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CONVERGENCE OF EDUCATION IN THE QUR'AN AND ITS IMPLICATIONS FOR EARLY CHILDHOOD EDUCATION

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ABSTRACTS

Background: The initiator of the convergence theory is Leouis William Stern. He is a Germany Psychologist and philosopher. **Purpose:** This research aims to determine the convergence of education in the Qur'an and its implications in early childhood education. **Method:** This research uses qualitative research using Maudhu'i interpretation. **Result:** In this research, it can be understood that educational convergence in the Qur'an carries a theocentric educational paradigm. Theocentric convergence education necessitates the integration of Fitrah and the environment based on Tawhid. Fitrah is not only limited to cognitive ability, even heredity alone, but is broader than that. Fitrah includes munazalah fitrah and nasabiyah fitrah (heredity). Likewise, the environment includes both divine and makhlukiyah. **Conclusion:** The implications of educational convergence in the Qur'an on early childhood education can be seen in the principles of early childhood education which include; PAUD is oriented towards the child's nature, PAUD is designed based on developmental phases, PAUD is oriented to the child's level of thinking, and the child's knowledge is actively built, the Al-Qur'an and kauniyah verses become learning sources and institutional designs that seek to integrate school and family.

A. INTRODUCTION

The initiator of the convergence theory is Leouis William Stern. He is a Germany Psychologist and philosopher. He is known as *a pioneer* (originator) in the field of personality and intelligence psychology or IQ (Roni, 2022). Convergence comes from the word convergence, which means that it is towards a single meeting point (Zainal Arifin, 2020). Convergence theory is a theory that combines two streams, namely *nativism*, and empiricism. The nativist school radically considers that innate and inherited factors from parents are the only factors that determine and shape personality (Merinda Nur Oktafia, 2023). Meanwhile, the empiricism school considers development to be an environmental product (Musdalifah, 2018). According to Stern, this convergence theory allows going beyond the views of nativism and empiricism (Roni, 2022).

This convergence theory can bridge and provide a synthesis between *the nativist school* and *the empiricism school*, but in fact this school does not have its own philosophical framework about human nature. It suddenly appeared and neutralized between the two opposing sides. If this conjecture is true, it means that the advantages of the convergence stream must be accompanied by the weaknesses of the two schools above. Because he only converges theory without reviewing his philosophical construction (Mujib, Abdul and Mudzakir, Jusuf, 2001).

Muslim philosophers also have ideas about convergence in child development, including Ibn Makawaih, Ibn Sina, and Ibn Khaldun. Ibn Maskawaih, for example, has spoken about human potential. According to him, every child has spiritual potential that Allah gives, namely the potential for lust, the potential for courage and the potential to think. Meanwhile, the purpose of moral education, according to him, is the realization of an inner attitude that is able to encourage spontaneously to give birth to all good deeds. Furthermore, according to Ibn Maskawaih, the spiritual potential of the child requires a good environment or condition from outside himself to achieve educational goals, because the formation of morals or moral changes can be sought and accepted as changes are sought (Nurul Hikmah, 2022). Thus, according to Ibn Maskawaih, the development of children's morals is influenced by a convergent stream that is not only oriented to *anthropocentrism*.

Early childhood education in Islam is an effort to optimize children's potential to help children enter the *tamyiz phase*. This *tamyiz phase* is a phase where children know good and bad according to Allah and the Messenger (Nurul Hikmah, 2021). Thus, early childhood education in Islam has characteristics in its concept. The concept is built on the basis of monotheism, in which, children are seen as servants of Allah who have a purpose in life to serve Allah and prosper the earth. Children are also seen as a mandate of Allah who will later be held accountable for the education given to them. Children in Islam are also seen as creatures of Allah who are given basic abilities or innateness, which is called *fitrah* (Merinda Nur Oktafia, 2023).

Based on the discussion above, what will be discussed in this study is the convergence of education in the Qur'an and its implications for early childhood education.

B. METHOD

This research is a qualitative research, the data sources in this study consist of primary data and secondary data. The primary data in this dissertation are verses of the Qur'an that have the same theme of educational convergence, which are interpreted using the books of Qur'an interpretation from different backgrounds of time, schools and styles. As for the redaction of the hadith, the author prioritizes quoting it from the *pole of al-tis'ah*. For the secondary data category, it consists of books, journals and websites, which discuss the study of educational convergence.

This study uses a psychological approach used to analyze the convergence of education in the Qur'an. The *maudu'i tafsir method* was chosen in this study, because this method can be used as an excavator for the concept of educational convergence in the perspective of the Qur'an more comprehensively.

This method, according to Muhammad Quraish Shihab, mufasir tries to collect verses of the Qur'an scattered in several letters and associate them with a predetermined theme. Furthermore, the mufasir analyzes the content of these verses so that a complete unity is created.

The procedure for interpreting the Qur'an with thematic methods in the format and procedures introduced by Ahmad Sa'id al-Kumi, uses the following procedures:

- 1) Determine the discussion of the Qur'an that will be studied thematically.
- 2) Track and collect verses according to the topic raised.
- 3) Arranging the verses chronologically (the reason for the descent), prioritizing the Makiyah verses from Madaniyah and accompanied by knowledge of the background of the descent of the verses.
- 4) Knowing the (reasonable) correlation of the verses.
- 5) Arrange the theme of the discussion in a systematic framework (*outline*).

Completing the discussion with related hadiths.

C. RESULT AND DISCUSSION

Although the theory of convergence tries to avoid the weaknesses of *the nativisms* and empiricism, it has not been able to create a convergent theory. His failure in addition to not having essential human concepts, his efforts were limited to the merger of two theories. According to the concept of fitrah, human development is influenced by innate factors from God (destiny), inheritance and heredity factors, and environmental factors.

The concept of fitrah in Islam, rejects the three schools above. In addition to the weaknesses above, the three schools are only oriented towards anthropocentrism (Nurul Hikmah). Anthropocentrism is a theory of environmental ethics that views humans as the center of the universe system. Humans and their interests are considered the most decisive in the order of ecosystems and in the policies taken in relation to nature, either directly or indirectly. The highest value is human beings and their interests (Munawir, 2016).

Meanwhile, the concept of fitrah in Islam is oriented to theocentrism. Theocentric comes from the Greek, *theos*, which means God, and the English, *center*, which means center. In this context, theocentrism refers to the view that the belief and

value system related to the Godhead is morally higher than that of other systems. Theocentric is a thought where all processes in life on earth will return to God (Munawir, 2016).

The Qur'an states that the purpose of the creation of man is to glorify and worship Allah SWT, as stated in Surah Adh Dhariyat 51:56: "*And I did not create jinn and man except to worship Me.*" Worship, in the study of Islam, means acknowledging the unity and power of Allah SWT. Life is a continuous struggle between good and evil.

This study will discuss the relationship between fitrah and the environment in the convergence of education according to the Qur'an. The Qur'anic cues about convergence will be discussed in this paper using the key word, namely talent or basic human potential. The basic talent or potential in Arabic is fitrah (فطرة) plural fithar (فطر), which likes to be interpreted as temperament, character, occurrence, original, religion, creation (Hasan Langgulong, 1985).

Fitrah in the Qur'an

Fitrah is often interpreted as sacred and potential. Etymologically, the origin of the word fitrah / fitrah / pitrah comes from the Arabic language, namely fitrah (فطرة) plural *fithar* (فطر), which likes to be interpreted as temperament, character, event, original, religion, creation (Hasan Langgulong, 1985). According to Muhammad Quraish Shihab, the term fitrah is taken from the root word *al-fithr* which means hemisphere. From this meaning are born other meanings, including the creator or event (M. Quraish Shihab, 1997).

In Arabic grammar, the source of the word fitrah *wazannya fi 'lah*, which means *al-ibtida'*, is creating something without examples. *Fi'lah* and fitrah are forms of *masdar* (infinitiv) that indicate the meaning of the situation. Similarly, according to Ibn al-Qayyim and Ibn Katsir, since *fiṭir* means to create, fitrah means the state resulting from that creation. According to a hadith narrated by Ibn 'Abbas, fitrah is the beginning of the creation of man. Because *the word fitrah* has never been stated by the Qur'an in its context other than with humans (Murthada Muthahhari, 1989).

Human nature is different from disposition or character. It is also different from instincts/*garizah*. Character or habit is a basic trait, like the sentence Oxygen character is flammable. So disposition is a characteristic that consists of form, and matter (*mâddah*). This is the disposition or character of a thing. While instinct or *garizah* is the basic nature. This basic nature is not *muktasabah* (not acquired). For example, foals can stand up as soon as they are born. Ants, although small animals, are able to gather food. This is called the instinct or *garizah*. In instinct there is no full consciousness. For animals, this nature is called instinct. Fitrah is the same as disposition (habit) and this instinct is also not obtained through effort (*muktasabah*). Nor is it because of *khuduri* (acquisition). The term fitrah is common for humans, instinct is common for animals, and disposition is common for objects (Murthada Muthahhari, 1989).

In the Qur'an, the word fitrah is mentioned 20 times, it is found in 17 suras and in 19 verses, it appears in various forms. It is in the form of *mâdhi*, *fiil mudhâri*, *isim fâil*, *isim mafûl* and *isim mashdar* (Muhammad Fuad Abdul Baqi, t.t). In the view of the mufasir, the word fitrah in the Qur'an is found in 19 verses. However, of the many verses of the Qur'an, only Surah Ar-Rûm verse 30 explicitly mentions the word fitrah.

In this verse Allah SWT said:

"So face your face straight to religion (Islam); (according to) Allah's nature because He has created humans according to it. There is no change in God's creation. (It is) a noble religion, but most people do not know it." (QS. Ar-Ruum/30:30).

Al-Qurthubi when interpreting the verse said, that fitrah means purity, namely purity of soul and spirituality. Fitrah here is the fitrah of Allah that is determined to man, that is, that man is born in a holy state, in the sense that he has no sin (Abu 'Abdullah Muhammad bin Ahmad bin Abu Bakr Al Anshary Al Qurthubi, t.t). Meanwhile, Ibn Kathir interpreted fitrah by acknowledging the Oneness of Allah or monotheism. This is as expressed by Ibn Kathir that man has been born with monotheism, or at least he has a tendency to One-God God, and continues to seek to achieve this monotheism (Imamul Jalil Al hafidz Imadud Din 'Abdu Ismail Ibn Umar Ibn Kasir Ibn Al Bashri Ad Dimasyqi). Other mufasirs such as al-Thabari said that the meaning of fitrah is pure or al-ikhâlâş, because human beings since birth have carried various qualities, one of which is purity or sincerity in carrying out activities (Bu Ja'far Muhammad bin Jarir bin Yajid bin Katsir bin Ghalib al 'Amali Ath Thabari, t.t). While al-Maraghi said that fitrah means a tendency to accept the truth. Because in fitri, humans tend and try to find and receive the truth even if it only resides in their small heart (heart). Sometimes man has found the truth, but because of the exogenous factors that affect it, man turns away from the truth obtained (Al Maraghi, t.t).

Thus, the word fitrah in the Qur'an shows the potential that Allah gives to every human being, who has the power to practice monotheism, and can be influenced by the environment, but the potential of this fitrah cannot be lost from within humans.

The word fitrah in nasabi gives a signal that fitrah has the meaning of faith, monotheism, Islam, salvation, purity, tendency to accept truth and goodness, and other good qualities. Then by Abdul Mujib it is called fitrah al *munazalah* (which was revealed) (Abdul Mujib).

The distribution of children's nature in the Qur'an

Ibn Taymiyah divides human nature into two forms, namely: first, *Fitrah al gharizat*, which is the potential in human beings that he carries from birth. This form of *fitrah* is in the form of lust, intellect, and conscience. *This fitrah* (potential) can be developed through education. Second, *Fitrah al munazalat*. It is an external potential of humans. This *fitrah* is a divine revelation revealed by Allah to guide and direct *the al-gharizat fitrah* to develop in accordance with its hanif nature. The higher the interaction between the two *natures*, the higher the quality of human beings.

According to Abdul Mujib, there are 2 types of human nature, namely *al-munazalah* and *nafsaniah nature*. First, the *Fitrah Al Munâzalah* is the fitrah that Allah directly sent down to every human being. Second, the nature of *nafsaniyah*. The nature of *nafsaniah* is the image of human psychopsy creation. In this fitrah, the components of the body and the soul merge. The nature of *nafsaniah* has a combined nature between the human body and the soul. The process of creating the nature of *nafsaniah* begins from the combination of the soul and the body.

According to wisdom, there are two children's fitrah, namely *the fitrah munazalah* and the fitrah *nasabiyah*. *Fitrah munazalah* is a fitrah that Allah directly gives without an intermediary, while fitrah *nasabiyah* is a fitrah that Allah gives through the intermediary of the previous generation to pass it down through the process of conception.

1. Fitrah *Al Munâzalah*.

Fitrah *Al Munâzalah* has the power to practice monotheism, and can be influenced by the environment, but the potential of this fitrah cannot be lost from within humans. The nature of *Al Munâzalah* is obtained by man during the primordial covenant between God and the human spirit. The Qur'anic information about the primordial covenant can be understood from Surah Al-A'raf/7:172. The majority of commentators describe the process of the covenant as taking place when the soul is united with the body to begin a dynamic new life. At that time, there was a two-way communication between the human soul and Al-Khaliq which described a sacred transaction that man at the beginning of his life had vowed to be the god of Allah (M. Darvis Hude).

The divine tendency that is carried from birth is then known as the divine nature (religiosity). One of the verses that is used as an excuse that godliness (religiosity) is fitri is Surah Ar-Rum/30:30. Al-Qurthubi when interpreting the verse said, that fitrah means purity, namely purity of soul and spirituality. Fitrah here is the fitrah of Allah that is determined to man, that is, that man is born in a holy state, in the sense that he has no sin (Abu 'Abdullah Muhammad bin Ahmad bin Abu Bakr Al Anshary Al Qurthubi, t.t). Meanwhile, Ibn Kathir interpreted fitrah by acknowledging the Oneness of Allah or monotheism. This is as expressed by Ibn Kathir that man has been born with monotheism, or at least he has a tendency to One-God God, and continues to seek to achieve this monotheism (Imamul Jalil Al hafidz Imadud Din 'Abdu Ismail Ibn Umar Ibn Kasir Ibn Al Bashri Ad Dimasyqi). Other mufasirs such as al-Thabari said that the meaning of fitrah is pure or al-ikhâlâs, because human beings since birth have carried various qualities, one of which is purity or sincerity in carrying out activities (Bu Ja'far Muhammad bin Jarir bin Yajid bin Katsir bin Ghalib al 'Amali Ath Thabari, t.t). While al-Maraghi said that fitrah means a tendency to accept the truth. Because in fitri, humans tend and try to find and receive the truth even if it only resides in their small heart (heart). Sometimes man has found the truth, but because of the exogenous factors that affect it, man turns away from the truth obtained (Al Maraghi, t.t).

The word fitrah is commonly interpreted as potential, tendency, character, or instinct. It is At-Ta'rifat, fitrah is interpreted as the potential that is ready to accept religion. Potential or instinct here is meant as the potential or instinct that tends to accept the teachings of Islam as decreed by Allah. It is with that holy spirit that man is guided to know his God, the one and only Creator. But this potential cannot disappear, it will appear When in a very stressful condition, this is hinted at in Sura Jonah/10:90.

Thus the fitrah *munazalah* has a characteristic, namely the fitrah *munazalah* (monotheism) has a good tendency, obeys and obeys the rules of Allah and the Messenger, is active in influencing children, can not appear if the environment is more dominant than fitrah, but fitrah cannot be lost.

2. Fitrah *nasabiyah* (*Hereditas*)

Hereditas in Islamic terminology is interpreted as fitrah (Jiyanto, 2022). However, according to the wisdom of heredity, it is a nasabiyah fitrah, *that is*, a nature that is passed down from the previous generation. This fitrah has positive and negative tendencies (Nurul Hikmah). According to Mendel (*Monohybrid Experiment, and Dihybrid*), heredity is the decline of traits from the parent to the offspring. Offspring resulting from intermarriage between individuals have a phenotypic and genotype

comparison that follows certain rules. The rules in the inheritance of this trait are called hereditary patterns (Wasti Soemanto, 1990).

According to Maurice Bucaille's research, there is an interpretation of the Qur'an about the origin of humans. Many verses of the Qur'an have talked about the concept of genetics, long before the theory of George Mendel (1822-1884) which was recognized by the scientific world. The Qur'an says that humans were created from the essence of the soil (Aliah B. Hasan Purwakania, 2006).

QS.Al Mukmin : 12-13

And He created mankind from a seed of clay 12 and then made it a seed in 12

the decree of Makin13

And indeed, We have created man from an essence (originating) from the soil. 13. Then We made the essence of semen in a solid place

Current scientific developments prove that genetic elements, DNA and RNA, are composed of molecules that have the chemical makeup of the soil core. Thus, according to Bucaille, the term soil or soil essence in the Qur'an verse can be interpreted as genes found in the cells of living things. The genes of parents are passed on to their children through the process of conception. When sperm cells penetrate the egg wall (ovum), a biochemical reaction will prevent the sperm cells from repeating the fertilization process. Then the sperm cell begins to break down, freeing the genes it has. Along with this, the ovum also frees up the genes it has. As a result, a new cell nucleus is formed with genetic information provided by the father's sperm cells and the mother's egg. This cell is called a zygote, a small cell that contains a biochemical prescription code that will regulate the development of a single-celled zygote into a human being with a perfect shape (Aliah B. Hasan Purwakania, 2006).

In the Qur'an and hadith, it has been discussed how to determine gender. Even though in microscope technology it is difficult to find until now. According to the Qur'an, the gender prototype has begun to be determined when the creation of droplets (nutfah) occurs, which is then perfected in the embryonic process in the mother's womb. This is hinted at in the Word of Allah QS: Al Qiyamah: 37-39. In this verse it is explained that the fitrah *nasabiyah* (heredity) can be passed down from the previous generation through the process of conception, but the determination of the result is Allah absolutely. The decision over everything depends on God. Thus, hereditary can affect the development of children within certain limits.

The Qur'an also hints in Surah Al Baqarah about the obligation to choose a good spouse in order to get good offspring. Hamka gave an interpretation in verse 121 of Surah al-Baqarah so that Muslims should be careful in choosing a partner/soul mate. Because it is the couple who will "determine" their offspring to become pious descendants (Jiyanto, 2022).

Narrated to us by Musaddad, Narrated by Yahya from Ubaidullah he said: Narrated to me Sa'id ibn Abu Sa'id from his father from Abu Hurairah (may Allah be pleased with him), from the Prophet (peace and blessings of Allaah be upon him), he said: "The woman was married because of four things, because of her wealth, because of her offspring, because of her beauty and because of her religion. So choose because of the religion, you will surely be lucky." (Imam Bukhari)

Ibn Hajar al-Asqalani explained in the book *Fathul Barri* from this hadith that a woman who is noble and has a good destiny is preferred to marry. Wahbah az-Zuhaili added that women who are married should come from good families so that their children become superior people. Shaykh Uthaymeen gave a lecture on the above hadith, namely from the four factors mentioned above, the Prophet (saw) emphasized more religious and moral factors. A woman who is devout and has noble morals is much better than a woman with three other factors because a devout and virtuous woman will not waste your rights, will not reveal your secrets, and she will take good care of your children (Jiyanto, 2022).

Fitrah and Environment in Child Development

Nature and environment are 2 factors that affect children's development. This is hinted at by the Qur'an in several verses. Allah gives humans the nature of monotheism/religion, this is explained in the letter of Allah SWT said QS. Ar-Ruum/30:30. Al-Qurthubi when interpreting the verse said, that fitrah means purity, namely purity of soul and spirituality. Fitrah here is the fitrah of Allah that is determined to man, that is, that man is born in a holy state, in the sense that he has no sin (Abu 'Abdullah Muhammad bin Ahmad bin Abu Bakr Al Anshary Al Qurthubi, t.t). Meanwhile, Ibn Kathir interpreted fitrah by acknowledging the Oneness of Allah or monotheism. This is as expressed by Ibn Kathir that man has been born with monotheism, or at least he has a tendency to One-God God, and continues to seek to achieve this monotheism (Imamul Jalil Al hafidz Imadud Din 'Abdu Ismail Ibn Umar Ibn Kasir Ibn Al Bashri Ad Dimasyqi).

Hereditas in Islamic terminology is interpreted as fitrah. Fitrah is something that is outwardly present in a person. As explained by the Prophet

"Every child born is born on fitrah (holy). It was his parents who made him Jewish, Magi, or Christian." (HR Bukhari and Muslim)

Ibn Khaldun added that the principle of fitrah is latent potentials that will transform into actual after receiving stimuli (external influences) (Jiyanto, 2022). Human nature is not passive as well as the environment that actively affects children. Both nature and the environment are both active in influencing children. This is hinted at by the Qur'an. Al-Tahrim/66: 6. This verse indicates that even though children have a nature that actively affects their development, the environment is also encouraged to actively influence children (Imamul Jalil Al hafidz Imadud Din 'Abdu Ismail Ibn Umar Ibn Kasir Ibn Al Bashri Ad Dimasyqi).

The early childhood education environment hinted at in the Qur'an and hadith has 2 dimensions, namely *Divine* and *Insaniyah*. The *Divine Dimension* is an effort to develop the potential of children towards maturity carried out by Allah. This can be seen in Surah *Al Fatihah*:2, *Al-Baqarah*:31, 282, *Arrahman*: 2,verse 4, *al Hasyr*: 22-24, *An Nahl*: 44, 64, and *Arrum*: 22-25 (Nurul Habiburrahmanuddin, 2022). The divine social and emotional development of early childhood can be seen in cues starting from conception, fetal growth, birth and growth and development after birth, this is hinted at in Surah al Hajj: 5 (Imam Hanafi, 2018). In Surah Al-A'raf/7: 172. It is hinted that this *Divine interaction* is in the form of a direct dialogue between Allah and the spirit of the

prospective child, that is the process of Allah directly giving *the nature of monotheism* to the child when he is 4 months pregnant. This fitrah is then known as the *fitrah munazalah* (Imamul Jalil Al hafidz Imadud Din 'Abdu Ismail Ibn Umar Ibn Kasir Ibn Al Bashri Ad Dimasyqi). Then the child interacts with Allah when Allah gives hearing, and teaches the child to function it and function other organs, this can be seen in Surah An-nahl : 78. Then at the beginning of the birth of each organ of the body, all of them function, Allah taught the child to function it, such as how to breastfeed, how to cry, function the heart, respiration, blood, lungs, and so on. The educational environment of *the Insaniyyah* dimension is the development carried out by humans, both development from within the child, the people around (children, both parents and peers), or development in accordance with the child's developmental stage (Mukhlis, 2022).

Implications of Educational Convergence in Early Childhood Education

The convergence of education in the Qur'an is a theocentric convergence of education where, fitrah (*munazalah* and *nasabiyah*) and the environment affect the development of early childhood. The implementation of educational convergence in the Qur'an can be seen in its implementation in early childhood education in the principles of early childhood education, namely PAUD is oriented to the nature of the child, PAUD is designed based on the phase of development, PAUD is oriented to the level of children's thinking, children's knowledge is actively built, the Qur'an and kauniyah verses are the source of learning and integration of schools and families.

D. CONCLUSION

The convergence of education in the Qur'an carries the convergence of theocentric education, namely nature and the environment are influential in forming obedience to Allah and becoming the caliph of Allah on earth. This research also concludes several things: First, the Fitrah that Allah gives to humans is obtained through direct gifts from Allah in the spirit realm, and there are also those through inheritance from parents based on Allah's decrees. Second, the nature that Allah gives in the spirit realm is the basis of human nature, and all other nature is based on the nature of monotheism. Other fitrah cannot be categorized as developing optimally if its development does not lead to the development of the tawhid fitrah. Third, the nature that Allah gives is dynamic. Fourth, the tawhid fitrah, cannot be lost even though the fitrah has not been optimal or has not been actualized in a person. Fifth, children's development is not only influenced by the nature that exists in humans, but also influenced by the environment. Sixth, children's development is not only influenced by the environment but also influenced by nature. Because humans are not passive. He has the potential to choose with his thinking potential. The potential of thinking that humans have can choose the path of fujur or the path of piety which both influence. Seventh, in addition to natural and environmental factors that affect development, Allah's rules are also influencing factors. Allah's rule is an active form of Allah to guide humans to develop according to their original nature.

The implications of the convergence of education in the Qur'an on early childhood education can be seen in the principles of early childhood education and the reality of early childhood education. Early childhood principles include; PAUD is

oriented to children's nature, PAUD is designed based on the phase of development, PAUD is oriented to the level of children's thinking, and children's knowledge is actively built, the Qur'an and kauniyah verses become a source of learning and integration of schools and families.

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