
FITRAH-BASED ISLAMIC EDUCATION: A STUDY OF THE CONCEPT OF FITRAH-BASED EDUCATION BY HARRY SANTOSA

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Abstrak

Penelitian ini bertujuan untuk mengkaji desain pendidikan Islam berbasis fitrah manusia melalui analisis konsep Fitrah Based Education menurut Harry Santosa. Kajian ini dilakukan dengan metode kepustakaan, yaitu mengumpulkan data dari berbagai sumber seperti buku, jurnal, dan literatur lainnya. Data yang diperoleh kemudian dianalisis melalui beberapa tahapan, yaitu abstraksi, interpretasi, dan penyimpulan. Hasil penelitian menunjukkan bahwa desain pendidikan Islam berbasis fitrah yang dikembangkan oleh Harry Santosa melibatkan beberapa komponen utama. Pertama, tujuan pendidikan harus selaras dengan misi penciptaan manusia. Kedua, pengembangan karakteristik peserta didik dilakukan berdasarkan delapan dimensi fitrah. Ketiga, metode pembelajaran menggunakan tabel framework operasional. Keempat, penerapan jurnal refleksi sebagai sistem evaluasi. Secara teoritis temuan ini memperkaya kajian pendidikan Islam dengan memberikan perspektif yang lebih holistik dalam memahami potensi fitrah peserta didik. Institusi pendidikan dapat mengadaptasi konsep ini dalam kurikulum dan strategi pembelajaran untuk menciptakan lingkungan pendidikan yang lebih sesuai dengan kebutuhan alami peserta didik. Hal ini diharapkan dapat membentuk individu yang tidak hanya berilmu, tetapi juga sadar akan peran dan tanggung jawabnya sebagai khalifah di muka bumi.

Kata kunci: *Desain Pendidikan Islam; Misi Penciptaan; Fitrah Manusia.*

Abstract

This study aims to examine the design of Islamic education based on human fitrah through an analysis of the Fitrah Education concept by Harry Santosa. This research was conducted using a literature review method, which involved collecting data from various sources such as books, journals, and other literature. The collected data was then analyzed through several stages, including abstraction, interpretation, and conclusion. The findings indicate that the design of Islamic education based on fitrah, as developed by Harry Santosa, involves several key components. First, educational objectives must align with the mission of human creation. Second, the development of students' characteristics is carried out based on eight dimensions of fitrah. Third, the learning method utilizes an operational framework table. Fourth, the implementation of a reflection journal serves as an evaluation system. Theoretically, these findings enrich the study of Islamic education by providing a more holistic perspective on understanding students' fitrah potential. Educational institutions can adapt this concept into their curriculum and learning strategies to create an educational environment that better suits students' natural needs. This approach is expected to shape individuals who are not only knowledgeable but also aware of their role and responsibilities as caliphs on earth.

Keywords: Islamic Education Design; Creation Mission; Human Fitrah.

INTRODUCTION

For a building to stand firmly, good and systematic design is needed. The same applies to the learning process; Without the right design or model, learning cannot be carried out effectively and efficiently (Fatimah, 2023). Islamic education has a very important design task to achieve goals following expectations (Gidayani et al., 2022). Learning in the context of Islamic Education should not only focus on the transfer of information between teachers and students but also aim to form positive characters and suppress the negative characteristics of students who have different unique characteristics (Gidayani et al., 2022). Therefore, learning development with good planning is needed so that the implementation process can run smoothly (Purnama, 2019).

Students as creatures created by Allah with various virtues and personal characteristics are noble creatures among all creatures in the universe. In Islam, the differences that each individual has are referred to as fitrah (Mualimin, 2017). Etymologically, the word fitrah comes from the verb *fa-tha-ra* which means to make something according to a basic pattern that still needs to be refined (Kesuma, 2013). This fitrah also contains meaning as an innate trait, potential, or unique character of each individual (Maesyaroh et al., 2022).

Islamic Religious Education plays an important role in making Islam a way of life for students in every aspect of their lives. Ideally, fitrah should be used as the foundation in character education, which can direct students towards life goals that are following their role as *caliphs* on earth. In this context, the role of Islamic Education Institutions is very important in designing various character education programs in schools (Sidik Setiawan et al., 2024). Allah SWT says in the Qur'an:

فَأَقِمْ وَجْهَكَ لِلدِّينِ حَنِيفًا فِطْرَةَ اللَّهِ الَّتِي فَطَرَ النَّاسَ عَلَيْهَا
لَا تَبْدِيلَ لِخَلْقِ اللَّهِ ذَلِكَ الدِّينُ الْقَيِّمُ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ ﴿٣٠﴾

It means: "Then face your face straight to religion (Allah); (Stay on) the nature of Allah who has created man according to that nature. There is no change in Allah's nature. (That's it) Straight religion; But most humans don't know." (Q.S. Ar-Ruum (30):30)

Unfortunately, in learning practice, the concept of fitrah is often ignored. In fact, parents and educators need to understand the nature of students and how it affects their ideals and the role of civilization in the future. A wise educator must be able to place his students according to their talents and tendencies in a supportive environment. The internalization of Islamic values through the concept of human



nature in education has a role in forming the character and life goals of students. In addition, Islamic education is not just a transfer of knowledge, but also a process of cultivating manners based on Jewish values so that human beings can recognize their potential and contribute to civilization following their duties as *caliphs* on earth so that there will be no disorientation in the development of students' personalities (Sholiha & Al Azimi, 2024).

Although several previous studies have discussed learning design within the scope of Islamic Education, several limitations need to be considered. Indria Nur and the team (2024) identify the main principles in the learning design of Islamic Religious Education that emphasize the integration of Islamic values with modernity and the use of Islamic educational technology. However, this study focuses more on the aspects of general methods and principles without specifically considering the innate aspects of students. Meanwhile, Habibullah (2020) highlighting the importance of adapting learning design to the characteristics of students, but has not discussed the fitrah-based approach as the main foundation in building an Islamic education system. In addition, research by Ummah et al. (2024) It focuses more on the education model in the family without elaborating on how the concept of fitrah can be applied in formal learning design. Therefore, this study aims to fill this gap by analyzing the design of Islamic Education based on the concept of Fitrah Education by Harry Santosa, which focuses on the nature of students as the main foundation in achieving their life mission by paying attention to the elements needed in the educational process.

METHOD

This research uses a qualitative approach to library research (Novrandianti et al., 2024 Aulia et al., 2024), which aims to understand and learn theories relevant to the research topic. Data collection is carried out by examining various literature related to ideas, perceptions, opinions, or beliefs that are the focus of the research, which cannot be measured by numbers (Adlini et al., 2022). This type of research is a literature review, which relies on various sources such as journals, books, and other literature related to the research theme as the object of study. Inclusion criteria in source selection include recent publications, coming from credible publishers with clear methodologies. Meanwhile, sources that are not verified, have a high bias, or are not relevant to the research topic are excluded.

The researcher chose the book *Fitrah Based Education* by Harry Santosa (2015) as the main source of primary data, which is supported by secondary data from various scientific journals and other reference books.

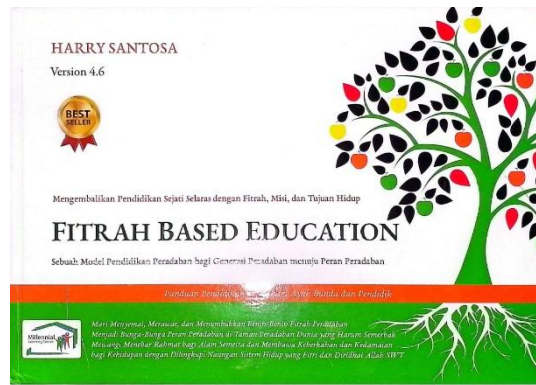


Figure 1. Book Cover Fitrah Based Education
[Source: Santosa (2015)]

The data collected from these sources are then systematically and structured through the stages of abstraction, interpretation and inference. This analysis process includes categorizing the main ideas, comparing between concepts, and mapping relevant themes to gain a deeper understanding to provide an in-depth overview of the concept of Fitrah Based Education in Islamic education. In addition, the validity of the data in this study is guaranteed through triangulation of sources, namely by comparing information from credible references, to ensure the accuracy of the data is also carried out member checking techniques, and the reliability of the data is maintained by conducting trial audits so that it becomes organized, systematic, and meaningful information (Rusandi & Rusli, 2021).

RESULTS AND DISCUSSION

Educational Objectives in the Concept of Fitrah Based Education

Every goal that man seeks to achieve in the world must be in harmony with the main purpose of his creation. Therefore, in the book *Fitrah Based Education*, it is conveyed that the essential purpose of education must also reflect harmony with the goal of creating humans, the universe, and life as a whole. It is explained on pages 20-27 that this process begins from the nature given by Allah as the initial gift of creation, which is the starting point of light and charity in carrying out the mission of creating every creature. Educating fitrah is not an attempt at manipulation, intervention, or cramming from the outside that can actually damage it. On the other hand, educating fitrah is the process of accompanying, caring for, growing, and awakening potential from within so that the seeds of goodness can grow into good trees (*syajarah thayyibah*) that are useful throughout life. There is no need to make an effort to "straighten" the nature, because naturally every baby is born in a state of faith, god, talented, able to think, reason, and have aesthetic beauty.

Education bears a great responsibility to reinforce philosophical and spiritual answers about the reasons for human existence in the world, which is often referred to as the mission of life. This responsibility includes two dimensions, namely personal and communal roles in building civilization. At the personal level,

education must form human beings who are a blessing for all nature (*rahmatan lil alamin*) as well as carry out their function as bearers of good news and warnings (*bashiro wa nadziro*). Meanwhile, at the communal level, education plays a role in creating the best ummah (*khairu ummah*) and a just and balanced ummah (*ummatan wasathan*). Thus, true education must be a solid foundation to assist human beings in carrying out this great mission, both individually and collectively, for the benefit of this world and the hereafter (pages 16-20).

Align with views Hidayat et al. (2022) Considering that education is an important means for humans to form and develop their intellect in carrying out life obligations. This process of forming the intellect involves intellectual, emotional, and spiritual aspects. Therefore, to form human beings who obey to worship Allah SWT, various holistic and integrated educational efforts are needed. In an Islamic perspective, the main purpose of education, as explained in the Qur'an, is to build an individual who is aware of his or her duties and responsibilities in the world. Thus, in living life, including in the educational process, both for students and educators, all these activities must be based on the intention of devotion solely to Allah SWT.

On the other hand, it is said that the main purpose of Islamic Education is so that human beings can guarantee the security and needs of their lives. Starting from primary needs (*al-maqasidu al-khamsah*), secondary needs (*hajiyat*), to tertiary needs (*tahsinat*). This is also one of the mandates from Allah to humans as *caliphs* on this earth, managing nature to obtain halal wealth to meet all forms of needs or support their lives to be safe both in this world and in the hereafter. All of this shows that in the Islamic view, Education has a very deep meaning, namely what is the mission of life and the responsibility of human beings to his Rabb (Ibrahim, 2013). More emphatically, As-Shaibani stated that educational activities and goals will not go out of the frame of understanding of preparing students to live this life and the hereafter as the highest goal (Suryadi & Anwar, 2023).

Eight Dimensions of Fitrah as a Variety of Character of Students in Harry Santosa's View

Harry Santosa in his book *Fitrah Based Education* formulates the classification of human nature owned by students into eight dimensions; (1) the nature of faith, (2) the nature of talent and leadership, (3) the nature of learning and reasoning, (4) the nature of individuality and sociality, (5) the nature of the body (physical and healthy), (6) the nature of sexuality and love, (7) the nature of aesthetics and language, and (8) the nature of development. The potential that these humans have will be developed throughout their lives, so that they can lead them to the role of *khalifatullah*. With each of their advantages, humans are able to face and overcome various challenges in life.

Fitrah of Faith: What is stated on pages 158-161 reveals that every child is born with the potential of the nature of faith that has been embedded from the beginning. We have all testified that Allah is the Rabb (Creator, Giver of sustenance,

and Owner of all things). No child naturally does not love God and the truth, unless they are lost or neglected by a wrong and careless education system. This nature of faith includes moral, spiritual, and religious dimensions, which are the basis for the formation of noble morals or adab. The golden age for developing the nature of faith is 0-7 years old, when children's imagination and abstraction abilities are at their peak, and their subconscious is very open. During this time, the image of Allah, the Messenger, goodness, and His creation can be easily instilled, not through an indoctrination approach or cognitive formalities, but through positive and inspiring experiences. For example, through stories about the glory of morals, the spirit of heroism, brotherhood between people, and the morals of the Prophet Muhammad (peace and blessings of Allaah be upon him) and his companions.

In line with this understanding, it is said that the nature of faith is rooted in the concept of Islam which refers to Surah Al-A'raf verse 172. This verse is the essence of the development of the nature of faith that has been embedded in humans since the beginning of its creation. According to Imam Al-Ghazali, faith in Allah is one of the basic foundations that humans have from birth, which can then be developed and perfected throughout their lives (Putra et al., 2020).

Learning and Reasoning Nature: Every learner is a true learner who is tough and extraordinary. As affirmed by Harry Santosa on pages 165-167, no child naturally dislikes the learning process, unless his learning nature has been buried or deviated. Since infancy, no one has given up on learning to crawl until finally being able to walk and run. The nature of learning and reasoning includes the ability to create, create, innovate, explore, and research. This fitrah is related to the role of humans in building civilization or carrying out missions as *the Emirah* (prosperers of the earth). The golden age of learning nature occurs at the age of 7-12 years, where the development of the right and left brains has been balanced, and the egocentric orientation begins to shift to sociocentric. At this stage, children become more open to exploring the outside world optimally.

Sholichah (2017) said that this learning nature can be seen from how children use various angles and places as a means of experimentation with high curiosity, without the need for time, place, or special teachers. Naturally, they are able to imagine and conduct experiments on their own. This is what is called the nature of learning. Allah has given a hint about this nature of learning through the story of the Prophet Adam (AS), who was taught the names of various objects around him. The story shows that man was created by God as a being designed to have knowledge.

Talent and Leadership Nature: Every child has their own uniqueness with innate traits that shape their personality and become part of their character. This productive personality is often referred to as talents or talents. Pages 173-178 explain that the nature of talent is a natural potential that is closely related to a person's life mission or specific role in building civilization in the world. The nature



of talent and leadership includes physical privileges and distinctive traits. The golden period to develop this nature occurs at the age of 10-14 years, known as the pre-puberty phase, because the child is in the stage towards adulthood.

The concept is in line with the opinion that talent is a potential ability, meaning that it is still in its basic form and requires development in order to be realized optimally. Therefore, it is necessary to have a training process that is designed in a planned manner with clear objectives, carried out in a structured manner so that each stage of development can be achieved properly, and carried out continuously so that these skills continue to be honed and improved. With this approach, the talents possessed by students can be processed into real and useful skills, both for themselves and for the surrounding environment (Putri et al., 2022).

Nature of Individuality and Sociality: Every human being is born as an individual as well as a social creature who has a dependence on the environment around him. Humans need social interaction to relate to the life around them. According to Harry Santosa in *Fitrah Based Education* page p. 156, social skills begin to develop well after the age of 7, because before that age, children do not fully have moral and social responsibility.

In line with this, Islam sincerely protects children's rights and ensures their safety, one of which is through efforts to develop individuality (Panggabean et al., 2024). But in addition, Islam also emphasizes the importance of social skills that must be possessed by every child. These skills are strongly influenced by the background and environment in which the child is raised, and are closely related to their happiness during childhood. Therefore, parents need to pay special attention so that children's social skills can develop optimally according to expectations (Affifah & Adib, 2022).

Physical Fitrah: Still on the same page, it is also conveyed that every child is born with an active body and five senses that like to interact with the world and life around them. They love health and enjoy healthy intake. Their five senses also tend to like stimuli that bring happiness and tranquility.

The same is true of what is expressed by Muhammad et al. (2021) that physical ability is one of the aspects that receives great attention in Islamic Education, because health and physical strength have an important role in supporting the implementation of worship perfectly. The main worships such as prayer, fasting, hajj, and jihad require excellent physical condition so that they can be carried out according to the guidance of sharia. This view is in line with the concept of biological needs in the Qur'an, which teaches the importance of taking care of the body as a mandate from Allah. In Islam, a healthy body is not only a means of worship but also helps individuals live their lives productively, benefit others, and present a positive attitude. Thus, the development of physical abilities in education not only focuses on the physical aspect, but also supports the formation of a harmonious, responsible, and harmonious personality with spiritual values.

Sexuality: This is related to the way a person thinks, feels, and acts according to his or her nature as a real man or woman. Explained on pages 186-188, the development of this fitrah is greatly influenced by the presence and closeness with the father and mother. When this sexuality grows in harmony with other natures, it will later form a true role in fatherhood as a carrier of regeneration.

Referring to the concept above, it is also said that this basic potential must be well maintained and developed optimally so that children are able to understand and carry out their roles wisely. The learning provided includes an in-depth understanding of the physical differences or outward forms between men and women, including the biological structure and organ function that is unique to each gender. However, this learning does not stop at the physical aspect. More broadly, children are invited to understand various other interrelated dimensions, such as the biological dimension which includes physical health and development, the social dimension that discusses interaction and responsibility in society, the psychological dimension that deals with the formation of identity and emotional stability, and the cultural dimension that instills values and norms according to traditions and social contexts. With this approach, children are expected to be able to develop a holistic understanding of themselves and their environment (Fairuzillah et al., 2023).

Aesthetic and Language Nature: Every child has a sense of aesthetics or a sense of beauty, as well as a tendency to like harmony, this is conveyed on page 156. It is further explained that they are able to appreciate and express beauty through art, literature, architecture, and various other forms. Beauty has levels, ranging from the sensory, imaginative, rational (*nazhori*), to spiritual, which all boil down to the recognition of Allah Subhanahu Wa Ta'ala. In addition, each child is endowed with language skills as a means of expressing beauty, which is then realized through the use of the mother tongue.

The Nature of Development: Still on page 156, Harry Santosa mentions that everything on earth follows the sunnatullah, which is a stage of growth related to the dimensions of time and life, known as the nature of development. This stage takes place according to the chronology of age, as mentioned in the Qur'an. Starting from the period in the womb, followed by the breastfeeding period (age 0-2 years), then the period after breastfeeding to the command to pray (age 2-7 years). Furthermore, the period after the order to pray until the child is given a physical reprimand if he is negligent and the men's and women's rooms begin to be separated (age 7-10 years). The next stage is the pre-puberty period (10-14 years), until puberty (more than 14 years), which is the most crucial phase in children's education as preparation to shoulder the burden of sharia and become independent and mature individuals.

Along with this, the pattern of coaching in Islam is carefully designed to be in accordance with the stages of child development, starting from his birth with various important actions that must be taken immediately. Some of them include



adhan and iqamah as an initial introduction to Islamic teachings, giving names as a good identity, tahnik to strengthen spiritual ties, circumcision as a form of obedience to sharia, and aqiqah as a form of gratitude to Allah. This coaching does not stop in infancy, but continues until the child enters puberty. Therefore, the approach used, the goals to be achieved, the form of coaching provided, and the methods applied must be adapted to each phase of child development. This aims to ensure that the coaching process runs harmoniously, effectively, and in accordance with the needs and characteristics of children at each stage of their life (Khusni, 2018).

The concept of fitrah is best compared to one of the famous theories that developed in the West, namely the theory of tabula rasa. The theory describes students as a clean white paper without scribbles, it is the environment and education that play a role in "scribbling" or shaping the paper. There is no innate idea from birth in babies, because it cannot be proven intuitively (Mudin et al., 2021). Meanwhile, in the concept of fitrah, the virtue and superiority of human beings as students compared to other creatures created by Allah lies in the nature bestowed on them. Without nature, human beings are just a collection of matter that can be formed and changed according to the will of others (Nuhung, 2018).

Human nature is influenced by two main factors. First, the effort or effort of the human being itself, which is an active effort made to recognize, develop, and direct the potential that he has. Second, guidance or guidance from Allah, which is in the form of divine guidance to show the right way to live life. In this context, education plays an important role as a means that functions to stimulate and facilitate the growth of students' nature. Education not only helps to hone individual abilities, but also directs them towards self-improvement and a complete character. In line with the concept of fitrah-based education, the ultimate goal of this process is to prepare students to carry out their roles as obedient servants of Allah (*'abid*) and leaders on earth (*caliph fi al-ardh*), in accordance with the mission of human creation (Kuntowijoyo, 2008).

Fitrah-Based Education Method with the Use of Operational Framework Tables

The term Framework was introduced by Harry Santosa in designing this Fitrah-Based Education activity on pages 267-265, which aims to simplify the planning and implementation process. Harry Santosa emphasized that every child, family, and community has its own uniqueness, so it is impossible to create a uniform curriculum for all parties. The matrix in this framework (see figure 2) covers the methods and subjects that need to be tailored to the unique needs of each child.



Figure 2. FBE Operational Framework Table
 [Source: Santosa (2015)]

In the pre-training stage (0-2 years old and 2-6 years old), education is focused on strengthening and maintaining fitness as a basic foundation through the formation of a positive image and instilling a sense of love in the family environment and its surroundings. This stage is also the Golden Age for the development of the nature of faith. It is important to arouse the spirit of love for truth and religion in children. At this age, there should be no pressure or burden that has the potential to cause trauma or damage the child's nature. The close relationship and role model provided by both parents greatly affect the child's development in the next stages.

In the pre-puberty 1 stage (age 7-10 years), education is focused on efforts to grow and realize nature as potential through productive interactions and activities in nature and the wider environment. At this age, all basic concepts must be completed to support the growth of awareness and the development of all potential of the child. This stage is the Golden Age for learning and reasoning skills. Children begin to think critically, so it is important to direct these critical thinking to the awareness of Allah as the Most Controlling and Most Protective. The age of 7 years is a marker that adab must be applied consistently in daily life, while the age of 10 is a critical period to know Allah, understand yourself, and begin to have social responsibility.

The pre-puberty 2 stage (age 10-14 years) is a time to strengthen and test fitrah as a necessary role through responsibilities and challenges in life, times, and social problems. This phase is the most difficult stage in childhood, as a preparation to shoulder the burden of sharia during puberty, including independence in earning a living, the ability to give zakat, jihad, and other social responsibilities. Parents and educators need to pay attention to self-regulation, such as giving consequences if children leave prayer as a sign that the nature of faith has been completed, as well as self-confidence, such as separating the bedrooms of boys and girls, including from their parents. Children must also be busy with productive and solutive activities or projects according to their nature, so that there is no gap between puberty and aqil.

The post-aqil puberty period is a period to perfect fitrah as a role in civilization. At the age of 15 years and above, they are no longer considered children, but have become adult individuals who are equal to other adults in sharia and social aspects. The role of parents and educators at this stage is to function as partners in helping them carry out their life mission.

Method according to the great dictionary of the Indonesian language means a systematic way of working to facilitate implementation to achieve what has been determined (Ahyat, 2017). In the context of Islamic education, the concepts of learning methods can be understood and explained through the principles and instructions contained in the Qur'an and Al-Hadith. This learning method is designed to support the process of achieving predetermined competencies, with the aim of facilitating students in achieving the expected understanding and skills in accordance with existing guidelines (Asy'ari, 2014). So it is closely related to the effectiveness of the learning process, including the application of the concept of education based on fitrah.

In practice, the implementation of Fitrah-Based Education considers the following: 1) The implementation is simple because it is in harmony with Sunnatullah, 2) The education provided by parents and educators is optimistic and fun, 3) It focuses on strengthening and maintaining the potential that Allah has instilled in children, and 4) Making the Golden Age at every stage and the classification of fitrah as the main concern (Al Munasiroh et al., 2024).

Related to the above, one of the opinions mentions the Golden Age as a period of fitrah, when the minds and psyche of students are still in a clear state. The Golden Age period based on the hadith of the Prophet needs to be processed through certain educational methods, for example, at the age of 7 years old it is ordered to pray, then at the age of 10 there is an order to hit when the child is reluctant to perform prayer. When after the first six years and the second six years stage are vital periods, where in both there is a transition of character so that the Prophet Muhammad (peace and blessings of Allaah be upon him) reminded that these times should not be underestimated and require special treatment in the educational process (Prasetiawan, 2019).

Fitrah-Based Education Evaluation System

Fitrah-Based Education offers a different evaluation system, where the focus is not on the awarding of grades, but on the reflection process. This reflection aims to identify the extent to which the indicators of each child's nature have been fulfilled according to their age stage. Through this reflection activity, parents and educators can design new programs or evaluate and replace previous programs that are considered less effective.

Evaluasi Fase Pra Latih - Fitrah Keimanan

Nama :
 Usia :
 Jenis Kelamin :

Fase	Indikator Fitrah Keimanan	Capaian	Refleksi
Pra Latih (Usia 0-6 Tahun)	<ol style="list-style-type: none"> 1. Ananda menunjukkan ketertarikan dan rasa cinta terhadap Allah dan Rasulullah melalui ucapan, sikap, atau rasa antusias saat mendengar kisah-kisah agama 2. Ananda terbiasa berdoa sebelum atau sesudah melakukan sesuatu, serta sering menyebut nama Allah dengan sukarela dalam percakapan sehari-hari 3. Ananda memiliki perilaku peduli terhadap orang lain, hewan, atau makhluk hidup sebagai wujud nilai-nilai akhlak mulia yang telah ditanamkan 4. Ananda sering bertanya tentang hal-hal di sekitarnya yang berkaitan dengan alam, keajaiban ciptaan, dan kekuasaan Allah dengan penuh rasa takjub 5. Ananda mulai mencontoh akhlak terpuji yang dikenalkan dari kisah-kisah Rasulullah, seperti jujur, dermawan, atau menghormati orang tua dan teman 		

Figure 3. Journal of Reflection on the Fitrah of Faith in the Pre-Training Phase

This reflection-based evaluation is presented in the form of a table, with the evaluation column containing details of indicators from each fitrah that are adjusted to the age of the students. Meanwhile, the reflection column is used by educators or parents to record achievements that have been and have not been realized. This column can also be filled with a follow-up program plan that aims to support the fulfillment of children's natural development optimally.

Evaluation is an important activity that needs to be carried out in the learning process. This evaluation activity needs to be carried out correctly to support the achievement of learning objectives effectively, assist teachers in optimizing teaching strategies, and improve the quality of student learning (Dewita & Markuna, 2024). Evaluation is also carried out to understand the abilities of educators and students so that improvements can be made if factors are found that hinder the optimization of the learning process (Hidayat & Asyafah, 2019).

If it is related to Islamic Education, then evaluation means a method or effort to assess students' behavior based on a comprehensive calculation, covering psychological and spiritual aspects, because Islamic Education not only produces students who are knowledgeable but also religious. It is not just an activity to assess activities spontaneously, but it is an activity to assess something in a planned, systematic, and based on clear goals (Sari, 2018). Therefore, this is in line with the concept of fitrah-based education which chooses a reflection journal as the basis for the implementation of the evaluation of the learning process, where there are clear indicators of achievement of each aspect of fitrah at a predetermined age stage.

Through reflection activities, teachers or educators can recognize and implement more effective strategies or activities, as well as continue to innovate and make improvements to achieve the expected learning goals (Gusmaningsih et al., 2023).

CONCLUSIONS AND SUGGESTIONS

In practice, fitrah-based education is not only oriented to the transfer of knowledge, but also the formation of a whole character that supports the mission of human creation as a khalifatullah and rahmatan lil 'alamin. This approach includes integrated learning design planning, involving learners, objectives, methods, and evaluations that take into account the differences in individual characteristics. For the implementation of fitrah-based education, it is recommended that educators start integrating operational frameworks in their learning designs. This allows for a more flexible and personalized method, which can be adapted to the characteristics and stages of each learner's development. In addition, the use of reflection journals as part of learning evaluations is very important to measure the extent to which students achieve fitrah indicators, both in academic aspects and character development.

By conducting structured reflection, educators can get a clearer picture of the development of students in understanding and practicing values that are in accordance with their nature. Furthermore, the development of more specific fitrah-based educational materials needs to be carried out, including various character-based learning methods and strategies. This needs to be an integral part of the Islamic education curriculum at all levels of education to ensure that education does not only focus on the achievement of knowledge, but also on the formation of a complete character in accordance with human nature as a caliph in front of bumi.

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