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**Human Fithrah in The Quran Perspective  
(Study Of Surah Al-'Araf Verse 172 And Ar-Rum Verse 30)  
And Its Implications in Learning**

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**Abstract**

*The actual problem of religious education in schools/madrasas at this time is the incompatibility of the results of religious education taught in schools/madrasas with the demands of religious teachings themselves, religious education tends to be oriented to the process of transferring religious knowledge and has not fully aimed at actualizing human nature as referred to in QS. al-'Araf/ 6:172 and Ar-Rum verse 30, namely individuals who submit and obey hanif. It is necessary to study specifically what the implications of human nature are with learning. Man created by God has physical and psychological potential, the potential that allows him to submit and obey God and become a caliph on earth. For this potential to exist in human life, efforts to grow and develop this religious nature must go through education, guidance, learning, and training both physically and mentally. formal or informal. For this reason, it is necessary to formulate educational/learning objectives, plan learning materials, and implement the learning process that must be in line with human nature.*

**Keywords:** *Human Fithrah, Al-Quran Perspective, Learning*

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**INTRODUCTION**

Humans as mentioned in the QS. az-Zariyat/56:55, created by Allah SWT to serve, to be a servant of Allah and to the QS. Al-Baqarah/2:30 is projected as the caliph on earth. To realize this task and role, God created humans to have various potentials and one of them is the potential (fithrah) of religion as mentioned in QS. al-'Araf/6:172 and QS.ar-Rum/30:30. For actual human potential, education is needed, and through this education, it is hoped that humans will be able to develop their potential and actualize it optimally in life.

Religious fithrah (QS. al-'Araf/6:172 and QS.ar-Rum/30:30.) is not the only fithrah or human potential that will lead humans to actualize their duties and functions, there are also other potentials such as intellectual nature, social nature, economic nature, artistic nature, progress, justice, independence, equality, curiosity, wanting to be appreciated, wanting to develop offspring, love for the homeland, and so on and there is even a potential that is the opposite of this fithrah, namely the nafs that one side tends to evil and evil (Surah Yusuf/12:53 and as-Shams/91:8). For this reason, religious nature must be developed, preserved, and actualized.

The religious nature of humans must have a place and attention, as well as the influence of external factors to develop and preserve it, religious nature can grow and develop naturally if it gets a supply that is inspired by revelation, and of course, this must be encouraged by understanding and practicing Islam. The higher the level of a person's interaction with Islam, the better the development of his religious nature.

This paper will describe human nature based on Al-Quran Surah QS. al-'Araf/6:172 and Ar-Rum verse 30 and what are the implications for learning so that humans can live in line with the purpose of creation and their role, namely to devote themselves only to Allah (Surah 55:56) and carry out the mandate as caliph on earth (Qur'an 2:30).

## RESEARCH METHODS

The author uses descriptive research methods because this research has the aim of obtaining answers related to opinions, a person's responses, or perceptions so the discussion must be qualitative or use descriptive words. "Descriptive research tries To seek accurate and sufficient descriptions of all activities, objects, processes, and man". (Sulistyo-Basuki, 2010:110). Descriptive research recognizes various forms that can be categorized such as surveys, case studies, studies, causal-comparative, correlation studies, etc. Each form of descriptive research has different functions and objectives different, while this descriptive research is included in the category of "study" case".

## RESULTS AND DISCUSSION

### Human nature based on QS al-'Araf/6: 172

1. و إذ أخذ ربك من بني آدم من ظهورهم ذريتهم و أشهدهم على أنفسهم ألسنت  
بربكم قالوا بلى شهدنا أن تقولوا يوم القيامة إنا كنا عن هذا غافلين. ( الأعراف  
( 172 : 7 /

*"And remember when your Lord brought forth the offspring of the sons of Adam from their syllabi and Allah took witness against their souls; Am I not your God? Indeed (You are our Lord), we are witnesses, (We do that), so that on the Day of Resurrection you will not say that we are indeed heedless of this (the oneness of God)."*

The verse above provides information that when the descendants of the children of Adam (Zurriyat Adam) were removed from the sulbi bones of their parents, they had testified for themselves, entered into agreements and covenants that Allah is their Rabb, there is no worthy and proper Rabb. worshiped other than Allah.

The testimony/agreement referred to in this verse is in the form of Lisan al-Hal, with the meaning, that since the beginning of the creation of man, before the time of germination (sperm), Allah has created the forerunner of human readiness, the willingness to give recognition that Allah is the only one. The Lord of mankind, there is no Lord but Allah. This understanding is based on the meaning of fitrah which indicates certain conditions and contains the meaning of creation from the beginning. Thus, the readiness and willingness to unite Allah is an innate created by Allah since the beginning of human creation and is one of human nature.

### Human nature based on QS. Ar-Rum/30:30

In Mu'jam Qur'an, Muhammad Abdul Baaqi, mentions, that the word fitrah in the Qur'an is mentioned 20 times in various forms and is contained in 17 letters. The mention of the word fathr in the form of fi'il madli 9 times, with the meaning of creating, making; in the form of fi'il mudlori' 2 times, with the meaning of breaking, splitting; in the form of isim fa'il 6 times, with the meaning of creating, which makes; in the form of isim maf'ul 1 time, with the meaning of breaking, splitting; and in the form of isim masdar 2 times, with an unbalanced meaning,

The mention of fathr with the form of the word fitrah in the Qur'an, is only in one verse, and this verse shows the form of fitrah clearly, namely in Q.S. Ar-Rum/30:30 i.e.:

فَأَقِمْ وَجْهَكَ لِلدِّينِ حَنِيفًا فِطْرَةَ اللَّهِ الَّتِي فَطَرَ النَّاسَ عَلَيْهَا لَا تَبْدِيلَ لِخَلْقِ اللَّهِ ذَلِكَ الدِّينُ الْقَيِّمُ  
وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ

*"So turn your face straight to the religion of Allah; (stay on) the nature of Allah who has created man according to that nature. There is no change like Allah."*

Humans, as revealed by the Qur'an in Surah al-Zariyat verse 56, were created by God with the aim of liya'budun to Him, namely humbling themselves and obeying orders, whether voluntarily or forced. Al-Qurtubiya, (1988:247) In another verse, Allah commands that the service be carried out sincerely and purely for the sake of Allah (Surah Al-Bayinah/98:5).

To carry out the purpose of this creation, Allah made humans with various potentials, both physical and psychological, one of which is the religious nature.

فَأَقِمْ وَجْهَكَ لِلدِّينِ حَنِيفًا فِطْرَةَ اللَّهِ الَّتِي فَطَرَ النَّاسَ عَلَيْهَا لَا تَبْدِيلَ لِخَلْقِ اللَّهِ ذَلِكَ الدِّينُ الْقَيِّمُ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ

Starting from the meaning of mufradat fitrah as mentioned in the previous section, namely a certain system or pattern created by Allah in every creature from the beginning of its occurrence, it is understood that what is meant by fitrah in QS. ar-Rum verse 30 is the innate psychic potential of humans from birth.

Verse 30 of Surah al-Rum above states that Allah has created man (ال ناس ) on him ( ل بها ), Damir ل بها returns to the sentences الله and الله referred to in this verse is ad-din as mentioned in the hadith; الله ل بها ال ناس ال تى الله

Based on emphasizing the meaning of father on the meaning of creation from the very beginning and fitrah showing conditions and characteristics in a certain pattern, it is understood the meaning of the sentence contained in the verse; ل بها ال ناس ال تى الله is that Allah, since the beginning of human creation, has created his psychic aspect in a state of certain characteristics and patterns according to the circumstances, nature and pattern of Allah's religion which He created for humans.

The religion that Allah created for humans is; Dein hanif, din al-qayyim, the straight religion, which does not deviate and deviate from the truth, the true religion, the religion that unites Allah and does not associate Allah with anything. In another verse, it is informed that the al-din who was ordered by humans to make it religion is al-din al-Islam, any religion other than Islam will be rejected, says Allah in the Qur'an Surah Ali Imran verses 3 and 85.

إن الدين عند الله الإسلام.....

. و من يبتغ غير الإسلام دينا فلن يقبل منه و هو في الآخرة من الخاسرين.

*"Indeed, the religion (which is pleasing) with Allah is only Islam.*

*Whoever seeks a religion other than Islam, it will never be accepted (that religion) from him, and he will be among the losers in the Hereafter."*

From the description above, it can be understood that the religion of fitrah is Islam, a religion that humans are commanded to accept and implement.

From the analysis above, it can be understood that humans have been created and prepared within themselves a religious system according to the religion of Allah's creation (din al-Islam), thus enabling humans to realize the purpose of their creation, namely to devote themselves to Allah.

The editor of verse 30 of Surah Ar-Rum begins with a command form verb, namely fa'aqim (face it), which is to face oneself straight to the religion of Allah. What is meant by confronting Allah's religion is to accept Islam as a religion that must be actualized in life, be

persistent, and istiqamah in carrying out the teachings of Islam as a whole without turning away from the teachings of Islam.

From the description above it can be understood that: (1) every individual has the psychic potential to submit and obey God, (2) every individual has the potential to develop (human potential does not grow by itself but requires development efforts), (3) every individual needs individual guidance and humane treatment and (4) every individual who can be independent (humans are given various potentials that enable them to choose various paths).

### **Implications of Fitrah in Learning**

God created humans in a state of fitrah equipped with several potentials, namely physical and spiritual potential. The potential possessed by humans is not only in the form of a tendency to positive things, because in humans there is a potential called the nafs, and these nafs often lead people to forget and deny their nature as servants who must submit and obey their Creator. For this reason, humans need to develop the positive potential that exists within themselves to achieve the title of taqwa human and this piety is a demand from the purpose of human creation.

The actual problem of religious education in schools/madrasas at this time, in general, is the incompatibility of the results of religious education taught in schools/madrasas with the demands of religious teachings themselves and with the demands of parents and society in general. Religious education is only oriented to the process of transferring religious knowledge and has not yet arrived at fostering moral commitment, namely individuals who are pious and have good morals. On the other hand, nowadays many parents and community members are positioning themselves as "free" from the responsibility of administering religious education.

As trustees, humans are chosen creatures who are equipped with all the potential so that the mission they carry out can be carried out as well as possible. Something that makes a human being a human is not just some of the characteristics or activities that exist in it, but a whole arrangement of characteristics and activities that are specifically possessed by humans, namely fitrah. Fitrah makes people want to be holy and naturally tend to the truth (hanif)

Human wisdom that manifests in the conscience is as a radiance of desire for goodness, purity, and truth. The purpose of human life is absolute truth or the ultimate truth, namely Allah SWT. Human nature basically and principally distinguishes it from other creatures even though it tends to the truth, Allah SWT provides two ways as a tester for humans. The choice of the path taken is completely left to humans. If he wants the truth, then he becomes right, and if people want to go astray, then they go astray. The Word of Allah QS. al-Insan/72:3.

إِنَّا هَدَيْنَاهُ السَّبِيلَ إِمَّا شَاكِرًا وَإِمَّا كَفُورًا

Starting from the existence of God's command to accept Islam as a religion that must be actualized in life, and the nature of Islam as an innate potential, efforts are needed to grow that potential so that it becomes actual in a person. Efforts to grow and develop this potential are of course through the educational process, through physical and spiritual guidance efforts at the level of individual and social life to grow and develop human potential, to an optimal point.

The development of fitrah is one of the tasks of the treatise carried out by the Prophet Muhammad SAW. As Allah's command to the Prophet Muhammad SAW to expose himself and his followers to Islam, a religion which is the fitrah of Allah (God's creation). Every effort to develop fithrah must be carried out consciously, planned and systematically, because whether or not the religious nature develops and whether or not its development is balanced depends on the human effort itself. In this regard, Allah says in Q.S. Al-Ra'du: 11 means: Verily Allah does not change the condition of a people until they change the situation that is in themselves.

The direction of human development at the level of fitrah seen from a general understanding is often understood as a religious potential. The religious potential that has existed since the beginning of human creation is what causes humans to want to be holy and naturally inclined to goodness and truth (hanif). If fitrah directs humans to search, then the transmission of desire for goodness, truth, justice, purity, and compassion is guided by conscience. A conscience is a real form of moral awareness in human practical life.

The Qur'an calls conscience a human moral consciousness (Al-nafs al-lawwamah). The mention of al-nafs al-lawwamah as the object of the oath by the Qur'an shows the very importance of the meaning of the word for humans because moral awareness is a basic aspect of human life and humanity. By fulfilling the (demands of) conscience, a person will be in his nature and become a real human being. But functionally what makes humans higher than other creatures is because they can anticipate and format existing phenomena through their nature and the value framework they absorb to create culture. Therefore, human humanity or human supremacy is determined to the extent that it is safe for him to do good deeds by utilizing all the potential he has to create a quality culture (Ahsan's practice), not because of his formal status as caliph on this earth.

The potential for religion (religious nature) that exists in humans is a gift from God to be developed by each human person. This potential is a mental-spiritual potential created by God that cannot be changed or erased by anyone but can be directed towards its development in the educational process to an optimal point. In the process of preparing the next generation with noble character, the education offered must be able to provide and shape the personality of its students concerning the values contained in the Qur'an by the religious nature of each individual.

Based on the description above, it is clear that to realize the duties and position of humans as Abdul and caliphs on earth through education, the potential (fitrah) of religion and other potentials given by God to humans must be grown and developed optimally.

### **Implications of QS. al-Araf verse 172 and ar-Rum verse 30 in the Learning Objectives**

Islamic education is an educational system that allows a person to direct his life by Islamic goals so that he can easily shape his life according to Islamic teachings. Islamic education has five main principles, namely:

- a. The process of transformation and internalization, namely the implementation of Islamic education must be carried out in stages, tiered and continuous with efforts to transfer, inculcate, direct, teach, and guide which is carried out in a planned, systematic and structured manner using certain patterns and systems.
- b. Science and values are efforts directed at giving and experiencing and experiencing knowledge and values.
- c. In students there is spiritual potential.
- d. The task of Islamic education is to grow, develop, maintain and maintain the latent potential of humans so that they grow and develop according to their level of abilities, interests, and talents. Fifth, to achieve harmony and perfection of life in all its aspects, namely the ultimate goal of the Islamic education process is the formation of Insan Kamil. Ali M. (2004:267).

Ali Asraf classifies the objectives of Islamic education as follows: First, develop deeper spiritual insight and develop a rational understanding of Islam in the context of modern life. Second, equip students with various knowledge abilities and virtues, both practical knowledge, welfare, social environment, and national development. Third, develop the ability in students to

appreciate and justify the comparative superiority of Islamic culture and civilization over all other cultures. Fourth, improve emotional impulses through imaginative experiences, so that creative ability can develop and function in knowing right and wrong Islamic norms. Fifth, helping children who are growing to learn to think logically and guide their thought processes based on hypotheses and knowledge concepts required. Sixth, develop, refine, and deepen communication skills in written and Latin (foreign) languages. Muhammad)

The task of Islamic education is continuous and uninterrupted over time. This is the essence of Islamic education which is an endless learning process in line with the concept of Islam Life long Education (Surah al-Alaq/96:1-5 and al-Hijr/15:99). The task of learning in Islamic Islamic education can be viewed from three approaches: First, learning as potential development. Second, learning cultural inheritance. Third, learning is an interaction between potential and culture. Thus, it can be understood that the task of Islamic learning is to assist the development of students in piety and good character which is described in the development of faith, Islamic, and sincere competencies.

The direction and purpose of learning in Islam as stated above are to grow and develop spiritual potential, and maintain and maintain human potential so that it grows and develops optimally to achieve harmony and perfection of life in all its aspects, namely the goal of the formation of *Insan Kamil*. To achieve this learning goal, the learning materials that must be prepared must be by human nature, namely being Abdul and caliph on earth.

### **Implications of QS. al-'Araf verse 172 and ar-Rum verse 30 on the planning and development of Islamic education curriculum.**

The curriculum is developed based on the principle that students have a central position to develop their competencies to become human beings who believe and fear Allah SWT.

The development of a competency-based Islamic education curriculum must be carefully designed, adapted to the religious potential (*fitrah*) that exists in students, and based on student needs, both regarding the ability or religious potential of students and regarding other positive potentials, so that it is by the purpose of creation. Human beings are the willingness to devote themselves to Allah and become caliphs on earth.

The preparation of a curriculum that ignores the basic potential of religion will bring up humans who are strangers to themselves, as well as teaching an eagle to dig the ground which causes it to forget its potential flying ability. When humans forget Allah, they will forget their identity as humans and as servants of Allah (see QS. al-Hasyr/59:19) and humans who forget this will likely make their lust as gods. View QS

The essence of the implications of *fitrah* in the curriculum is when the curriculum itself is actually in the lives of students, when the religious potential exists in one's life and when humans can position themselves as caliphs on earth.

Implications for planning and developing competency-based religious education curricula. The formulation of competency standards and basic competencies must be relevant to the natural needs of students. The formulation of competency standards and basic competencies is the main component for realizing religious education in formal educational institutions. Based on the formulation of competency standards and basic competencies, religious education materials are formulated that can support the achievement of these competencies.

In transforming religious education materials for students. Religious subjects in addition to separate subjects and need to be integrated with or into other subjects, therefore in the development of a competency-based religious education curriculum it should be carefully designed, adapted to the diversity of conditions and needs of students, both concerning the abilities or potential of students and those concerning environmental potential, so that it is by the objectives of the religious education program.

### **Implications of QS. Al-Araf verse 172 and Ar-Rum verse 30 on the teacher's perspective on students.**

As an educator, whose job is to develop the potential of students in the formal education environment. the teacher must realize that students have the potential to submit and obey God, there is no difference in religious potential between one student and another, however physically there are differences between one student and another. Teachers as educators, mentors, instructors, and trainers must be aware of the conditions and academic needs of students regarding Religion, guided by the values of Islamic education that prioritize equality, togetherness, deliberation, consensus, justice, and mutual respect, all students have the same right to get teaching and educational guidance, develop students' abilities in interaction and self-socialization by respecting differences of opinion, differences in attitudes, differences in abilities, differences in achievement and differences in the environment.

As educators, teachers must realize that children are not like white paper that is ready to be painted according to the wishes of the teacher, not something that grows and develops by itself without being influenced by people or the environment, the potential of students cannot grow and develop by themselves but needs help from other people. and the surrounding environment, therefore the teacher must have a positive influence so that children grow and develop in accordance with Islamic demands.

### **Implications of QS. Al-'Araf verse 172 and Ar-Rum verse 30 on the conscious efforts of educational institutions and educational staff.**

Educational institutions must play an active role in formulating, developing, and realizing religious communities through schools. Islamic religious education materials are sought to be taught to students from the Educational Personnel Education Institute. There is a conscious effort as well as an important role for educational institutions in formulating, developing, and realizing a religious community, with schools as the main pillar.

Schools/madrasas are another form of community miniature, whose elements consist of elements from different backgrounds so that schools can also form themselves as the framework of religious life in every interaction and socialization amid educational activities. For this reason, educational institutions are forms of effective institutions that can be expected to develop religious life, through a systematic and programmed educational network.

## **CONCLUSION**

Humans as a whole created by God have physical and psychological potential, the potential that allows them to submit and obey God and become vicegerents on earth. For the existence of this potential in human life, Allah sent down the revelation and created a religion that is by human nature, namely Islam. Efforts to grow and develop this religious nature must be through education, guidance, learning, and training both formally and non-formally. Therefore, the formulation of educational goals, curriculum planning, and implementation of the learning process must be in line with human nature.

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