

**PENERAPAN *FITRAH-BASED EDUCATION* UNTUK MENANAMKAN
NILAI-NILAI ISLĀM DI LEMBAGA PENDIDIKAN NON-FORMAL
DALAM PERSPEKTIF PENDIDIKAN ISLĀM**



TESIS

diajukan untuk memenuhi salah satu syarat memperoleh gelar Magister
Pendidikan Program Studi Pendidikan Agama Islām

oleh :

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**PROGRAM STUDI MAGISTER PENDIDIKAN AGAMA ISLĀM
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UNIVERSITAS PENDIDIKAN INDONESIA
BANDUNG
2025**

PENERAPAN *FITRAH-BASED EDUCATION* UNTUK MENANAMKAN NILAI-NILAI ISLĀM DI LEMBAGA PENDIDIKAN NON-FORMAL DALAM PERSPEKTIF PENDIDIKAN ISLĀM

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Maulidya Nisa

S.Pd Universitas Pendidikan Indonesia, 2025

Sebuah Tesis yang diajukan untuk memenuhi salah satu syarat memperoleh gelar Magister Pendidikan (M.Pd.) pada Fakultas Pendidikan Ilmu Pengetahuan Sosial

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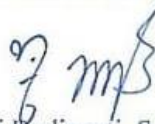
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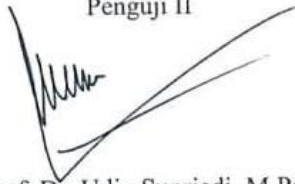
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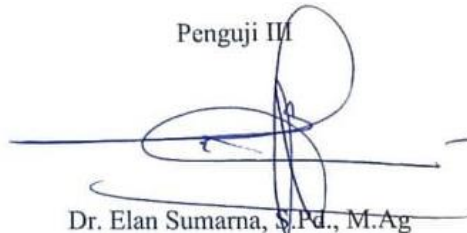
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KATA PENGANTAR

Segala puji bagi Allāh yang telah memberikan nikmat kepada kita termasuk kepada peneliti, sehingga tesis ini bisa diselesaikan. Solawat serta salam semoga senantiasa tercurah kepada Nabi Muḥammad dan juga kepada keluarga, sahabat, dan seluruh umatnya hingga akhir zaman.

Tesis ini berjudul “Penerapan *Fitrah-Based Education* untuk Menanamkan Nilai-Nilai Islām di Sekolah Non-Formal dalam Perspektif Pendidikan Islām”. Tesis ini memiliki tujuan untuk memberikan gambaran tentang perencanaan, pelaksanaan, dan evaluasi penerapan *Fitrah-Based Education* di Sekolah Fitrah ABHome sebagai sekolah non-formal dalam menanamkan nilai-nilai Islām kepada peserta didik.

Tesis ini diajukan untuk memenuhi salah satu syarat untuk memperoleh gelar Magister Pendidikan pada Program Studi Pendidikan Agama Islām Fakultas Pendidikan Ilmu Pengetahuan Sosial Universitas Pendidikan Indonesia. Peneliti berharap bahwa tesis ini bermanfaat untuk berbagai pihak serta dapat menjadi amal bagi peneliti. Peneliti menyadari bahwa tesis ini memiliki banyak kekurangan. Oleh karena itu, peneliti sangat mengharapkan kritik dan saran dari para pembaca.

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Bandung, 20 Juli 2025

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Maulidya Nisa

PEDOMAN TRANSLITERASI

Transliterasi di dalam tesis ini berdasarkan SK Bersama Menteri Agama dan Menteri Pendidikan dan Kebudayaan RI No. 158 dan 0543b/U/1987 sebagai berikut:

PEDOMAN TRANSLITERASI ARAB LATIN KEPUTUSAN BERSAMA MENTERI AGAMA DAN MENTERI PENDIDIKAN DAN KEBUDAYAAN REPUBLIK INDONESIA

Nomor: 158 Tahun 1987

Nomor: 0543b//U/1987

Transliterasi dimaksudkan sebagai pengalih-hurufan dari abjad yang satu ke abjad yang lain. Transliterasi Arab-Latin di sini ialah penyalinan huruf-huruf Arab dengan huruf-huruf Latin beserta perangkatnya.

A. Konsonan

Fonem konsonan bahasa Arab yang dalam sistem tulisan Arab dilambangkan dengan huruf. Dalam transliterasi ini sebagian dilambangkan dengan huruf dan sebagian dilambangkan dengan tanda, dan sebagian lagi dilambangkan dengan huruf dan tanda sekaligus. Berikut ini daftar huruf Arab yang dimaksud dan transliterasinya dengan huruf latin:

Tabel 0.1 Tabel Transliterasi Konsonan

Huruf Arab	Nama	Huruf Latin	Nama
ا	Alif	Tidak dilambangkan	Tidak dilambangkan
ب	Ba	B	Be
ت	Ta	T	Te
ث	Ṣa	ṣ	es (dengan titik di atas)
ج	Jim	J	Je
ح	Ḥa	ḥ	ha (dengan titik di bawah)
خ	Kha	Kh	ka dan ha

د	Dal	d	De
ذ	Ẓal	ẓ	Zet (dengan titik di atas)
ر	Ra	r	er
ز	Zai	z	zet
س	Sin	s	es
ش	Syin	sy	es dan ye
ص	Ṣad	ṣ	es (dengan titik di bawah)
ض	Ḍad	ḍ	de (dengan titik di bawah)
ط	Ṭa	ṭ	te (dengan titik di bawah)
ظ	Ẓa	ẓ	zet (dengan titik di bawah)
ع	`ain	`	koma terbalik (di atas)
غ	Gain	g	ge
ف	Fa	f	ef
ق	Qaf	q	ki
ك	Kaf	k	ka
ل	Lam	l	el
م	Mim	m	em
ن	Nun	n	en
و	Wau	w	we
ه	Ha	h	ha
ء	Hamzah	‘	apostrof
ي	Ya	y	ye

B. Vokal

Vokal bahasa Arab, seperti vokal bahasa Indonesia, terdiri dari vokal tunggal atau *monoftong* dan vokal rangkap atau *diftong*.

1. Vokal Tunggal

Vokal tunggal bahasa Arab yang lambangnya berupa tanda atau harakat, transliterasinya sebagai berikut:

Tabel 0.2 Tabel Transliterasi Vokal Tunggal

Huruf Arab	Nama	Huruf Latin	Nama
َ	Fathah	a	a
ِ	Kasrah	i	i
ُ	Dammah	u	u

2. Vokal Rangkap

Vokal rangkap bahasa Arab yang lambangnya berupa gabungan antara harakat dan huruf, transliterasinya berupa gabungan huruf sebagai berikut:

Tabel 0.3 Tabel Transliterasi Vokal Rangkap

Huruf Arab	Nama	Huruf Latin	Nama
يَ...	Fathah dan ya	ai	a dan u
وَ...	Fathah dan wau	au	a dan u

Contoh:

- كَتَبَ kataba
- فَعَلَ fa`ala
- سئِلَ suila
- كَيْفَ kaifa
- حَوْلَ haula

C. Maddah

Maddah atau vokal panjang yang lambangnya berupa harakat dan huruf, transliterasinya berupa huruf dan tanda sebagai berikut:

Tabel 0.4 Tabel Transliterasi Maddah

Huruf Arab	Nama	Huruf Latin	Nama
أَ...إِ...	Fathah dan alif atau ya	ā	a dan garis di atas
إِ...	Kasrah dan ya	ī	i dan garis di atas
وُ...	Dammah dan wau	ū	u dan garis di atas

Contoh:

- قَالَ qāla
- رَمَى ramā
- قِيلَ qīla
- يَقُولُ yaqūlu

D. Ta' Marbutah

Transliterasi untuk ta' marbutah ada dua, yaitu:

1. Ta' marbutah hidup

Ta' marbutah hidup atau yang mendapat harakat fathah, kasrah, dan dammah, transliterasinya adalah “t”.

2. Ta' marbutah mati

Ta' marbutah mati atau yang mendapat harakat sukun, transliterasinya adalah “h”.

3. Kalau pada kata terakhir dengan ta' marbutah diikuti oleh kata yang menggunakan kata sandang *al* serta bacaan kedua kata itu terpisah, maka ta' marbutah itu ditransliterasikan dengan “h”.

Contoh:

- رَوْضَةُ الْأَطْفَالِ raudah al-atfāl/raudahtul atfāl
- الْمَدِينَةُ الْمُنَوَّرَةُ al-madīnah al-munawwarah/al-madīnatul munawwarah
- طَلْحَةَ talhah

E. Syaddah (Tasydid)

Syaddah atau tasydid yang dalam tulisan Arab dilambangkan dengan sebuah tanda, tanda syaddah atau tanda tasydid, ditransliterasikan dengan huruf, yaitu huruf yang sama dengan huruf yang diberi tanda syaddah itu. Contoh:

- نَزَّلَ nazzala
- الْبِرُّ al-birr

F. Kata Sandang

Kata sandang dalam sistem tulisan Arab dilambangkan dengan huruf, yaitu ال, namun dalam transliterasi ini kata sandang itu dibedakan atas:

1. Kata sandang yang diikuti huruf syamsiyah

Kata sandang yang diikuti oleh huruf syamsiyah ditransliterasikan sesuai

dengan bunyinya, yaitu huruf “l” diganti dengan huruf yang langsung mengikuti kata sandang itu.

2. Kata sandang yang diikuti huruf qamariyah

Kata sandang yang diikuti oleh huruf qamariyah ditransliterasikan dengan sesuai dengan aturan yang digariskan di depan dan sesuai dengan bunyinya. Baik diikuti oleh huruf syamsiyah maupun qamariyah, kata sandang ditulis terpisah dari kata yang mengikuti dan dihubungkan dengan tanpa sempang.

Contoh:

- الرَّجُلُ ar-rajulu
- الْقَلَمُ al-qalamu
- الشَّمْسُ asy-syamsu
- الْجَلَالُ al-jalālu

G. Hamzah

Hamzah ditransliterasikan sebagai apostrof. Namun hal itu hanya berlaku bagi hamzah yang terletak di tengah dan di akhir kata. Sementara hamzah yang terletak di awal kata dilambangkan, karena dalam tulisan Arab berupa alif.

Contoh:

- تَأْخُذُ ta'khuẓu
- شَيْئٌ syai'un
- النَّوْءُ an-nau'u
- إِنَّ inna

H. Penulisan Kata

Pada dasarnya setiap kata, baik fail, isim maupun huruf ditulis terpisah. Hanya kata-kata tertentu yang penulisannya dengan huruf Arab sudah lazim dirangkaikan dengan kata lain karena ada huruf atau harkat yang dihilangkan, maka penulisan kata tersebut dirangkaikan juga dengan kata lain yang mengikutinya.

Contoh:

- | | |
|--|---|
| - وَ إِنَّ اللَّهَ فَهُوَ خَيْرُ الرَّازِقِينَ | Wa innallāha lahuwa khair ar-rāziqīn/
Wa innallāha lahuwa khairurrāziqīn |
| - بِسْمِ اللَّهِ مَجْرَاهَا وَ مُرْسَاهَا | Bismillāhi majrehā wa mursāhā |

I. Huruf Kapital

Meskipun dalam sistem tulisan Arab huruf kapital tidak dikenal, dalam

transliterasi ini huruf tersebut digunakan juga. Penggunaan huruf kapital seperti apa yang berlaku dalam EYD, di antaranya: huruf kapital digunakan untuk menuliskan huruf awal nama diri dan permulaan kalimat. Bilamana nama diri itu didahului oleh kata sandang, maka yang ditulis dengan huruf kapital tetap huruf awal nama diri tersebut, bukan huruf awal kata sandangnya.

Contoh:

- الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ Alhamdu lillāhi rabbi al-`ālamīn
- الرَّحْمَنُ الرَّحِيمُ Ar-rahmānir rahīm/Ar-rahmān ar-rahīm

Penggunaan huruf awal kapital untuk Allāh hanya berlaku bila dalam tulisan Arabnya memang lengkap demikian dan kalau penulisan itu disatukan dengan kata lain sehingga ada huruf atau harakat yang dihilangkan, huruf kapital tidak dipergunakan.

Contoh:

- اللَّهُ غَفُورٌ رَحِيمٌ Allaāhu gafūrun rahīm
- لِلَّهِ الْأُمُورُ جَمِيعًا Lillāhi al-amru jamī`an/Lillāhil-amru jamī`an

J. Tajwid

Bagi mereka yang menginginkan kefasihan dalam bacaan, pedoman transliterasi ini merupakan bagian yang tak terpisahkan dengan Ilmu Tajwid. Karena itu peresmian pedoman transliterasi ini perlu disertai dengan pedoman tajwid.

ABSTRAK

PENERAPAN *FITRAH-BASED EDUCATION* UNTUK MENANAMKAN NILAI-NILAI ISLĀM DI SEKOLAH NON-FORMAL DALAM PERSPEKTIF PENDIDIKAN ISLĀM

Maulidya Nisa

Penelitian ini dilatarbelakangi oleh berbagai masalah pada tahap perencanaan, pelaksanaan, dan evaluasi pembelajaran di sekolah non-formal. Sekolah Fitrah sebagai salah satu sekolah non-formal memiliki konsep perencanaan, pelaksanaan, dan evaluasi pembelajaran yang unik yaitu dengan menggunakan *Fitrah Based Education*. Tujuan penelitian ini adalah untuk mendeskripsikan, meninjau, dan menganalisis bagaimana perencanaan, pelaksanaan, dan evaluasi FBE yang diterapkan di Sekolah Fitrah ABHome. Penelitian ini menggunakan pendekatan kualitatif dengan metode studi kasus. Pengumpulan data dilakukan melalui wawancara, observasi, dan studi dokumentasi yang kemudian dianalisis melalui reduksi data, penyajian data, pengambilan kesimpulan, dan verifikasi. Hasil penelitian ini adalah perencanaan di sekolah Fitrah dilaksanakan dengan terarah dan fleksibel. Perencanaan ini dilakukan sejalan dengan visi, misi, dan tujuan yang sudah direncanakan. Kolaborasi kurikulum berfokus pada pembelajaran bermakna dan didukung oleh fasilitas yang mendukung efektifitas pembelajaran. Tahap pelaksanaan pembelajaran dilaksanakan dengan efektif mulai dari perjalanan menuju sekolah, kegiatan keagamaan di pagi hari, *Little Farmer*, kegiatan utama, kegiatan khusus, *golden time*, hingga refleksi yang menunjukkan penekanan yang kuat pada nilai-nilai Islām seperti kesabaran, keuletan, syukur, kerja sama, dan tanggung jawab. Tahap evaluasi pembelajaran di Sekolah Fitrah dilaksanakan dengan berbagai metode seperti observasi, ujian tulis, dan *Homekeeping*. Sistem evaluasi di Sekolah Fitrah dilakukan langsung secara efektif oleh guru melalui berbagai aktivitas harian seperti salat, mengaji, *Market Day*, *Little Farmer*, dan lainnya. Sekolah menekankan pentingnya pembelajaran berdasarkan proses yang terdiferensiasi sehingga evaluasi pembelajaran dilakukan dengan adil.

Kata Kunci: *Fitrah-Based Education*, Sekolah Non-Formal, Nilai-Nilai Islām, Pendidikan Islām

ABSTRACT

IMPLEMENTATION OF FITRAH-BASED EDUCATION TO INCLUDE ISLĀMIC VALUES IN NON-FORMAL SCHOOLS FROM THE PERSPECTIVE OF ISLĀMIC EDUCATION

Maulidya Nisa

This research was conducted due to various problems in the planning, implementation, and evaluation stages of learning in non-formal schools. Fitrah School as one of the non-formal schools has a unique concept of planning, implementation, and evaluation of learning, namely by using Fitrah Based Education. The purpose of this study is to describe, review, and analyze how the planning, implementation, and evaluation of FBE are applied at Fitrah ABHome School. This research uses a qualitative approach with a case study method. Data collection was carried out through interviews, observations, and documentation studies which were then analyzed through data reduction, data presentation, conclusion drawing, and verification. The results of this study are that planning at Fitrah School is carried out in a directed and flexible manner. This planning is carried out in line with the vision, mission, and objectives that have been planned. Curriculum collaboration focuses on meaningful learning and is supported by facilities that support effective learning. The implementation stage of learning is carried out effectively starting from the journey to school, religious activities in the morning, Little Farmer, main activities, special activities, golden time, to reflection which shows a strong emphasis on Islamic values such as patience, tenacity, gratitude, cooperation, and responsibility. The learning evaluation phase at Fitrah School is implemented using various methods, such as observation, written exams, and housekeeping. The evaluation system at Fitrah School is carried out directly and effectively by teachers through various daily activities such as prayer, Quran recitation, Market Day, Little Farmer, and others. The school emphasizes the importance of differentiated learning processes, ensuring fair learning evaluation.

Keywords: Fitrah-Based Education, Non-Formal School, Islāmic Values, Islāmic Education

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Maulidya Nisa, 2025

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PENDIDIKAN NON-FORMAL DALAM PERSPEKTIF PENDIDIKAN ISLĀM**

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