

THE CONCEPT OF FITRAH PERSPECTIVE YASIN MOHAMED IN FITRA'S BOOK: THE ISLAMIC CONCEPT OF HUMAN NATURE

Irfan Fauzi ^{a*)}, Azizah Hanum ^{a)}, Junaidi Arsyad^{a)}

^{a)} Universitas Islam Negeri Sumatera Utara, Medan, Indonesia

^{*)}Corresponding Author: Irfan17Fauzi17@gmail.com

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Abstract. This research will explore Yasin Mohamed's Fitrah Theory, to reveal its construction and increase our knowledge about Islamic Education. The main question that will be discussed in this study is how the theory of Fitrah in Islam and Yasin Mohamed's view of nature itself and how this analysis can contribute to the development of Islamic education. The research methodology used is a descriptive and analytical library research method, and the analysis uses content analysis. The main source of this study is Yasin Muhammad's book, *Fitrah: The Islamic Concept of Human Nature*, which explores his research findings on God's role in giving human nature potential. It was revealed that God acted as the initial cause and passed down the fitrah through genetic inheritance. Based on the Fitrah Theory, the construction of Islamic Education can function as a countermeasure for secularism in the field of Islamic education, and aims to form individuals who have high moral values and character, as guided by the Al-Qur'an.

Keywords: fitrah theory; nativism theory; empiricism theory; convergence theory

I. INTRODUCTION

Basically, every individual is born in a state of purity and inherent potential. Although born weak, humans have extraordinary abilities. Contrary to John Locke's view of newborns as a blank slate, and the Jabariyah view of them as helpless, humans are not devoid of inherent tendencies related to their reasoning, mental, and psychic powers. These tendencies vary in type and degree. The understanding of Islamic education experts about the nature of fitrah has significant implications for educational theory. It serves as the basis for the development of human nature, making the educational process very important in improving its quality (Dalimunthe [1]). Education is a means to cultivate the potentials that exist in humans according to their nature. Fitrah is a concept used by various interpreters to express their ideas about what is best for the individual. Nature is the perfect blueprint that humans must imitate (Aly et al, [2]). The more popular neo-classical view today believes that humans must adapt to nature rather than trying to conform to its norms. Finally, a more progressive modern view believes that humans must create their own version of nature, based on their own values and beliefs.

Fitrah is a concept used by various interpreters to express their ideas about what is best for the individual. Nature is the perfect blueprint that humans must imitate. The more popular neo-classical view today believes that humans should adapt to nature rather than trying to conform to its norms. Finally, a more progressive modern view believes that humans must create their own version of nature, based on their own values and beliefs. The Tabularasa theory states that babies are born without preconceived notions or biases, and that their minds are blank sheets, ready to be filled in with all

the experiences they encounter. This theory is based on the Western worldview, which places great emphasis on rational thinking and the observable world. He tried to deny the metaphysical nature of things and separate them from the religious element. This theory suggests that people form mental tables when they think about complex problems. Tables can help people organize their thoughts and make more effective decisions. Tabularasa theory has been around for a long time and has been studied by a number of experts. This theory suggests that people use mental tables when they think about complex problems. Tables can help people organize their thoughts and make better decisions. There are a number of benefits to using tables when thinking about complex problems. First, tables can help people avoid confusion. Tables also help people make better decisions by organizing their thoughts. Finally, tables can help people come up with new ideas (Tarcov [3]).

Several previous studies have shown that a young child's knowledge is influenced by his environment, or he may have innate knowledge because he was born with it (Lawson, [4]). Furthermore, the article by Nicholas G. Petryszak entitled "Tabularasa-its origins and Implications" Tabularasa theory is a philosophical concept which states that humans are born with a blank slate, or tabula rasa, which becomes the basis for further development and behavior. This doctrine had a significant impact on the development of the social determination theory of behavior, because it shows that human behavior is not predetermined by past experiences or experiences with other individuals (Petryszak [5]). Charles J. Lumsden is a professor of anthropology at the University of California, Santa Barbara. In his article, "Cultural Evolution and the Devolution of Tabula Rasa", he discusses how human

mental development is the result of the activity of innate mechanisms, which are then modulated by the environment and different behavior (Lumsden [6]). The three journals reach the same conclusions about how human development and behavior are based on their environment. The tabularasa theory which states that humans are born without innate potential, is different from the notion of nature in Islam which upholds that humans have a natural tendency to believe in Allah.

The author hopes that by naming our research "Yasien Mohamed's Perspective Fitrah Concept in Fitra Books: The Islamic Concept of Human Nature" because it can show a lot of analysis and study of thought, and also because it is an original work, it will show that our research is very valuable. The idea of nature in Islam comes from a source that is different from the philosophical principles of education found in the West, so our research is very interesting. Humans are created with the best creation of His creatures and have physical and spiritual elements. These elements work together to make man the best creation. In Islamic theology, God gave each person a natural ability or "nature" that can sometimes lead to success. This potential or "fitrah" is called "al-fitrah" in Arabic. Islamic scholars also detail the ways in which this natural ability or "fitrah" can be enhanced or developed:

1. Fitrah is God's creation, as humans have been endowed with good potential by Him.
2. Fitrah is an innate quality that every creature possessed at the time of its creation. This quality refers to human nature, which appears from birth.
3. In Islam, innate abilities or qualities are called fitrah. Fitrah comes from the word fathoro which means to make. Fitrah refers to an event, because the word fitrah comes from the word fathoro which means to create (Arifin [7]; Muhaimin [8]; Sudiyo [9]).

There is no single clear interpretation of "nature" due to the varying perspectives of its adherents. For some, it may represent a spiritual ideal or guiding principle, while others may see it as a physical or emotional attraction. Regardless of the interpretation, the meaning of fitrah remains a source of inspiration for many people. Etymologically, the word fitrah comes from the Arabic fathara (فطر) (from masdar fathrun which means split or split. In the Qur'an the term fitrah is mentioned which means "al-insyiqaq" or "al-syaqq". This meaning comes from five verses which mentions the word fitrah, which is only related to the sky (Mazhur [10]). Fitrah is the origin of everything. In Arabic, the word "khalaqa" is used to describe the creation of something, such as when God created the heavens and the earth. This word is also used in the Qur'an to describe when Allah created man from a clot of blood. All the verses that use the word khalaq associate creation with Allah because only He is able to create something from which there was no starting material (Mujahid [11]). Abu al-A'la al-Maududi believes that humans are born Muslims, but this does not mean that they must obey all of God's rules. They are free to follow or not to follow these rules depending on how much positive or negative environmental influences affect them personally (Kesuma [12]).

According to Abd al-Rahman al-Bani quoted by anNahlawi, Islamic Education is intended to keep students in their natural state, then help them grow to their full potential. It is also important to direct their natural inclinations in the right direction, and create a program that will gradually develop their personality. Islamic education can be carried out through various learning activities such as going to school, but it can also be carried out outside of school through the family, community and religious institutions. To provide effective education, it is necessary to start from an understanding of human beings as consisting of material and immaterial dimensions. People have a unique identity, which is based on their body and soul, mind, heart and spirit. If someone is wrong in understanding these dimensions, then he will also be wrong in determining the best way to educate others. It is important to remember that education should not undermine the sanctity of human nature. Judging from the nature of his holiness, man must be responsible to God [8].

II. RESEARCH METHODS

This research is qualitative research, namely research that produces descriptive speech or writing and behavior that can be observed from the subject itself. The research that will be used in this paper is library research, namely the collection of data and information using materials such as books, magazines, documents, and records from historical stories. According to Syahrin, this character can at least be seen from three indicators. First, the integrity of the character, this can be seen from the depth of his knowledge, his leadership, his success in the field he is in so that he has uniqueness from others. Second, monumental works, this can be seen from his writings, lectures that are beneficial to society. Third, his contribution or influence to society, this can be seen from his thoughts, his example becomes an inspiration for society. Thus, the object of research can be living or deceased figures (Harahap [13]). The nature of this research is descriptive-analytic, meaning that it presents what a text means by revealing the researcher's version, explaining what is the fact of an object without reducing, blaming or even adding. Only analyzed according to the researcher's own language. The data source used in this study is a written data source containing literature. The data source contains primary and secondary data sources. The primary data source contains books on the theory of fitrah which is a principle in Islamic Education. Secondary data sources are literature that supports primary data, containing books or journals related to fitrah theory.

III. RESULTS AND DISCUSSION

Epistemological Implications (Fitrah as the basis of knowledge)

The essence of the Islamic way of life is fully revealed in the revelations of the Qur'an. Without the abilities that God gave to mankind, we would not be able to know Him as God. This ability serves as our means of perceiving and perceiving God's revelations, acting as our organ of spiritual perception.

In addition to the objective knowledge and guidance provided by revelation, Allah has also bestowed upon us the heart, also known as the qalb, which functions as the center of our mind. Through this organ, we can understand the highest form of knowledge, namely Divine revelation, and understand it at the peak of human understanding. This means that humans have the ability to experience a wide variety of perceptions, from the most basic sensory perceptions to the highest spiritual perceptions. To enhance understanding of the three levels of human perception and the intricate relationships between the various elements associated with these levels, a table has been provided below. In addition, this Perception Level Table is intended to clarify the terminology used in this discussion. It is important to know that the 'aql, or intellect, has the capacity for spiritual and intellectual perception, while the mind is primarily related to intellectual perception through different thought forms. Intellect is capable of reasoning, which can be seen as a manifestation of 'aql at the mental level (psyche). It is very important to distinguish between reason, which represents the expression of thought through thought, and "intellect", which represents expression. In Islamic epistemology, it is known that there are various levels of knowledge, all of which are considered true and real. The concepts of truth and falsehood serve as a framework within which the perceptions of our various faculties are categorized. This understanding recognizes that knowledge can be found at various levels of perception and reality, and is considered valid. Building on this, Islamic epistemology goes on to acknowledge the existence of a hierarchical structure in knowledge. At the lowest level lies sensory perception, while at its peak there is spiritual perception (Al Hasan, [14])

Humans are essentially creatures that live in a world full of diversity. This diversity allows them to gain knowledge and understanding through their ability to see and think. Using their powers of revelation and intellect, they are able to transcend the limitations of the various worlds and strive towards oneness with the One Absolute Substance, Allah. This concept of God is different from the multiplicity that exists in the physical realm. Therefore, in order for humans to emerge from the confines of diversity, it is important for them to have a deep understanding of Allah, who is the main source of their existence. However, when individuals reject their innate ability to reason and ignore the insights provided by intellect and revelation, they create an environment of inequality and confusion (Thamrin et al [15]). Humans have the ability to access objective revelation to engage their subjective mind. Reason can be trained through the use of reason, which is always subject to reason and revelation. Consequently, reason can sometimes produce "intelligence". However, it is important to note that humans are not always capable of producing intelligence, and when they do, it is not solely due to their own efforts. The presence of God's grace and mercy is very important in this process. Intelligence, in this context, refers to inner knowledge rather than logical reasoning. Individuals have the ability to perceive spiritual truths through the eyes of their heart. However, it is important to clarify that this level of perception does not represent complete alignment between one's lower and higher desires.

The individual must have good intentions before embarking on the journey to the intellect. For reason to reach its full potential, human desires, will, and reason must be in harmony with God's revelation.

Psychological Implications (Human Complexity)

Humans are born with a natural inclination towards goodness, but they also have the capacity to make mistakes. In order to fully realize his innate nature, man must learn to overcome the potential faults that lie within him. This includes actions such as rejecting monotheism and breaking the laws ordained by God. These mistakes are an integral part of God's overall plan for humanity, serving as an important factor in shaping and guiding individuals. God has bestowed upon man the ability to distinguish between right and wrong. By utilizing reason, free will, and guidance from divine revelation, humans can make choices that are in harmony with what is morally right and lawful, thus cultivating and reviving the knowledge inherent in them. Although humans are not inherently evil, they are susceptible to external influences and temptations that can lead them astray. This aspect of human nature, the susceptibility to error, is a fundamental feature and is often referred to as human passions. Individuals who have attained a high spiritual level have undergone a comprehensive psycho-spiritual growth journey, consisting of three distinct stages. In the context of the Qur'an, the word "lust" is used to signify the psychological side of a person, which represents himself. This psychological aspect, when properly guided and developed, has the potential to rise to great levels of spiritual enlightenment and ultimately achieve deep synchronization with the divine essence.

Psycho-spiritual lust can be categorized into several levels, with the lowest level being an-nafs al-ammaarah, the soul that always reigns. This special level is characterized by negative psychic forces within humans, serving as a breeding ground for egoistic and egotistical drives. It is important to distinguish this state from the spiritual urges represented by the qalb, ruh and 'aql, which indicate a longing for the presence of Allah. In the Qur'an, lust is viewed negatively as an-nafs al-ammaarah, referred to as a soul that constantly commands evil, while the spirit is considered as a divine spirit that is blown into human beings. This dimension of lust is often referred to as the lower passions, which can further be categorized into four main sections according to At-Tustari. The concept of an-nafs al-lawmah, which refers to a soul that constantly criticizes itself and feels remorse, plays an important role in the growth and development of individual psycho-spiritual well-being. As stated in the Qur'an (Q.S Al-Qiyamah: 2), this state of self-reflection serves as a guiding force, guiding man towards the path of truth and virtue. It acts as an internal compass, balancing the negative tendencies of an-nafs al-ammaraah (governing soul) with the positive influences of spirit and reason ('aql). This all-important stage of awareness is so profound that even the slightest deviation from the true path causes deep pain and discomfort in the conscience of a devoted believer.

It is important to recognize that the types of lust discussed here are primarily aimed at satisfying the biological

and emotional needs of the individual, rather than cultivating a deep sense of devotion to a higher power such as Allah. This difference highlights the need to direct our desires towards a deeper and deeper relationship with the divine. To attain spiritual growth, it becomes imperative to train and perfect oneself, especially in relation to lust. By doing so, we can align ourselves with spirit and transcend the limitations imposed by our basic desires. The goal is to elevate the lower levels of passion to spiritually higher levels, thereby freeing ourselves from the constraints of our main drives. Topics covered revolve around the psychological and emotional implications associated with lust. Lust, as a strong and innate human desire, has a direct impact on our psychological well-being. It is important to note that emotions and desires play an important role in shaping who we are. However, it is very important to understand that this dimension can have both positive and negative effects on individuals. When emotions are properly controlled and channeled towards a higher spiritual purpose, our psychological nature can be disciplined. It should be mentioned that the biological makeup of man is different from his psychological composition. However, the biological aspect serves as a means of manifestation of soul impulses.

The strong desires and desires fueled by worldly pursuits do not acknowledge or appreciate the fleeting and relatable nature of the physical world. At times, individuals who are consumed by this desire may even question their own mortality. In their mindset, the importance of a higher power or God is relative or totally ignored, because they see God only as a consequence or a means to express their deep and unparalleled love for the material world. The power of lust suppresses its growth potential, remaining stagnant and focused on pleasures such as greed and lust. In contrast to worldly lust, pure lust undergoes a process of purification, seeking to express itself through spiritual values (Bowering [16]). In Al-Ghazali's dynamic interaction analysis, he explores how the emotions of anger and lust can undergo a transformative process when guided by reason, leading to higher levels of psycho-spiritual development and realization of one's natural potential. Although the soul and body are distinct entities, they have a mutual relationship in which each has an impact on the other. Al-Ghazali argued that every intentional and repeated action has consequences for the soul, affecting its state. Likewise, the condition of the soul also affects the body. This perspective is referred to as "traditional interaction theory", which argues that an action has an effect on the psyche, causing the body to repeat the action, thereby producing further effects on the psyche. The accumulation of these effects builds on one another, forms the entire psycho-spiritual development of a person

IV. CONCLUSION

Yasien Mohamed is a figure who masters various types of Islamic scholarship. His thought contribution can be felt and accessed by everyone thanks to his quite monumental works. He also contributed a lot of thoughts and attention to

the world of Islamic education, he felt that there was a need for a breakthrough in updating Islamic scholarship in the face of increasingly advanced and developing conditions. The need for special attention for a Muslim who wants to develop his potential, therefore the first fundamental thing that must be done is through the educational process. By setting aside the erroneous thinking about secularism in the world of education that now exists in every aspect of education itself. Therefore, Yasien Mohamed believes that secularism education can only be taken from the positive sides, while Islamic knowledge must remain number one and must be firmly instilled in the hearts of every Muslim.

A conception comes from definitions, characteristics and so on. Then the result of the concept of Fitrah Theory in Islam is a theory that explains that humans have nature (potential). The potential for religious monotheism (divine) and tend to the truth. As for the process of development in education, apart from being influenced by nature (potential) it is also influenced by the environment. And God's involvement is influential here. This theory can be said to be theo-centric theory. So it can be concluded that the Fitrah Theory is a theory that is appropriately used in the world of Islamic Education. Without mixing it up with Western Philosophical Principles. It's just that it can only take a positive value. For example, advances in technology, a more advanced education system or a positive attitude towards worldly life.

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