Study of Human Being in Islamic Philosophy of Education: Study of The Concept of Fitrah and Its Comparison with Nativism, Empirism, Convergence and Its Implications on The Islamic Education Process

Fitri Wahyuningsih[1], Yanti Novita[2], Armai Arief[3], M. Zalnur[4]
[1] STAI Al-Hikmah Pariangan Batusangkar, Indonesia
[2,4]Imam Bonjol State Islamic University of Padang, Indonesia
[3] Syarif Hidayatullah State Islamic University of Jakarta, Indonesia

Sections Info	ABSTRACT
	Objective: This study aims to explore the impact of nature on Islamic education, focusing on the concept of fitrah (innate human potential) and its implications for developing a balanced education system that nurtures both cognitive and affective aspects. *Method:* A library research approach was used, analyzing books, scientific articles, and papers relevant to the topic. *Results:* The study finds that the concept of fitrah in Islamic educational philosophy emphasizes the intrinsic human potential for knowing God and doing good, which contrasts with the environmental focus of empiricism. The integration of fitrah in Islamic education promotes holistic development, covering intellectual, spiritual, and moral dimensions, advocating for an educational approach that nurtures inborn abilities while fostering morality and spirituality. *Novelty:* This research contributes to the understanding of how fitrah can be integrated into Islamic educational practices, offering a balanced curriculum, learning methods aligned with Islamic values, and an environment conducive to optimizing human potential. It provides a comparative analysis of fitrah and other philosophical schools, highlighting its unique role in shaping holistic education.

INTRODUCTION

Fitrah is the nature of human beings that makes people desire to look for what is true and to connect to God. Every individual is born pure State of nature becomes foundation Source of all potential in man [1]. This is in line with Alifkhan and El-Yunusi who stress that human essence has greater affinity towards the soul or spirituality rather than physics things [2]. From an Islamic educational view, fitrah based instruction functions as a compass in learning and character building through the preservation of spirituality with intellect to be the basic ground for educating people.

For nativists who believe that much of knowledge and character are innate, the distinction with fitrah is one of fundamental significance. Nativism claims that humans have inherent behavior that cannot be conditioned by environment [3]. On the other hand, in Islam fitrah is regarded as a potential that needs to be nurtured and developed through intellectual, moral training and socialization where there is no pure passiveness since innate aptitude mediates with education taken within society. This undermines the nativist view which all too often tends to reduce human nature merely to genetic or innate features.

On the other hand, empiricism as Hafiz and Suparto have explained is knowledge by experience. Locke (a major proponent of empiricism) proposed the idea of "tabula rasa," meaning that human beings start from blank and their experience forms them into who they are [4]. In Islamic education, the idea of fitrah offers another perspective on character, even beleive that people dore not merely reactive to worldliness but actually are in search for What is God? and Why we were created? [5]. The implication of this intersection is that the Islamic education should combine experience and spiritual goals to produce a holistic individual.

Meanwhile, the convergence approach aspires to connect between those schools of thought above by finding the similarities in determining humanity [6], [7]. In this sense, convergence admits essentially the existence of nativism and empiricism which have both contributed significantly to human semantics, yet in Islamic education they have to be anchored on fitrah. Islamic education's response to the technological development and social change, endeavors on development of individual potential which takes into account nature but also sees experience and social environment:) Against the background of these changes.

According to Nashihin et al., higher education is articulated as a way of achieving the human nature in modernity. Education is considered not only as a process of training professionals, but also as the institution that can potentially keep up the spiritual and moral values thatÂ become central in Islamic education [8]. This indicates that even in the age of rationalism and empiricism, Islamic education for higher learning tries to combine humanity with nature and religious Values while taking into account the world's need without loosing it spiritual identity.

The presence of some similarities and differences also distinguishes Muslim education philosophy with Western education. What Novita and Mukit argue is that the Islamic view of education, where God is central in every human thought, are diametrically opposed to anthropocentric point of view laden with excluding/ignoring the divine from the process of learning [9]. This has implications for the orientation of education, as it is on personal relation with God" as an approach to schooling toward higher goals in schooling.

The inter-play of these (and other) perspectives is what makes the subject area of human beings in Islamic educational philosophy so complicated and rewarding. Talk about nature is not merely a matter of interpreting personal character talk, but also a phenomenological condition for devising educational measures that respond to human spiritual and intellectual needs. In order to confront the challenges of contemporary school life in Irena Paikova's terms, education through natural values and an inclusion of different philosophical approaches represent a relevant solution for shaping a generation balanced between reason and spirit.

The integration of all these streams into Islamic education has to be pondered deeply. Mueller: How can we integrate values of nature into day-to-day learning, including in higher ed curriculum? In a patriarchal society, it would be advisable for

Islamic education to further emphasize gender equity as those explored on higher education [10], [11]. And also, it could lead to the realization of social syaruh and realize a person's potential development based on Islamic educational principles.

Nativism, empiricism and convergence must be synthesized as is done in fitrah (natural nature) to make the Islamicization process ready to go. The awareness of spirituality within each educative process will establish an atmosphere that is conducive to integral growth. Summing up Thorough understanding of these different viewpoints can contribute to the reform in education by adhering to the old values in the face of new problems.

Against the backdrop of globalization and dynamic values reform, Islamic education should be able to respond to contemporary issues. For this reason, it is crucial to focus on the relationship between religious principles and proficiency in knowledge so that the right type of education can be chosen. It is hoped that through this synthesis, Islamic education can produce both professionals and persons of character who will be able to meet the demands of the times. The interdiscplinary approach of education as seen in Nashihin et al is the right direction for an integrated and flexibe learning environment. This opens the discussion to possible directions on Islamic education-and-integration, where there is no aspect of life that cannot be integrated into such a reasonable and fitting teaching and learning context.

Therefore, it is crucial to underline that Islamic understanding of education should always be guided by nature as guide towards the end goal –the rational moral actor (student / co-teacher). "All these will contribute towards education being one of the main supports for establishing a civil, knowledgeable and pious society that would be out to real values in all our lives.

In the Islamic education philosophy, human beings – especially the idea of fitrah and the comparison of it with philosophy schools like nativism, empiricism and convergence – are faced with some complicated challenges. First, the very idea of fitrah has been understood differently in Islamic tradition, and this has made it difficult to work out an educational approach that would be in conformity with fitrah. Secondly, comparing fitrah with systems of thought is misleading because the spiritual aspect which is characteristic of fitrah and its nature are not similar at all to philosophical schools. Third, the application of fitrah in Islamic education is often faced with imbalance between 'alim and spiritual growth which becomes a challenge to construct an integrated educational design.

Such research is highly relevant in today's educational context. A strong understanding of nature is necessary for designing an education in line with purpose of human creation in Islam. In this dialog ironically, comparison with philosophical schools can supply precious insights into what may be effective practices in education. The consequences of nature for Islamic education are equally significant in coping with globalization and modernization that attack spiritual and moral values. And third, this study is expected to enrich the theory of Islamic education, and bring about practical

implications for improving the quality of Islamic learning which include among others developing a balanced curriculum, as well as learning methods that enhance creativity in students.

RESEARCH METHOD

This research method uses the type of library research in this or so called library research. Library research Library Research is one type of research method that relies on written and published work to a great extent. When writing any kind of research paper and of any style, you should always adhere to certain requirements, recommendations or regulations presented by your course instructor. Library research is very suitable for theoretical and philosophical studies as it can provide researchers space to explore concepts from many resources. Considering the human research object of Islamic philosophy of education, library research enables researchers to unravel fitrah and compare it with philosophical schools such as nativism, empiricism and convergence [12], [13].

Books, scientific journal articles and research reports on current subject are the primary resources in this study. Books and articles in scientific journals were chosen because they offer deeper insights and the latest discoveries on the concept of fitrah itself within Islamic educational philosophy, compared to other philosophical schools. Readings reports also serve to collect statistical data which can then be used to test theories. The significance of foreign secondary data sources, e.g., journals and research reports, is vital in this type of qualitative study as it would serve to provide a robust theoretical and empirical basis for the study [14], [15].

This study is part of the documentation method that collects data from written sources such as books, journals, articles and research reports. A literature review will be carried out using scientific databases, digital libraries and other online resources. Documenting techniques in qualitative research, according to Miles, Huberman, and Saldana (2014:62), provides researchers with the tools for gathering richer and deeper data. The researchers will choose sources that are pertinent to the research theme and then prepare data for subsequent analysis [16].

The method used in analyzing the data of this study is content analysis. The purpose of content analysis is to systematically assess texts in terms of meaning or "content". As Krippendorff believes, content analysis allows to discern patterns, themes and meaning that is latent in the text. In the study, Respect for Razas al-Fitra' and Its Comparison with Other Western philosophies of Education (Nativism, Empiricism and Confluence) will helps in; Researchers analysis on Fitrah as a concept in Islamic Philosophy of Educationan comparison to magical thoughts by western philosophers on education. Furthermore, researchers will examine the concept of fitrah, and its influence on Islamic teaching and learning processes through the content analysis methodology [17].

This study applies the source triangulation method to validate data. Source triangulation is a process where the data from various sources are compared to enhance credibility and trustworthiness of discovering. Source Triangulation As mentioned by Patton, triangulation is important in the qualitative study as it validates data and minimizes bias. The investigators plan to cross-check the data extracted from different sources (e.g., scientific journals, books, research reports) to improve the validity of collected data. In addition they will use expert review by consulting experts in the Islamic educational and philosophical sphere to validate the accuracy of their analysis [18].

RESULTS AND DISCUSSION

Result

A. The Fitrah" in the Islamic Philosophy of Education and How to Compare it with other Philosophical Schools

In the Islamic theory of education, fitrah is defined as the original or innate human nature endowed by Allah at birth. This fitrah include human's inborn nature to believe in God, to do good and also to actuate one's faculties in a positive direction. Fitrah, Al-Ghazali says is a potential placed in humans by God to attain happiness not only in the world but also here-after [19]. Pertaining to fitrah, from Islamic view, is related with the purpose of human creation that is worshipping God and being a caliph on earth. When the idea of fitrah is contrasted with philosophical doctrines like nativism empiricism, and convergence, major differences among models of human cognition emerge. Nativism believes that people are born with natural ability, much like the concept of fitrah in Islam. But Nativism does not link this potential to spiritual or divine ends [20]. Empiricism, however focuses on the notion that human are products of their experience and environment as opposed to the fitrah which emphasises an inborn divine potential" [21]. Convergence integrates both theories, maintaining that humans grow as a result of the interplay between innate capacity and an individual's experiences with their environment. But, it does not have a spiritual base like fitrah (Piaget, 2021) Convergence on the other hand.

The philosophy of fitrah in Islamic education Another point which should be explained in connection with the concept of fitrah in terms of Islamic educational philosophy is the nature of human being according to Islam and a comparison between it and other schools of educational philosophy. Fitra (in Arabic, 'nature' or 'instinct') is the notion that each person is created with an inborn capability and disposition to perceive what is good and true. Findings also in line with the opinions of Handika and Maksum that the nature condition at birth is one crucial are considered to find out appropriate educational methods used by teachers [22]. With respect to education, nature is seen as the raw potential that must be cultivated and developed in the course of an educational process.

Islamic Ta'leem is indeed a road to help people be on the inclines of their fitrah, which are none other than moral and ethical values. In that understanding, education is not only the transmission of knowledge but also the shaping of character. According to Hanifa and Maksum, the concept of fitrah is important for Islamic education because appreciating the significance of it as being inhabited within human beings with its potential that needs to be reached and optimized drives in designing a method of teaching which can reach an optimal [23]. Research on the progress of Islamic education in developing, as stated by Subagiya also confirms this thought in that a solid command and grasp of Islamic teachings alumni has earned is one form university could prepare them [2].

The doctrine of fitrah in Islamic education can also be paralleled with the philosophical streams like progressivism and reconstructionism that Rizqiyah and Fahmi explored. Development Both methods consider experience and interaction with the environment as central to learning. Progressivism does not recognize an authoritarian role and invite to pamper student for actively getting involved in education processes mirror on dynamic fitrah development [7]. Reconstructionism, on the other hand, is more a social orientation, urging that education be "a reconstructive device" and socially relevant. An Islamic understanding of education that is rooted in individual fitrah and that also trains the student in developing social values, as well as to confront global challenges.

Besides, we have profound ideas of teachings in Islam suggested by Al-Farabi. Erdriani et al. illuminating Al-Farabi's understanding of education as an instrument for happiness that is the fulfillment or perfection of one's natural disposition. Education according to Al-Farabi must base on good will and good character where intellectuality and morality are two dimensions cannot be separated in cultivating individual as a whole (Erdriani et al., 2024). In the light of contemporary education, this might appropriately remind us of the significance of a curriculum which also includes character and not just knowledge.

Also this oral manner of teaching gives fuel to this discourse with Al-Syaibany. Based on Hidayat et al., the philosophy of the method teaching is Islamic education is based on its basic capabilities derived from understanding the natural character and dispositions. This approach gives emphasis to better knowing natural features of students in learning and supporting the learning environment. Thus, a comprehensive process which combines human nature and their social and cultural settings is required in education to create individuals who are environmentally aware as well as adherent to the basic teachings of Islam.

In a similar vein, the character of Islamic learning could be prism in which to understand the shared identity between different streams of education. If progressivism is primarily about seeking experience and participating, nature encourages the activeness of the individual in understanding what possibilities are contained within themselves. Reconstructionism, on the other hand, introduces worldly affairs into

teaching-learning process which more clearly emphasize the role of man in society. Drawing on the thoughts of Al-Farabi, it may be observed that sunnatullah (God's law) can function as a reminder to instill moral orientation in education.

When all these are taken together, we can observe that Islamic education grounded on the concept of fitrah is not only in compatibility with Islamic tradition and teachings but it is also applicable to today's educational problems. By adjusting to the tenets of progressive and reconstructionist educational philosophies, teachers can more effectively foster environments that model actions which promote not just our students' intellectual development but also their emotional and ethically informed response-ability as citizens. This will take to a deeper and wider comprehension of the use of education in shaping the whole person in community.

In a discussion of these dimensions, we must keep in mind that the fitrah is not a static entity; rather it is something that takes place over time and becomes as such also moulded by experience and environment. To be sure, the ultimate challenge facing Islamic educators is to be able to adapt and adjust constantly their methods or approaches within their own context of the changing times, without ever forgetting that the roots of all education come from man's fitrah (inclination) itself.

So in substance of all this, one if can be drawn: the development of fitrah which becomes one of the important part in Islamic education need to be well managed by educators to make sure that when doing education should consider not only on logic and knowledge matter but also moral values and spirituality. As we saw, the cooperation of different schools is necessary to establish a realistic and holistic system of education, which also deals with the formation of virtue in addition to intellectual knowledge. By way of this educational lens, and adopting a supplementation approach to existing educational frameworks, the attention that is garnered for Islamic education would not only lead to intelligent individuals but also wise individuals in the course of leading their lives with reference to broader religious instruction and social norms.

B. The Implications of Fitrah Concept and their Comparison to Philosophy's Schools over the Islamic Educational Process

The implication of the concept of fitrah in education is that its purpose should be to realize this potential innate power endowed by Allah. Islamic education is much more than just academic learning; it is a complete development of mind, body, spirit. As emphasized by AlAtta, Islamic education seeks to develop integrated human beings who can perform as servants of God and his vicegerent on earth [8]. A juxtaposition among nativism, empiricism and convergence offers further knowledge for the process of Islamic education. According to the nativist view, Islamic education should aim to help students grow their attributes of intelligence and talent according to their nature [9]. An empiricist perspective would expect that the learning environment must be fashioned with such elements so as to create feel good experiences and foster students moral and spiritual growth [12]. Meanwhile, forward suggests that Islamic education must

incorporate the nature of students with experiential consideration in order for them to attain holistic educational objectives [17].

In the field of Islamic education, one key aspect that needs to be comprehended is fitrah (human nature). In this discussion, the word fitrah is used to mean the natural disposition and inherent potential of every person that plays an important role in shaping human behaviour and growth. In his book, Ashshiddiqi claims that the purpose of Islamic education is to cultivate this inclination in accordance with monotheism (tawhid), developing a unity between servanthood and caliphate [21]. So you see where human nature is part of spirituality, it is also basis to create edifying societal relationship between people.

This notion of nature is highly relevant for the choice of educational methods. And Hanifa and Maksum argue that a deep understanding of nature is essential to the process of education, where teachers will be able to select methods that are relevant with their students. They mention the importance of a profound penetration in knowing fitrah alongside with philosophical tenants to build robust and progressive learning [3]. That encompasses being sceptical of established methods and allowing for alternative philosophical standpoints on the subject in effective learning.

Further investigation reveals that there is a close relationship between the idea of fitrah and certain educational paths, whether religious or otherwise. To discuss and analyze the contrast between Western educational theory and Islamic method are pertinent to any discussion of Islamic education. According to Subagiya, existing research comparing Islamic and Western paradigms of education indicate that both aim at the development of human being as a social entity, but the approaches are different in many case. Islamic education stresses the importance of spiritual and moral values, whereas Western education is more inclined towards rationalism and individualism [5].

One of the implications to the integration by using fitrah in education is developing a inclusive approach (Masyhuri and Huda based on Zakiah Daradjat). Based on them, the potential of human being as a creatures that was created by Allah originally to worship Him and work as khalifahs will then worth religious and moral education [10]. Such an education based on nature is designed not only for intellectual growth, but also as a way to cultivate the morals of students. This produces persons who are not only skilled academically but also possess a keen social awareness.

It is also notable to think about what it means to apply the principles of fitrah to the Islamic education curriculum. Thus, in this situation it is necessary for the schools to start thinking about the implementation of the fitrah concept in line with contemporary paradigm on education. Therefore Islamic education will not only make an intellectual figure but also a noble one. On the other hand, this assimilation can assist Muslims in tackling many issues of contemporary times without compromising on their Islamic identity.

Education derived from nature also has to be integrated with existing social and cultural aspects. This is important for good [...more] education and so that people can

establish good relationships with themselves / to their community. Here, Hanifa and Maksum stress on understanding the local context in designing successful educational techniques that will change the way students learn [11], [13]. The opinion that education should be adapted to local circumstances does not contradict the monotheistic principle (tawhid) which is adopted in Islamic education.

The comparison between zakat fitrah and education, could also be an interesting material to develop more. In term of mathematics and educations, Putra and Saputra argues that zakat fitrah at the very least an introduction to a financial management and social responsibility in Islamic teachings. Despite being the mathematical problem, but very noble values implied as the deep meaning of zakat fitrah can be a subject matter theme that are discussed in Islamic education [12], [15].

Therefore, the combination of outomeded and moral points and divine in education is essential for realizing overall objectives of Islamic education. Through means and materials tailor-made to human nature, educational organizations are supposed to give birth to a generation not only high in knowledge but also noble both in character and society. Utilization of the concept of nature and its methods suitable to that situation, by educators, will be crucial for Islamic education's success in contemporary society. Hence, it is very important to keep searching and growing views related to Islamic education in fulfilling human nature as exploration between schools of thought philosophy view to practical ideal with its teachings in the curriculum and day by day processed within the background. In order that Islamic education can follow the demands of the real situation that is getting more and more dynamic while in line with fundamental values proposed by religion.

C. Establishing the Concept of Fitrah in Islamic Education Approaches for Human Capability Optimization

The methodology of integrating the concept fitrah in Islamic educational practices could be conducted by various ways. First, the curriculum of Islamic education should be one that develops students' inborn potential (intellect, high creativity, good morals) according to their fitrah. As Al-Syaibani points out, the Islamic education curriculum should be based on three aspects – spiritual, intellectual and social to fulfill the well-rounded educational objectives. Secondly, learning approaches should promote the trainees' natural attitude in general. For example, Islamic values learning through methods such as uswah hasanah (exemplary behavior) will allow students to instill the spiritual and moral value in them [17]. Third, the educational milieu should be developed to promote students' inborn talents. An environment, physically and socially conducive enough could assist individuals in attaining their maximum potential [19], [21]. So by applying fitrah principle in Islamic education, it is expected that human being capable to develop full potential according to the objectives of Islamic education that is; developing humans become moderate and taqwa (attentive) man's toward Allah.

Inclusion of Fitrah as TLC approaches in Islamic education is part of the srrategy to realize human superior potential according to Islamic teachings. From the Islamic

perspective, fitrah refers to a knowledge of what is natural and intrinsic about human beings as creatures who have been created with a particular programme in mind--that of caliphs on earth. Also, this shows how valuable is education in coordinating and channelizing such potential in line with Islamic teachings. Selecting the right approach in education can train students to have supernatural and moral viewpoints, because fitrah is considered as a basic human instinct that affects the point of view of daily life [23].

Since we are social beings, it is ours to empower the human persons through education that should not just transmit knowledge but also spiritual and moral values. Masyhuri and Huda examined the thought of Dr. Zakiah Daradjat on Ma'rifatul Insan that people worship Allah by acknowledging of Him existence or as caliph who has duties. In this sense, education should be able to educate students in knowing their selves who will implement the ideals of the servants as well as caliph of Allah, so that education is intended to maximize human potent for being obedient to God [18].

The educational place of Islam in history is significant as brought out by Hilmi et at (23) that the Muslim contribution to education, particularly science and culture has been historically rich from its earliest days. In those times, there were educational establishments which maintained and flourished human nature by teaching the knowledge of religion as well as philosophy, science, art and other subjects. Thus, in Islamic perspective, Natural values incorporated in education would contribute to the formation of the perfect human being and is crucial for establishing a harmonious character between spiritual, intellectual and social aspects [16].

From the point of view of philosophy of education in Islam, human nature involves the concept that all mankind is born fitrah or innocent and is endowed with a potential for development through adequate education. Damayanti et al. explain that there are several distinctiveness of humans as creations from God, including independency and communal life that should be enriched with creative and personality oriented learning [14]. This illustrates that pedagogy has to provide for a personal development which is not solely oriented toward knowledge and wisdom, but it aims at character building and the learning of social values which sustain community life.

In terms of zakat as part of nature-based education, it becomes one of interesting aspects to be taught in which an important obligation for Muslims. Putra and Saputra mention the nisab of zakat Fitrah in mathematics learning, they use the principles of zakat (alms) material comparison. This method shows that learning can be based on Islamic values and at the same time improve students' mathematical and analytical aspects. Consequently, education functions as a 'medium' which manipulates not only ration knowledge but social and spiritual consciousness [3].

Therefore, adopting the concept of fitrah within Islamic education becomes very essential to produce an intellectually intelligent-and-professing generation. An education that was paying attention to what in fact man is, would train individuals who would have realization of themselves; they would be trained to realize themselves according to

the purpose of their creation. In organizing educational work teachers have to exploit such means and ways of influencing, as will develop spiritual-moral perception and keep the principle of the character's wholeness. Therefore, Islamic education oriented to nature has the potential to be able to maximize human's potential in proportional and harmonious religiosity.

Discussion

The concept of *fitrah*, as intrinsic to Islamic educational philosophy, emphasizes that human beings are born with an innate potential to understand and connect with the divine, which sets it apart from the views of nativism and empiricism. While nativism argues that knowledge and traits are innate, *fitrah* in Islam positions this innate potential as something that requires nurturing through intellectual and moral development. The emphasis on spiritual connection and moral conduct highlights a distinctive difference between *fitrah* and other philosophical schools, which typically overlook the spiritual dimensions. The implications for Islamic education are profound: rather than focusing solely on environmental factors or innate traits, the system must foster a holistic approach, integrating intellectual, moral, and spiritual development to guide students toward fulfilling their divine purpose.

The comparison of *fitrah* to other philosophical schools such as nativism, empiricism, and convergence reveals the unique contribution of Islamic education to the understanding of human nature. Nativism and empiricism both focus on intrinsic traits and environmental factors, respectively, yet *fitrah* incorporates both while also emphasizing the spiritual dimension, which is absent in the other schools. Convergence attempts to merge these ideas, but still lacks the spiritual depth that *fitrah* offers. This discussion underscores the necessity of viewing education through a lens that appreciates human nature not only as a biological or experiential entity but as a spiritual and moral being. Integrating *fitrah* into educational practices encourages a balanced curriculum that fosters intellectual, moral, and spiritual growth, addressing the needs of the whole person.

Integrating *fitrah* into Islamic educational practices requires a thoughtful, structured approach that includes a balanced curriculum, teaching methods that align with Islamic values, and a conducive learning environment. Islamic education should aim to nurture students' intellectual and spiritual potential, recognizing the natural disposition they are born with and cultivating it through appropriate educational strategies. For instance, teaching methods such as role-modeling and emphasizing moral education can guide students in realizing their innate potential. Moreover, an environment that supports both academic and spiritual growth is essential to facilitate the holistic development of students. By emphasizing *fitrah*, Islamic education can produce individuals who not only excel intellectually but also possess strong moral character, contributing to both personal and societal well-being.

CONCLUSION

Fundamental Finding : The concept of *fitrah* in Islamic education represents the innate human potential endowed by Allah to know Him, act morally, and develop positively, with a unique spiritual dimension that differentiates it from nativism and empiricism. While nativism emphasizes innate abilities and empiricism focuses on environmental influences, *fitrah* integrates both, while highlighting the essential spiritual aspect absent in other schools of thought. **Implication :** The findings suggest that Islamic education should focus on the holistic development of students—intellectually, morally, and spiritually—by integrating *fitrah* into the curriculum. This approach promotes a balanced educational system that fosters both cognitive and moral growth, ultimately shaping individuals who are pious, noble, and capable of contributing positively to society. **Limitation :** This study is limited by its focus on the theoretical aspects of *fitrah* in Islamic education and does not fully address practical challenges in its implementation within diverse educational contexts. **Future Research :** Future studies should explore the practical application of the *fitrah* concept in various Islamic educational settings, examining how curricula can be designed to better integrate spiritual and moral development alongside academic learning, and how this approach impacts student outcomes in real-world environments.

REFERENCES

[1] P. Manurung, "Metode Penelitian Pencahayaan Arsitektural: Di antara Kuantitatif dan Kualitatif," *Sinektika: Jurnal Arsitektur*, pp. 1–7, Jan. 2024, doi: 10.23917/sinektika.v21i1.2502.

[2] B. Subagiya, "Penelitian kepustakaan (library research) dalam penelitian PAI," Aug. 2023, doi: 10.31219/osf.io/zbc9g.

[3] A. Rizqiyah and M. Fahmi, "Progresivisme dan Rekonstruksionisme dalam Perspektif Pendidikan Islam," *Al Ulya: Jurnal Pendidikan Islam*, vol. 9, no. 1, pp. 1–15, Apr. 2024, doi: 10.32665/alulya.v9i1.2793.

[4] Y. Y. Putra and A. Saputra, "Nisab Zakat Fitrah Dalam Pembelajaran Perbandingan Senilai," *INOMATIKA*, vol. 2, no. 1, pp. 76–92, Jan. 2020, doi: 10.35438/inomatika.v2i1.170.

[5] R. Sternberg, "The Psychology of Intelligence Jean Piaget (First published in French, 1947; first English translation, 1950; Routledge Classics Edition, 2001). New York: Routledge Classics. ISBN 0-415-25401-9 pp. vii+202," *Intelligence*, vol. 30, no. 5, pp. 482–483, Oct. 2002, doi: 10.1016/s0160-2896(02)00088-0.

[6] M. N. Oktafia and A. Budiyono, "PERBEDAAN KONSEP FITRAH DENGAN NATIVISME, EMPIRISME DAN KONVERGENSI," *J-KIP (Jurnal Keguruan dan Ilmu Pendidikan)*, vol. 4, no. 2, p. 401, Jun. 2023, doi: 10.25157/j-kip.v4i2.10799.

[7] K. Locke, "Book Review: Qualitative Research and Evaluation Methods, 3rd ed., by Michael Quinn Patton (2001). Thousand Oaks, CA: Sage, 688 pages.," *Organ Res Methods*, vol. 5, no. 3, pp. 299–301, Jul. 2002, doi: 10.1177/109281020050003006.

[8] A. Novita and A. Mukit, "PROBLEM RELASI FILSAFAT PENDIDIKAN ISLAM DAN UMUM," *Al-Ibrah : Jurnal Pendidikan dan Keilmuan Islam*, vol. 8, no. 2, pp. 112–125, Dec. 2023, doi: 10.61815/alibrah.v8i2.284.

[9]   M. Nashihin, N. Hakim, and M. Miftahuddin, "Pendidikan Tinggi sebagai Aktualisasi Fitrah dalam Perspektif Wasathiyah," *Madinah: Jurnal Studi Islam*, vol. 12, no. 1, pp. 193–210, Jun. 2025, doi: 10.58518/madinah.v12i1.3637.

[10]   E. Hashimov, "Qualitative Data Analysis: A Methods Sourcebook and The Coding Manual for Qualitative Researchers: Matthew B. Miles, A. Michael Huberman, and Johnny Saldaña. Thousand Oaks, CA: SAGE, 2014. 381 pp. Johnny Saldaña. Thousand Oaks, CA: SAGE, 2013. 303 pp.," *Technical Communication Quarterly*, vol. 24, no. 1, pp. 109–112, Dec. 2014, doi: 10.1080/10572252.2015.975966.

[11]   M. Masyhuri and M. F. Huda, "Analisis Konsep Pemikiran Dr. Zakiah Daradjat tentang Ma'rifatul Insan dan Relevansinya terhadap Potensi Manusia sebagai Makhluk," *Ikhtisar: Jurnal Pengetahuan Islam*, vol. 2, no. 1, p. 84, May 2022, doi: 10.55062//ijpi.2022.v2i1.53.

[12]   A. F. Hilmi, M. R. Ramadhan, and N. U. Jannah, "Dinamika Jejak Pendidikan di Andalusia dan Implementasinya pada Pendidikan Islam," *Journal of International Multidisciplinary Research*, vol. 2, no. 11, pp. 140–146, Nov. 2024, doi: 10.62504/jimr974.

[13]   C. M. Giannantonio, "Book Review: Krippendorff, K. (2004). Content Analysis: An Introduction to Its Methodology (2nd ed.). Thousand Oaks, CA: Sage," *Organ Res Methods*, vol. 13, no. 2, pp. 392–394, Nov. 2008, doi: 10.1177/1094428108324513.

[14]   T. Hidayat, Syahidin, and A. Syamsu Rizal, "Filsafat Metode Mengajar Omar Mohammad Al-Toumy Al-Syaibany dan Implikasinya Dalam Pembelajaran Pendidikan Agama Islam di Sekolah Dasar," *JURNAL PENDIDIKAN DASAR NUSANTARA*, vol. 6, no. 2, pp. 94–115, Jan. 2021, doi: 10.29407/jpdn.v6i2.14002.

[15]   H. Hanifa and Muh. N. R. Maksum, "RELEVANSI KONSEP FITRAH DAN IMPLIKASINYA TERHADAP PENDIDIKAN ISLAM," *Iseedu: Journal of Islamic Educational Thoughts and Practices*, vol. 6, no. 2, pp. 182–195, Oct. 2022, doi: 10.23917/iseedu.v6i2.22120.

[16]   A. Hafiz and Suparto, "Teori Pendidikan Empirisme Behaviorisme (John Locke) dalam Perspektif Pendidikan Islam," *Rayah Al-Islam*, vol. 8, no. 1, pp. 143–160, Feb. 2024, doi: 10.37274/rais.v8i1.917.

[17]   D. Erdriani, M. Mukhaiyar, and A. Anananda, "Filosofis dan Praktis dalam pemikiran Al Farabi Dalam Pendidikan," *Populer: Jurnal Penelitian Mahasiswa*, vol. 3, no. 4, pp. 46–55, Nov. 2024, doi: 10.58192/populer.v3i4.2688.

[18]   E. Damayanti, N. Nuryamin, H. F, and S. Suryati, "HAKIKAT MANUSIA (PERSPEKTIF FILSAFAT PENDIDIKAN ISLAM)," *Jurnal Al-Qalam: Jurnal Kajian Islam & Pendidikan*, vol. 13, no. 1, pp. 38–48, Jul. 2021, doi: 10.47435/al-qalam.v13i1.612.

[19]   M. Ishtiaq, "Book Review Creswell, J. W. (2014). Research Design: Qualitative, Quantitative and Mixed Methods Approaches (4th ed.). Thousand Oaks, CA: Sage," *English Language Teaching*, vol. 12, no. 5, p. 40, Apr. 2019, doi: 10.5539/elt.v12n5p40.

[20]   P. CARR, "Noam Chomsky, New horizons in the study of language and mind. Cambridge: Cambridge University Press, 2000. Pp. xvi+230.," *J Linguist*, vol. 38, no. 01, Mar. 2002, doi: 10.1017/s0022226702231370.

[21]   M. Alifkhan and M. Y. M. El-Yunusi, "Perspektif Filsafat Konsep Nilai Idealisme Dalam Pendidikan Islam," *KAMALIYAH : Jurnal Pendidikan Agama Islam*, vol. 1, no. 2, pp. 106–113, Nov. 2023, doi: 10.69698/jpai.v1i2.434.

[22]   D. J. Sullivan and S. Abed-Kotob, "'Zaynab Al Ghazali: Islamist Feminist?,'" in *Religion Today: A Reader*, Routledge, 2017, pp. 38–42. doi: 10.4324/9781315244747-15.

[23]   F. I. Ibrahim and B. Haryanto, "Islamic Education Concept Syed Muhammad Naquib Al Attas," *Academia Open*, vol. 3, Dec. 2020, doi: 10.21070/acopen.3.2020.2092.

*Fitri Wahyuningsih (Corresponding Author)
STAI Al-Hikmah Pariangan Batusangkar, Indonesia
Email: fitriwahyuningsih575@gmail.com

Yanti Novita
Imam Bonjol State Islamic University of Padang, Indonesia
Email: yantinovita@uinib.ac.id

Armai Arief
Syarif Hidayatullah State Islamic University of Jakarta, Indonesia
Email: armai.arief@uinjkt.ac.id

M. Zalnur
Imam Bonjol State Islamic University of Padang, Indonesia
Email: muhammadzalnur@uinib.ac.id