



The implication of *fitrah*-based education in social studies learning (A case study at Sekolah Alam Yogyakarta)

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Abstract

Fitrah-based education is a conscious effort to increase all the potential that God has given to humans so that they become humans who unite with God and can benefit other humans for the sake of a better civilization. This research aims to determine the implications of nature-based education in social studies learning. This research uses a qualitative descriptive method with interviews, observation, and documentation. Based on research results, it is that education must be able to develop and improve human nature, which God has bestowed since humans were born. Sekolah Alam Yogyakarta offers natural education based on fitrah. The implications applied to social studies learning at Yogyakarta Nature School include social interaction in society, understanding of nationality, diversity of Indonesian culture, and activities related to nature so that students' nature can be improved through these activities. This requires support from family and society to enhance the nature of students.

Keywords: *Fitrah-based education; nature-based education; social studies learning.*

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Implication fitrah based education in social studies learning (A case study at Sekolah Alam Yogyakarta)

INTRODUCTION

Human nature is born with an innate tendency towards monotheism or the oneness of God (Astuti, 2017). According to Sholichah (2019), *fitrah* means that Allah SWT created humans with the potential of character, behavior, knowledge of origin, creation, and religion, all of which are possessed from birth. *Fitrah-based* education is a civilization education model to help educators and parents increase all the potential that already exists in humans (*fitrah* Allah) towards a life mission that is realized in the role of education by the purpose of humans created by God to the earth (Santosa, 2021). Thus, education has an essential role as a measure in maintaining, developing, and maintaining human nature to remain in a pure state and not deviate (Fatimah et al., 2020).

Fitrah-based education connects the purpose of individual creation in this world. Therefore, everyone has a role in advancing civilization and fulfilling their mission (Wahidah, 2019). *Fitrah-based* education is elementary by following the natural process under the nature determined by Allah and following the stages of human development under the *sunnatullah* (Muniroh, 2019). It can be concluded that education based on nature is one of the conscious efforts to increase all the potential that God has given to humans to become humans who remember God and can benefit other humans for a better civilization.

In nature-based education introduced by Santosa (2021), three primary stages must be known: 1) The Purpose of Life is the reason humans were created so that human life has a mission or task that is in harmony with the original purpose. The role of education and education should be able to be the answer to the questions we were created on earth. According to the Qur'an, a man was created to worship Allah, to be a leader (caliph) who develops peace and protects nature, to be an *improv* that prospers the earth, to be an *imam* that leads people to fear, and to perform worship to Allah Almighty, 2) The Mission of Life is the mission of life or civilization. Individually, man's mission on earth is to be able to spread Mercy to all nature and bring glad tidings and warnings to other humans. In general, man's task is to be the best man and the middle people. 3) The Vision of Life is an ideal or destination that we want to go to in the future, the results to be achieved, the size and impact to be made. This vision of life is an ongoing process of uniting our tasks and missions to a cold goal. It is the vision that keeps us on track with our life goals.

Of the three potentials above, it is hoped that humans can better interpret life by the reasons, missions, and goals of humans created by God to become complete human beings. The functions of *fitrah-based* education are as follows: First, Islamic education serves as an antidote to secularism in the context of Islamic teaching. Second, this education aims to form qualified or civilized humans by the values of the Quran (Triwidyastuti & Siregar, 2018). The purpose of implementing human nature-based education in instilling religious and moral values in children is to achieve changes in students so that they become excellent and righteous humans in their behavior as God's people, children, family members, and community members (Nurhakimah et al., 2022).

However, in reality, this is not supported by people around students, as the results of previous research conducted by Maesyaroh et al. (2022) said that teachers lack understanding of the concept of natural education stages, with an average teacher understanding not exceeding 68. So, there is a need for parental awareness in cultivating children's natural education starting from home because the parent's task is to identify and develop the innate potential that already exists in children (Sholichah, 2019). So, cooperation between teachers and parents is needed to create and apply nature-based education in learning to achieve the same vision, mission, and goals (Dewi et al., 2020; Maesyaroh et al., 2022; Muniroh, 2019).

According to Wahidah (2019), we must develop every nature in the educational process. They are included in the learning process or socially-based activities carried out by students. The ultimate goal of this educational process is to guide each generation to play their best role in advancing the civilization of human life by having the best morals and manners (Wahidah, 2019). However, we do not find that the amount of learning not by student development can also negatively impact the quality of learning delivered (Hayati et al., 2021). So, it would be nice for this development to be adjusted to the child's stage of development (Dewi et al., 2020).

According to Putro (2020), social studies education aims to develop responsive students, have benefits, and manage the surrounding environment effectively. Therefore, social studies learning is an educational program or field of knowledge that aims to convey social information and shape students into responsible individuals in society and the country (Sulfemi, 2020). Social studies learning focuses on the subject matter and includes values that need to be instilled in students. Social studies learning also helps students solve problems well, makes learning more meaningful, challenges students to think creatively and generate new ideas, and makes it easier for students to adapt to new environments (Nurohmah et al., 2023).

These values must be instilled early, especially in student children. Thus, social studies learning can help shape positive character and attitudes in students by their nature to help them understand their responsibilities as citizens of society and the state (Iyan et al., 2021). Of course, social studies learning aligns with human nature because they both want to direct students to become better individuals with all the potential they have had since birth.

The nature of faith: every child is born with the potential of the nature of faith that has been installed in him. While still in the womb, we once testified that God is our Robb contained in Qs. Al-A'raf verse 172. All children love God and the truth by nature unless false and unwise teaching can affect them. Invite them to believe in the Oneness of God and perfect all morals so that they become fully human. The result is good morals, manners toward God, and all other aspects of morality. With talent and leadership nature, every child has unique potential and vocation. At the age of 10-14, this potential develops optimally and interacts with the spirit of life, guiding children towards the role of observers and givers of good news. The result is the formation of morals in human life. With a learning and reasoning nature, every child has the potential to be a strong and great learner. At 7-10 years old, they experience the peak of development and the best interaction with Nature. Children can play an essential role in

Implication fitrah based education in social studies learning (A case study at Sekolah Alam Yogyakarta)

prospering and preserving nature as part of life's broad mission. They will develop good morals and civility towards nature, science, and scholars during this process.

The nature of individuality and sociality in humans as social creatures who depend on the surrounding environment. Good social interaction begins at the age of 7, but the growth of complete individuality occurs under the age of 7. Humans' physical nature tends to move actively and develop their five senses through interaction with the world around them. In addition, each child's senses respond happily and serenely to pleasant stimuli. The nature of sexuality and love that exists in every child born can develop into their sexual role. For girls, this will involve true womanhood and motherhood. For boys, this will affect true manhood and fatherhood. Aesthetic and linguistic nature is born with the ability to appreciate and love beauty and create harmony in various forms of expression, such as art, literature, and architecture. The nature of human development follows the Sunnatullah pattern, with the existence of stages and golden periods for the development of a particular character with age stages 0-2 years, 2-6 years (pre-training), 7-10 years (pre-adolescence 1), 11-14 years (pre-puberty age 2), and after reaching the age of puberty, namely over 15 years of age (post age puberty).

Based on a search of journals about *fitrah-based*, it was found that there are two general research themes, including the urgency of *fitrah-based* education (Maesyaroh et al., 2022; Wahidah, 2019). This shows that *fitrah-based* education has an essential role in education. Some previous studies explain *fitrah-Based* education through philosophical foundations (Muniroh, 2019; Wahidah, 2019) and theological foundations (Astuti, 2017; Sholichah, 2019; Triwidyastuti & Siregar, 2018). The methods used in natural education research are mostly literature reviews (Astuti, 2017; Sholichah, 2019; Triwidyastuti & Siregar, 2018; Wahidah, 2019) and empirical research (Muniroh, 2019; Nurhakimah et al., 2022).

This indicates that few researchers still conduct direct investigations or case studies on natural education in the research field. The setting of fitrah education research is generally carried out in formal schools at the preschool level (Muniroh, 2019; Nurhakimah et al., 2022). Empirical studies have not discussed how nature-based education covers learning, especially in social studies learning. This attracts researchers to follow up on previous research to find out the implications of *fitrah-based* education, especially in social studies learning conducted by Sekolah Alam Yogyakarta, which is based on non-formal schools. In addition, Sekolah Alam Yogyakarta also implements organic or natural education. Therefore, this study aims to determine the implications of *fitrah-based* education in social studies learning.

METHOD

The method used in this study was descriptive qualitative methods. This aims to determine the implications of *fitrah-based* education on social studies learning at Sekolah Alam Yogyakarta. Data collection techniques used observation, interview, and documentation techniques. In addition, data was analyzed by using the interactive model adapted from Miles & Huberman (1992).

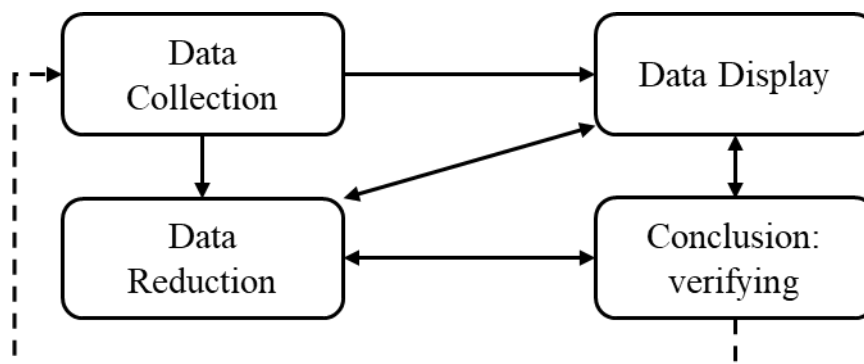


Figure 1. Miles and Huberman's analysis

The observation method was used to determine the learning activities carried out by the Yogyakarta Nature School, which are related to nature-based educational values from April to July 2023. The documentation was collected as photos of activities, which can be used as a data source. Interviews were used to find more straightforward and in-depth information about learning activities that cannot be found through observation. The resource persons in this interview are the founder of Yogyakarta Nature School with his wife, two teachers, and three students.

The location of this research is Sekolah Alam Yogyakarta, located on Jl. Puspita Baru No.18, Beran Kidul, Tridadi, Sleman District, Sleman Regency, Special Region of Yogyakarta 55511. In analyzing the results related to the implications of nature-based education in social studies learning conducted by Sekolah Alam Yogyakarta, researchers used eight aspects of human nature introduced by Santosa (2021).

RESULTS AND DISCUSSION

Humans have been created along with their *fitrah* as the primary potential in every human being (Samsuri, 2020). So, if we maximize the development of nature through education, it will be able to help students actualize the potential they already have. According to Nasrudin et al. (2014), nature learning can build student character so all humans can accept it. This can strengthen human personality with character to build a nation on character learning (Sapitri et al., 2022). In improving human nature in learning, it is necessary to have the role of the teacher in it by involving active students in learning, creating conducive learning (Sormin & Rangkuti, 2018).

Based on the results of observations, interviews, and documentation that have been carried out and collected, it is known that *fitrah-Based* education is contained in social studies learning that has been carried out by Sekolah Alam Yogyakarta, where the implications of this *fitrah* education are present in almost every line of social studies learning as social beings, even though Sekolah Alam Yogyakarta does not have a lesson plan because in they applied *fitrah* education that adapts learning to the *fitrah* of students.

Implication fitrah based education in social studies learning (A case study at Sekolah Alam Yogyakarta)

Sekolah Alam Yogyakarta does not have a written curriculum structure because the mission of building this natural school is to foster the fitrah of students with natural learning. It is not based on the government curriculum but a curriculum created jointly by the teachers. Learning plans are made together on one day for the next week's activities by each level. The learning outcomes expected by Sekolah Alam Yogyakarta are the return of human fitrah in students so that they are ready to become fathers and mothers in the future who are aware of their fitrah and become the best human beings on this earth.

The implications of *fitrah-Based* education on social studies learning at Sekolah Alam Yogyakarta include society, seedling and mula group activities, intermediate group, and youth and adult groups.

In social community activities, the students of Sekolah Alam Yogyakarta have different focuses and learning activities at each level. But, in general, students of Sekolah Alam Yogyakarta from all classes are taught and introduced to the community around Sekolah Alam Yogyakarta, such as scheduling a gathering with the surrounding community during the month of Shawwal, visiting sick people, visiting the house of one of the guardians and studying together at the home from the parents of his friends. This will allow students to learn with the environment as a source of direct learning so that it is more meaningful (Inah, 2015).

In seedling and mula group activities, community social activities are carried out that can be done by seedling groups, and mula or children aged 5-8 years are doing social interaction by playing with their peers. Play is one of the micro-social activities in society, and visiting an expert in their field, such as farmers, breeders, and craftsmen around Sekolah Alam Yogyakarta, to learn from these experts. Learning tools carried out by a social society that can be done are by holding houses / playing fields, costumes, and drama. The appropriate assessment approach for children aged 5-8 years is by observing and documenting children's play experiences.

In the activities of the intermediate group, the social community activities carried out are not much different from the seedling and mula groups. Still, the difference is that the intermediate group conducts social society with experts. They immediately practice the learning provided by experts. In addition, the intermediate group also works on activities to stay in touch with residents, not only if someone sick dies. It turns out that field-based learning with direct experience will foster natural skills for students (Yunaida & Rosita, 2018).

In the activities of youth and adult groups, the youth and adult groups are groups consisting of students aged 13-18 years. In this group, community social activities are carried out more on practical work. Besides, they socialize with the surrounding community and experts. Working directly in the field will positively impact students such as increasing students' self-confidence, fostering a professional attitude, and applying theory and practice so that students can be ready to enter the world of work or society (Syahroni, 2020). The youth and adult groups have been responsible for managing or practicing work so that they have expertise and are financially independent. They operate by organizing selling activities and cultivating and

managing various Sekolah Alam Yogyakarta facilities. At this stage, the teacher is only a mentor in their efforts.

Nationality, one of the natures of human life, is a social being created as a social being, which started as a pair of men and women and then developed into tribes and nations to get to know each other and "interact" (Mualimin 2017). Human fitrah as a nation is a fitnah that must be instilled and nurtured so that every individual feels that this country of Indonesia is one of the countries that must be protected and preserved. Good and bad humans can be determined through their hearts, which is the fitrah God has given humans (Sajadi, 2019). Here are some of the efforts made by Sekolah Alam Yogyakarta in cultivating national nature in students as follows: Enliven important Indonesian days, every critical date that is commemorated as essential days of the Indonesian nation, teachers / civil servants at Sekolah Alam Yogyakarta talk about the causes of these days why they can happen concerning the Qur'an and Hadith. In addition, on the Independence Day of Sekolah Alam Yogyakarta also scheduled a competition to celebrate Indonesia's independence. With an agenda like this, it will improve the nature of aesthetics, the nature of talent and leadership, and the nature of sociality of students through the spirit of nationality

Telling stories about heroes will foster students' imagination and language skills through storytelling activities (Sanjaya, 2016). That way, students can emulate the characters of the heroes about the attitude of loving the motherland, sacrifice, nationalism, and not giving up. Moreover, inspiring stories about the best exemplary queen, the Prophet Muhammad (peace be upon him), can foster the spirit to maintain this nature as a legacy and responsibility as a people. Telling stories about heroism will increase the nature of faith and the nature of learning students.

Learning about Indonesian culture as one of the activities in studying Indonesian culture at the Sekolah Alam Yogyakarta is an outing class agenda to visit cultural heritage. This can increase a sense of love for the motherland, and be nationalist and act in ways that show loyalty, care, and high appreciation for the nation's language and physical, social, cultural, economic, and political environment (Kosim, 2017). During the research period, the researchers found that one of the direct efforts made by the teacher was inviting students to visit Joglo Mbah Gito. This was intended for students to learn one Indonesian culture, gamelan. Getting to know Indonesian culture more closely can foster the talent that exists in students and its aesthetic nature (taste) by channeling students' expressions to culture (Musbikin, 2019).

Activities along the Sleman River can be a source of direct learning because students can experience it directly and optimize their potential thinking skills to communicate with the surrounding environment (Karlina et al., 2017). By going down the river, students learn about the ecology of river water, survive near the river by catching fish with existing equipment, then train students to understand what hazards can occur in the river, and train students to exercise physical endurance. Young and adult groups hold This activity about once every 2-3 months. This river walking activity can also increase learning and reasoning because students are forced

Implication fitrah based education in social studies learning (A case study at Sekolah Alam Yogyakarta)

to interact with nature. Besides that, it can also improve students' personality and sociality to cooperate with their peers with their responsibilities.

Mountain climbing activities are more challenging and need attention, such as climbing regulations, climbing equipment, preparation, good ways of climbing, and others (Rahman et al., 2017). Groups of young people and adults carry out mountain climbing activities at the Yogyakarta Nature School. According to the source, one of the reasons is only the young and adult groups. This is to anticipate things that are not desirable on the mountain if other smaller groups are involved. Mountain climbing activities are an agenda that students have been waiting for because this agenda is rarely carried out. Apart from that, in preparation for climbing this mountain, all groups of youth and adults took an active part in the preparations for leaving and returning home. Mountain climbing activities can improve the nature of the faith of students because, during the trip, they are reminded to only surrender to Allah. Nature learns and reasons to get closer to nature and the art of survival in the wild. Physical nature invites students to become healthier and more robust because the five senses of humans like interaction with nature. The nature of sexuality and love, it is undeniable that this activity requires close cooperation. Female students help the female part, such as cooking and preparing dishes. In contrast, male students carry out activities like setting up tents and making trenches for waterways in case of rain. Finally, mountain climbing activities can foster the natural individuality and sociality of students through collaborative activities (Santosa, 2021).

CONCLUSION

Fitrah-Based education is a conscious effort to optimize the potential given by God to humans so that they become individuals who unite with God and benefit others in creating a better civilization. Various activities related to social studies learning at the Sekolah Alam Yogyakarta can help improve students' character and positive attitudes according to their nature to understand their responsibilities as members of society and the state. The activities include social activities, nationalism, Indonesian culture, and learning about nature. These activities will foster the fitrah of faith, talent and leadership, learning and reasoning, individuality and sociality, body, sexuality and love, aesthetics and language, and development.

Therefore, social studies learning has an important role that must be in harmony with human nature because both want to direct students to develop into better individuals by utilizing the potential that has existed since birth through eight aspects of nature. This approach can also be seen in the learning conducted by the Yogyakarta Natural School, which applies organic or natural education adapted to students' nature and development. The implications include social interaction in society, understanding of nationality, Indonesian cultural diversity, and activities related to nature that can enhance human nature.

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