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## EDUCATION CHARACTER CURRICULUM BASED ON FITRAH (NATURE) DURING THE COVID-19 PANDEMIC

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### ABSTRACT

As a cultured and virtuous nation, character education has received important attention in the education system in Indonesia. Yet in its implementation it is still considered not optimal and still faces various obstacles. During the Covid-19 pandemic, where students did BDR (Learning from Home), the role of the family is the main factor and plays a key role in shaping students' education character. The concept of a fitrah-based educational curriculum is harmonious during the Covid-19 pandemic because parents are the first and foremost responsible for education for their children. The character-based education curriculum includes four main things: goals, this is in line with human creation; material, related to the nature of faith, the nature of learning and the nature of talent that is aligned with the nature of child development; methods, in the form of exemplary, habituation, hiwar, stories, amtsal; evaluation, covering aspects of aqidah, worship, manners and morals, learning behavior and learning styles of children and those related to children's interests and talents.

**Keywords:** character, curriculum, covid-19, human nature (fitrah)

### I. INTRODUCTON

The Indonesian nation as a cultured nation is a country that upholds noble morals, noble values, wisdom and character so that it is necessary to develop and preserve education based on values and character as an important and strategic step in rebuilding the nation's identity. The formation of a strong and sturdy character is believed to be an important and absolute thing for a nation to face the challenges of life in the future.

The factors causing the failure of character education in this case are related to the formation of morals, including the failure to build students' religious awareness which is caused by learning Islamic Religious Education (PAI) which tends to be material-intensive and only puts forward aspects of thought. The aspect of awareness gets less attention and even tends to be ignored (Yaqin, 2020).

In response to this, the Ministry of Education and Culture has issued circular letter number 4 of 2020 concerning the implementation of education policies in the emergency period of the spread of coronavirus disease (COVID-19), then this is followed up with a circular letter of the secretary general of the ministry of education and culture number 15 of 2020 concerning implementation guidelines learning from home during the emergency of the spread of the coronavirus disease (COVID-19), where in order for students to continue to receive educational

services during the emergency spread of the coronavirus disease (COVID-19), learning from home (BDR) was carried out, in this circular (Naim, 2020), explained the principles of learning from home, namely:

1. The physical and mental safety and health of students, educators, heads of education units and all members of the education unit are the main considerations in the implementation of BDR;
2. BDR activities are carried out to provide meaningful learning experiences for students, without being burdened with demands to complete all curriculum achievements;
3. BDR can be focused on life skills education, including regarding the COVID-19 pandemic;
4. Learning materials are inclusive in accordance with the age and level of education, cultural context, character and type of specificity of students;
5. Activities and assignments during BDR may vary between regions, educational units and students according to their respective interests and conditions, including considering gaps in access to BDR facilities;
6. Student learning outcomes during BDR are given qualitative and useful feedback from the teacher without being required to give quantitative scores / scores; and
7. Promoting positive patterns of interaction and communication between teachers and parents / guardians.

According to Prof. Zakiah Daradjat, an expert on Islamic education, he explained that parents are the primary and first educators for their children, because it is from them that children receive education first. Thus the first form of education exists in family life. Parents or mothers and fathers play an important and very influential role in the education of their children (Daradjat, 2014)

Family will shape a person's character and will affect their environment. If the character is good then it will have a good influence on the environment. On the other hand, if the character is not good, it will have a widespread influence which in the end can be bad for the character of the nation. (A. Sarbini, 2016)

Educators, especially fathers and mothers, have a very big responsibility in educating children with kindness and the basics of character. Parents have the responsibility to familiarize themselves with their noble humanity, such as doing good to orphans, and pitying widows and the poor and there are many other big responsibilities related to character education (Ulwan, 2002).

An expert on Islamic Education, Prof. Ahmad Tafsir, explained that parents are the primary and first educators in terms of instilling the values of faith for their children. Called the first educators because they are the first to educate their children. Schools, Islamic boarding schools and religious teachers who are invited to the house are only educational "institutions" and people who are merely helping parents. Conducting religious education in the family means trying to save the nation.

## II. DISCUSSION

In this section, we will explain some important terms related to the writing of this article.

### I. Character Education

The term education comes from the word 'didik' by giving the prefix 'pe' and the ending 'an' which shows 'action' (Purwadarminta, 1976). The word education comes from the Greek word *paedagogos* which means association with children. In *paedagogos*, there was a servant or bachelor in ancient Greece whose job was to deliver and pick up children to and from school. *Paedagogos* comes from the words *paedos* (child) and *agoge* (I guide, lead). A *paedagogos* (educator or student expert) is a person whose job is to guide children, while the guiding job is called *pedagogical*. This term is then translated into English with 'education' which means development or guidance. (Ramayulis, 2019)

The word *tarbiyah* according to Miqdad Yaljan is increasing, feeding, maintaining, maintaining and growing, it is also used *majazi* to mean educating behavior and elevating rank. Another meaning that is similar is developing, feeding, raising and lifting positions. The taking of the word *tarbiyah* is also from the word *rabb* and not from *raba* so that it can also be said to educate children, which means paying attention to them well, teaching until they can and finally weaning them. Ar-Raghib Al-Asfahani said, Ar-Rabb was originally *at-tarbiyah*, which is to grow something from one state to another until it reaches the limit of perfection. According to Naquib Al-Attas, if the use of the word *rabb* is the same in the form of *madi* (past tense), (as in verse al-Isra 34: *kama rabbayani shaghira*) and *mudari'nya* (present tense) (as in verse As-Syuara '18: *alam rubabbika fiina waliida*), then this means education, responsibility, feeding, development and growth (Taufiq, 2011)

The characters come from the Latin "kh Character", "kharassein", "kharax", in English: character and Indonesian "character", Greek character, from *charassein* which means to make sharp, to make deep. In Poerwadarminta's dictionary, character is defined as character, disposition, psychological traits, morals or morals that distinguish a person from another.

Meanwhile, the characters according to the Language Center of the Ministry of Education and Culture are innate, heart, soul, personality, character, behavior, personality, character, character, character. As for character is having personality, behaving, having character, having character, having character. Character Education according to the Ministry of Education and Culture is a planned effort to make students recognize, care and internalize values so that students behave as human beings (Syukur, 2016).

Thus, character education is an effort to guide human behavior towards standard standards based on values, norms of life and life. So this effort becomes a way to appreciate the personal perceptions and values that are displayed. And the focus of character education is on ethical goals, but in practice it includes strengthening essential skills that include student social development. So that a good human being can be achieved in the midst of society (Zulkapadri, 2014)

## **1. Curriculum**

S. Nasution in (Nur Ahid, 2006) explains that the word curriculum, comes from Latin (Greek), namely *cucere* which turns into a curriculum noun. The curriculum, *curricula* commonly, was first used in athletics. In the world of athletics, curriculum is defined as a race course, a place for running a chariot. A distance for the race a runner has to cover. While a chariot is defined as a kind of runway in ancient times, namely a device that carries a person from start to finish. Further development, the curriculum is also used in the world of education

The concept of curriculum develops in line with the development of educational theory and practice, it also varies according to the school or theory of education that it adopts. What needs to be explained in curriculum theory is the concept of curriculum. There are three concepts about curriculum, curriculum as a substance, as a system, and as a field of study.

The first concept, curriculum as a substance. The curriculum is seen as a plan of learning activities for students at school, or as a set of goals to be achieved. A curriculum can also refer to a document that contains a formulation of objectives, teaching materials, teaching and learning activities, schedules, and evaluations. A curriculum can also be described as a written document as a result of mutual agreement between curriculum compilers and education policy holders and the community.

The second concept, is the curriculum as a system, namely a curriculum system. The curriculum system is part of the school system, education system, and even the community system. A curriculum system includes a personnel structure, and work procedures on how to compile a curriculum, implement, evaluate, and improve it.

The third concept, curriculum as a field of study, namely the field of curriculum studies. This is the field of study of curriculum experts and education and teaching specialists. The purpose of the curriculum as a field of study is to develop knowledge of the curriculum and curriculum systems (Nur Ahid, 2006).

Then (Al Nahlawi, 1996) describes the character of the Islamic curriculum as follows: 1). In harmony with human nature. 2). Fundamental, purifying obedience to Allah alone. 3). Relevant to the level of education, gender and social duties. 4). In accordance with the goals, needs, realities of society. 5). Free from negative contradictions, and in harmony with psychological integrity. 6). Aligned with country goals. 7). The use of an elastic / flexible method. 8). Behavioristic educational emphasis. 9). In accordance with the age level of students. 10). In accordance with Islamic activities directly jihad, Islamic preaching.

## 2. The concept of Fitrah (Nature)

Islamic experts try to formulate the meaning of fitrah, and each formulation is produced through strong studies and arguments. The foundation of each of these formulations is the word of Allah SWT. which reads:

فَأَقِمْ وَجْهَكَ لِلدِّينِ حَنِيفًا فِطْرَةَ اللَّهِ الَّتِي فَطَرَ النَّاسَ عَلَيْهَا لَا تَبْدِيلَ لِخَلْقِ اللَّهِ ذَلِكَ الدِّينُ الْقَيِّمُ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ ﴿٣٠﴾

*“So face your face straight to the religion of Allah, (stay on) the nature of Allah who has created humans according to nature. There is no change in Allah's creation, (that is) a righteous religion, but most humans do not know. (Surah Ar-Rum: 30)*

Experts explain the definition of fitrah as quoted in (Muliati, 2017) which explains and summarizes the meaning of fitrah, namely:

Fitrah means holy, Fitrah means Islam, fitrah means acknowledging the oneness of Allah, fitrah means pure, fitrah means the condition of human creation who has a tendency to accept the truth, fitrah means the basic potential of humans as a tool to serve and ma'rifatullah, fitrah means determination or occurrence of human origin regarding happiness and error, fitrah means the natural nature of humans (human nature).

From the above opinion, it can be concluded that fitrah is the basic human potentials that have the nature of goodness and holiness to receive stimuli and influences from outside towards perfection and truth.

The concept of fitrah has a demand that Islamic education is directed to rely on at-tauhid. This is intended to strengthen the relationship that binds humans to Allah azza wa jalla. Whatever students learn should not contradict these principles of tawhid. Tawhid is the core of

Islamic teachings bestowed by Allah to humans. The concept of at-tauhid emphasizes the majesty of Allah which must be obeyed and considered in the Islamic education curriculum.

### Types of Fitrah

Based on studies and references from experts and practitioners, there are differences regarding the distribution and types of fitrah, but according to the author's opinion it can be summarized at least into four types of fitrah as described by (Kholiq, 2017), namely:

Fitrah Iman, which is the nature of every child who is born in a state of monotheism to Allah azza wa jalla, testifies that there is no God who has the right to be worshiped but Allah and tends to the truth, this is based on the word of Allah in the Al-Qur'an letter Al-A'raf verse 172 which means:

*And (remember), when your Lord brought out the descendants of the children of Adam from their sulbi and Allah took testimony against their souls (saying): "Am I not your Lord?" They replied: "Yes (You are our Lord), we are witnesses". (We do that) so that on the Day of Resurrection you will not say: "Verily we (the children of Adam) are the ones who have been careless about this (the oneness of God)"* Kemudian juga berdasarkan hadits yang diriwayatkan oleh Al-Bukhari dari hadits Abu Hurairah r.a. bahwa Rasulullah shallallahu 'alaihi wasallam bersabda :

كُلُّ مَوْلُودٍ يُوَلَّدُ عَلَى الْفِطْرَةِ فَأَبَوَاهُ يُهَوِّدَانِهِ أَوْ يُنَصِّرَانِهِ أَوْ يُمَجِّسَانِهِ

Meaning:

Every child is born in a state of fitrah (holy), both parents who make him Jewish or Christian or Majus.

The nature of learning, is the nature of the desire to learn something naturally, it does not need to be taught specifically. The task of parents and teachers is to provide facilities to children in the form of guidance to interact with the surrounding environment, socialize with friends, family and the community. This learning fitrah is a gift from Allah subhanahu wa ta'ala in the form of intellectual curiosity as a provision to learn everything that is needed in the child's life.

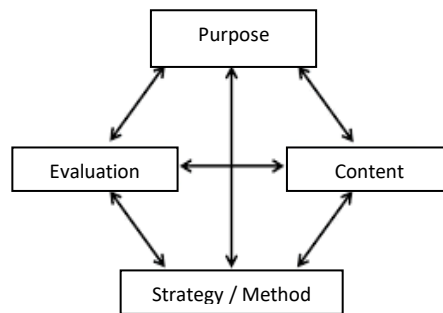
Talent is a gift from Allah azza wa jalla in the form of natural and repetitive nature, thoughts and actions that will produce productivity, each child has a unique talent nature that is different from the others and has been brought from birth. Regarding the nature of this talent, it is explained in the Al-Qur'an chapter Al Isra 'verse 84 which means:

*Say -Rasul-, "Every human being does charity according to his / her own innate talents which resemble his condition in guidance or heresy." Then your Lord knows better who is more correct in the way"*

Developmental nature, is the nature experienced by every human being who will experience a developmental phase from creation to old age and death. The curriculum material given related to the nature of faith, the nature of learning and the nature of talent must be adjusted to the age and development of the child.

#### Fitrah-based Character Curriculum during the Covid-19 Pandemic

The curriculum is a system that has certain components. (Hamid, 2012), what components make up the curriculum system and the linkages between its components can be seen in the chart below:



Picture.1.Component of Curriculum

The chart illustrates that the curriculum system is formed by four components, namely: the objective component, the curriculum content, the method or strategy component for achieving goals, and the evaluation component. As a system, each component must be related to one another. When one of the components that make up the curriculum system is disrupted or not related to other components, the curriculum system as a whole will also be disrupted.

#### Objective Components

The goals of Islamic education or other educational goals contain certain values in accordance with their respective views that must be realized through a directed and consistent process using a variety of physical and non-physical means. Purpose or "target" or "purpose" which in Arabic is called "ghayat" or "ahdaaf" or "maqasid". (H.M. Arifin, 2019)

In the concept of character education based on fitrah, the purpose of the education curriculum that is carried out cannot be separated from the purpose of creating humans themselves, namely to worship Allah Ta'ala and as caliph on earth.

Allah ta'ala said in the Al-Qur'an Surah Adz-zariyat 56:

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ

Meaning: And I did not create jinn and humans but so that they could serve Me

The verse above explains the purpose of the creation of humans, namely to worship Allah in the position of a human being as a servant so that the concept of the curriculum that is made must all be in harmony and in line with the purpose of the creation of humans themselves, namely to worship and monotheise to Allah Ta'ala. In the concept of learning based on nature, this is included in the nature of faith and nature of learning

Then the purpose of the creation of a second human being was to become a caliph on earth, as Allah Ta'ala says in the Al-Qur'an surah Al-Baqarah 30:

وَإِذْ قَالَ رَبُّكَ لِلْمَلٰٓئِكَةِ اِنِّىْ جَاعِلٌ فِى الْاَرْضِ خَلِيْفَةً

Meaning: Remember when your Lord said to the angels: "Verily I want to make a caliph on earth.

The second goal of humans being created on earth is to become caliph, which is related to human performance to benefit and prosper the earth, where in the concept of fitrah-based education, this is related to the nature of talent and nature of learning.

### **Content / Material Components**

The content of the curriculum is a component related to the learning experience that students must have. The content of the curriculum concerns all aspects related to knowledge or subject matter which are usually described in the content of any given subject matter as well as student activities and activities.

Educational material in the concept of character-based character education comes from all sides of the life of the Prophet sallallaahu 'alaihi wasallam and his friends. Where if we examine the life journey of the Prophet's companions, it can be concluded as follows:

- a) All the companions of the Prophet have a strong faith nature
- b) All the companions of the Prophet have a strong learning nature in accordance with their respective learning styles
- c) All the companions of the Prophet performed according to the nature of their unique talents, different from one another

So based on the above concept, the curriculum material during the Covid-19 pandemic is in accordance with the concept of fitrah-based education that parents must do:

related to the fitrah of faith, which is to grow in every child a love for Allah Ta'ala in accordance with the purpose of creating humans, namely to worship which includes aqidah, worship and morals. aqidah material is related to the pillars of faith in the form of beliefs related to the existence of a creator, the existence of angels, the existence of books -Bible, the existence of prophets and messengers, the existence of the last day and the belief in good and bad destiny. Then the material of worship related to the pillars of Islam, namely shahada, prayer, zakat,



fasting and hajj. As for the material of morality in the form of daily adab-adab to oneself, to parents, to teachers, to neighbors, to friends and others who are all already described in Islamic law. All of the material is delivered in accordance with the nature of the child's development.

Then the material related to the nature of learning, namely how parents foster a love for learning in each child, so during the Covid-19 pandemic, parents can facilitate at home with a family library as a learning tool for children. The house can be equipped with a comfortable place and a library. families that provide books according to age and child development and according to children's interests and talents.

The nature of the talents in each child is unique and different, so the task for teachers and parents is how to recognize and optimize the talents of each child. In accordance with the direction of the government, in this case the ministry of education and culture where BDR activities are carried out to provide meaningful learning experiences for students, without being burdened with demands to complete all curriculum achievements, materials related to children's talents can be in the form of activities to foster children's independence. such as helping parents at home or activities to hone children's talents such as gardening in the home page, raising and raising animals and fish.

### **Method / Strategy Component**

The learning strategy is a plan of action (a series of activities) including the use of methods and the use of various resources / strengths in learning. This means that the formulation or new strategy has reached the work plan formulation process, not yet action. Furthermore, strategies are drawn up to achieve certain goals. That is, the direction of all strategic planning decisions is the achievement of goals.

Efforts to implement plans that have been prepared in real activities so that the objectives that have been prepared are achieved optimally are called methods. This means that the method is used to realize the predetermined strategy. Thus, several methods could be used in a single learning strategy.

In the concept of fitrah-based education, the learning method originates from the Al-Qur'an and Hadith, where these methods have proven successful in educating the companions of the Prophet as the best human beings of all time. Among these educational methods have been summarized and explained by An-Nahlawi (Al Nahlawi, 1996) where this method should be a reference for educators and parents in carrying out the educational process for their children. The methods offered by An-Nahlawi are as follows:

### **1. Exemplary method (*uswah hasanah*)**

Exemplary is the main and first method in the concept of fitrah-based education. In instilling the values of Islamic teachings to children, the example given by parents is the most effective and efficient method. Because education by exemplary not only provides verbal understanding, how the concept of good and bad morals, but provides examples directly to them. Because he generally tends to imitate (imitate) his teacher or educator. This is because psychologically, children are happy to imitate, not only good. Sometimes even the bad they imitate. Muslims follow the example of the Prophet *sallallaahu 'alaihi wa sallam*, the mother of Aisyah radiyallahu' anha once said that the Prophet's morals were the Koran. Ayesha's statement is true, because the apostle's personality is a real interpretation of the Koran, not only the way of worship, the way of his daily life is mostly an example of the Islamic way of life.

### **2. Habitual Method**

Habit is something that is deliberately done repeatedly so that something can become a habit. This habituation method is based on experience. Because what is accustomed is something that is practiced. And the essence of habit is repetition. Habit puts humans as something special, which can save strength, because it will become a habit inherent and spontaneous, so that the activity can be carried out in every job. Therefore, according to experts, this method is very effective in the framework of fostering and inculcating the values of children's character and personality.

### **3. Hiwar or Conversation Method.**

The *hiwar* (dialogue) method is an alternating conversation between two or more parties through question and answer on one topic, and deliberately directed towards one desired goal. In the educational process the *hiwar* method has a very deep impact on the soul of the listener (mustami) or the reader who follows the conversation topic carefully and attentively. This is due to the following reasons:

- The problems presented are very dynamic, because both parties (educators and students) are directly involved in the conversation mutually, so it is not boring.
- Readers or listeners are interested in continuing to follow the course of the conversation with the intention of knowing the conclusion (al-natijah or goal). It can also prevent boredom and can renew your spirit.
- The *hiwar* (dialogue) method can evoke various feelings and impressions of a person, which will give birth to a pedagogical impact that helps to strengthen the idea in the soul of the listener / reader and lead to the ultimate goal of education.

#### 4. The Story Method

According to al-Razzi, the story is a tracing of past events. In implementing character education during the Covid-19 pandemic, stories as a method of supporting the implementation of education have a very important role, because in stories there are various exemplary and education. This is because there are several reasons that support it:

- Stories are always captivating because they invite readers or listeners to follow the events, reflect on their meaning.
- The story can touch the human heart, because it presents a character in its comprehensive context, so that the reader or listener can appreciate and feel the contents of the story, as if he were the character himself.
- The story of the Quran educates faith by: evoking various feelings, such as khauf, pleasure and love (hub).

#### 5. Amsal method (parable)

This parable method is also good for teachers and parents to use in teaching their students, especially in instilling character (Islamic teaching values) in children. The way to use the amsal method is almost the same as the story method, namely by lecturing (telling a story or reading a story) or reading the text. According to An-Nahlawi, this parable method has pedagogical objectives including the following:

- Bring meaning to understanding;
- Stimulating impressions and messages related to the implied meaning in the parable, which inspire - to grow various feelings of divinity;
- Educate reason to think logically and use qiyas (syllogism) which is logical and sound;
- The parable is a motive that stirs feelings, animates instincts, which in turn inspires the will and encourages to do good deeds and stay away from all evil.

#### 6. Evaluation Method

Evaluation is an inseparable part of a curriculum. Through evaluation, it can be determined the value and meaning of the curriculum so that it can be taken into consideration whether a curriculum needs to be maintained or not, and which parts should be perfected. Evaluation is a component to see the effectiveness of achieving goals. In the concept of fitrah-based education, the objective of evaluation is more emphasized on mastery of attitudes (affective and psychomotor) rather than cognitive aspects (knowledge). In the Al-Qur'an and hadith there are lots of evaluation benchmarks, for example related to the implementation of the fitrah of faith, which is related to prayer that is done properly and correctly which will prevent someone from

doing heinous and evil deeds (Surah Al-'Ankabut: 45), Benchmarks related to morality, for example a person who believes loves his brother as if he loves himself, a measure of bad morality is a characteristic of a hypocrite, namely: if you speak a lie, if you promise to deny, and if you are given a mandate then you betray as mentioned in the Hadith History of Bukhari from Sahabat Abu Hurairah radiyallahu 'anhu.

The form of evaluation in the concept of fitrah-based learning during the Covid-19 pandemic must be conceptualized and discussed together by the school and parents, the form can be a description which includes the following aspects:

- Fitrah Iman: aspects related to material aqidah, worship, manners and morals
- Learning nature: aspects related to children's learning behavior and learning styles
- Talent nature: aspects related to children's interests and talents during activities at home

### III. CONCLUSION

Based on the explanation that has been mentioned above, it is clear that character education based on nature during the Covid-19 pandemic is important and answers the current conditions in which students do BDR (Learning From Home), thus returning the main educational responsibility to people. old. Character education in the fitrah perspective focuses more on the attitudes of students, this is on the positive will that is always accustomed to, so as to be able to generate good character easily, without prior thought consideration in everyday life.

Nature-based character education believes that every child is born in a state of nature, namely having faith, tends to follow truth and goodness, has a learner character and unique talents that are different from one another. In the learning process, the concept of fitrah-based education refers to the revelation given by the Prophet sallallaahu 'alahi wasallam which comes from the Al-Qur'an and Al-Hadith.

The position of morals in the concept of fitrah-based education is very urgent, and a perfect example of the application of morality is the Prophet sallallaahu 'alahi wasallam for which Allah sent Prophet Muhammad sallallaahu' alahi wa sallam to the face of the earth, namely to improve human morals. Morals are the characteristics of a person or determinants of whether that person is good or bad, so that by this means morals are always the foremost determinant in every problem, including in building the Indonesian nation.

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