

Organizing the Humanistic Curriculum with The Concept of Fitrah-Based Education

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Abstract (English)

This paper aims to analyze the implementation of the Fitrah Based Education concept in organizing the humanistic curriculum. The method used in this study is a descriptive qualitative method with the type of research document/text study (literature study). This study uses primary data sources from books, journals, research, and documents that are relevant to this research. Data analysis in this study was carried out qualitatively using content analysis techniques with conceptual analysis. Based on the research findings, it is found that organizing the humanistic curriculum with the concept of Fitrah Based Education begins with: 1) determining the role of each educator. 2) assess the characteristics of each student, then determine the learning objectives through the initial indicators of each fitrah dimension as a reference. 3) carry out learning that can fulfill the eight aspects of fitrah in its activities. 4) Last, evaluate the learning process through the observations made and reflect on each fitnah's final indicators. The interesting point about this study is the classification of 8 Fitrah aspects in Fitrah Based Education as the basis for providing humanistic value to students. These eight aspects should be grown simultaneously in the learning process to fulfill the needs of the students to build the character and knowledge of each student according to the Islamic concept of human nature.

Keywords; Humanistic Curriculum, Fitrah Based Education, Curriculum Organization

Abstrak (Bahasa Indonesia)

Penelitian ini bertujuan untuk menganalisis implementasi konsep *Fitrah Based Education* dalam mengorganisir kurikulum humanistik. Metode yang digunakan dalam penelitian ini adalah metode kualitatif deskriptif dengan jenis penelitian studi dokumen/teks (studi literatur). Penelitian ini menggunakan sumber data primer dari buku-buku, jurnal, penelitian, dan dokumen-dokumen yang relevan dengan penelitian ini. Analisis data dalam penelitian ini dilakukan secara kualitatif dengan menggunakan teknik analisis isi (*content analysis*) dengan analisis konseptual. Berdasarkan hasil penelitian, ditemukan bahwa pengorganisasian kurikulum humanistik dengan konsep *Fitrah Based Education* diawali dengan: 1) menentukan peran masing-masing pendidik. 2) mengkaji karakteristik setiap peserta didik kemudian menentukan tujuan pembelajaran melalui indikator awal setiap dimensi fitrah sebagai acuan. 3) melaksanakan pembelajaran yang dapat memenuhi kedelapan aspek fitrah dalam kegiatannya. 4) Terakhir, mengevaluasi proses pembelajaran melalui pengamatan yang dilakukan dan merefleksikannya dari indikator akhir dari setiap fitrah. Hal yang menarik dari penelitian ini adalah adanya klasifikasi 8 aspek fitrah dalam *Fitrah Based Education* sebagai dasar dalam memberikan nilai humanis kepada peserta didik. Kedelapan aspek ini harus ditumbuhkan secara bersamaan dalam proses pembelajaran untuk memenuhi kebutuhan siswa dalam rangka membangun karakter dan pengetahuan setiap siswa sesuai dengan konsep Islam tentang hakikat manusia.

Keywords; Kurikulum Humanistik, Fitrah Based Education, Pengorganisasian Kurikulum



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PRELIMINARY

Ideally, education should instill noble values and produce humane personalities for students. However, the fact showed in Indonesia that bullying, brawling, and abuse are still happening in the educational environment. This showed that education should fulfill not only Intellectual intelligence (IQ) but also other intelligence like Emotional Quotient (EQ) and Spiritual Quotient (SQ). The presence of a humanistic curriculum is a response to an academic curriculum that tends to be oriented toward mastery of the material by placing students as objects in education. Meanwhile, the humanistic curriculum positions students as subjects and directs education to complete human development. According to humanists, the implemented curriculum provides valuable experience (knowledge) to help facilitate the development of students. So, it is believed that this curriculum can support students intrinsically to achieve personal development and independence.

Thus, implementing a humanistic curriculum in ‘humanizing humans’ tends to make students actualize themselves according to their desires, not what God has determined. Islam regards man as a natural or pure being with the possibility of knowing his God and that man is composed of physical and spiritual aspects, including its fitrah. Therefore, the essence of fitrah is a characteristic that characterizes everything. Its existence is present to be and knows by itself. It is like something beneath human consciousness that guides humans to live life as it should, not as it is. Because this is the human tendency towards the existence of God and Islam as a basic need that is often not realized. According to Hasan Langgulung, fitrah means the basic human potential as a tool to serve and know God and a natural character possessed by humans. Hamka also argues that every human being is born in a state of nature, namely pure original taste, and has not been influenced by others. This means acknowledging the existence of an almighty power that controls nature.

The concept of Fitrah Based Education initiated by Harry Santosa provides a new perspective on the nature of human education. This concept comes as a criticism of the wrong view of human life and its surroundings, such as humans born not only to actualize themselves

according to their desires but installed with fitrah as a provision for civilization actors who will play a role according to the purpose of their creation, namely Khalifah, march and worship. The universe was created as a dimension for humans to carry out their mission of creation, which is to nurture, utilize and preserve it. The life of the community, its traditions, and wisdom is the time dimension provided by Allah for human life to prove its mission (solution maker and problem solver) with the performance of its practice and leadership on earth. And the most important thing in the Muslim religion is that God is a guide for humans to carry out their mission to become choir ummah and their goal to become servants of God.

The awareness of this humanistic curriculum organization as the main foundation in learning will provide a new paradigm that every child has strengths and intelligence based on the fitrah God has installed in every human being. In an Islamic educational institution, organizing this humanistic curriculum requires an educational concept or framework with a fitrah approach to be applied to students according to their stage of development and potential in the learning process. Thus, the concept of Fitrah Based Education has given an operational framework to observe and facilitate children or students in each phase.

Some previous research relevant research related to the humanistic curriculum and fitrah includes A thesis written by Sajidin (2020) with the title "Human Fitrah in the Qur'an and its Implications for Education." This research discusses the fitrah described in the Qur'an and its educational implications. In this study, the author focuses on the meaning of fitrah in the Qur'an and the main elements that exist in humans. So, the difference with this paper is the more comprehensive coverage of fitrah discussed in Fitrah Based Education.

The dissertation was written by Mohammad Muhtadi (2018) and titled "Humanistic Education in the Perspective of the Qur'an." The discussion in this study focuses on the interpretation of Qur'anic verses that discuss the role of humans from the perspective of humanistic education. The difference with this thesis is the focus on humanistic education based on the Qur'anic verses discussed in the concept of Fitrah Based Education specifically.

A thesis was written by Eneng Ima Siti Madihah (2020) with the title "Educational Humanism in the Qur'an." The focus raised by this research is the Qur'anic perspective in seeing the concept of educational humanism in the Qur'an. The difference with this research is that the

focus taken is more specific, namely the humanistic curriculum and its implementation using the Fitrah Based Education, which is also based on the Qur'an.

Research in the Journal by Sudrajat et al. (2020) titled "The Concepts of Fitrah in Qur'an and Relevance for Islamic Education Development." This paper focuses on the concept of fitrah discussed in the Qur'an and its relevance to the development of Islamic education by looking at its implementation in various aspects, such as family, school, and society. In this research, the author focuses on organizing a humanistic curriculum that takes Fitrah Based Education into its development.

The journal by Mardiah Astuti (2017) titled "Fitrah Based Education" discusses various perspectives from experts regarding fitrah and formulates them in fitrah-based education. So, in this study, the author focuses on the Fitrah Based Education that Harry Santosa has compiled as an initiator and practitioner of the Fitrah Based Education concept itself.

This paper is different from the previous studies because it took the concept of Fitrah Based Education in organizing the humanistic curriculum. Implementing humanism tends to put humans as the main actors and eliminates the role of God. Therefore, using this concept will make the humanistic curriculum more applicable to teachers and students in humanizing the students based on their potential according to the Islamic worldview. Thus, the results of this study will be relevant to the view of the humanistic curriculum, which tends to be abstract and not goal-oriented, to be more applicable in its application and effective in assisting students to discover and develop their potential.

The method used in writing this paper is library/literature research by using primary, secondary, and other approaches according to the main problem of this research. In this study, the authors took the Fitrah Based Education concept object by Harry Santosa as a reference in organizing a humanistic curriculum. This concept was chosen because the understanding of nature has been included from various sources and references that are valid and practical. So that the framework compiled from this concept can be implemented in various educational institutions to support this research, various data and data sources needed that can be obtained.

Therefore, the writer uses the content analysis technique to analyze the data above. According to Holsti, content analysis is any technique for making inferences by systematically and objectively identifying special characteristics of messages. Thus, the data from Fitrah Based

Education book, dissertations, theses, and journals about fitrah and humanitarianism are analyzed with conceptual analysis in identifying the term of Fitrah Based Education as the concept by Harry Santosa and its eight aspects. Other resources such as articles, videos, and materials from online classes held by Fitrah World Movement as the Fitrah Based Education community also gave the practical implementation of these concepts in education.

RESULT AND DISCUSSION

The Origin of Fitrah-Based Education

In essence, applying the Fitrah Based Education concept is aimed at parents and home educators to restore the authenticity of education that begins with parents and homes. However, it is not impossible if this concept is applied in education in general, especially as the foundation of a curriculum. Thus, a special study is needed regarding the steps in applying the concept of Fitrah Based Education so that it can be applied comprehensively and applicable in general education. Especially if it is integrated with a humanistic approach focusing on efforts to humanize humans. Therefore, the purpose of this study is to show the implementation of the concept of Fitrah Based Education with a humanistic curriculum so that it is not only a romantic learning design but also applicable in its application, especially in Islamic education.

Understanding the nature of life, the purpose for which humans were created, and their specific mission based on the potential that God has instilled in them. So, the purpose of education in this concept is to foster fitrah (innate goodness) as the basic potential of human beings so that they can grow according to what God has determined (the good life) and achieve the mission of civilization to be able to carry out the purpose of their creation (mission of life). Furthermore, the material or content component contained in this concept fulfills all dimensions of fitrah at each stage of development. There are four stages/phases of development in this concept, which are: The Pre-Training Phase (0-6 years old), The Pre Aqil Baligh 1 Phase (7-10 years old), The Pre Aqil Baligh 2 Phase (10-14 years old) and The Post Aqil Baligh Phase (>15 years old). These stages are defined according to Islamic studies and division according to the commands in the Al-Qur'an.

Each stage has its initial indicators and final indicators of each fitrah. Therefore, to see the general competencies needed to be fulfilled by the children, Harry Santosa took Rama Royani's T.A.S.K theory. T.A.S.K stands for Talent (Fitrah), a trait that can be utilized for productivity.

Attitude (Adab) is an attitude in carrying out activities. Skill is the ability to carry out the steps of the activities in the position. Knowledge is the knowledge needed to carry out activities related to their role. Thus, competence, which is the knowledge needed to carry out activities related to the role owned by a child, can be described in the concept of Fitrah Based Education as follows:

Table 1. The Competence in Fitrah-Based Education Concept

No	Talents	Attitude	Skill	Knowledge	Competency
1	The Fitrah of Faith	Manners to Allah, Messenger of Allah, Book of Allah, Believers	Skills to understand the Al-Qur'an	Aqidah, Tafseer, History	Change Maker
2	The Fitrah of Learning	Manners to knowledge, scholars, intellectuals, figures, nature	Research, learnability, design thinking, insight learning	Science, Local science, relevant technology	Creation Maker /Innovator
3	Innate Talent	Manners for one's uniqueness and manners to society	Relevant hard skills	Relevant soft skills	Solution Maker and Problem Solver
4	The Fitrah of Sexuality	Manners to family, parents, spouse, children, and descendants	Muslim and Muslimah personality	Muslim and Muslimah personality	Regeneration Maker
5	The Fitrah of Individuality and Sociality	Manners of leadership and or manners of collaboration	Social collaboration and collaborative leadership	Social collaboration and collaborative leadership	Social Network and Community Maker
6	The Fitrah of Aesthetics and Language	Manners of beautifying culture, manners of reconciling people, manners of preserving nature	Aesthetic and communication skills	Aesthetic and communication knowledge	Peace Maker
7	Developmental Fitrah	Manners of age	Designing life, program management	Designing life	Responsibility Maker, Caretaker
8	Physical Fitrah	Manners of the physical self	Healthy lifestyle	Healthy lifestyle	Health Maker

Source: Harry Santosa, *Fitrah Based Life Mission*, (Jakarta: Yayasan Fitrah Wirabumi Madani, 2021)

This understanding of competence shows that everyone has competence according to the role of civilization. This role has been created in the potential that is fitrah. However, this fitrah is still in the form of conception, so it must be grown into potential by instilling knowledge and cultivating relevant skills by paying attention to manners. Furthermore, the question arises regarding the figure who can apply these competencies, is it between teachers, parents, or the environment? Then the answer is found in Ki Hadjar Dewantara's statement regarding the Tri Pusat Pendidikan, which is a national education effort that includes three environments in life, namely:

1. Education in the family environment

The main and first education center for children can affect growth and development regarding character, character, and way of thinking.

2. Education in school

Educational centers such as schools and other institutions seek the intelligence of the mind (intellectual development) and the provision of knowledge to children.

3. Education in the community

A realm of education for children and activities and actualization according to the abilities and potential possessed by the environment.

Based on the explanation above, Fitrah Based Education makes family education the main foundation in growing children's fitrah. This is because parents have an important role in knowing the child's character, according to fitrah, and providing an example in shaping their character so that the fulfillment of knowledge about skills and knowledge can be fulfilled from other factors outside the role of parents, such as schools and the environment.

The Connection of Humanistic Curriculum with Fitrah-Based Education Concept

The link between the humanistic curriculum and the concept of Fitrah Based Education is that both emphasize the affective aspects and not the cognitive aspects of students. The humanistic curriculum aims to achieve students' self-actualization to become fully human. In practice, the humanistic curriculum combines the educational process with theories of humanistic psychology, so in its application, keywords such as nurturing, trying, improving, experiencing, independence, self-determination, integration, and self-actualization exist. The nuances expected from applying a humanistic curriculum are joy, beauty, spirituality, care, and empathy. So, teachers as educators

must dedicate themselves and enjoy teaching, treat people well, inspire students to learn, and encourage them to develop the ability to think, feel and have character.

Meanwhile, the concept of Fitrah-Based Education also focuses on the child as the subject of learning and takes an effective approach. However, when this concept is to be developed in a curriculum, several things need to be understood in implementing it.

First, the fitrah contained in humans is a unity and not separate. The component is a unity that must be developed together. So, it is not appropriate to develop a curriculum that divides the lessons that foster each fitrah separately because the fitrah in humans must be educated at once.

Secondly, realizing that human nature in the form of tastes, ideals, and tendencies emerges by being shaped by dominant ideas that it receives without realizing it. Hence, it needs to be realized and understood that children are strongly influenced by parents, teachers, environment, nature, society, government, and the era's conditions. This must be considered in developing the curriculum.

Third, it does not eliminate the role of the family in the educational process. Because the family is the main and first circle that children have, it requires the role of families, such as parents and other siblings, to participate together in this educational process. As with Johann Friedrich Herbart's quote, the family becomes a picture of how the world works, and the example of his parents gives a shadow of God's attributes to the child.

Fourth, God is the only source of truth, so essentially, all existing knowledge is divine that will connect humans with God when studying it. Therefore, existing lessons should not separate religious and academic elements, providing a learning process that includes religious meaning in every piece of knowledge.

Fifth, the role of parents and society as a family is important in this learning process. Parents must carry out the mandate of accompanying this child with gratitude and joy. Because prosperity, civilization, and the sustainability of values in society depend on how families educate their children.

Sixth, to achieve the expected goals, educators and the education system must know exactly the steps and plans that are specific and measurable. All matters relating to achieving goals must be formulated clearly and as specifically as possible.

In applying the humanist curriculum in education, various things are not per the character and ethics built-in students. So that the purpose of humanist education that wants to be built becomes deviation when it is not implemented following human nature. Therefore, according to Harry, if a child is only filled with intellectual aspects, such as teaching and habituation, carried out without meaning and affection, deviations from fitnah will arise in children. Here are some deviations that will occur in students:

1. Cultivating worship by teaching and habituation without meaning and love will result in students performing worship robotically without meaning and feeling worship as a burden.
2. Learning practices that only emphasize cognitive aspects and learning that is not following the needs of children so that children do not like to learn and feel pressured.
3. Not paying attention to children's potential talents and not appreciating their uniqueness, children become confused, and their talents are not developed.
4. The absence of attachment and views that do not emphasize sexuality can cause children to feel confused about their identity and may even hate the opposite sex.
5. They were teaching children a second language before their mother tongue was perfect. This will make it difficult for children to communicate and express themselves, making it difficult to control their emotions.
6. Practices that deprive children of their freedom of choice and do not cater to their egocentrism can lead to low self-confidence, feelings of uselessness, and even difficulty collaborating.
7. Practices that prevent children from moving freely do not make children aware of hygiene and health. This can lead to health and growth problems.
8. Practices that make children do age-inappropriate things because they feel capable and rushed. The result of this practice is a child who is childish and feels useless.

These deviations are a picture of the problems that will occur if the implementation of education only focuses on the intellectual aspect and overrides the importance of human nature based on religion. Therefore, to organize a humanist curriculum based on Fitrah Based Education, the first process must be done to purify educators' hearts. This first step needs to be done before carrying out the technical process by realizing that anxiety, obsession, and demanding many things of children and being hands-off in educating them must be reminded through this process of

purifying the soul or tazkiyatun nafs. Doing tazkiyatun nafs is a form of remembering the nature of human creation and slowly starting to understand that no child is born in a bad state, so there is no need to obsess a lot, be negligent, or excessive in providing stimulus to children. After doing tazkiyatun nafs as the initial stage to organize the existing curriculum, then it should be from this process the way of thinking of educators, school staff, and parents themselves can follow the expectations that exist in humanistic values and fitrah.

Implementing the Concept of Fitrah-Based Education in the Humanistic Curriculum Organization

Departing from the understanding of the Fitrah Based Education curriculum and the nature of fitrah in the humanistic curriculum, a concept is obtained that implementing the current curriculum has not focused on human nature as a whole. From the concepts described above, there is a connection between the role of Trimurti education, religious values contained in learning, and human potential (fitrah) as a foundation in developing the personality of students.

When using the management theory, the curriculum's organization is related to the implementers of the curriculum itself, namely those who plan, implement and evaluate curriculum activities. This is done by the principal, vice principal, curriculum development team, teachers, and other parties related to the curriculum at school. To provide a clear picture of curriculum organization, the following explains each stage of development with planning, implementation, and evaluation patterns at each stage.

Curriculum Planning

Curriculum planning is determining learning objectives, how to achieve these objectives through the teaching and learning process, and examining the effectiveness and meaningfulness of these methods when applied. So, the principles that should be applied in the curriculum planning process are:

1. Curriculum planning takes into account the experiences of students.
2. Curriculum planning is based on decisions about content and process.
3. Curriculum planning contains decisions about issues and topics.
4. Curriculum planning involves many groups.
5. Curriculum planning is done at various levels.

6. Curriculum planning is a continuous process.

At this stage, curriculum planning is carried out by understanding the characteristics of students first to find out their learning needs. Then determine the learning objectives through the initial indicators of each dimension of the essence as a reference.

Curriculum Implementation

Curriculum implementation is the action of a plan prepared carefully and in detail. The form of curriculum implementation is an activity, action, action, mechanism, or system carried out to carry out a plan that has been made previously to achieve the activity's objectives. This includes determining objectives, preparing curriculum content, determining learning materials and strategies, and approaches taken to impact students' learning experience. So, in implementing the curriculum, all parties, such as school leaders, educators, school supervisors, and support staff, must understand the plans to be implemented together. The principles of curriculum implementation, according to Hamalik, quoted by Agus, include:

1. The acquisition of equal opportunities so that in its implementation, the provision of places for students is carried out democratically and evenly to acquire knowledge, skills, and attitudes.
2. Child-centered by providing opportunities for children to be independent in learning, working together, and assessing themselves. This process must be done to build children's willingness, understanding, and knowledge so that its implementation must be carried out actively, creatively, effectively, and fun, followed by a comprehensive and sustainable assessment.
3. The partnership approach is that curriculum implementation must provide continuous learning experiences and meet the needs of learners with various sources of knowledge. So, it is important to strengthen partnerships between learners, educators, education units, communities, the environment, and parents.
4. Unity in policy and diversity in implementation so that although the central government determines the main competency standards, the implementation is tailored to each school and region's needs, abilities, and uniqueness.

At this stage, curriculum implementation is structured by looking at the role of parents, educators, and the community supporting the education implementation. The source of curriculum implementation in the Fitrah-Based Education framework is shown through activities that can be carried out in each dimension of fitrah according to its stages.

Curriculum Implementation

It is a process that considers giving value and meaning to the objectives, content, and learning outcomes carried out as a whole and are interrelated. Evaluation activities in curriculum organization are the last stage which includes assessment and measurement to consider and decide whether the program has been implemented following predetermined strategies and criteria. So, the results of curriculum evaluation are program improvement, accountability to various parties, and determination of follow-up implementation results that have been carried out. Therefore, the principles of curriculum evaluation are as follows:

1. I was referring to the objectives set because the objectives are a reference for all components contained in the curriculum. Thus, the principle of evaluation must look at the learning outcomes carried out by students, whether following the objectives set.
2. Comprehensive and comprehensive by paying attention to all aspects of curriculum implementation. Such as the results of determining the lesson content, the strategy applied, and the learning process implemented.
3. When conducting evaluations, they are conducted objectively so that teachers should not be subjective and evaluate learning according to actual circumstances.

The form of curriculum evaluation in each development phase according to the concept of Fitrah Based Education is found in the final indicators of each existing fitrah dimension. If the goal of the initial indicator has been achieved, there will be an impact written on this final indicator.

Steps in Organizing the Fitrah-Based Education Curriculum in Early Childhood Education

In developmental fitrah, early childhood is the first stage of a child. This phase is a golden age in instilling faith. Children are in a phase where imagination and abstraction are at their highest, and their subconscious is still wide open so that images and images about Allah, Rasulullah, virtues, goodness, and everything about His creation will be easily brought to life in this phase. At this stage, children aged 0-2 years are focused on exclusive breastfeeding by the mother to provide a picture of motion to the child through the breast milk. After that, children aged 3-6 years enter the early childhood phase, which is considered to be projected into the PAUD, TK A, and TK B education levels. So, applying the Fitrah Based Education concept in early childhood (3-6 years)

begins with understanding that the approach taken is nurturing or tarbiyah, namely with love and focus on students as individuals. This is based on the National Education System Law No. 20 of 2003 Chapter 1, Article 1, paragraph 147, “Early childhood education is a coaching effort aimed at children from birth to six years of age which is carried out through providing educational stimuli to help physical and spiritual growth and development so that children are ready to enter further education.”

Before developing the objectives, content, and strategies to be carried out to learners in the pre-training phase, leaders, educators, and education personnel must first understand the characteristics of learners at an early age. The following are the characteristics of early childhood: unique, in the potential phase, relatively spontaneous, tends to be careless and less calculating, active and energetic, selfish, strong curiosity, adventurous, high imagination and fantasy, easily frustrated, and has a short attention span. After understanding the child's characteristics, the curriculum's implementation process starts with planning, implementing, and evaluating according to the aspects of fitrah in the framework of Fitrah Based Education.

Planning Process

Planning at this point begins with understanding the initial indicators to determine the objectives of each learning process carried out, such as:

1. Fitrah of Faith: children feel enthusiastic and passionate about faith by having a positive picture of Allah, Rasulullah, and Islam.
2. Fitrah of Learning: children feel enthusiastic and passionate about exploring and imagining nature and loving the source of knowledge.
3. Innate Talent: the child's unique traits grow well, and the facilitator can observe and distinguish these unique traits from other children.
4. Fitrah of Sexuality: by age 3, the child clearly knows his/her identity as a girl or a boy.
5. Fitrah of Individuality and Sociality: the child is enthusiastic about choosing and asking for things and has a clear concept of ownership.
6. Fitrah of Aesthetic and Language: the child has a good expression of beauty through the senses and imagination and good language skills with the mother tongue.
7. Physical Fitrah: the child is enthusiastic about eating healthy food, is content to move, has an adequate sleep pattern according to age, and likes cleanliness.

Understanding the initial indicators of each dimension of fitrah will determine the content and strategies used in the early childhood curriculum, as with the content of the learning curriculum, which includes aspects of the faith of students with lessons containing aqidah and morals, worship, and fiqh, introduction to the Qur'an and hadith and Tahfidzul Qur'an. In carrying out this learning, activities should be planned to stimulate fine motor, gross motor, language, cognitive, art, and creativity. The lessons for early childhood should include stimulation of early childhood independence, stimulating emotional intelligence, and physical activities in the form of outbound and others. Then to provide concrete experience for early childhood to make visits to various places to be able to stimulate the independence, creativity, and skills of students.

So, the strategy used in facilitating early childhood is to position the educator as a facilitator and the child as a player so that the activities carried out by the child must be fun for him, like a game. The use of language used in early childhood must be short and clear to adjust their ability to focus and communicate. As well as providing concrete experiences through the exploration of various activities and activities in nature.

Implementation Process

After knowing the objectives and strategies made in the planning process, in its implementation, the pre-training stage requires cooperation between parents, teachers, and the community. This is because parents have the main role in shaping the character of early childhood based on the background and parenting patterns applied initially. So that parents must first convey the characteristics and objective observations about the child so far to the educator. In addition to understanding the child's character, parents must determine each family's personalized curriculum. A personalized curriculum will help educators to know the educational goals of each family so that they can be aligned with the educational goals of educational institutions.

Therefore, parents must prepare themselves to provide concrete explanations about themselves, the educational patterns applied in the family, and the expectations of schools to become partners in facilitating learners at an early age. Parents need to document their child's development from birth to provide a concrete picture of the child's growth and development. This starts with profiling and documenting all the child's activities, including unique traits, works, rewards, and fun activities. This process creates a profile of the child according to their life journey with the activities performed. The following are the steps in the implementation process:

1. Fitrah of Faith: introduce Allah at every moment and connect every event to the attributes of Rabb Allah as in Asmaul Husna. Demonstrate exemplary behavior, such as a radiant face when listening to the child's prayer call and kindness. Read to the child a beautiful story that creates positive images of Allah, the Prophet, and his Companions, as well as the beauty of the Qur'an and the blessings of heaven. Avoid telling about the horrors of hell, the end of time, and other things that can harm children's positive images related to faith.
2. Fitrah of Learning: conduct activities introducing children to themselves and their families. Inspire and encourage learning in nature by seeing, touching, and various activities that stimulate their senses so that children can remember them. Encourage children to think and imagine through questions to create simple hypotheses. Then make every memorable event a learning moment and material for further exploration using various references such as the Qur'an and encyclopedias.
3. Innate Talent: appreciating the nature of children by labeling them positively. For example, a child who cries easily is a child who is soft at heart and can potentially become someone high in empathy. Likewise, a stubborn child is a leader, so label him "the leader" and give him a leading role in learning.
4. Fitrah of Sexuality: focus on connecting parents, educators, and learners closely, providing role models of males and females both at home and school and differentiating between male and female with validations such as "handsome," "beautiful," and traits attached to each gender.
5. Fitrah of Individuality and Sociality: giving the child space to satisfy his egocentricity, not to force him to share if he does not want to or give him things he has by force. Instead, enchant him with the beauty and pleasure of sharing through stories, examples, and real actions, giving positive nicknames to the child, and labeling his toys, lockers, and objects.
6. Fitrah of Aesthetic and Language: allowing children to imagine and abstract through fun art and creation activities. Such as drawing, painting, storytelling, singing, and so on. Read and tell the beauty of literature in the Qur'an so that children can recognize it and be amazed at its content.

7. Physical Fitrah: Carry out activities actively so the child can follow along with their whole body. Provide healthy food and share the benefits of eating healthy food, getting enough sleep, and keeping clean. Instill good habits related to hygiene and a good lifestyle.

Evaluation Process

The next process is evaluation after understanding planning and implementation in early childhood. For early childhood, evaluation is done by looking at the growth and development of the child. The scope includes physical measurements, such as body weight, height, and head circumference. Meanwhile, the development includes various information related to religious and moral values, physical motor, cognitive, language, social, and artistic development. Psychological standards such as the Standard Level of Child Development Achievement (STPPA) or other measurement references are used to measure the developmental achievement of growth.

In the concept of Fitrah Based Education, the results of the evaluation carried out on each dimension of fitrah should achieve the final indicators on each fitrah, namely:

1. Fitrah of Faith: readiness to be commanded in the next phase with the provision of love embedded in the previous phase.
2. Fitrah Learning: loving the sources of knowledge obtained, such as parents, educators, books, nature, and other references. Ready to explore further into what they want to know.
3. Innate Talent: ascertaining a child's unique traits so that they are ready to find productive activities relevant to these unique traits.
4. Fitrah of Sexuality: having a strongly developed attachment and being proud of their identity so that they are ready to participate in activities per this identity.
5. Fitrah of Individuality and Sociality: children feel accepted (self-acceptance) and recognized (self-awareness) because their egocentricity was fulfilled completely in the previous phase.
6. Fitrah of Aesthetic and Language: children's expression in senses and imagery can be channeled well in various flowing beauty. Children are ready to do activities by creating and can be appreciated.
7. Physical Fitrah: children consistently apply the four patterns of physical health, from eating, sleeping, movement, and hygiene. Children's growth and development grow optimally in line with their lifestyle.

After discussing the planning, implementation, and evaluation of the pre-training curriculum, it can be concluded that the curriculum developed uses an experiential and activity curriculum pattern that requires harmony between parents, educators, and students in facilitating it. This curriculum pattern emphasizes the child as the main subject in education, so it uses inquiry to facilitate children. Starting from inviting him to do various activities to fulfill his nature, asking questions as a trigger for discussion and information, and conducting investigations based on observations and observations made. The keyword in this stage is to foster love, approach the child with affection and focus on the child's overall development through various fun experiences because this phase is the foundation for the child before entering the next phase. At this moment, the main points to analyze the process of implementing the Fitrah Based Education concept to the humanistic curriculum in early childhood:

Table 2. Analysis of Curriculum Implementation in Early Childhood Education

No	Question	Answer based on FBE
1	What should the child achieve?	Has a positive conception of God, himself, his family, and his religion.
2	What learning experiences are implemented to achieve the learning objectives?	Rich in sensorimotor experience, open play, ego-centric, imaginative, and fun
3	How are learning experiences effectively organized?	Organized based on initial indicators of each dimension of early childhood nature
4	How to determine that the learning objectives have been achieved?	Through observations, activity journals, and self-portfolios made

Understanding the answer to the question above will enable educators to understand the direction of education being implemented. The focus of the concept of Fitrah Based Education in early childhood is the activation of the conception of the essence of himself and the life around him. So it is more about introduction, strengthening, exemplary through activities, and a fun and

meaningful environment. The existence of a specific framework in Fitrah Based Education in early childhood with initial indicators, examples of activities, and final indicators provides concrete guidance on the implementation of a humanistic curriculum in early childhood education units.

CLOSING

This paper concludes by organizing the humanistic curriculum with the concept of Fitrah Based Education. It needs to understand the human itself, based on its fitrah. Eight aspects in this concept include the nature of human beings, such as Fitrah of Faith, Fitrah of Learning, Innate Talent, Fitrah of Sexuality, Fitrah of Aesthetics and Language, Fitrah of Individuality and Sociality, Physical Fitrah and Developmental Fitrah. These fitrah's initial and final indicators will focus on organizing the humanistic curriculum.

Therefore, the steps to organize this concept in the humanistic curriculum in early childhood education start from the planning process to determine the content, strategies, and role in facilitating the early childhood students. Then, the implementation process by doing activities based on the strategies planned before and done by all parties, including the teachers and parents. Lastly, the evaluation process by observing the students during the learning process and evaluating them according to the final indicators. This phase can also be done by looking at the indicators of children's development.

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