

Fithrah, Basic Human Potential and the Development of Moderate Character in Religion Thematic Analysis of Hadiths of Fithrah

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ABSTRACT

This article explores the tendency to partially understand hadith and its relevance in addressing contemporary issues by discussing the concept of fithrah from a hadith perspective, particularly in the Indonesian context of religious moderation. Unlike previous studies focused on Qur'anic verses, this study uses hadith books like Saheeh al-Bukhari as primary sources, analyzed thematically. The findings reveal two main meanings in fithrah hadiths: the divine gift of monotheistic potential and purity. Fithrah can develop positively or negatively, requiring actions like cleanliness, avoiding disgraceful behavior, worship, and prayer to maintain it. In religious moderation, fithrah's potential helps form moderate character through values, role models, and guidance.

Keywords: *Fithrah, Basic Potential, Religious Moderation*

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the formulation and development of knowledge. However, the tendency of partial understanding 'sometimes' makes the meaning of a 'term' and or understanding of the hadith narrow. This is where the significance of understanding hadith by using thematic-comprehensive analysis, which is an effort to understand the hadith not only as a stand-alone text but involves other statements from the hadith that also discuss the same theme so that it will produce an overall meaning (HAM, 2009).

Among the issues of interpretation that often become the topic of discussion among scholars is about 'fithrah' which is understood as the basic human potential in the form of religious tendencies of monotheism. The basis of this interpretation usually refers to the hadith

INTRODUCTION

This paper raises the issue of fithrah by making the Prophet's hadith as the subject of study. This research begins with the idea that hadith as the second source of teaching can be an inspiration in

kullu mawluḍin yuuladu 'ala a'-fithrah which always gets the spotlight, in discussing fithrah. Because this hadith tends to be understood partially, then in turn, this single interpretation is then used as a basis in formulating a concept or theory (education, for example).

Here it can be seen that a comprehensive study of fithrah involving many traditions is very urgent to do in order to produce a new understanding, which may be different from what has been understood so far. It is hoped that this reconstruction of the meaning of fithrah will clarify the conception of fithrah in Islam and at the same time emphasize the existence of hadith as a source of Islamic teachings. Practically, this understanding can be useful in developing basic human potential, especially those related to moral development. Efforts to develop human resources based on moral development based on the concept of fithrah are expected to minimize the criminality that occurs in the country. Also in dealing with issues of nationalism and religious moderation, where this nation is in a quite alarming condition (RI, 2019).

Based on the above background, the question surrounding this discussion is how the meaning of fithrah according to the Prophet's hadith and its relevance as a basic human potential in the formation of religious moderation character.

RESEARCH METHODS

This article is a library research. Hadith books are used as primary data material, especially the Sahih al-Bukhari. To find and compile hadith-reports of fithrah from primary data sources, the takhrij bi mawḍhu' al-hadis method was used. The takhrij method is used to trace the

source information and the completeness of the hadith's redaction, sanad and matan. Then, it is analyzed using a comprehensive thematic method. The results of the analysis are quantitative with an inductive and deductive thinking process.

RESULTS AND DISCUSSION

1. Definition and Characteristics of Fithrah

In Indonesian, fithrah is interpreted with various meanings, such as instinct or innate (Munawir, 2020), religion, creation, temperament and original occurrence (Yunus, 1995), original nature, talent and innate religious feelings (Purwadarminta, 2015). In the Qur'an, as explained by ('Umar, 2002) that the word fithrah with its various derivations is also found with various meanings including: (1) Fithrah which means broken, split, split, or cracked. This meaning is obtained from the word *انفطر* which is similar to *انشق* which means split or split, and *تقطر* which means cracked. As explained in QS. Al-Infithar: 1 and al-Muzammil: 18, (2) Fithrah means creation or making something without any previous example. For example QS. Yasin: 22. (3) Fithrah with the meaning of something that is given by Allah to humans (natural tendencies or innate instincts), among others in the form of knowledge of faith, as in QS. al-Rum: 33, (4) Fithrah means lack, weakness or incompatibility as in QS. al-Mulk: 3. In addition to the above meanings, according to (Wakhidah, 2009), citing Lisan al-'Arab and Mu'jam Mufradat Alfaaz al-Qur'an, fithrah also has the meaning of blushing with fingertips, idiot, blossom, fingering, sobbing or sobbing, fungus or mold, bread dough, and breaking the fast.

In terminology, fitrah is often interpreted as the origin of human creation.

That is, *fitrah* is understood as a human condition since the beginning of its creation in the form of a tendency to *tawhid* (Islam). This interpretation is widely recognized by Muslims so that every time the word *fithrah* is mentioned, what is understood then is Islam. The dominance of this meaning is due to the verse and hadith that are always quoted in meaning *fithrah*, namely QS. al-A'raf verse 172 and the Prophet's hadith which reads:

عن أبي هريرة رضي الله عنه قال قال رسول الله صلى الله عليه وسلم (ما من مولود إلا يولد على الفطرة فأبواه يهودانه

أو ينصرانه أو يمجسانه كما تنتج البهيمة بهيمة جمعاء هل تحسون فيها من جدعاء) ثم يقول أبو هريرة رضي الله عنه { فطرة الله التي فطر الناس عليها لا تبديل لخلق الله ذلك الدين القيم } (رواه البخاري)

Meaning: Abu Hurayrah ra.said: The Messenger of Allah said: "No child is born except in a state of *fithrah*. It is the parents who make the child a Jew, a Christian or a Mussulman, just as a livestock animal gives birth to a perfect animal. Do you see any defect in him?". Then Abu Hurairah recited the verse: "Fithratallahi llati fathara nnas 'alayha la tabdila li khalqillah. Zalikaddinul qayyim" QS. Rum: 30. (Al-Bukhari: 2002, 931, Hadith no. 4775)

In line with the meaning of fithrah above, (Farah et al., 2016)states that fitrah is the basic human nature that has been equipped since birth. This basic nature (fithrah) has the following characteristics or features: 1. Believing in Allah. This characteristic is based on QS.Ar-Ruum verse 30. According to him, this verse shows that every human

being is created on the basis of tawhid in the form of faith in Allah. This nature is created in human beings as a basic human nature and tends to the religion of tawhid. 2. The ability and willingness to accept good and bad or the basic ability to receive education and teaching. This opinion is based on the hadith that every human being is born in a state of fitrah and it is his parents who make him a Jew, Christian or Magi. 3. The urge to be curious to seek the essence of truth which is the power to think. Every human being is created with an urge to be curious about something, but whether that curiosity is used properly or not is dependent on his habits, training and environment, as stated by the Imam in Mizanul Amal that the privilege of man for which he was created by God is to have reason and the power to find the essence of things ".

2. General Description of the *Fithrah* Hadiths

From the search of the books of hadith, there are six groups of hadith that are the subject of study. The consideration of these six traditions is based on the popularity of these traditions among the people, which may have shaped opinions about the meaning of *fithrah*. It is also because these traditions are generally narrated by the leaders of hadith, especially Imam al-Bukhari so that in terms of degree, there is no doubt about their quality. The six traditions in question are:

1)Al-Bara'ibn 'Azib said that the Messenger of Allah said to him: "When you come to your bed, perform ablution like the ablution for prayer, then lie down on your right stomach and recite the supplication: "Allahumma aslamtu wajhiy ilayka wa fawwadhtu amriy ilayka wa alja'tu zuhriy

ilayka raghbatan wa rahbatan ilayka ". If you die on that night, you die in a state of fithrah. Make this supplication the closing of your words (the closing of your night). One day I repeated the supplication in the presence of the Messenger of Allah until I reached the phrase "Allahumma amantu bi kitabika alladzi anzalta", and I read: wa rasulika", He said: "not wa rasulika, but wa nabiyyika alladzi arsalta" (Muhammad, 2002).

2) Zayd ibn Wahab said: Huzayfah, the Prophet's Companion, saw someone praying without completing his bowing and prostration, so he said: "You have not prayed. If you die, you will die in a state that is not Fithrah, with which Fithrah Allah has created the Prophet Muhammad (peace be upon him)" (Muhammad, 2002).

3) Abu Hurayrah ra, said: The Messenger of Allah said: "No child is born except in a state of fithrah. It is his parents who make him a Jew, a Christian or a Mussulman. Just as a livestock animal gives birth to a perfect animal, do you see any defect in it?". Then Abu Hurairah recited the verse: "Fithratallahi llati fatharannas 'alayha la tabdila li khalqillah. Zalikaddinul qayyim" QS. Rum: 30 (Muhammad, 2002).

4) Abu Hurairah ra. said: The Messenger of Allah said: When I was ordained, I saw Musa (peace be upon him). He was a man with straight hair and his appearance was as if he was a dashing man from Shanu'ah (Yemen). I also saw Isa (peace be upon him), a man of medium stature, with red skin, as if he had come out of a dungeon. I was the descendant of Abraham (peace be upon him) who most resembled him. Then I

was served two glasses of drink, one containing milk and the other containing wine. Then he (Gabriel) said: "Drink what you like". So I took the glass containing milk and drank it. Suddenly a voice was heard: "You have taken the Fitrah. Had you taken alcohol, your Ummah would have gone astray". (al-Bukhari: 2002, 838, Hadith no. 3394).

5) Abu Hurairah ra. said: I heard the Prophet say: "There are five Fitrahs: circumcision, shaving the pubic hair, trimming the moustache, trimming the nails and plucking the armpit hair" (al-Bukhari: 2002, 1486, Hadith no. 5891).

6) Ibn 'Abbas. He said: The Messenger of Allah (peace and blessings of Allaah be upon him) enjoined zakaat al-fitr to purify the soul of the fasting person from profanity and idle talk, and to feed the poor. Whoever pays it before the 'id prayer, that is the zakaah that is accepted. Whoever pays it after the 'id prayer, it is like ordinary charity (Al-Sijistany, n.d.).

These are the six traditions that are the subject of the study. They are narrated by four of the Prophet's companions namely al-Bara' ibn Azib (first tradition), Huzayfah al-Yamani (second tradition), Abu Hurairah (third, fourth and fifth traditions) and Ibn Abbas (sixth tradition). These four were the closest companions of the Prophet and were known to narrate many traditions, especially Abu Hurairah. Scholars declare that these six traditions are sahih traditions so that they can be accepted and become the proof (basis) of Islamic teachings.

3. Analisis Tematik Hadis-hadis Fithrah

Regarding the thematic understanding of the fithrah traditions, the step taken is to analyze the meaning of fithrah contained in each of the traditions. Then a general conclusion is formulated from these meanings so that the concept of fithrah is found from the perspective of the hadith.

The first hadith is the teaching of the Prophet to his companion, al-Bara' ibn 'Azib. This shahabat recounted that he had been taught by the apostle of Allah a practice and remembrance to be recited when going to sleep. He also said that he had repeated the prayer in the presence of the Prophet. When it came to the lafaz Aamantu Birasuulika al-Ladzii Arsalta. So the Prophet admonished him and said: "Say it: Aamantu Binabiyyika al-Ladzii Arsalta." The Prophet Muhammad corrected his recitation which was not in accordance with what was taught because the dhikr came from the Prophet. According to some scholars, the recitation of dhikr is tauqifiyah in determining the recitation and its reward. Therefore it must be practiced and recited in accordance with what was received from the Prophet Muhammad. This is the view of Imam Hasan al-Bashri, which was chosen by Al-Maziri and other scholars.

Related to the issue of sleep, in essence it is considered as a sibling of death because in a state of sleep, reason and activity are similar to a state of death. This condition is due to the human soul that sleeps held (held) by Allah, as explained in QS. al-Zumar: 42, which means: "Allah holds the soul (of a person) when he dies and (holds) the soul (of a person) who has not died in his sleep; so He holds the soul (of a person) for whom He has determined

death and releases the soul of another until a specified time."

The above verse explains that there are two kinds of death, namely minor death and major death. Shaykh al-Sa'di explains that Allah kills man when he is sleeping at night. He stops moving and the body rests. Then it will be awakened from sleep so that it can move to meet the needs of both religion and the world. Al-Thibbi begins the interpretation of this verse by explaining the function or purpose of human life, which is to achieve Allah's pleasure through doing His commands and avoiding reprehensible deeds. When sleeping, a person is like a corpse where he cannot fulfill his function. Therefore, when he wakes up, he must glorify Allah for all the blessings he has received and for resolving obstacles in obtaining Allah's pleasure.

As for the meaning of 'dying in a state of fithrah' as mentioned in the hadith, it means dying in a state of Islam and monotheism. This state occurs when the person has come to Allah in a state of purity, doing what the Prophet likes or teaches and making dhikr (prayer) his final practice as a witness to his faith on the foundation of fithrah.

The second Hadith is a mawquf Hadith because it relates the rebuke of the Prophet's Companion, Huzayfah al-Yamani, to a man who did not perform the prayer procedure as taught by the Prophet. In fact, the Prophet explicitly obliged his people to imitate the procedures of prayer as he did, as he said from Shahabat Malik bin Al Huwairits: "And pray as you see me pray. When the time for prayer comes, let one of you call to prayer and the oldest of you be the imam." (Muhammad, 2002).

This explains that the rebuke of the Companion was because he saw the neglect

of the rights of prayer by the man. This phenomenon is also sometimes done by Muslims today because of ignorance or rushing time because they have other jobs. In fact, the Prophet has warned in his hadith:

Meaning: Abu Qatadah (may Allah be pleased with him) reported: "The Messenger of Allah (peace and blessings of Allah be upon him) said: "The worst thief is the one who steals his prayer." The Companions asked, "O Messenger of Allah, how does he steal his prayer?" He replied: "He does not complete his bowing and prostration." (Al-Damiri, 2010)

Based on the explanation of these traditions, a person who does not pray correctly, if he dies, is considered to have died not in a Muslim state. This meaning is reinforced by the Hadith narrated by Ibn Khuzaimah, which explicitly states the same thing. Therefore, the scholars emphasize that in prayer, what is prioritized is solemnity, and to obtain such solemnity, one must be *tuma'ninah* when praying.

In contrast to the first and second traditions which are 'emphasis' from the Prophet so that his people are always in a state of *fithrah*, the third tradition emphasizes that *fithrah* has existed since birth in humans. *Fithrah* here is innate, which is acquired since humans are in the womb, even in the 'azali era. From the understanding of the redaction of the Hadith and its meaning, it can be said that the meaning of the word *fithrah* in this Hadith is religious *fithrah*. It is the human ability to recognize the oneness of God and to obey His commands. This understanding is reinforced by Abu Hurairah's statement reading QS al-Rum: 30 which confirms the existence of this basic potential in every human being.

The fourth hadith describes the Prophet's experience during *mi'raj* to *Sidratul Muntaha*. He said that he was served two kinds of drinks, milk and wine. With his *fithrah*, the Prophet preferred milk to drink rather than alcohol. At the end of this Hadith, it is explained that what the Prophet did was an action in accordance with the *fithrah* of the Prophet Muhammad and his people. Based on this meaning, it is known that *fithrah* in this Hadith also means the ideal condition of Muslims who should always choose something that is 'pure' and not mixed with impurities, which is symbolized by 'milk'. This is the good thing that is in accordance with the *fithrah* of Islam.

The fifth Hadith contains the Prophet's recommendation to his people to do things that maintain human nature. The form of maintenance is to perform physical actions, in the form of circumcision or circumcision, cutting mustaches, plucking ketia hair, cutting nails and shaving pubic hair. If someone does this act, then he is considered to have lived the *sunnah* of the Prophet contained in the act of *fithrah*. In other words, the meaning of *fithrah* in this hadith is *fithrah* in the form of purity and cleanliness. The *fithrah* encourages people to always do and love cleanliness and purity which is considered as part of the Prophet's *sunnah*.

The meaning of *fithrah* in this Hadith is different from the meaning of *fithrah* in the previous Hadith which emphasizes more on something that is innate or basic potential, or the Prophet's command that Muslims maintain *fithrah* and always be in that condition by doing inner actions, such as prayer according to guidance. In this fifth hadith, *fithrah* is more directed to efforts to maintain the

purity of human fithrah (Muslims) physically.

In the sixth Hadith, fithrah is interpreted as purity and Muslims are commanded to maintain this purity by performing actions that support this purification, namely paying zakat fithrah. It can be said that this hadith is 'similar' to the content of the first and second hadiths, which contains an order for Muslims to always be in a state of fithrah, by doing worship practices in accordance with what the apostle of Allah taught. Fithrah in these traditions means inner (psychological) purity, not with the meaning of physical purity as understood from the fifth tradition.

Such is the thematic analysis of the word fithrah found in the six traditions above. From the analysis it can be seen that fithrah according to the Prophetic traditions means the potential or basic ability given by God to humans in the form of the potential of monotheism. This is a form of human purity because it is in accordance with the fithrah of its creation. As a consequence of the existence of this potential, then humans are considered to be in holiness if they are monotheistic (Islam) because this is in accordance with the fithrah of their holiness. For this reason, through his traditions, the Prophet ordered Muslims to always do actions that maintain this purity and practice it in accordance with the teachings of the Prophet Muhammad SAW.

4. Fithrah as Basic Human Potential

Manusia adalah makhluk yang sempurna selain itu pengembangan potensi yang dimiliki juga berbeda dengan ciptaan lainnya. Potensi yang diberikan Allah kepada manusia sangat lengkap dan sempurna dibandingkan dengan ciptaan

lainnya. (Jalaluddin & Khasinah, 2013) berpendapat bahwa terdapat 4 (empat) yang menjadi potensi utama manusia dari Allah di antaranya yaitu: *Pertama*, potensi naluriah atau emosional, disebut dengan inisiatif dapat diperoleh tanpa proses belajar dan merupakan dorongan dari dalam diri manusia, yang bisa dipakai sesuai dengan kebutuhan dan dapat berubah sesuai dengan kematangan individu. *Kedua*, potensi inderawi atau fisikal, seperti indra perasa, peraba, penciuman, pendengaran dan penglihatan yang ada pada manusia. Bagian-bagian tersebut digunakan mengetahui bagian luar, seperti warna, suara, bau, rasa, bentuk dan lain sebagainya. *Ketiga*, potensi yang hanya ada pada manusia yaitu akal atau intelektual, disebut makhluk yang paling sempurna karena diberi akal dan hal ini yang menjadi pembeda antara manusia dengan Binatang. Menurut (Riyadi, 2020), terdapat dua fungsi akal yaitu fungsi teoritis yang berguna untuk menyempurnakan pengetahuan yang abstrak, dan akal praktis yang digunakan untuk menyempurnakan badan sesuai dengan kebutuhan.

Fourth, religious or spiritual potential, since the beginning humans have been equipped with religious potential, with this potential humans can know something more powerful than themselves. That way it will give rise to various forms of ritual or worship as a form of worship to God.

This fourth potential (religious or spiritual) is a gift from Allah that He gave along with the process of human creation, in the form of the potential of fitrah and spirit. In QS. al-Rum: 30 states that human nature comes from God. There are two sides to fitrah that always appear in humans, namely the side of origin or essence and the side of existence or

existence. It is called Fitrah from the side of origin that comes from the transcendental spiritual, namely Allah, while the side of existence or existence comes from the empirical-historical, namely humans themselves. The Fitrah essence is the one God, an acknowledgment of the truth of abiding, one in transcendental terms. However, the side of existence simultaneously in the empirical-historical, namely humans, causes a variety of appearances.

In psychological studies, human behavior is viewed as described above. Based on the above paradigm, human behavior - including religious attitudes, will always appear as an accumulated expression of the actualization of inner potential and a response to environmental influences. Expressing the psychic condition is the expression and behavior that becomes the medium. Responses that arise from environmental stimuli are called responses. Humans always show two sides in their behavior called expression and response. Where the most dominant side will show the difference between one behavior and another.

Complementing the above view, Salisu Shesu as cited by (Hasan, 2016), explains that the basic principles of developmental psychology from an Islamic perspective start from the view that all human life (whether in growth or development) is a gradual process, has a certain pattern, is a cumulative and simultaneous process, transcends worldly phenomenal existence and passes through certain critical and sensitive periods. that in addition to heredity and environmental factors, there are factors that are no less important, namely God's destiny.

However, the existence of this destiny factor does not mean that humans

must be jabariyah or accept everything that happens given that they are Caliphs or leaders on earth who are also given freedom of will but are still limited when compared to God's power. Salisu Shesu bases her theory of Allah's providential factors influencing human development on the idea that Allah is the All-Creator and All-Ruler who has total will over everything. Everything happens by Allah's decree, in other words, everything remains at His disposal, which is explained by various verses in the Qur'an. However, Allah also created the law of cause and effect which is mortal in nature and everything happens by His decree.

From the above analysis it can be emphasized that Islam justifies the importance of two factors that fundamentally influence human development, namely hereditary factors (heredity) and the environment as explained by many verses of the Qur'an and Prophetic traditions. However, it should be emphasized that the influence of these two factors on human development includes things that remain in the will of God. This means that Islamic psychology does not explain that humans are only influenced by hereditary or environmental factors (which are considered to occur by chance). Islam explains that the same development also needs to be controlled, directed, maintained and regulated by an unlimited power, namely Allah SWT.

5. Fithrah and Religious Moderation Character Development

Islam and Indonesian Muslims are currently faced with two challenges. First, the tendency to be extreme and strict as Muslims, this occurs because they understand the texts that explain about religion strictly and force them to apply this

in the Muslim community to the point of violence. Second, the tendency to be loose but also extreme in religion to obey the culture of other civilizations (Turmuzi & Jaswadi, 2021). If the first attitude is carried out by quoting religious texts, the work of classical scholars (turats) becomes the basis as a framework of thought, but only with textual understanding and regardless of the existing historical context, then the second attitude sometimes breaks away from past ties when understanding religious texts and conducts understanding according to needs and sometimes 'seems' to subordinate the text under the auspices of reason.

In the midst of these conditions, the presence of a moderate attitude is needed in Indonesian society as an ethical value that must be applied by every citizen in the state. Through the formation of this attitude, everyone is expected to become a good citizen, having an awareness that Indonesia is formed from various ethnicities, religions and cultures, where this diversity is seen as a wealth and mutually reinforcing element. The character or value of moderation that must be developed is *tawassuth* (taking the middle way), which means not doing excessively or lacking in religion. *Tawazun* (balanced), namely understanding and practicing must be balanced in concerning aspects of life. *I'tidal* (straight and upright), in the form of doing obligations and rights and putting things in their place. *Tasamuh* or tolerance, which means respecting differences, both in terms of religion, culture and all aspects of life. *Musawwa* or (being equal), which means not discriminating against others due to differences in beliefs, traditions and origins. *Shura* (deliberation), which means using deliberation in solving problems in order to reach consensus with benefit as the main

point. *Ishlah* (reform), meaning making the reformative principle in order to achieve a better situation by accommodating the changes and progress of the times based on the benefit. *Awlawiyah* (priority scale), or being able to prioritize more important things to prioritize their application or realization. *Tathawwur wa Ibkar* (dynamic and innovative), which means being open in undergoing more positive changes (Rijal, 2021).

In line with the efforts to cultivate the character of religious moderation above, then the utilization of *fithrah* potential in shaping moderate attitudes in religion becomes something urgent. There are 2 (two) important steps that must be taken so that the development of a moderate attitude in religion can be formed in each individual. The first step is to reinterpret the *fithrah* traditions to get a complete understanding of this source of Islamic teachings considering the tendency of partial understanding of the meaning of *fithrah* as explained in the previous chapters. The thematic analysis of the *fithrah* traditions shows that there are two basic meanings of *fithrah* contained in the prophet's traditions, namely religious inclination and purity. The first meaning is the basic meaning, which is inherent and accompanies every process of human creation. In other words, since a child is in the womb then he already has the *fithrah* of religious inclination. Because the *fithrah* comes from Allah, it can be emphasized that the tendency is in the form of a tendency to monotheism or *tawhid* religion. The second meaning is a logical consequence of the existence of religious *fithrah* in every human being. In accordance with the guidance of the traditions that have similar themes, this

form of purity is in the form of physical or non-physical purity. Physical purity can be in the form of a display that is in accordance with Islamic guidance, and non-physical purity can be in the form of the realization of a child's character filled with traits that are in accordance with Islamic teachings.

Next, in line with the hadith of kullu mawludin yuuladi 'ala al-fithrah which emphasizes the role of parents or family that can change the basic values of the fithrah, the second step of developing moderate religious attitudes is to strengthen the role of the family, especially parents in instilling moderate values. The role of parents or family is obtained from the phrase 'it is the two parents who then make it a Jew, Christian or Magi'. In other words, fithrah, which is neutral, must be supported by families who embody the values of moderation in their daily lives.

Positive interactions between children and families strongly support the formation of moderate religious attitudes considering that fithrah is a basic potential that is pure or clean. This nature can form positive characters or characteristics in individuals depending on the surrounding environment, especially the family environment. The interaction between children and the environment is a learning process for children in digesting the lessons taught by the people around them. According to (Hasan, 2016), humans have started this learning process since they were babies because they have the ability to learn in the form of habituation, conditioning, instrumental learning and social learning. Meanwhile, (Langgulung, 2018) explains that during the process of interaction with the family, a child will get various skills, knowledge, attitudes, emotions, values in life. This is the basis of personality, morals, habits that are owned.

So, fithrah with the meaning of religious potential as the basis of creation and purity as a direction that must be pursued and realized, must be supported by families that support the formation of moderate attitudes, such as firm faith in God and not judging the beliefs of other religious adherents, love for goodness and not destructive when dealing with something different from their beliefs. This is where an understanding of moderate attitudes must be instilled in children from an early age, considering that the potential for holiness has been possessed even since the child is still in the womb. If this understanding can be agreed upon, then the next issue is how is the learning process taken by a child in the midst of his family? How does he absorb information and knowledge as part of the efforts to form values in him, including the value of religious moderation?

According to (Najati, 2010), there are various methods used by humans to learn. Sometimes he can learn from the results of imitating others like a child who imitates his parents. Habits and behaviors are what they learn from their parents. They can also learn through experiences such as trial and error, or learning to solve problems.

Humans also sometimes learn by rational thought and proof. Here, every parent and other family members must understand that when a child grows up, the learning process that the child does is by observing and then imitating the actions of the people around him. From them (parents), a child observes and learns various habits and actions. This is where the important role of parents when acting as a provider of formal and non-formal education to their children.

Basically, it is the parents who are responsible for educating and caring for their children. The need for support from fathers and mothers for education and childcare so that one does not suffer in carrying this burden. Regarding the responsibility of child education, (Muslim, 2023) - quoting Imam al-Ghazali in *Ihya' Ulumuddin*, said:

It should be noted that the method of training or educating children is one of the most important matters and should receive more priority than other matters. The child is a trust in the hands of his parents and his pure heart is a precious and pure gem that has not yet been molded and carved. He accepts whatever is engraved on him and absorbs whatever is instilled in him. If he is accustomed and educated to do good, he will undoubtedly grow up to be good and become a happy person in this world and the hereafter. And everyone who educates him, be it his parents or other educators, will also get rewarded as the child gets rewarded for the good deeds he does. On the other hand, if the child is accustomed to bad things and neglected like a farm animal, he will become a wretched and perishing person, and the sins committed by him will be borne by those who are obliged to educate him.

This opinion is in line with research that explains the relationship between children's character and the parenting they received as children. (Hasan, 2016) explains that the way of parenting applied by parents is divided into two dimensions, namely, demandingness / control and acceptance / responsiveness. The demandingness/control dimension is seen

from the extent to which parents bind or demand their children. The acceptance / responsiveness dimension is seen from the extent to which parents can provide attention and affection for their children, while the acceptance / responsiveness dimension is seen from the extent to which parents can provide attention and affection for their children.

From the two dimensions of parenting above, it can be seen that there are four types of parenting methods including permissive, authoritative, uninvolved, and authoritarian parenting. Authoritative parenting with a flexible parenting style, parents give trust to their children but still provide limits according to the guidelines they have for their children. Authoritarian parenting, where parents regulate their children a lot and expect obedience to their orders rather than providing understanding. Permissive parenting, where parents impose few restrictions on their children and rarely control their actions. Uncaring parenting, where parents are strict but indifferent to their children and their future. Children who have high competence and are adaptable are children who use authoritative parenting. If using authoritarian and permissive parenting can make child development less desirable. While invisible patterns can cause children to lack various psychological functions (Hasan, 2016).

In the Islamic concept, the parenting that should be applied by parents is the authoritative parenting style. This is because Islam requires parents to express their affection to their children and respect their children's autonomy. However, they must also explain the manners that are the boundaries that their children keep. Islam

also teaches the importance of parents being fair to their children, whether male or female. The aim is to avoid unhealthy competition between siblings because when they see and experience unfair practices, it may be ingrained and form bad character traits in them when they grow up. The need to treat children fairly is implied by the Prophetic tradition narrated by Anas bin Malik that the Messenger of Allah (peace and blessings be upon him) said: "Honor your children and correct their behavior." (Muhammad, n.d.).

In line with the use of appropriate parenting in educating children, the issue that arises is how to foster positive character in children, especially those related to religious moderation?

According to (Adhim, 2006), building children's character is important because brilliant intelligence will be in vain if the soul on which it develops is very fragile. A strong character will make a nation respected. When the character is strong both as a person and a nation, it will make them alert in determining attitudes. Not giddy. No hesitation and no trembling when it comes to determining attitudes. Likewise, children who influence their peers are often not determined by their intellectual intelligence, but by how strong their character is. For this reason, there are 3 (things) that must be done so that strong character in children is formed, namely: instilling values, presenting role models, and giving commands and prohibitions.

In the aspect of value cultivation, it must be believed that the cultivation and emphasis on good and bad is the formation of a strong character. Appreciation, practice, strong curiosity and not being preoccupied with knowledge alone are the cultivation of values. Knowledge accompanied by appreciation and practice

is what will make a mark on children's behavior. This appreciation is formed from strong emotions so that the influence of value cultivation is felt more than mere knowledge. Then, during the character building process, it will also be more meaningful if a figure is presented who can be a source of self-identification, a figure who becomes a *qudwah* or role model.

Parents should present the greatness of these characters not only in the form of lively and natural storytelling, but by displaying the challenges they face so that children will imitate with pride. It is also worth noting that giving commands and prohibitions to children to instill character so that they have solid principles in themselves. Without giving children an understanding of good and bad values, it will cause mental fragility, the death of creativity, and stunting of their souls.

These are important points that must be done by every educator, in addition to the application of the right method (parenting) so that the potential of fithrah in the form of religious tendencies of tawhid can grow and form a positive character as a manifestation of the value of 'purity' which is the essence of fithrah itself.

CONCLUSIONS

There are 2 (two) main meanings contained in the lafaz *fithrah* contained in the Prophet's hadith, namely: First, the innate religious potential of monotheism or idolizing God. This potential exists in every creature because it is a gift of God given along with the creation of man. Second, purity. This second meaning is a consequence of the religious potential that exists in humans. This holiness is physical and psychological (inner). In order for this sanctity to be maintained so that the religiousness of the people is also

maintained, the Prophet through his hadith instructs people to do actions that support its maintenance, such as maintaining personal hygiene, abstaining from disgraceful acts, worshiping according to guidance and praying.

In Islam, fithrah as a basic human potential can grow into positive and or negative characters. This character development is strongly influenced by the environment, especially parents. The development of fithrah potential that leads to positive character (purity) must be in line with the optimization of the stages of human development which includes various developments, namely prenatal development, emotional, cognitive, social, physical, gender roles, moral, language to spiritual.

In relation to religious moderation, the potential of fithrah can be developed as a foundation in the formation of moderate character. This is in line with the element of 'purity' that accompanies fithrah which can be directed towards the formation of positive character.

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