

The Role of Parents in the Formation of Children's Religious Identity Based on Human *Fitrah*: Study of Takhrij Hadith

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Abstract

This study aims to analyze the role of parents in the formation of children's religious identity based on human nature. This research uses a qualitative approach by applying the descriptive-analytical method. The formal object of this research is hadith science, while the material object is the hadith of the role of parents in the formation of children's religious identity based on human nature in Bukhari's narration No. 1385. The results and discussion show that parents have a significant role in directing children's *fitrah*. This is because the parenting pattern of parents determines the direction of the child's religious identity. This study concludes that parents should continue to adopt Islamic values in their children's education from an early age, as well as the importance of collaboration between family, school and society in shaping children's spiritual and moral development. The originality of this research lies in the integration of hadith analysis with contemporary educational challenges, providing a comprehensive perspective in maintaining the religious identity of future generations in the modern era.

Keywords: *Fitrah*; Hadith; Parents; Takhrij

Introduction

Every human being is born with an innate potential called *fitrah*. According to the Islamic perspective, *fitrah* is defined as the original state of humans who are pure, inclined to goodness, and have the ability to

recognize Allah Swt. (Achmad, 2024). This innate potential includes spiritual, intellectual, and physical aspects that must be developed in order to carry out the mission as caliph on earth. However, the development of *fitrah* is greatly influenced by the environment, especially the family as the first and main educator for children (Al Afify, 2018). Although *fitrah* is an innate potential, environmental influences such as digital media and consumptive culture can be a threat to the formation of children's religious identity (Jalal et al., 2021). The Hadith of the Prophet Muhammad Saw. reminds that parents have the responsibility of maintaining and directing children's *fitrah* to keep it in line with Islamic teachings, avoiding negative influences that can damage their character (DP et al., 2022). Therefore, it is important for researchers to delve deeper into how parents can play an active role in implementing *fitrah*-based education and the challenges faced in maintaining children's religious identity in this modern era. Teaching Islamic values from an early age is the key to creating a generation that is not only academically smart, but also has good morals.

The results of previous research on *fitrah* in Hadith Perspective have been presented by previous researchers, such as research by Mustika Abidin, et al (2024), "The Concept of *fitrah*: Its Realization in the Islamic Education Environment from a Hadith Perspective," Journal of Madrasah Educational Technology. This study aims to discuss the concept of human *fitrah* and how it is realized in the Islamic education environment (family, madrasah, and society) based on the hadith perspective, with the aim of fostering human potential according to Islamic teachings. The method used is a qualitative method through the preparation and analysis of data with literature or readings in the form of books, journals, and hadith books. This study concludes that the Islamic educational environment, namely family, madrasah, and society, is very important to develop human *fitrah* in line with Islamic teachings based on the Qur'an and hadith. The three environments must synergize to create effective education to form Islamic morals and personality (Abidin et al., 2024).

The results of previous research and current research have similarities that both discuss the concept of *fitrah* in the perspective of hadith, especially regarding the *fitrah* of children who are born with a pure state that can be influenced by the environment. Both of these studies also consider the importance of involving the role of family, school, and society in the formation of children's religious and moral identity. However, there are differences for this research. This study explains more about the role of parents specifically in the formation of children's religious identity and also presents an analysis of the challenges in the formation period.

Fitrah comes from the Arabic word "*fathara*", its masdar is "*fathrun*" which means to create or make something. The term refers to the first

creation by Allah Swt. reflecting the original state and potential that exists within human beings. Broadly speaking, *fitrah* describes the process of creation that brings a person into existence for the first time, as well as the characteristics of the child from the womb. In the human context, *fitrah* includes everything that is innate from birth. The word *fitrah* in the Qur'an is mentioned 28 times, with 14 of them relating to the earth and the sky, the rest relating to humans (Multahada, 2022). The role of parents is to be the first and main educators responsible for the early education of children, both spiritually and morally. Positive parenting and the application of Islamic values in the family have a significant influence in maintaining and directing children's *fitrah*. Family education, especially those based on Islamic values, will help children form a strong religious identity that is in accordance with *fitrah* (Rahman et al., 2020).

The theoretical foundation used is takhrij hadith. Takhrij (تخريج) known in advance with the same root word, *ikhraj* (إخراج) and *istikhraj* (إستخرج), with slight differences in usage. Etymologically, takhrij means combining two contradictory things. In addition, this term can also be interpreted similarly to al-istinbath, al-tadrib, and al-taujih. The meaning of takhrij is also related to al-ikhraj, which has a meaning similar to al-ibraz and al-idzhar. In the terminology of hadith science, takhrij refers to the process of indicating the existence of a hadith in the main books of hadith sources by listing its sanad and explaining the levels of the hadith if necessary (Sagala, 2021).

The main problem in this study is the role of parents in the formation of children's religious identity based on human nature from the hadith perspective. The formulation of the problem in this study is how the role of parents in the formation of children's religious identity based on human nature from the hadith perspective. This study aims to examine the role of parents in the formation of children's religious identity based on the Hadith perspective. Theoretically, this research is expected to add insight into the role of parents in the formation of children's religious identity based on the concept of *fitrah* in Islam. Then, practically, it is expected to provide guidance for parents of educators in maintaining children's *fitrah* through Islamic value-based education.

Research Methodology

This research uses a qualitative approach by applying the descriptive-analytical method (UIN Sunan Gunung Djati Bandung, 2020). The data sources of this research include primary sources and secondary sources. The primary data source is Mu'jam al-Mufahras li Alfadz al-Hadis an-Nabawi. While secondary data sources are literature related to the topic of this research sourced from journal articles, books, and others. Data

collection techniques are carried out through library research or library research by looking for books and also scientific journals that are relevant to the problem being studied. (M. Sari & Asmendri, 2020). Data analysis techniques are pursued through the stages of inventory, classification, and interpretation (Darmalaksana, 2022). Specifically, the descriptive-analytical method in this study is drawn from the field of hadith science, specifically the method of hadith retrieval and the method of hadith commentary (Birbik, 2020). Takhrij Hadith is the process of retrieving traditions from the hadith books to scrutinize their authenticity (Darmalaksana, 2020). While the Hadith commentary is an explanation of the matan (text) of the Hadith to obtain an understanding of the Hadith (Syarifudin, 2021). Finally, interpretation at the analysis stage will use logic, both deductive logic and inductive logic (D. P. Sari, 2017), until a conclusion is drawn.

Results and Discussion

1. Result

The stage of takhrij hadith requires extracting the hadith from the hadith books which are then scrutinized for their authenticity. After tracking the hadith with the keyword “*Fitrah*” in Mu'jam al-Mufahras li Alfadz al-Hadist an-Nabawi, the hadith narrated by Bukhari No. 1385 was found. The redaction of the hadith text is below:

حَدَّثَنَا آدَمُ ، حَدَّثَنَا ابْنُ أَبِي ذَيْبٍ ، عَنِ الزُّهْرِيِّ ، عَنِ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ ، عَنِ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، قَالَ : قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : كُلُّ مَوْلُودٍ يُوَلَّدُ عَلَى الْفِطْرَةِ، فَأَبَوَاهُ يُهَوِّدَانِهِ أَوْ يُنَصِّرَانِهِ أَوْ يُمَجِّسَانِهِ، كَمَا تَلَّ الْبُهَيْمَةَ تُنْتَجِعُ الْبُهَيْمَةَ هَلْ تَرَى فِيهَا جَدْعَاءَ

Narrated Adam to us Ibn Abu Dza'bi from Az Zuhriy from [Abu Salamah ibn 'Abdurrahman from Abu Hurairah (may Allah be pleased with him): The Prophet (peace and blessings be upon him) said: “Every child is born in a state of fithrah. Then it is his parents who will make him a Jew, a Christian or a Mussulman, just as a farm animal gives birth to a perfect animal. Do you see any defect in him?.” (H.R Bukhari No. 1385)

The next step is the assessment of the *rawi* and the continuity of the *sanad* as below:

Table 1. Rawi and Sanad

No.	Rawi-Sanad	Birth/Death		Country	Kunyah	Scholar's comments		Circles
		B	D			-	+	
1	Abdur Rahman bin Shakhr	19 H	57 H	Madinah	Abu Hurairah	-	Abu Hatim bin Hibban Al Bisti: <i>Dzikruhu fi Tsiqat</i> ; Ibnu Hajar Al Asqalani; <i>Shohibul Jalil, Hafidz Masyhur, Sahabat</i>	<i>Sahabat</i>
2	Abdullah bin 'Abdurrahman bin 'Auf	20 H	94 H	Madinah	Abu Salamah	-	Abu Zur'ah: <i>Tsiqah</i> ; Ibnu Hibban: <i>Tsiqah</i>	Tabi'in among the middle class
3	Muhammad bin Muslim bin 'Ubaidillah bin 'Abdullah bin Syihab	50 H	124 H	Madinah	Abu Bakar	-	Ibnu Hajar al-'Asqalani: Faqih <i>Hafidz Mutqin</i> ; Adz-Dzahabi: a character	Tabi'ut Tabi'in among the middle class
4	Muhammad bin Abdul Rahman bin al-Mughirah bin al-Harits bin Abi Dzi'b	82 H	158 H	Madinah	Abu Al-Harits	-	Ahmad bin Hambal: <i>Tsiqah</i> ; Yahya bin Ma'in: <i>Tsiqah</i> ; An-Nasa'i: <i>Tsiqah</i> ; Ibnu Hajar al-'Asqalani: <i>Tsiqah, Faqih</i> ; Adz-Dzahabi: <i>Tsiqah</i>	Ordinary Tabi'in
5	Adam bin Abi Iyas	-	220 H	Baghdad	Abu al-Hasan	-	Abu Daud: <i>Tsiqah</i> ; An-Nasa'i: <i>Laba'sa bi</i> ; Abu Hatim: <i>Tsiqah</i> ; Ibnu Hajar al-'Asqalani: <i>Tsiqah ahli ibadah</i> ; Al-'Ajli: <i>Tsiqah</i> ; Ibu Hibban: <i>Tsiqah</i>	Tabi'ul Atba' among the middle class
6	Abu Abdillah Muhammad bin Ismail bin Ibrahim bin al-Mughirah bin Bardizbah bin al-Ju'fi al-Bukhari	194 H	256 H	Bukhara	Imam Bukhari	-	<i>Amirul Mukminin fil al-Hadith</i>	<i>Mukharrij</i>

Table 1 shows that Bukhari's Hadith No. 1385 was narrated through six narrators who reached Imam Bukhari. The only two narrators whose birth years are unknown are 'Abdur-Rahman b. Shakr and Adam b. Abi Iyas. All the narrators received positive comments from various scholars. The narrators mostly spread in Medina except Adam bin Abi Iyas who was in Baghdad. This could be one of the reasons and factors if the narrators did not just stay in one country in spreading the traditions. Rather, they migrated in order to spread widely. It was this movement of narrators that also expanded the acceptance of the hadith among Muslims across regions.

This hadith is considered *maqbul* because it meets all the criteria of validity in hadith science, both from the sanad and matan aspects. In terms of sanad, the Hadith has a continuous chain of transmission (*ittishal sanad*) without any interrupted narrators. All the narrators in this chain of transmission, such as Adam ibn Abi Iyas, Ibn Abi Dhi'b, Az-Zuhri, Abu Salamah ibn 'Abdur-Rahmān and Abu Hurayrah (may Allah be pleased with him), are known as fair narrators (*adalah*), have strong memorization power (*dhabit*) (Ubaidillah, 2018).

In terms of the text this tradition does not contradict the Qur'an or other authentic traditions. In fact, its content is in harmony with the principle of tawhid in Islam. Scholarly commentaries, such as Ibn Hajar al-Asqalani in Fath al-Bari, also confirm that the text of this hadith indicates the role of the environment, especially parents, in shaping a child's religion and character. This concept provides a practical foundation for *fitrah*-based education as applied in tarbiyah Islamiyah (Mizani & Mahani, 2023). Hadith narrated by Bukhari No. 1385 has the rank of *sahih*, because it fulfills the conditions of a *sahih* hadith. Therefore, it is valid as an evidence for the practice of Islam.

2. Discussion

Hadith narrated by Bukhari No. 1385 is *maqbul* in the sense that it is accepted as evidence. According to the theory of hadith science, not all *maqbul* traditions have the qualification of *maqbul bih*, depending on the situation and conditions (Soetari, 2005). However, the hadith related to *fitrah* is certainly *maqbul bih* because *fitrah* is the basic potential possessed by every human being. In terms of terminology, the word *fitrah* comes from "fathara" which means "to make". This term is rooted in the word "al-fathir" which means "hemisphere" or "fragment". *Fitrah* implies something that was first created by Allah Swt, reflecting the original, initial or initial state (Basyit, 2017). Islamic thinkers define *fitrah* as the religious potential possessed by humans, namely tawhid. Al-Jarkasyi interpreted *fitrah* as the faith that has existed since a person was in the womb, given by Allah. According to the Islamic view, every human being is born in a state of

purity, which is known as *fitrah*. Quraish Shihab describes *fitrah* as “the system created by Allah in every creature, relating to the mind and body” (Basyit, 2017).

Knowing more, it can be known through the term understanding *fitrah* is described as the physical and intellectual potential bestowed by God to mankind. Based on these potentials and abilities, humans are able to carry out the “mission and mandate” from Allah. *Fitrah* is also defined as a collection of potentials given by Allah to man since he was in the womb, so that he can survive in the world and carry out his obligations and role as the best creature created by Allah SWT. (Abidin et al., 2024).

This is also what Allah has given, in His word in surah Ar-Rum verse 30:

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

“So set your faces straight to the religion (of Islam) according to the *fitrah* (of) Allah who has created man according to it. There is no change in Allah's creation. That is the straight religion, but most people do not know.” (Q.S ar-Rum (30) : 30)

This verse confirms that *fitrah* is the basic nature that Allah has instilled in humans since their creation, namely the tendency to recognize Him and follow His teachings. This *fitrah* is a gift that underlies humans to live life in accordance with the values of Islam (Atiqoh & Maunah, 2024). However, in practice, *fitrah* can be influenced by the environment, such as family, society, and culture. Therefore, the role of parents and the environment is very important in maintaining and directing children's *fitrah* so that it remains in line with Islamic teachings (Fadilah & Tohopi, 2020). As in the fragment of the hadith that reads:

كُلُّ مَوْلُودٍ يُوَلَّدُ عَلَى الْفِطْرَةِ

The fragment of the hadith explains that every child is born in a state of *fitrah*. According to Ahmad Tafsir, *fitrah* includes the potential to be good or bad, as well as the ability to become a Muslim or polytheist. In simple terms, *fitrah* refers to the innate human ability to accept religion or even choose not to be religious (Masduki & Warsah, 2020), to optimize the development of children's potential, the family becomes the first and main Islamic education environment, because children learn and receive the earliest influence from the family, especially from their parents (Nurhayati, 2020). Then, it continues with the next fragment of the hadith:

فَأَبَوَاهُ يُهَوِّدَانِهِ أَوْ يُنصِّرَانِهِ أَوْ يُمَجِّسَانِهِ

The sentence explains that both parents have a big role in shaping a child into a Jew, Christian, or Magi. This shows the importance of the family environment, especially parents, as the initial foundation that influences the formation of children's character and personality, good or bad. Parents play a role by honoring their children, providing good education, choosing the right school, and monitoring their social environment.

Moreover, this hadith is in line with the teachings of the Qur'an which states that God created human beings in a state of *fitrah*. All human beings are born with the straight religion (tawhid). Every descendant of Adam is born into Islam, as they have entered into a covenant with Allah in the spirit world to testify that only Allah has the right to be worshiped, this is explained in QS. Al-A'raf (7): 172. The verse explains that Allah created all mankind in a hanif state, as well as Islam as a hanif religion. Therefore, humans have no reason not to believe or have faith in Allah. According to al-Maraghi, as cited by Santosa, human nature has a tendency to accept the truth. By nature, humans are inclined to seek and accept the truth, although sometimes the truth is only buried in his little heart. However, there are times when humans turn away from the truth due to external influences, such as the family environment (parents), educational institutions (schools/madrasas), and the surrounding community. (Umroh et al., 2024).

The above Hadith states that the *fitrah* brought from birth is greatly influenced by the environment, which can significantly change the *fitrah*. The environment can have both positive and negative influences. Although a child has a natural inclination towards monotheism, this inclination is not fully capable of ensuring good development without the influence of a supportive environment (Rubini, 2015). Therefore, *fitrah* as a basic human innate that tends to truth and goodness requires a supportive environment in order to develop optimally. Thus, education becomes one of the main factors that can maintain and direct the *fitrah*. As the smallest unit in society, the family plays an important role in the early education process, especially through parents as the first educators for their children (Ijudin et al., 2024).

Parents are the first figures that children recognize in the family environment. They are responsible for providing the early education that will shape a child's character and personality, this research shows that positive parenting, such as emotional involvement and open communication, has a strong influence on the development of a child's *fitrah* (Bening & Diana, 2022). When parents implement religious values well, they not only teach knowledge but also build a strong spiritual foundation in the child (Zalnur, 2024). Conversely, if parents neglect education and guidance, the child's *fitrah* may be tainted. This may cause the child to have

difficulty in understanding moral and spiritual values in the future. Therefore, it is important for parents to be actively involved in their child's education process (Umroh et al., 2024).

Fitrah-based education aims to build children's character by instilling love for God, humans and the environment. The concept of character education in Indonesia is getting more attention along with the increasing need for a generation that is not only academically intelligent but also has good morals (Dawami et al., 2023). The nature of faith, the nature of learning, the nature of talent, and the nature of sexuality are the four main aspects that need to be considered in education (Maesyaroh et al., 2022). Education based on *fitrah* will form a balanced character, where the child not only pursues knowledge but also develops a positive attitude towards life. Thus, character education becomes an integral part of the learning process that must be carried out by parents and educators.

In this modern era, the challenges for *fitrah*-based education are increasingly complex. The strong influence of social media often presents content that is not in line with religious and moral values. Children are easily exposed to information that can negatively affect their outlook on life. Therefore, it is important for parents to supervise their children's use of media and provide guidance on how to use media wisely (Nersehan et al., 2022). Consumptive culture is also a challenge in the midst of globalization that emphasizes materialism, children are often taught to pursue material satisfaction alone. This can distract them from spiritual and moral values. Parents need to be actively involved in their children's religious and moral education to ensure that they remain connected to their spiritual identity amidst the challenges of the times (Umroh et al., 2024).

The main task of parents is to guide the child to stay in accordance with his *fitrah* and keep him away from bad influences. Hadiths of the Prophet Muhammad emphasize the importance of moral and spiritual education for children. This shows that character education is one of the main materials that parents should provide to their children. Thus, parents must be actively involved in educating their children so that they can grow into individuals of faith and piety (Devianti et al., 2020).

Based on the above, it is clear that the Hadith narrated by Bukhari No. 1385 is not only maqbul, but ma'mul bih. This Hadith is considered ma'mul bih because the content of its matan is relevant and can be applied in various aspects of life, especially in child education and faith development. This Hadith shows that every child is born in a state of *fitrah*, which is an innate tendency to monotheism. Therefore, the role of parents becomes very important in maintaining this *fitrah* through proper education and in accordance with Islamic teachings (Parinduri et al., 2022).

In addition, this hadith is also the basis for da'wah and fostering the family environment, which aims to maintain and develop the potential of children to stay on the straight path. This concept of *fitrah*, as explained by scholars, is a practical guideline to ensure that education, both at home and in the community, always directs children to the values of tawhid and goodness. Thus, this hadith is clearly part of the teachings that are practiced in the daily lives of Muslims (Parinduri et al., 2022).

Conclusion

The results showed that the validity status of Hadith narrated by Bukhari No. 1385 regarding the role of parents in the formation of children's religious identity based on human nature is considered as valid. The discussion of this study concludes that Bukhari's Hadith No. 1385 is *maqbul ma'mul bih* to be used as a reference in the practice of daily life. In addition, the findings of this study also conclude that *fitrah* is a sacred innate human potential, which must be preserved and developed through proper education in the midst of rapid social and cultural changes, and emphasizes that the role of parents in shaping children's religious identity has a significant influence, as confirmed in the Prophet Muhammad's hadith. In addition, the family, school and community environments contribute to directing children's *fitrah* to remain in accordance with Islamic values. Thus, this study offers a relevant approach for families, educators, and society in maintaining the religious identity of the younger generation. This research has limitations in the scope of its analysis, which only relies on a literature approach without direct empirical studies. Further research is recommended to examine the implementation of *fitrah*-based education through field studies, in order to provide a more comprehensive and applicable picture in the context of Islamic education in the modern era.

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