ARZUSIN
Jurnal Manajemen dan Pendidikan Dasar

e-ISSN : 2809-4093
p-ISSN : 2809-4484

Terindeks: Sinta 5, Copernicus, Dimensions, Scilit, Lens, Semantic Scholar, Garuda, Google, Base, etc.

https://doi.org/10.58578/arzusin.v5i2.5080

FITRAH-BASED ISLAMIC EDUCATION IN INSTILLING RELIGIOUS VALUES IN CHILDREN IN THE DIGITAL ERA AT THE INSTITUTION OF "BATAS" DEPOK

Diana Faricha Camilia[1], Ubaidillah Al Ghifary[2], Syahidah Rena[3]
Institut Ilmu Al Qur'an Jakarta
farichadiana@gmail.com; ubadillah@iiq.ac.id

Article Info:

Submitted:	Revised:	Accepted:	Published:
Jan 28, 2025	Feb 12, 2025	Feb 24, 2025	Mar 1, 2025

Abstract

In the digital era, education has a tough challenge in internalizing religious values to children. This study aims to comprehensively analyze *Fitrah*-based Islamic education in cultivating children's religious values at BATAS (*Belajar Al Qur'an sampai Tuntas* / Learning the Qur'an Until Complete) institution. Researchers used qualitative research with the type of case study—data collection through observation, interviews, and documentation. The data were analyzed through data reduction, presentation, and conclusion drawing. The research results showed that the BATAS institution has conducted various activities involving students, teachers, and guardians. Not only that, the aspects developed include the nature of faith, the nature of talent and leadership, the nature of learning and reasoning, the nature of individuality and sociality, physical nature, aesthetics, the nature of sexuality and love, the nature of sexuality and love, and the nature of development. The BATAS Institute also conducts activities that support the values of *Fitrah* education to children, including the nature of faith, the nature of learning and reasoning, the nature of talent and leadership, the nature of individuality and sociality, the nature of sexuality and love, the nature of aesthetics and language, physical nature, and the nature of development.

Arzusin is licensed under a Creative Commons Attribution-NonCommercial-ShareAlike 4.0 International License

Keywords: Islamic Education, Human Nature, Cultivation of Religious Values, Digital Age

INTRODUCTION

Humans are God's highest creatures and are perfect among other creatures. Humans are born in a state of *Fitrah*, as in the Hadith of the Prophet Muhammad SAW through the narration of Bukhari and Muslim, "Abu Hurairah radhiyallahu anhu said: The Prophet Muhammad Saw said: "Every child is born in a state of *Fitrah*, then it is his parents who will make him a Jew, Christian, or Majusi" (Al-Qaththan, 2005). The above Hadith explains that every human being is born in a state of *Fitrah* (nature) that is *hanif* and valid. In general, *Fitrah* refers to the innate nature that humans are born with, while the definition of father and mother in the Hadith above is the environment that determines human development (Solichin, 2017).

Children are a trust God gives to both parents that will be accounted for in the hereafter (Ichsan et al., 2023). For this reason, parents must care, guide, and educate to realize good and quality children (Anisah, 2016). In addition, parents must also provide education, especially the cultivation of religious values. Given that children have the golden age until the age of six, which is the best time to be directed to become a whole human being, parents should provide education, especially the cultivation of religious values (Yusuf et al., 2023). Therefore, children should use this time to learn religion well because, at this age, there are changes in the brain and physique that are important for intellectual, spiritual, and social-emotional development (Mulyasa, 2012).

For this reason, this essential potential requires guidance, guidance, and education. Education is one way to develop human potential effectively and efficiently (Nizar, 2008). Education also plays a role in the progress of the nation. The nation's progress is influenced by knowledgeable and qualified human beings formed through education (Ichsan, 2020). The development of this nature can be done by parents, at school, educators, or appropriate institutions. This guidance is carried out continuously to achieve the goal of optimal development and adjustment to the environment (Satriah, 2020). Based on their nature, every child makes their existence whole with a perfect personality and has their uniqueness. For this reason, an educational process is needed to explore and express its uniqueness by

directing, guiding it, and growing its natural potential. Islamic education is an effort to foster students' understanding of the teachings of Islam so that they can practice it and make it a way of life (Subhan, 2013). From the above experience, students are the object of education, and the formation of good character for children according to Islamic teachings is the goal, making children noble and practical for family, society, and religion (Somad, 2021).

In addition, according to information from the Ministry of Education, Culture, Research and Technology (*Kemendikbud Ristek*), after the impact of COVID-19, the education crisis intensified in society due to learning loss and the increasing educational gap between one child and another and between one institution and another. It created an independent curriculum by creating space for each student to grow according to their nature (Kemdikbud, 2022).

The development of *Fitrah* can be done through learning activities so children can develop optimally to contribute to civilization. One of the signs of civilization is the development of science, one of which is creating digital technology. Digital technology is no longer a foreign thing in the era of globalization. As a result of the digital era, the world is experiencing massive changes. Changes occur in technology, communication, and children's daily behavior. Various shows can cause adverse behavioral effects on children because, through digital shows, children can access everything easily (Kasingku & Sanger, 2023).

For this reason, Islamic education must follow developments while still based on the objectives of Islamic education, namely, making students always put their trust in Allah (Arifin & Ichsan, 2024). In Indonesia, people use technology to facilitate work and education. Digital technology has now been used in educational institutions to support suitable learning activities (Jamun, 2018). Islamic education institutions are places or organizations that carry out Islamic education, have a clear structure, and are responsible for implementing Islamic education. At least there are three kinds of Islamic education institutions: formal Islamic education institutions, non-normal Islamic education institutions, and informal education institutions (Muhtarom et al., 2023). One example of non-formal education in Islamic education is the BATAS educational institution (*Belajar Al Qur'an Sampai Tuntas* / Learning Al Qur'an until Complete).

BATAS is one of the educational institutions that helps the smooth education process of Islamic education. Researchers are interested in conducting research at this academic institution because this institution is one of the digital platforms that applies *Fitrah* Based

Education in assisting children's learning process. In this institution, learning is done by recognizing children's potential, developing according to age, developing and preparing their potential, and directing their nature to goodness and perfection. One of the ways that BATAS does this is by filling out a form of children's favorite activities and learning that parents want to focus on.

Every time the learning activity is completed, parents get an evaluation report regarding the activities carried out through a digital platform. In addition, learning pays attention to physical aspects and instills faith values, worship practices, and children's morals. BATAS has its curriculum for implementing the learning process. The development of *Fitrah* in cultivating children's religious values is significant. It must be done because the development of the *Fitrah* owned by children will provide benefits and play an essential role in civilization in the future. This is because Islamic education nurtures the nature of goodness in students.

BATAS also applies fun learning and play-based learning methods that integrate play while learning activities in developing children's potential. BATAS is a non-formal education institution that is in demand by the community. Many students come from out of town and even abroad to participate in learning activities at this educational institution. Based on the above background, researchers are interested in discussing and examining the implementation of *Fitrah*-based Islamic education in instilling religious values in children in the digital era at BATAS Depok.

METHODS

This qualitative research uses a type of case study, where researchers describe an ongoing event in the field (Moleong, 2015). Qualitative research examines participants' perspectives with strategies that are interactive and flexible. Qualitative research is intended to understand social phenomena from the participants' perspective (Sugiyono, 2016). This research was conducted at the BATAS (Belajar Al Qur'an sampai Tuntas) Digital Kids Platform at Green Andara Residences Blok C6/07 Depok, West Java. BATAS is a non-formal institution that was founded in 2020. Researchers conducted research at this institution because this educational institution has contributed to religious education and the cultivation of children's monotheism in today's digital era.

Data collection is a technique or method used to collect data. Data collection in this study was carried out to obtain the information needed to achieve the research objectives.

Researchers use three data collection techniques to get a broader and deeper understanding: observation, interviews, and documentation (Creswell, 2015). According to Miles Huberman, researchers also use data analysis, which is carried out in stages until they get the desired results, namely through data reduction, data presentation, and conclusion drawing (Abdussamad, 2021). As for data validity, researchers use triangulation techniques, which are techniques used by researchers to evaluate the accuracy of data in this study through other sources, methodologies, or pieces of information as data reinforcement and analysis (Rijali, 2018).

RESULTS

Implementation of *Fitrah*-Based Islamic Education at BATAS Depok

Providing children with Islamic education is very important and urgent, especially for children of primary age. This is because Islamic education is the basic education that must be taught so that children know their God (Marqomah & Ichsan, 2023). The lack of innovation in Islamic education and the fading of religious values caused by rapid digitalization is a challenge for the world of education today (Mukhlis et al., 2021). Therefore, it is essential to instill *Fitrah*-based Islamic education for children because every child is free to explore and is happy to learn anything, especially positive things. Thus, researchers researched Islamic education learning so children could better understand and practice optimally.

The implementation of *Fitrah*-based Islam is implementing education to fulfill learning objectives by using *Fitrah*-based education at the BATAS (*Belajar Al Qur'an Sampai Tuntas*) educational institution. This institution uses the *Fitrah* curriculum and fun learning so that learning is always fun, not pressured, and adapted to the potential of children. Implementing *Fitrah*-based Islam includes learning planning, learning implementation, and learning evaluation. Learning planning can be in the form of planning daily, weekly, and annual activities according to the curriculum objectives to be achieved. Learning planning includes teaching and learning activities procedures, learning materials, the time needed, and the evaluation used (Prastowo, 2019). The implementation in more detail can be explained as follows:

1. Planing

Planning is an activity carried out by the teacher before the activity takes place. Lesson planning serves as a rule to adjust learning according to needs. Learning preparation can be understood from weekly, daily, and annual programs (Rozalena & Kristiawan, 2017). In BATAS institutions, the planning includes learning materials teachers must teach while referring to the BATAS curriculum. In addition, teachers also make lesson plans that consist of daily, weekly, and annual programs.

Planning for *Fitrah*-based Islamic education at BATAS institutions involves teachers developing plans to implement learning. This lesson plan is the realization of the student learning experience, and teachers are free to create the learning plan while referring to the BATAS curriculum. In addition, an initial observation assessment is carried out to determine children's preferences and potential tendencies so that teachers can easily choose the learning media and methods used. The picture below shows the learning media used with colorful paper while introducing hijaiyah letters.



Figure 1. Learning Media.

2. Implementation

The implementation of learning is a teaching activity led by a teacher, and there is direct interaction with students regarding the subjects taught (Sari et al., 2018). In implementing learning at BATAS, students learn the Qur'an using the Tilawati method, memorize daily prayers and short letters, practice worship, and understand supporting material (*Aqidah-Akhlak* / Islamic Stories / *Fiqh* Worship). The time allocation in the

implementation of *Fitrah*-based Islamic learning activities at BATAS lasts 90 minutes for offline classes and 60 minutes for online courses. Learning consists of five sessions that are adjusted to the material of Islamic education studies.

The implementation of learning includes opening, core activities, and closing. The details of the implementation can be understood as follows:

a. Opening Activities

The opening activities start the learning by focusing attention on the learning topic. Opening activities include conditioning the learning space, apperception, and reciting prayers before learning (Gaditia et al., 2023). Based on the study's results, all teachers carried out a series of opening activities well, starting from conditioning the place of learning, apperception, and reading prayers before the learning process.

b. Core Activities

Core activities are learning interactions that occur when teachers and students carry out learning activities. This activity contains systematic actions educators and students take to achieve learning objectives (Dasopang, 2017). Core activities at BATAS include reading the Qur'an using the Tilawati method, memorizing short letters and daily prayers, and understanding Islamic education materials. By using *Fitrah*-based education with a fun learning method, children are happier to learn. The learning set at BATAS is not monotonous; it focuses on children and according to their needs through exploration in play activities. This method is done so that children can achieve the learning objectives that have been planned. Teaching is an activity that fully requires individual and student participation. Who will teach without students or subjects, and how can knowledge be transferred optimally?

c. Closing Activities

Closing activities are activities provided by the teacher after the children complete basic learning materials (Maghfiroh et al., 2021). They include asking questions related to the material learned through quizzes or games so that the children are eager to answer. After completion, the final activity is reading the closing prayer.

Observations showed that the teacher had done a good closing activity by asking simple questions about the material that had been learned. It means that BATAS institutions have fostered the potential of *Fitrah* by using student-centered learning to implement learning tailored to the needs, characteristics, and age segmentation of children. This institution realizes that every child has its potential (*Fitrah*) and uniqueness that is different from one another. In addition, this institution has successfully used *Fitrah* based education by using fun learning methods and varied learning media to support learning optimization in each child.

3. Evaluation

Evaluation measures how well previously defined competencies have been met (Satriyawan & Ichsan, 2020). Evaluation or assessment is a systematic and comprehensive process involving the measurement, evaluation, analysis, and interpretation of information or data to determine the extent to which students have achieved academic objectives and to assess the success of an educational program taught or implemented (Hidayati et al., 2022). Each learning session should be evaluated to identify achievements and shortcomings (Sugiri & Priatmoko, 2020).

Based on the research results, BATAS institutions conduct learning evaluations by performing daily, weekly, and monthly observations and assessments. The detailed explanation can be explained as follows: First, daily evaluations are written by themselves by recording the critical points of learning that have been carried out. These include recitation of the Qur'an through tilawati, worship practices, Islamic education materials, short letters, and daily prayers. In addition, children take attendance through the application system by including documentation of learning activities according to the date and number of package meetings. Second, weekly evaluations are held for four meetings in the form of a report card on child development conducted via the teacher's web system. Then, the student's guardian receives notification via email of the report, which can be seen in the application (for those who have downloaded it).

Third, the monthly evaluation. It is done when the learning lasts for 3-6 months. It is to determine the child's achievement during learning. This evaluation can be seen from the learning attendance conducted by the teacher after completing the learning meeting with the students by displaying the child's documentation with the crafting that

has been made or the dancing media. Learning dates and hours are also done through the system or teacher web. Then, after filling in the teacher's web, it automatically disappeared via WhatsApp.

The teacher creates the child's learning report card after four meetings with the student. The report card includes the child's focus and attention during learning, social skills and confidence, learning materials, developmental achievements, and various things learned through the system or teacher web. Guardians will receive the report via email if they use the IOS app or can be viewed via the BATAS app. The teacher makes a big report card after 12 meetings for regular classes and 24 sessions for intensive classes by recording things learned by the child and the child's achievements during the class. The report card includes reading the Qur'an, memorizing short letters and daily prayers, and understanding material about Islamic education. Then, the teacher deposits it with the admin, who will verify and submit it to the student's guardian.

DISCUSSION

Cultivating Religious Values Based on *Fitrah* Education for Children in the Digital Age at BATAS Depok

Every human being has religious beliefs. Religion is a system of worship and faith in God that regulates relationships between humans and their neighbors, humans and their environment, and humans and their God (Asir, 2014). Children are a reflection of their families, so it is essential to get a quality education so that their potential develops. Families and educational institutions play a role in guiding children to become strong human beings and instilling an understanding of religion (Haerudin, 2021). Religious development in humans is about understanding how to behave well to carry out orders and leave what is prohibited according to their teachings. In this case, the role of the teacher is vital in habituating children's activities. The teacher is also one of the success factors in instilling religious values to achieve the planned learning objectives (Miftahurrohman et al., 2021).

The process of instilling religious and moral values in children can start early. This stage tends to make children more productive. Cultivating religious values in children is a task given to children in formal and informal education because it is the main subject of education (Rianawati, 2014). The results showed that cultivating religious values in children at BATAS institutions is 1) developing children's nature, starting from playing by inviting children to

recognize the universe from their limbs. The things he gets will be felt and associated with Allah SWT. Everything and daily events experienced will be related to Allah Swt. 2) modeling and telling the greatness and compassion of Allah SWt so that children can easily recognize and develop their nature as children. Therefore, children's religious values should be instilled by giving examples from the minor things so that children will get used to them and become accustomed to them because they have been instilled since childhood.

The way to develop *Fitrah* (nature) in BATAS institutions is done by exemplary habituation and introducing the greatness of Allah, as explained below:

1. The Nature of Faith

Faith is a person's belief about his religion and encourages him to seek the truth. No child does not love God or the truth unless his nature is overruled (Tasmara, 2021). Children's awareness of their faith will be built early on if this positive image is well established and supported by examples and role models around them. This awareness will go beyond habituation. At BATAS, one of the *Fitrah*s developed is the *Fitrah* of faith. The *Fitrah* of faith can be seen from praying together, reciting the Koran, and memorizing short letters. For example, memorizing short letters improves reading skills. It can increase students' faith by instilling a love for the Qur'an so that children can apply the behavior in their lives.

In activities before learning, children first pray together with the teacher. In addition to teaching prayer, the teacher instills moral education before praying. This activity teaches children to remember Allah when starting and ending activities and use it as a foundation to lead to Allah. Reciting the Koran and memorizing short letters are activities carried out after praying. It is adjusted to the child's ability to target memorization. In addition, to develop religious cultivation like children's faith, this BATAS institution conducts several educational focuses by creating children's love for God, providing examples, and inviting worship without coercion. It is like students are invited to take ablutions first before running congregational prayers.

Regarding the nature of faith at BATAS, researchers analyze that the nature of faith must be raised through the example of parents and the environment. Teachers are the primary role models for students. For exemplary learning through teaching from teachers at BATAS, children begin to recognize and carry out their obligations to God without being ordered continuously so that the enthusiasm and desire to obey and love God have

been built in their hearts. In terms of habituation, teachers cooperate with parents to supervise and familiarize themselves with everything that is done when learning by repeating it at home.

2. The Nature of Talent and Leadership

The nature of talent and leadership here is to help children develop their innate skills to stand on their own and become independent in their environment (Efendi, 2018). Talent assessment carried out at BATAS is an initial assessment of student enrollment or the conducting of teacher observations of students at each learning meeting. The nature of children's talent can be seen from the results of initial assessment or observation activities. During the observation, children will be asked about their likes and dislikes of certain things. Children are free to express and tell various things and activities they like. Teachers also observe during the activity with documentation of children's learning activities to determine the child's talent tendency, namely whether the child prefers reading, writing, or drawing.

Based on the interview results, the institution develops the child's natural talent through initial assessment activities for student admissions about what the student likes. When learning is adjusted to the initial observation results, the teacher will provide learning media according to the assessment results or by observing when the learning activity takes place. Regarding the natural talent and leadership at BATAS, the institution strengthens the child's talent through various activities with unique characteristics so that what happens is the best unique potential. Here, teachers work with parents to identify student talents through talent mapping. Parents observe what their children like at home. Then, parents discuss the potential talent with the facilitator at the BATAS institution and inform the teacher to adjust it when the learning activity is taking place.

3. The Nature of Learning and Reasoning

Every child is a strong and extraordinary learner. No child likes to learn unless their nature has been buried. Every born child can learn naturally (Karisma, 2024). Parents and educators need not panic to accelerate their children's learning abilities. They only need open space in nature and a parent's heart open to their creative imagination, curiosity, the

completeness of their learning exploration, and the opportunity to be themselves. Learning and reasoning are not limited to formal education. Activities such as playing, interacting with people, and analyzing what happens are part of the child's learning process (Bujuri, 2018).

In implementing children's natural learning by BATAS, teachers believe that children like to learn and use fun learning so that it feels easy, and they continue to enjoy learning. BATAS knows the child's learning style and adjusts to the child's age segmentation. Learning activities are not always in the room but can be carried out anywhere. Learning anywhere makes a deep impression on children so that they have the freedom to explore.

Every child has different tendencies. These tendencies determine the learning model that will be implemented. When learning online, teachers must prepare seriously to provide creativity to support learning. When learning offline, teachers involve children more, and learning should be dominated by the child. This means that each child has different tendencies of motivation, will, and boredom (Marbun, 2018).

Learning activities at BATAS institutions can foster children's learning nature through the implementation of learning indoors and by utilizing nature for the learning process. For example, teachers invite children to plant plants in their yard, play water shooting outside the house, ask students to find the hijaiyah letters, learn to know and love Allah through His creations, and read books of the Prophet's stories to foster their learning nature.

Based on the research results, learning activities at the BATAS institution are through exploration, namely by looking for new things through activities that the teacher has provided. The teacher gives freedom and opportunity to students to move and play anything. When students want to study in the yard, the teacher will provide direction on what is seen as learning, for example, by maintaining plants' sustainability and caring for them properly. By learning in nature, students will have the best imagination about nature so that they can spur creativity and try new things around them. Stimulate students' reasoning can be seen by inviting children to have light discussions, express their feelings, and ask about understanding the material taught in their language.

In developing children's learning nature, BATAS institutions strive to improve learning abilities by involving parents. Parents are involved in various learning activities at home. Parents work closely with facilitators to educate their children while at home. In

addition, BATAS institutions hold seminars or parent-teacher meetings with expert speakers according to the theme of child development as a provision for parents to educate their children. This meeting is held routinely every few months via Zoom meeting or Instagram Live. Inviting practitioners in their fields is a provision for parents and teachers to understand the characteristics and development of children.

Regarding the nature of learning and reasoning, researchers understand that children's learning nature is the best method because, through the nature of learning, children will explore learning not only in class. This point is essential to awaken children's reasoning power and discover new things. In learning activities at BATAS, parents must participate in teaching their children with a well-planned and coordinated curriculum. Parents are partners with teachers, so parents send their children to school and collaborate with teachers to help them learn well.

4. The Nature of Individuality and Sociality

Every human being is born as an individual and a social being or dependent on his surroundings (Pranajati, 2018). In developing the individual nature of children at BATAS, children are taught to be independent and free to express their desires but still under the supervision of teachers. In learning activities, indirectly, children will learn about the nature of individuality and sociality—the nature of individuals in reading and completing challenges. In addition, parents invite their children to pray at the mosque, meet several people, and learn about the nature of sociality.

Someone needs help from others to complete crafts. This teaches children that humans cannot be alone in life and need other people to live their lives. In addition, this activity teaches children how to help each other and others wherever they are. Children are taught to empathize, respect, and support each other. Children are given freedom when learning takes place to play crafts first or immediately learn to read and other materials. For this reason, teachers need to continue to provide exemplary stories that build their imagination about the story of caring for their friends. Regarding the nature of individuality and sociality in BATAS, researchers see the development of individuality and social nature by giving children trust and responsibility to understand their individual and social environment.

5. The Nature of Physics

Every child is born with a body that loves to be active and has five senses that love interacting with nature. Every child loves health and healthy food. Every sense also receives happy and calming input (Kusniati, 2016). This nature shows that humans grow, develop, and move where the five senses are used optimally for goodness. In learning activities, the BATAS institution provides freedom of movement. In addition, the BATAS institution also provides crafting for learning activities by cutting and sticking learning media. It shows that hands can move. In addition, Allah gives all body parts, so humans must be grateful for all His gifts and increase their faith in Allah.

In this crafting activity, children actively complete crafts involving hand movements, eye acuity, and other body parts. They stick, draw, color, arrange beads, etc., and complete the crafting stages that have been provided. In addition, when children have finished crafting, the teacher teaches them the habit of throwing away leftover crafting waste in the trash so that they always maintain environmental cleanliness.

Islamic education learning applied using crafting media can teach the meaning of God and His creation, belief in Islam, and so on. The BATAS institution collaborates with parents to make crafts during online learning. Meanwhile, teachers will assist students in completing offline activities. Not only that, parents also implement a healthy lifestyle by maintaining the environment that is taught to children. Regarding physical nature at BATAS, researchers understand that nature involving children's five senses with crafting activities will provide pleasure for children so they can easily accept learning.

6. The Nature of Sexuality and Love

Sexual nature is about a person thinking, feeling, and acting according to their nature as a man or a woman (Fairuzillah et al., 2023). The implementation of sexual nature in BATAS is to teach how women and men dress, act, and behave in school and outside school life. The BATAS institution seriously teaches children about the boundaries of male and female genitalia. This institution also teaches how to dress according to gender with various materials about how men and women should approach puberty. Researchers see how the BATAS institution has raised children's understanding of the roles of men and women in their lives.

7. The Nature of Aesthetic and Language

Every child has a sense of beauty and loves beauty and harmony, as well as appreciation and expression of beauty. No human being does not have an understanding of love for beauty. Beauty is naturally needed by itself. Every child is also given the ability to speak as a means of expressing beauty (Mulyati, 2020). In BATAS institution, the development of aesthetic and language nature invites children to observe the beauty of nature, which is God's creation and a sign of the greatness of Allah SWT. In addition, through God's grace, humans can speak, memorize, read the Qur'an, and recite it with the correct reading (Masduki, 2018). In learning to read the Qur'an using the Tilawati method, in addition to understanding the makharijul huruf and the laws of tajwid, children are also informed about the beauty of Arabic, which is the language used in the Qur'an.

Also, in the habit of throwing garbage in its place, BATAS teaches children that everyone must maintain cleanliness. Because cleanliness is part of faith, Allah loves cleanliness. Through this cleanliness and beauty, children will always dress neatly and politely so that they will be more comfortable and happy when they learn. However, students can communicate with everyone in their preferred language. Teachers will support and understand what they convey and listen to it well. In the context of ethical and aesthetic nature, in addition to being taught to read the Qur'an, children are taught to study Arabic in depth to understand the excellent language of the Qur'an. Regarding the aesthetic nature and language at BATAS, researchers know that this institution has developed its aesthetic nature well and is structured by providing opportunities for children to do activities they like.

8. The Nature of Development

Each person has their stages of development that are different from others (Haris, 2023). The implementation of learning at BATAS is by age segmentation. Namely, children learn according to the development of their age. The material taught is adjusted to the child's age and abilities, so the material for one child differs. Teachers have activities relevant to the child's age so that learning is more effective, but when the child has grown up and is only given games that are not appropriate for his age, then learning will not be effective. When the child is still his age but is given games that are not appropriate for his

age, then learning will also not be effective. Therefore, it is necessary to have a meeting to understand the child's condition and teacher preparation. This teacher's preparation includes several elements, including preparing learning media according to his development. Regarding the nature of development in BATAS institutions, researchers understand that children have different stages of development. It would be inappropriate if there were a rule of "the faster, the better" or vice versa. It is because children have their uniqueness and intelligence, so they cannot be forced to have the same understanding.

CONCLUSION

The implementation of Islamic education based on nature in BATAS (*Belajar Al Qur'an Sampai Tuntas* / Learning the Qur'an Until Complete) has three stages, namely planning determined by BATAS (including the curriculum containing learning materials that teachers must teach), implementation of learning (including opening, this activity, and closing), and evaluation (including daily, weekly, and monthly observations and assessments). The instillation of religious values based on nature education in children in the digital era in this institution is carried out through various activities involving students, teachers, and guardians. The aspects that are developed are the nature of faith, the nature of talent and leadership, the nature of learning and reasoning, the nature of individuality and sociality, the nature of physicality, aesthetics, the nature of sexuality and love, the nature of sexuality and love, and the nature of development. The various aspects above have internalized the values of religiosity in children so that children can implement individual piety and social piety in everyday life.

REFERENCES

Abdussamad. (2021). *Metode Penelitian Kualitatif*. Syakir Media Press.

Al-Qaththan, S. M. (2005). *Pengantar Studi Ilmu Hadits*. Pustaka Al-Kautsar.

Arifin, N., & Ichsan, A. S. (2024). Ethics of Teacher and Student Educative Interaction in The Book Tazkiratu Al-Sami'i Wa Al-Mutakallimi Fi Adabi Al-Alimi Wa Al-Muta'allimi By Imam Ibnu Jama'ah. *Arfannur*, *5*(1), 21–40. https://e-journal.iainptk.ac.id/index.php/arfannur/article/view/2040

Asir, A. (2014). Agama dan Fungsinya dalam Kehidupan Umat Manusia. *Al-Ulum*, *1*(1). https://ejournal.kopertais4.or.id/madura/index.php/alulum/article/view/1757

Bujuri, D. A. (2018). Analisis Perkembangan Kognitif Anak Usia Dasar dan Implikasinya dalam Kegiatan Belajar Mengajar. *Literasi: Jurnal Ilmu Pendidikan*, *9*(1). https://doi.org/http://dx.doi.org/10.21927/literasi.2018.9(1).37-50

Creswell, J. W. (2015). *Penelitian Kualitatif dan Desain Riset*. Pustaka Pelajar.

Dasopang, M. D. (2017). Belajar dan Pembelajaran. *Fitrah: Jurnal Kajian Ilmu-Ilmu Keislaman*, *3*(2). https://jurnal.iain-padangsidimpuan.ac.id/index.php/F/article/view/945

Efendi, M. (2018). Penerapan Pendidikan Karakter Melalui Program Gerakan Kepanduan Hizbul Wathan Pada Sekolah Dasar Muhammadiyah VI Palembang. *Conciencia*, *17*(1). https://doi.org/https://doi.org/https://doi.org/10.19109/conciencia.v17i1.1581

Fairuzillah, M. N., Mumtazi, F., & Sutoyo, Y. (2023). Non-binary Gender dan Pendidikan *Fitrah* Seksualitas Anak. *Ta'dibuna: Jurnal Pendidikan Islam*, *12*(2). https://doi.org/https://doi.org/10.32832/tadibuna.v12i2.8867

Gaditia, Wira, A. S., Iswandi, & Septiana, Y. D. (2023). Konsep Membuka Pembelajaran Bagi Guru: Konsep Membuka Pembelajaran Bagi Guru. *Jurnal Al-Karim : Jurnal Pendidikan, Psikologi Dan Studi Islam*, *8*(1). http://jurnal.staiyaptip.ac.id/index.php/alkarim/article/view/194

Haerudin, D. A. (2021). Implementasi Nilai Agama untuk Anak Usia Dini. *Jurnal Golden Age*, *5*(1). https://e-journal.hamzanwadi.ac.id/index.php/jga/article/view/3391

Haris, D. N. (2023). Character Building Through *Fitrah* Based Education In The Era Of Society 5.0. *Al-Tadzkiyyah: Jurnal Pendidikan Islam*, *14*(2). https://doi.org/http://dx.doi.org/10.24042/002023141928700

Hidayati, S. N., Ichsan, A. S., & Mujawazah. (2022). Authentic Assessment on Fiqh Subjects at Class XI IIk 2 MA Al Ma'had An-Nur Bantul. *Edunesia: Jurnal Ilmiah Pendidikan*, *3*(2), 122–135. https://doi.org/10.51276/EDU.V3I2.234

Ichsan, A. S. (2020). Pendidikan yang Memerdekakan (Telaah Kritis Sosiologi Pendidikan). In *Pendidikan yang Memerdekakan*. CV Timur Barat. https://www.researchgate.net/publication/354912807_Pendidikan_yang_Memerdekakan_Telaah_Kritis_Sosiologi_Pendidikan

Ichsan, A. S., Samsudin, S., & Yunianta, R. D. (2023). Contextualization of Fazlur Rahman's Thought Towards the Curriculum of Merdeka Belajar in Primary Education. *Syekh Nurjati International Conference on Elementary Education*. https://doi.org/10.24235/sicee.v1i0.14569

Jamun, Y. M. (2018). Dampak Teknologi terhadap Pendidikan. *Jurnal Pendidikan Dan Kebudayaan Missio*, *10*(1), 48–52. http://jurnal.unikastpaulus.ac.id/index.php/jpkm/article/view/54

Karisma, L. A. (2024). Internalisasi Peran Ibu dalam Mengembangkan Konsep *Fitrah* pada Diri Anak di Era Digitalisasi Dakwah. *Taqorrub: Jurnal Bimbingan Konseling Dan Dakwah*, *5*(2). https://doi.org/https://doi.org/10.55380/taqorrub.v5i01.841

Kasingku, J., & Sanger, A. H. F. (2023). Dunia Digital vs Dunia Rohani: Dilema dalam Pertumbuhan Anak. *Journal of Education Research*, *4*(3). https://doi.org/https://doi.org/10.37985/jer.v4i3.476

Kemdikbud. (2022). Kurikulum Merdeka, Membangun Potensi Siswa sesuai *Fitrah*nya. *Kemdukbud RI*. https://www.kemdikbud.go.id/main/blog/2022/02/kurikulum-merdeka-membangun-potensi-siswa-sesuai-*Fitrah*nya

Kusniati, E. (2016). Strategi Pembelajaran Berbasis Multiple Intelligences. *Nuansa*, *9*(2). https://doi.org/http://dx.doi.org/10.29300/nuansa.v9i2.385

Maghfiroh, F. L., Amin, S. M., Ibrahim, M., & Hartatik, S. (2021). Keefektifan Pendekatan Pendidikan Matematika Realistik Indonesia terhadap Kemampuan Literasi Numerasi Siswa di Sekolah Dasar. *Jurnal BasicEdu*, *5*(5). https://doi.org/10.31004/basicedu.v5i5.1341

Marbun, S. M. (2018). *Psikologi Pendidikan*. Uwais Inspirasi Indonesia.

Marqomah, M., & Ichsan, A. S. (2023). Pengembangan Kecerdasan Spiritual Siswa Perspektif Psikologi melalui Pembelajaran Fiqih. *JEER : Journal of Elementary Education and Research*, *3*(2). https://doi.org/https://doi.org/10.30984/jeer.v3i2.676

Masduki, Y. (2018). Implikasi Psikologis bagi Penghafal Al-Qur'an. *Medina-Te : Jurnal Studi Islam*, *14*(1). https://doi.org/https://doi.org/https://doi.org/10.19109/medinate.v14i1.2362

Miftahurrohman, M., Ichsan, A. S., & Yunianta, R. D. (2021). Upaya Guru Al-Qur'an Hadis dalam Meningkatkan Hasil Belajar Siswa Kelas 2 MI Sananul Ula Piyungan Bantul Yogyakarta pada Masa Pandemi. *QuranicEdu: Journal of Islamic Education*, *1*(1), 19–39. https://jurnalannur.ac.id/index.php/QuranicEdu/article/view/112

Moleong, L. J. (2015). *Metodologi Penelitian Kualitatif*. Remaja Rosdakarya.

Muhtarom, D. A., Triyanto, A., Syafri, U. A., & Handrianto, B. (2023). Lembaga Pendidikan dalam Peradaban Islam. *Idarah Tarbawiyah: Journal of Management in Islamic Education*, *4*(1). https://doi.org/https://doi.org/10.32832/itjmie.v4i1.9395

Mukhlis, M., Rezi Susanto, K., & Karolina, A. (2021). *Metode Pembelajaran dalam Perspektif Pendidikan Islam dan Relevansinya dengan Pembelajaran d Era Revolusi Industri 4.0*. IAIN Curup.

Mulyasa, E. (2012). *Manajemen PAUD*. PT Remaja Rosdakarya.

Mulyati, Y. (2020). *Keterampilan Berbahasa*. Universitas Terbuka.

Nizar, S. (2008). *Memperbincangkan Dinamika Intelektual dan Pemikiran Hamka Tentang Pendidikan Islam*. Kencana.

Pranajati, N. R. (2018). Upaya Madrasah Membangun Hard dan Soft Skill Siswa dalam Kesiapsiagaan terhadap Bencana di MI I Bantul. *Jurnal Pendidikan Madrasah*, *3*(1), 183–197. https://doi.org/10.14421/JPM.2018.31-15

Prastowo, A. (2019). *Analisis Pembelajaran Tematik Terpadu*. Prenada Media Group.

Rianawati. (2014). Implementasi Nilai-Nilai Pendidikan Karakter Pada Mata Pelajaran Pendidikan Agama Islam. *IAIN Pontianak Press*, 71.

Rijali, A. (2018). Analisis Data Kualitatif. *Jurnal Alhadharah*, *17*(33), 81–95. https://doi.org/https://doi.org/10.18592/alhadharah.v17i33.2374

Rozalena, R., & Kristiawan, M. (2017). Pengelolaan Pembelajaran PAUD dalam Mengembangkan Potensi Anak Usia Dini. *JMKSP (Jurnal Manajemen, Kepemimpinan, Dan Supervisi Pendidikan)*, *2*(1). https://doi.org/https://doi.org/10.31851/jmksp.v2i1.1155

Sari, N. A., Akbar, S., & Yuniastuti, Y. (2018). Penerapan Pembelajaran Tematik Terpadu di Sekolah Dasar. *Jurnal Pendidikan: Teori, Penelitian, Dan Pengembangan*, *3*(1). https://doi.org/10.17977/jptpp.v3i12.11796

Satriah, L. (2020). *Bimbingan Konseling Pendidikan*. Mimbar Pustaka.

Satriyawan, A. N., & Ichsan, A. S. (2020). Modifikasi Perilaku Anak: Implementasi Teknik Pengelolaan Diri dan Keterampilan Sosial di Ngawi Jawa Timur. *Al-Adzka: Jurnal Ilmiah Pendidikan Guru Madrasah Ibtidaiyah*, *10*(1). https://doi.org/https://doi.org/10.18592/aladzkapgmi.v10i1.3645

Solichin, M. M. (2017). *Fitrah*; Konsep dan Pengembangannya dalam Pendidikan Islam. *Tadris: Jurnal Pendidikan Islam*, *12*(2). https://doi.org/https://doi.org/10.19105/TJPI.V2I2.219

Somad, M. A. (2021). Pentingnya Pendidikan Agama Islam dalam Membentuk Karakter Anak. *QALAMUNA: Jurnal Pendidikan, Sosial, Dan Agama*, *13*(2). https://doi.org/https://doi.org/10.37680/qalamuna.v13i2.882

Subhan, F. (2013). Konsep Pendidikan Islam Masa Kini. *Jurnal Pendidikan Agama Islam*, *1*(2). https://doi.org/https://doi.org/10.15642/jpai.2013.1.2.353-373

Sugiri, W. A., & Priatmoko, S. (2020). Persprektif Asesmen Autentik Sebagai Alat Evaluasi Dalam Merdeka Belajar. *At-Thullab : Jurnal Pendidikan Guru Madrasah Ibtidaiyah*, *4*(1), 53. https://doi.org/10.30736/atl.v4i1.119

Sugiyono. (2016). *Memahami Penelitian Kualitatif*. Alfabeta.

Tasmara, T. (2021). *Kecerdasan Ruhaniah (Transcendental Intelligence): Membentuk Kepribadian yang Bertanggung Jawab, Professional, dan Berakhlak*. Gema Insani.

Yusuf, R. N., Khoeri, N. S. T. A. Al, & Herdiyanti, G. S. (2023). Urgensi Pendidikan Anak Usia Dini bagi Tumbuh Kembang Anak. *Plamboyan Edu*, *1*(1). http://jurnal.rakeyansantang.ac.id/index.php/plamboyan/article/view/320