrectly, which cause deviations by students, and how Islamic education becomes a means of developing human nature so that its fulfillment tends to be good things and makes students become human beings who have Islamic syakhshiyah.

METHODOLOGY

The research method used in this research is qualitative and takes the form of library research (Creswell, 2015). This study conducted a descriptive analysis by studying data in the literature on Islamic education and human nature. Researchers explore various sources of literature or literature in the form of books and index publication articles on research topics, which are then selectively selected and included in the writing review. The information gathered is then analyzed, reduced, presented, and conclusions drawn (Sugiyono, 2018).

RESULT AND DISCUSSION

Concept of Islamic Education

Education in Islam is widely known through the use of various terms, namely at-tarbiyyah, at-ta'lim, and at-ta'dib (Mahmud, 2011). Each term has a different meaning and understanding, although in certain cases they have the same meaning. These three terms provide a broader understanding of the meaning of Islamic education, especially if the study is based on the main sources of Islamic teachings (Al-Qur'an and Sunnah).

The term at-tarbiyyah is a more well-known term because it is associated with many things related to education, such as educational institutions. The word tarbiyyah comes from the root rabaa-yarbuu, which means to grow or increase, so the term tarbiyyah means to bring something gradually towards completeness, perfection, and maturity (Ridwan, 2018). Tarbiyyah is interpreted as a process of developing and guiding the body, mind, and soul, which is carried out on an ongoing basis with the main objective of making humans grow up to be adults and independent in social life and perfecting nature in accordance with the provisions of Allah SWT.

The term ta'lim comes from the word 'allama, which means the process of transmitting knowledge to an individual's soul without any limitations and certain provisions. This was stated by Rashid Ridha in Tafsir Al-Manar, quoted by Ramayulis (2008). This understanding is based on the word of Allah in Q.S. Al-Baqarah: 31.

وَعَلَّمَ آدَمَ الْأَسْمَاءَ كُلَّهَا ثُمَّ عَرَضَهُمْ عَلَى الْمَلَائِكَةِ فَقَالَ أَنْبِئُونِي بِأَسْمَاءِ هَؤُلَاءِ إِنْ كُنْتُمْ صَادِقِينَ

"He taught Adam all the names (objects), then He showed them to the angels, saying, "Tell Me these names (objects), if you are right!" (Kementerian Agama RI, 2012).

Muhammad Naquib Al-Attas' definition of the word ta'lim as a teaching process without any fundamental introduction. If the term ta'lim is equated with tarbiyyah, then ta'lim has the meaning of identifying the place of everything, so that its meaning becomes more universal than the term at-tarbiyyah, because at-tarbiyyah does not include knowledge and only refers to external conditions (Attas, 1988). Furthermore, the term ta'dib is defined as a gradual process of recognition and acknowledgment that is instilled in humans about the exact place or location of everything in the order of creation, then the process of guiding and directing it towards acknowledging and recognizing the power and majesty of God in the order of being and His existence.

Of the various terms used to refer to the meaning of Islamic education, the International Conference on Islamic Education in 1977 provided recommendations for defining Islamic education, which includes all the meanings contained in the meanings of tarbiyyah, ta'lim, and ta'dib (Mahmud, 2011). The definition of Islamic education was also put forward by several figures, among them Ahmad D. Marimba, who defined Islamic education as conscious guidance by educators on the physical and spiritual development of students towards the formation of the main personality according to Islamic provisions (Marimba, 1986). Opinion by Zakiah Drajat, quoted by Samsul Hakim, states that Islamic education is an effort to foster and nurture students so that they always understand and internalize Islamic teachings as a whole and live up to the goals of education, which they can later practice and make Islam a way of life (Hakim, 2021). In addition, Omar Muhammad At-Toumy Asy-Syaibany defines Islamic education as the change desired and sought by the educational process, both at the level of individual behavior and at the level of social life and at the level of relations with the natural surroundings, or teaching as a basic activity and as a proportion among professions in society (Mahmud, 2011).

When talking about the continuity of the educational process, one component that forms the consistency of the educational process in achieving educational goals is educational institutions. In order to understand Islamic educational institutions, it is necessary to examine the normative approach regarding those in charge of managing and developing education. In Islam, the responsibility of Islamic education is the task of three main institutions, namely parents, schools, and society (Muhaimin & Mujib, 1994).

The family (parents) is the first and smallest institution in the educational process. Family educational institutions place parents as natural educators (Mahmud, 2011). Intimacy within the family, based on affection and awareness of parental responsibilities in educating children, is an important factor in family education. The next educational institution is the school. When children or students enter school education institutions, parents are no longer the only educators and mentors but have become teachers in schools and members of peer groups, which are also indicators of influence for children or students. In addition to family and school institutions, there are also people who have a role in Islamic education; this is inseparable from regular interactions between students and the community environment. Society also has the task of forming one's morals, which includes three things: taujih (directing), tatsbit (strengthening), and himaayah (maintaining) (Qardhawi, 1997).

Concept of Human Nature

Humans in general and students in particular are the subject as well as the object of Islamic education activities. When talking about humans, it cannot be separated from human potential or basic characteristics, which are significant in the formation of human personality and are formed in educational processes (Oktori, 2021). This concept is called human nature. Etymologically, the word fitrah comes from the root word fathara (Arabic), which means holding tightly, breaking, splitting, or cracking it (Maspuroh, 2018). In terms of terms seen in al-Munjid's dictionary (Ma'luf, 1975), fitrah is the nature of everything that existed at the beginning of its creation, or human

nature. Quraish Shihab also defines fitrah as al-khilqah (instinct, innate) and al-thabi'ah (character, disposition, character) that God created for humans (Shihab, 1986).

Al-Ghazali argued that fitrah is a basic human nature that has various features: an attitude of faith in Allah SWT; the ability and willingness to accept good and bad; the urge to want to know the essence of truth; biological drive (lust and instinct); as well as forms of other drives that can be nurtured or developed (Zainuddin, 1991). The privilege of human nature stems from faith, which provides intrinsic drives in humans. Faith, the basis for correct attitudes and behaviors, has a critical rational aspect that encourages curiosity to know the nature of truth through the process of thinking about God's verses. However, behavior has a tendency towards bad things also because of negative encouragement from other elements. This is the importance of fostering and developing nature because of the dual tendency of human behavior, namely good and bad behavior (Ashshiddiqi, 2021).

Human potential refers to human needs, which Murtadha Mutahhari (Jalaluddin, 2011) classified into two things: namely, physical needs, which include the needs to eat, drink, and be sexual, and spiritual (spiritual) needs, which consist of the search for truth, morals (akhlak), aesthetics, creation, and creation, as well as longing and worship. Furthermore, the opinion of Sheikh Taqiyuddin was quoted by Hafidz Abdurrahman (2012), who explained about khashiyat, or human privileges, which are specific potentials in human nature given by Allah SWT, including physical needs and gharizah (instinct).

Physical needs consist of hunger, thirst, sleepiness, and other physical aspects. Next is gharizah (instinct), which consists of 1) gharizah nau' (instinct of continuing offspring), which has the potential to feel affection and the existence of sexual instincts, 2) gharizah baqa' (self-defense instinct), which is seen in terms of self-defense, wanting to rule, wanting to have material, being angry, happy, proud, and wanting to maintain self-existence. 3) gharizah tadayyun (religious instinct), which can be seen from how humans feel weak and need the Supreme substance, fear, and feelings of calm because of obedience. Researchers tend to use the classification of motivation or nature based on the nature of Sheikh Taqiyuddin's opinion because it is more in line with the flow of this article.

Islamic Education as a Means of Developing Human Nature

Human nature, which is explained as initial character or human nature, requires development because this is not something that is left alone (Fauziyah, 2017). The development of human nature is important to be able to direct this initial character in order to form a human being with a moral Muslim personality (akhlakul karimah). The distribution of human nature in the form of instincts above needs to be directed so that in its fulfillment there is no deviation and various physiological impulses in human nature are realized for the purposes desired by Allah SWT, namely self-preservation and survival. Therefore, rules in the Qur'an and Sunnah are established that are pleasing to the impulses in human nature (Najati, 2000).

Some of the effects of fulfilling instincts in wrong human nature can be seen in the fulfillment of the nau' and ba instincts. The nau' instinct is an instinct to continue offspring; however, in the wrong distribution, the potential for this sexual urge will manifest in a way that is prohibited in Islam. This can be seen from the findings of the 2012 SKKRI, which showed a fairly high number of teenagers who had partners (boyfriends) who had engaged in pre-marital sexual behavior (Mariani & Murtadha, 2018). In addition, cases of brawls between students are also a manifestation of the wrong channeling of the baqa' instinct (self-defense instinct).

The channeling of these deviant impulses is clearly seen in adolescence, which is dominated by their impulsive nature. This can be seen in the results of research on the brain, which show that brain growth starts from the back to the front. When entering adolescence, the growth of the forebrain (part of the prefrontal cortex), which is involved in high-level cognitive functions such as decision making, has not been completed perfectly, but the amygdala and hippocampus (the structures of the limbic system involved in emotion) increase in volume during adolescence. So that in this adolescent phase there is an early activation of strong feelings (emotions) but not accompanied by control skills (Sanrock, 2007).

The control process in channeling instincts (nudges) in human nature requires an Islamic education process that is passed by adolescents (students) in order to minimize the deviations that occur in the adolescent phase. The level of quality education that a person has will have a significant effect on carrying out his servanthood duties (Hakim, 2021). Islamic education in question is not only a form of education in formal institutions but also more broadly, starting from family institutions and extending to the community. Educators need to try and ensure that adolescents (students) grow into human beings with high Islamic Syakhsyah, namely having mature aqliyah (mindset) and stable nafsiyah (spiritual pattern) (Hasnahwati, 2020).

The continuity of Islamic education in adolescents (students) needs to be seen to see how far Islamic values are internalized in themselves so that the drives in nature are directed towards fulfillment and do not deviate. The process of internalizing educational values can be done with two kinds of education (Arifin, 2016): Education conducted by himself (self-education). This type of educational process is often referred to as education by discovery, meaning that the educational process or the process of learning science is carried out through research activities to discover the nature of everything that is learned without the help of others. Self-education rests on the natural processes of human beings themselves, because humans have a natural capacity for independent learning; and Education through other people (education by another), this type of educational process occurs through cooperation with other people.

The two educational processes above essentially influence each other; self-education cannot stand alone without the intervention of parents at home, teachers at school, peers, and interactions with the community. All the interactions that exist in the process of Islamic education become the basic capital in the process of self-education.

In family institutions, it is necessary to have the intensity of parents in internalizing Islamic values in their children (students). The family is the main pillar that will build the good and bad values and morals of humans to develop well in their external environment. The way parents educate, motivate, and communicate among family members is an influence on the development of children (students), because the family institution is the first place for children to socialize and the first place for personal formation (Umar & Ramadhan, 2022). This is in line with a study that examined the role of parents in one of the deviant adolescent behaviors and found that there was a significant relationship between the role of parents and pre-marital sexual behavior. Most students of SMA Negeri 1 Jombang who have good parenting roles have a low risk of pre-marital sexual behavior (Mariani & Muradha, 2018).

In line with the above, one of the scopes of Islamic education material according to Dr. Abdullah Nasikh Ulwan is sexual education, which is important to pay attention to from the start in the family institute (Muchtar, 2012). The sexual education in question is one that applies Islamic values and is in accordance with the age and mental development of children (students) so that they can control their sexual instincts later. The development of the way of life of today's society, which is completely free and far from Islamic values such as free sex, one-night stands, friends with benefits (FWB), and so on, has become endemic in the midst of our lives today and can be fatal if an epidemic spreads. This lifestyle is infecting children (students). Islamic education is present as a preventive action such as separating children's and parents' beds, separating boys and girls' rooms, explaining gender differences, the obligation to cover genitalia for men and women, explaining the boundaries of interaction between women and men, and so forth.

Apart from family, school is also a place for youth (students) to undergo their Islamic education process. The school environment is a more diverse environment than in the family. Schools are places where students interact more intensely with peer groups or peer groups and carry out more structured learning obligations, including studying Islam, and there are also teachers who act as directors and mentors as well as educators within the school environment.

Schools, as one of the Islamic educational institutions, also have the task of compiling a series of visions and missions to realize the goals of Islamic education. Students in the adolescent phase experience many developments, such as cognitive development, social development, moral development, and emotional development. This must be directed according to teachings in Islamic religious education such as faith, moral, physical, intellectual, and social education, as well as

education on the psychological side and feelings (Hasnahwati, 2020). These are the values that need to be internalized by adolescents (students) to be able to form a complete Muslim personality in accordance with their nature. To apply the values above, schools need to pay attention to improving the quality of educators, curriculum development, student development, management of facilities and infrastructure, the quality of learning, graduate competence, and the relationship of Islamic education institutions with people and the wider community (Sholeh, 2019).

Another scope of Islamic education is the community environment. Society also has a role in the formation of *aqidah*, morals, and worship of students in the development of human nature. The individualist lifestyle that is starting to spread around us is causing a lack of intensity in community monitoring of human error among students and humans in general. The distribution of instinctive impulses in human nature can be controlled by a healthy social order in order to prevent deviant behaviors. For example, in preventing sexual behavior before marriage, the community can make regulations regarding ethical discipline, the role of traditional leaders, religious leaders, and community leaders, and impose sanctions for those who violate them. Likewise with criminality by teenagers, regulations will be made regarding criminal behavior, giving advice, instilling religious teachings from an early age, supervising youth activities, as well as sanctions for those who violate (Sari, 2019).

CONCLUSION

Fitrah, as the initial character or human nature that is carried from the beginning of birth, has several characteristics or features that are potentials specifically given by Allah SWT, including physical needs and *gharizah* (instinct), consisting of *gharizah nau'* (the instinct to continue offspring), *gharizah baqa'* (the instinct of self-defense), and *gharizah tadayyun* (religious instinct). The distribution of these needs and instincts has two tendencies, namely, a good or bad distribution. The process of controlling the channeling of instincts (nudges) in human nature requires an Islamic education process in its direction so that deviations do not occur and students are formed into human beings who have Islamic personalities (*syakhsiyah*). Islamic educational institutions that play a role in the process of Islamic education of students include the first and smallest scope, namely the family, then schools where there is influence from teaching staff and peer groups, and the last is the community environment where students live and interact.

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