



THE RELEVANCE OF THE CONCEPT OF FITRAH-BASED ISLAMIC EDUCATION TO THE MINDSET OF TEENAGERS IN THE DIGITAL ERA

Silfi Asrimandari

Sekolah Tinggi Agama Islam Nida El Adabi

Email : silfiasrimandari0180@gmail.com

Received: 2023-12-05 ; Accepted: 2024-01-11 ; Published: 2024-02-29

Abstract

The existence of Generation of Teenager plays an important role and influences the current and future development of Indonesia. Their use of connecting with many people from various parts of the world causes this generation to have a global mindset. This global mindset makes them socially less intelligent and less sensitive. With such rapid changes, sometimes emotionally they act spontaneously that does not conform to Islamic religious values and norms of life that prevail in society. From this phenomenon, the author tries to find a meeting point between the abnormality of this generation behavior and the creative opportunities of them which are so wide open and can be an opportunity for Islamic Education to form a strong, intelligent future generation are intelligent, professional and have high morals. So that they are able to become Insan Kamil, who are ready to be born mentally to accept the mandate of religious and national life. This study aims to describe and analyze the relevance the concept of nature-based education to the mindset of Teenager Generation In Digital Era . This research includes the type of qualitative research or study case. While the basic human potential (fitrah) is the innate potential that exists in humans that is carried from birth. This basic potential leads to goodness or positive things on the basis of the instinct and tendency of monotheism, namely the instinct of obedience and devotion to Allah SWT.

Keywords: Fitrah, Teenager, Digital Era



Copyright © 2024 Authors

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

INTRODUCTION

Humans are agents of civilization who are special creatures. Every human being created must have a purpose of creation in accordance with the design made by the Almighty Creator. This means that everyone has a mission or task or activity that is in line with the purpose of their creation. Humans are the noblest creatures of all creatures in this universe. God has given humans various virtues as characteristics that differentiate them from other creatures. In fact, every human being created is unique, it is impossible for one another to be the same, even if they are twins.

Allah SWT created humans as the most perfect creatures. Humans have a structure consisting of physical and spiritual, or physiological and psychological. Its body anatomy is well structured and balanced compared to other creatures of Allah. Humans are gifted by God with a mind that is used to know God, understand the universe, become an instrument for learning, and think so that humans can have civilization. Apart from that, humans are given free will by Allah who can determine and choose what is good and what is bad, halal and haram, appropriate and inappropriate, as well as what is permissible and what is permissible which makes humans obey or disobey Allah SWT.

Humans were also made by Allah leaders or caliphs on earth who were given the authority to regulate the earth so that it was useful for Allah's other creatures. So Allah gives humans the innate competence to develop themselves and make progress in their lives so they can live more comfortably. In Islamic teachings, this innate competence can be called fitrah. Allah SWT has stated in the Al-Quran about this fitrah in Surah Ar-Rum verse 30.

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

"So, face your face straight towards the religion (Islam according to) the fitrah (of) Allah who has created humans according to that (fitrah). There is no change in Allah's (such) creation. That is the straight religion, but most people do not know."

The meaning of Allah's nature in this verse is the creation of Allah SWT. Humans were created by Allah SWT. with religious instincts, namely the religion of monotheism. So, humans who turn away from the religion of monotheism have deviated from their nature.

Humans were created not by chance, but with the purpose of creation (the purpose of life), namely to worship Allah alone and to become Allah's Khalifah on earth. The purpose of creation is the reason God created humans, but humans

were certainly created with different tasks from each other. This task is called the mission of life, namely the specific role of humans in the world. This is the calling of human life which must be lived sincerely and honestly. How do we know the specific task or specific role that is our calling in life? Don't worry, all these tasks have conceptually and potentially been installed within us, that is what is called Fitrah. As the hadith of the Prophet saw which means:

"Has told us Adam has told us Ibn Abu Dza'bi from Az Zuhriy from Abu Salamah bin 'Abdurrahman from Abu Hurairah radiallahu 'anhu said; The Prophet sallallahu 'alaihiwasallam said: "Every child is born in a state of fitrah. Then the parents will make the child a Jew, Christian or Magian like cattle which give birth to perfect livestock. Do you see any defects in him?" (Musnad Ahmad no. 14277)

Based on nature, every child makes his existence complete with his perfect personality. Humans are autonomous creatures with their uniqueness. So an educational process is needed that can explore and actualize this unique nature. So that good educational results can be realized by efforts to direct, guide students, control and provide input, but what is more important than that is to develop the natural potential that children receive from the moment they are born. Fitrah with its various definitions is developed through the learning process in Islamic education by emphasizing the balance between natural fitrah and spiritual fitrah (Solichin, 2007).

When education is linked to civilization, when the true goal of education is linked to the goal of creating humans on earth, then the answer slowly emerges.

Prof. Justin Barrett in his book "Baby born Believer" states that if a child from birth is placed on an island, without any intervention from parents or the environment, then he is guaranteed to be a believer (believer in God).

Prof Sir Ken Robinson said that only 2 out of 10 people in the world are honest in the role that suits their calling. This causes many people to work unhappy and not performing well. Depression, suicide, drugs, LGBT, etc. are also caused by the turmoil of humans who are not educated to achieve the role of civilization according to their nature. If a person fails to be educated to find his specific role then he will not fulfill the purpose of his creation on earth as a Servant of Allah and Khalifah of Allah. So it is important for education to depart from human nature.

True education is civilization education, namely education that is able to transform the natural potential of civilization (the potential of human nature, the potential of natural nature, the potential of the nature of life and living systems) towards the mission of civilization or the role of civilization, both personal roles

and the role of communal civilization which collectively achieves the whole purpose of Life (khalifah, imarah, worship, imama) as God intended. Because all missions and roles have been installed in natural potential, true education must be based on nature. (Harry Santosa, 2018.)

Nature-based education is education that pays attention to the basic human nature that has been instilled by Allah SWT since humans were born. These basic qualities include reason, passion and heart. In Islam, nature-based education is very important because humans are considered the caliphs of Allah SWT on earth who must carry out their duties well. Therefore, nature-based education can help humans to achieve their life goals as caliphs of Allah SWT. In the educational context, nature-based education can help students understand their full potential and develop their abilities. This can help students more easily find their identity and achieve their life goals. Apart from that, nature-based education can also help students to understand good moral and ethical values so that they can become useful people for society.

In Law of the Republic of Indonesia Number 20 of 2003 concerning the national education system, what is meant by education is a conscious and planned effort to create a learning atmosphere and learning process so that students can actively develop their potential to have religious spiritual strength, self-control, personality, intelligence, noble character, and skills needed by himself, society, nation and state. Meanwhile, according to Ki Hajar Dewantara, as a national education figure, education defines the essence of education as a parent's effort for children with the aim of encouraging progress in life, in the sense of improving the growth of spiritual and physical strength in children.

The results of the 2020 Population Census show that the composition of Indonesia's population is mostly from Generation Z (27.94%), namely the generation born between 1997 and 2012. (BPS, 2020). This means that the existence of teenagers today, some of whom belong to Generation Z. This is the generation that plays an important role and has an influence on the current and future development of Indonesia. The ease with which they can connect with many people from various parts of the world causes Generation Z teenagers to have a global mindset.

Generation Z (often shortened to Gen Z), colloquially known as Zoomers, is the demographic group that replaced Millennials and preceded Generation Alpha. Researchers and popular media use the mid to late 1990s as the initial birth year and the early 2010s as the final birth year for Generation Z teenagers. In Indonesia, it starts from 1997-2012 based on official data determined by the Central Statistics Agency (BPS). Indonesia in the 2020 Population Census. (kompasiana, 2023)

This generation has the advantage of being able to multitask, aka being able to carry out various activities at one time, for example using a computer, playing social media, and listening to music at the same time. This is because Generation Z teenagers have encountered technology since birth so they are able to apply technology to the maximum.

As the first social generation to grow up with access to the Internet and portable digital technology from a young age, today's teenagers, although not yet digitally literate, have been dubbed "digital natives" or people who grew up alongside digital reform. Additionally, the negative effects of spending time with screens are most pronounced in teens, compared to younger children. Compared with previous generations, Generation Z teens tend to live more slowly than their predecessors when they were the same age, they care more than older generations about academic achievement and job prospects, and are better at delaying gratification than the 1960s generation, despite concerns to the contrary. (Hendra, 2023)

Generation Z teenagers can be said to be the young generation who live in the modern era or today's rapidly advancing technological era. Advanced technology as a means of education is a culture that currently exists among them. The generation that is most adept at using modern technology such as smartphones. Spending time with smartphones for educational communication activities is the most important part of their lives. Generation Z teenagers, also known as Children of the Internet, Digital Generation, Digital Native Generation, Media Generation, .com Generation, iGeneration or Instant Online, are the global internet generation whose lives still depend on it.

Therefore, this generation finds it difficult to accept integration with their environment, it could be said that they live introspectively and prefer cyberspace as a place to socialize. Problems will have a negative impact on them, a generation with low verbal communication skills and very bad moral tendencies, a very bad impact if there is a lack of morals, this generation cannot appreciate themselves, be familiar with the surrounding conditions. Therefore, the role of education is very important, especially in learning about Islam in the world of education, it must be prioritized to teach students morals from an early age, at least students will think to differentiate between what is good and what is wrong. (Syahri, 2018).

Across the world, Generation Z teens are spending more time on electronic devices and less time reading books than ever before, impacting their attention span, vocabulary, academic performance and future economic contributions. (Wikipedia, 2023)

The current digital era is characterized by the presence of technology which can increase the speed and magnitude of the circulation of knowledge, for example in the economy and society (Shepherd, 2011). In addition, the Digital Era can be considered as the development of an evolutionary system in which the turnover of knowledge is not only high, but also increasingly beyond human control. So, this creates a time when our lives will become increasingly difficult to manage. The social implications of the current Digital Era are enormous and will certainly increase as the function of technology becomes more knowledge-based.

By paying attention to the aspects above, Islamic education in the digital era can be an effective means of forming a young generation who have faith, have noble character, and are able to contribute positively to society and the nation (Syahri, 2018).

From the background explanation above, we can understand the purpose of this research and several problems can be studied, including the concept of Fitrah-based education itself, what is meant by Generation Z teenagers and their mindset and characteristics, so that we can also find out how the concept of Fitrah-based education is relevant to The Mindset of Generation Z Teenagers in the Digital Era.

METHOD

Based on the object that the researcher takes, this type of research is classified as qualitative research. According to Sugiono, qualitative research methods are research methods used to examine the conditions of natural objects, where the researcher is the key instrument. (Sugiono: 2012). And quoting Moelong, explains that qualitative research is research that is intended to understand the phenomena experienced by research subjects, producing descriptive data in the form of written or spoken words from people and the behavior observed. (Moleong: 2012) In this way, it can be said that this research is descriptive qualitative in nature. This means that researchers analyze and describe research objectively and in detail to obtain accurate results.

Based on the definitions above, the researcher can conclude that the case study qualitative research method is a research method that really requires analytical sharpness to create a picture of the object to be studied by searching for or collecting data from observations, either in the form of written words or the results of interviews, observations. phenomena, digital data, images and so on that are needed in research.

RESULTS AND DISCUSSION

Nature-Based Education Concept

The word or term fitrah had never been used by any religion or nation in the world before the revelation of the Koran. In Arabic, Fitrah with all its derivational forms means division (syiqah), emergence (thulu), occurrence (al ibtida), and creation (khlaqun). In a simple sense, the term fitrah is often interpreted as sacred and potential. According to Muhammad Quraish Shihab, the term comes from the root word al fithr which means split. From this meaning other meanings are born, including creator and event.

The word Fitrah with its various derivations is mentioned in the Koran 28 times. 14 times mentioned in the context of descriptions of the earth and sky. 14 times mentioned in the context of discussions about humans, both in relation to the nature of creation and their religious nature. If it is related to humans, what is called fitrah is what occurs or is innate to humans from birth or their natural state. (Ibnu Mansur in Harry Santosa, 2018).

Furthermore, Harry Santosa (2018) said that there are several meanings of Fitrah according to several Islamic scholars and thinkers, including:

1. Al Qurtubi

Fitrah means purity, namely soul and spiritual purity. Fitrah here is the nature of God that is established in humans, namely that humans are pure from birth, meaning they have no sin. That humans are born with different characteristics.

2. Ibn Kathir

Interpreting Fitrah as recognizing the Oneness of Allah or monotheism. At the very least, he has the tendency to identify with One God, and continues to strive to achieve that monotheism.

3. Sayyid Quthub

Fitrah is a human spirit that needs to be equipped with religious character. Between human spiritual nature and religious character is a complete relationship. Remembering both of God's creations in humans as basic potential that provides wisdom, changes oneself for the better, heals a sick soul and straightens oneself from feelings of turning away.

4. Hamka

Fitrah is a pure original feeling in the soul that has not been influenced by anything else.

5. Al Ghazali

This means that Fitrah is the basis for humans which they acquire from birth and have the following privileges:

- a. Have faith in Allah SWT;

- b. The ability and willingness to receive goodness and inheritance or the basis of the ability to receive education and teaching;
- c. The urge to be curious to seek the essence of truth which takes the form of the power to think;
- d. Biological drives in the form of lust, lust and character.
- e. Other strengths and human traits that can be developed and can be perfected.

6. Ibn Taymiyah

Explain the division of human nature into 2 types, namely

- a. Fitrah Al Munazzalah is the external nature that enters human beings. This fitah is in the form of instructions from the Qur'an and Al Sunah which are used as control and guidance for Al Garizah's fitrah.
- b. Fitrah Al Garizah, namely the inherent nature in humans which provides the power of reason, which is useful for developing basic human potential.

7. At Tabari

The meaning of Fitrah is pure or Al Ikhlas, because humans from birth carry various characteristics. One of them is purity or sincerity in carrying out activities.

8. Abdullah Yusuf Ali

Interpreting Fitrah in straight religious standards or Al Din Al Qoyyim. What this means is that humans from birth have been equipped with or have the potential to have a straight religion like the Hanif religion of Abraham (AS). However, because humans interact with the surrounding natural environment, sometimes humans do bad things. Therefore, it is the duty of religious scholars and teachers to straighten people back to a straight religion or the religion of Tauhid/Islam. And return to Allah SWT, the Almighty. Allah's nature is fixed and will not change according to His provisions.

It should be noted that western philosophers reject Fitrah. For western philosophers, religion and godhood are a form of fear of individualism and unexplained natural phenomena. Here are some western philosophers who rejected nature, but became aware or a platform for education throughout the world where we build our children's education on it (Harry, 2018).

1. John Locke

A child's mind was "tabula rasa", or blank state. Locke originally used the term in his earlier work an Essay concerning Human Understanding. Considered by modern philosophers to be his most influential work.

2. Adam Smith

Greed is a basic human nature and it is because of human greed that he is driven to compete with his fellow humans.

3. Karl Marx

There is no such thing as human nature (individual human nature) which refers to a collection of general and basic human characteristics and therefore also refers to something that is definitively constant or unchanging.

4. John Dewey

Departing from the philosophy of pragmatism which is measured by rational standards. All truth for Dewey is something that is not absolute, but progressive.

5. Thomas Hobbes

View that in the "State Of Nature". The individual is inherently ugly

6. Jean Jacques Rosseau

This child man would be a perfect idiot, an automaton, an immovable and almost insensible statue. He would see nothing, understand nothing, recognize no one.

General Fitrah Classification

According to Harry Santosa in his book Fitrah Based Education (18th printing), there are generally 8 classifications of Fitrah, namely:

1. FITRAH OF RELIGION (FITRAH OF FAITH)

In humans there is already a religious nature, namely the Nature of Islam. (QS.7:172) Hadith Bukhari, which means that the child is not born but is in a state of fitrah

2. TALENT FITRAH

Every human being is born unique and has unique characters and tendencies.

3. HOLY FITRAH

Humans will only sin when they reach maturity and then violate God's law. Humans have a tendency to move towards truths and holy forms, humans cannot live without purifying and worshipping something.

4. NATURAL FITRAH

Humans tend to adhere to normal values, and these are included in the main values category

5. THE FITRAH OF TRUTH

Humans have the ability to recognize the truth. QS. 2:26. Therefore, Allah commands humans to make solutions to every problem correctly, QS. 2:144, humans, by their nature, seek theoretical perfection, namely knowing the nature of the universe.

6. AESTHETIC NATURE

Humans are totally attracted to beauty, both beauty in morals and beauty in form. There is no human being who does not have a liking for beauty. Beauty is in fact necessary by itself.

7. CREATION FITRAH

Within humans there are a number of urges to create something that does not exist and that no one has made.

8. INTELLECTUAL NATURE

Humans have logic and language from birth. Able to recognize complex systems to generate unlimited knowledge.

Specific Fitrah Classification

In his book *Fitrah Based Education*, Harry Santosa also specifically mentions 8 classifications of Fitrah, namely: Fitrah of Faith, Fitrah of Talent, Fitrah of Learning and Reasoning, Social & Individual Fitrah, Physical Fitrah, Sexuality & Generative Fitrah, Aesthetic & Language Fitrah and Developmental Fitrah. The description of each is as follows:

1. Nature of Faith

Every child is born with the potential for the nature of faith installed, even when we were in the womb, we once testified that Allah is the Robb (kholigon, rozigon, malikan) – QS7:172. There is no child who does not love God and Truth unless it is distorted and buried by wrong and reckless education. This includes moral, spiritual, religious and so on. This natural Golden Age occurs at the age of 0-6 years. This fitrah interacts with the Life System (Fitrah Munazalah/Kitabullah) so that the role of calling on Tauhi and perfecting all morals is achieved. The fruit is morals/adab towards Allah and includes all other morals.

2. Talent Nature

Every child is unique, they each have unique productive traits or potential which is their calling in life, which will lead them to a specific role in civilization, the Golden Age of development at the age of 10-14 years. This nature interacts with the nature of life for the role of Bashiro wa Nadziro (bringer of good news and warning). The fruit is morals in human life. Talent Fitrah will grow into Readiness & Happiness in the Worklife/BusinessLife dimension Towards the Role of Solution Maker Civilization

3. Nature of Learning & Reasoning

Every child is a true tough and great learner. There is no child who doesn't like learning unless their nature has been buried or distorted. The golden age of development is aged 7 -10. The best interaction with Nature. The role achieved is the role of prospering and preserving nature as part of rahmatan lil alamin. The fruit is morals/adab towards nature, science and scholars. The Nature of Learning and reasoning will grow into Readiness & Happiness in the dimension of Intellectual Life Towards the role of Civilization Innovation Maker

4. Nature of Sociality & Individuality

Every human being is born as an individual, as well as being a social creature or dependent on his surroundings. Humans need social interaction with the life around them. Sociality will grow well from the age of 7 years, if individuality develops completely at the age of under 7 years. Children under 7 years old do not have moral and social responsibility. The nature of individuality and sociality will grow into readiness & happiness in the dimensions of social life towards the role of social maker civilization.

5. Physical Fitrah

Every child is born with a physical body that likes to move actively and five senses that like to interact with the earth and life. Every child loves health and healthy intake. Each sense also likes to receive input that is happy and calming.

6. Sexuality & Generative Nature

Every child is born with male and female gender. For humans, this gender will develop into the role of sexuality. For girls, this will be the role of true womanhood and motherhood. For boys, it becomes the role of true manhood and fatherhood.

7. Aesthetic and Language Nature

Beauty and liking for beauty and harmony and so on, appreciation and expression of beauty appear in art, literature, architecture and so on. Beauty has levels from the sensory, the imagination, the nazhori (reason) and the spiritual, then it boils down to Allah SWT. Every child is also given language skills as a means of expressing beauty and then actualized using their mother tongue by their parents. Aesthetic & Language Nature grows into Readiness & Happiness in the Aesthetic Life dimension towards the role of Peace Maker civilization

8. Nature of Development

Human development has sunnatullah, there are stages, there is a golden period for certain natures. The rule that the sooner the better does not apply. In general, it consists of before agilbaligh, namely the age stages 0-2 years, 2-6 years (pre training), 7-10 years (pre agil baligh 1), 11-14 years (pre agil baligh 2), and after Aqil Baligh, namely >15 (post puberty). AgilBaligh is the goal and point of differentiation between children and adults.

Generation Z Teenagers

Generation Z teenagers, also known as Digital Natives, are a group of people born between the mid-1990s and early 2000s. As a generation that grew up amidst rapid advances in digital technology, generation Z has unique characteristics and faces different challenges compared to previous generations. According to Sampoerna University (2022) Generation Z teenagers have several characteristics that show that they are children of that era. The most visible characteristics of Generation Z teenagers include:

1. Familiar with Technology

One of the main characteristics is being familiar with things related to technology or also known as tech savvy. So they are able to operate technological equipment easily even from an early age. These people tend to be able to master newly released technology quickly because they have been introduced to technology from an early age. This is also because they were born at a time when technological development was increasingly rapid. It could even be said that they are directly confronted with technology. They also tend to adapt to technology more quickly than previous generations. In fact, it is not uncommon for them to tell previous generations about the application of technology.

2. Communication in Cyberspace

Generation Z teenagers also tend to be more active in communicating via cyberspace, such as using social media applications or message sharing applications. This again cannot be separated from things related to technology. Through this media, Generation Z teenagers prefer to express their thoughts and communicate with other people

3. More tolerant

Generation Z teenagers are said to be more tolerant of differences, such as religion, culture and social issues in their environment. This is because Generation Z teenagers are able to accept all differences so they can respect everyone who is different from them.

4. Indulgence in Privacy

With increasingly easy access to social media, this has also triggered Generation Z teenagers to flaunt their privacy online. They feel they have the freedom to indulge in all the activities they do. This display of privacy can lead to positive things, but it can also have negative impacts. The positive in this case is being able to hone creativity and gain freedom of opinion. Meanwhile, the negative is that these things have the potential to be exploited by irresponsible people.

5. Independent

Generation z is said to be an independent generation. This is because it is getting easier to access information along with the development of technology. Because of the many references from cyberspace, Generation Z teenagers are able to make their own decisions without involving the role of other people, even their own parents. Generation Z teenagers feel that it will be easier to learn and develop on their own.

6. Ambitious

Generation Z teenagers also tend to be ambitious because they feel they are never satisfied. This also happens because they feel that they can continue to develop on their own. In terms of work, they will continue to try to seek higher positions than before, for the sake of their own career development.

7. Prioritize Finances

Finance is something that is prioritized by generation Z teenagers. This is due to technological developments and an era where everything is increasingly expensive, they feel that money is something that can fulfill their happiness.

8. Parents of Gen

Usually, the parents of Generation Z teenagers come from Generation X. So, the two generations are very unequal. Where when generation So usually there will be a knowledge gap regarding technology between children and parents

The Influence of the Digital Era on the Education of Generation Z Adolescents

The digital era has a huge influence on today's generation Z teenagers. In the current digital era, we cannot avoid technological developments, digital technology has even penetrated all aspects of life, including education. We cannot avoid the heavy flow of information in the current digital era because controlling it is not easy. So, with the current acceleration of information, education in Indonesia should be made easier. But what happens is not like that, the rapid flow of information does not always have a positive effect. Of course, everything has positive and negative effects, including information technology which is very advanced in the current digital era.

Behind the current advances in information technology, it turns out that there are various negative effects or how much influence the digital era has on the world of education, especially teenage students, namely as below:

1. Makes students unfocused

Because there is so much interesting information for students on the internet, of course this often makes students sometimes no longer focus on studying in class. Even though they are studying in class, most students' minds are surfing in cyberspace or their social media.

2. Students become fonder of online games

In the current digital era, of course we already know that various kinds of online games have spread in cyberspace, of course the rise of online games will have a big influence on students' learning, especially for students who have a hobby of playing games. These students will certainly prefer playing online games rather than having to take part in classroom learning with their subject teacher.

3. Can reduce students' desire to learn

As I mentioned above, the amount of information that is very interesting or like online games certainly makes students lazy about studying. They will of course prefer to explore the virtual world, namely the various interesting information that has been presented to users.

4. Easy influence from outside promiscuity

As is known, information technology has made it easy for influence from abroad to enter, very freely and very difficult to contain. This is what

causes the influence of promiscuity among today's students, because they imitate what they see outside through information media that they misuse.

5. Pornography Among Students

Apart from that, there is also the widespread distribution of pornography among students which will certainly damage the morals of the current generation of teenagers. For people who are still young and curious, seeing pornographic things will actually make students want to try it out of curiosity. Well, this is what will then cause the student to experience moral damage.

The Relevance of the Nature-Based Education Concept to the Mindset of Generation Z Teenagers in the Digital Era

As a Muslim, we firmly believe that the Qur'an and Sunnah are life's path to salvation in the afterlife. Therefore, everything that is created and happens is Qadarullah (the will of Allah SWT). Everything runs according to His Fitrah. This means that whatever the concept of Islamic education is, the methods and patterns in answering the secrets of life are a way to understand the commands of Allah SWT in the Koran to mankind which are not limited by space and time.

The concept of Fitrah-based education restores the authenticity of why humans were created (read: *caliph fil ardh*) with various kinds of potential and intelligence to prosper in a universe that is different from one another. Both form, character, thought patterns, behavioral tendencies in fulfilling the need for meaning in life.

Each generation of humans has characteristics and roles in civilization. Everything goes according to Sunnatullah. Nothing is so surprising because everything has been written both explicitly and implicitly from the Koran and Sunnah of Rasulullah SAW. This means that the presence of generation Z is the next generation with an era that is very different from the previous generation. Because this generation is the technology generation, which has been touched by technology since birth. The presence of this generation should be a blessing for life.

In Islam, basic human potential (*fitrah*) is the innate potential that exists within humans which is innate from birth. This basic potential leads to goodness or positive things based on the instinct and tendency of monotheism, namely the instinct of obedience and devotion to Allah SWT. According to Harry (2018), there are eight dimensions of nature in Islamic education that influence the mindset of Generation Z teenagers, namely:

- a. The relevance of the nature of faith (religion) to existential intelligence is the ability to understand the true meaning of life. For Generation Z,

understanding the meaning of nature requires in-depth exploration. With various technological tools in this digital era, Generation Z teenagers find it easier and faster to obtain information and facilities such as online classes and so on. However, support and good (spiritual) examples from parents, educators and the surrounding environment need to be prepared.

- b. The relevance of aesthetic nature and language is the ability to use and process words effectively, both orally and in writing. This is proven by the existence of creative content with various application templates created by generation Z teenagers.
- c. The relevance of Intellectual nature (learning) is the ability to handle numbers, calculations, classification and logical and scientific thought patterns. For Generation Z who have adapted to technology, using AI makes it easier for them to fulfill their Intellectual Nature
- d. The relevance of natural talent is the ability to capture the spatial or visual world accurately. For Generation Z teenagers, this Fitrah allows them to explore their talents in an unlimited way, where these talents have actually been installed since birth. A talented person will produce their best work in a way that they enjoy.
- e. The relevance of artistic nature is the ability to develop, express and enjoy forms of music and sound. The nature of art is beauty. This nature gives birth to teenagers who have soft feelings and are sensitive to their surroundings which are expressed through tone.
- f. The relevance of developmental nature is the ability to use the body or body movements to express ideas or feelings. For Generation Z teenagers, this nature is important to train because the convenience of technology influences them to interact more in cyberspace without using physical touch. This greatly affects their physical development
- g. The relevance of social and individual nature is the ability to understand and be sensitive to the feelings, motivations, character and conditions of other people. It is homework for all parties in the educational circle and the formation of the Social and Individual Fitrah of Generation Z teenagers. Advanced technology in the current digital era and also influenced by the lack of educational assistance from parents and educators, means that the Social and Individual Fitrah of Generation Z teenagers is not well ingrained. This is proven by the lack of skill in the current generation of teenagers interacting with people who are older, younger and more in any way, so that now there are quite a few reports of bullying, lack of manners and so on that occur among teenagers today.

- h. The relevance of moral nature (morality) is the ability related to self-knowledge and the ability to act adaptively based on self-knowledge

CONCLUSION

The eight most important dimensions of the concept of nature are relevant to the mindset of Generation Z teenagers. A generation that should be familiar with technology from birth, giving them a generation that can easily access developments throughout the world. This educational concept needs to be developed optimally from an early age, at least from elementary school age so that it is beneficial for the students concerned. This is because at that age, humans experience very rapid development and whatever is learned at that time often becomes the basic foundation for the future.

The digital era has a huge influence on today's generation Z teenagers. In the current digital era, we cannot avoid technological developments, digital technology has even penetrated all aspects of life, including education.

As humans who are born with a Fitrah, Generation Z teenagers in the Digital Era also have a human Fitrah that needs to be instilled and trained to develop their potential in ways that comply with applicable religious norms. Instilling Fitrah-based Islamic education will achieve Islamic education that humanizes humans. Islamic education that focuses on Fitrah education will boost potential so that it continues to develop without having to leave the Islamic corridor.

REFERENCES

- Alifiani, K.(2017). Relevansi Teori Multiple Intelligence perperspektif Munif Chatib dengan konsep Fitrah Manusia dalam Pendidikan Islam. UIN Yogyakarta
- Amalia, M. (2022). Inovasi Pembelajaran Kurikulum Merdeka Belajar di Era Society 5.0 Untuk Revolusi Industri 4.0. SENASSDRA: Seminar Nasional Sosial Sains, Pendidikan, Humaniora, 1(1), 1-6.
- Amanda, IA.(2023). Generasi Z, Mengenal karakteristik dan Tantangannya di Era Digital. Kompasiana.
- Ardiansyah, H.(2023). Peran Generasi Z dalam Era Digital Baru. Kompasiana
- Basan,A.(2023). Pentingnya Pendidikan Agama Islam Dalam Perkembnagan Zaman pada Remaja generasi Z. Kompasiana
- Hofur,.(2020). Konsep Multiple Intelligence perspektif Alqur'an/Hadis dan Implikasinya Terhadap Pembelajaran Pendidikan Agama Islam. Ejournal Unisnu. 17 (2)

- Indarta, Y., dkk. (2022). Relevansi Kurikulum Merdeka Belajar dengan Model Pembelajaran Abad 21 dalam Perkembangan Era Society 5.0. Edukatif : Jurnal Ilmu Pendidikan, 4(2), 3011-3024.
- Juliani, NK.(2022). Besarnya pengaruh Era Digital Terhadap Dunia Pendidikan Khususnya di Indonesia. Research Gate
- Karim, RI.(2020). Kehidupan Beragama Generasi Z dalam Era Digital. (Studi Kasus di Perumahan Purwokerto Indah (Purin) Kendal)
- Muniroh, M. (2019). Fitrah Based Education : Implementasi Manajemen Pendidikan Berbasis Fitrah di TK Adzkia. Banjarnegara. Manageria : Jurnal Manajemen Pendidikan Islam. 4(2) 2503-4383
- Musfiroh, T.(2018). Multiple Intelligence dan Implikasinya dalam Pendidikan.
- Purba, FS.(2018). Generasi Z di Era Digital. Analisa Daily.com
- Santosa, H., (2018) Fitrah Based Education. Cetakan ke enam. Penerbit Yayasan Cahaya Mutiara Timur.
- Setiawan.W. (2017). Era Digital dan Tantangannya. Universitas Pendidikan Indonesia.
- Sulaiman, RP.(2023). Degradasi Moral Remaja generasi Z dan Tantangan menjadi Guru Era Kini.
- Rokhmah, DN.(2023). Remaja generasi Z dominan, Apa Maksudnya Bagi Pendidikan Kita. Pksp.kemendikbud.go.id
- Risnanto,.(2023). Relevansi Teori Multiple Intelligences dengan Konsep Fitrah dalam Pendidikan Islam. IAIN Purwokerto.
- Wennesia, B. Dkk. (2022). Inovasi Pembelajaran Kurikulum Merdeka di Era Society 5.0. Media Penelitian Pendidikan: Jurnal Penelitian dalam Bidang Pendidikan & Pengajaran 16 (2) 232-234
- Wahidah, W (2019), Urgensi Pendidikan Berbasis Fitrah. Al-Ikhtibar: Jurnal Ilmu Pendidikan, 6(1), 2550-0686