

Edisi : Vol. 10, No. 1, April/2026, hlm. 18-33

Implementing a Fitrah-Based Education Model in Islamic Religious Education in Elementary Schools

Noor Isna Alfaien¹, Maemunah Sa'diyah², Hasbi Indra³, Budi Handrianto⁴

¹²³⁴Pascasarjana, Universitas Ibn Khaldun, Indonesia

n.alfaien@uika-bogor.ac.id¹, maemunah@uika-bogor.ac.id², hasbi.indra@uika-bogor.ac.id³,
budi.handrianto@uika-bogor.ac.id⁴

Abstract

Islamic Religious Education (PAI) lessons in schools play a strategic role in shaping students' faith, morals, and personalities. However, in practice, PAI learning is often cognitive, memorization-oriented, and pays little attention to differences in student potential and development. This study used a descriptive qualitative. Data were collected through interviews with PAI teachers, field observations, and photo documentation, then analyzed qualitatively to produce valid, practical, and contextual products. The results of this study indicate that the Fitrah-based education model aligns with the principles of the Qur'an and is able to increase the internalization of Islamic values through learning oriented to faith, morals, and real-life experiences of students. During the learning design and implementation stages, PAI teachers created a learning syllabus. This syllabus was tailored to the needs of student Fikri Islamic Fitrah School. The planning was also adapted to the learning program, as Al-Fikri School uses a variety of activity methods. This diversity has supported the holistic development of students. It also helps balance students' intellectual, emotional, social, and personality development. Report-based evaluations can include reflective journals, portfolios, attitude observations, and project assessments. Students have benefited from the fitrah learning model. Of the 32 students, 29, or 90.63%, stated that it significantly helped them understand Islamic teachings more deeply. Furthermore, 93.75% of students reported an increase in spiritual and moral awareness. Thus, the fitrah learning model can be considered highly effective.

Keywords: Fitrah; Differentiated Learning; Qur'an.

Abstrak

Pelajaran Pendidikan Agama Islam (PAI) di sekolah memiliki peranan yang strategis dalam membentuk keimanan, akhlak, dan kepribadian peserta didik. Dalam praktik pembelajarannya PAI sering kali masih bersifat kognitif, berorientasi hafalan, dan kurang memperhatikan perbedaan potensi serta perkembangan peserta didik. Penelitian ini menggunakan metode deskriptif kualitatif yang bertujuan mengembangkan model pembelajaran berbasis nilai keislaman. Data dikumpulkan melalui wawancara guru PAI,

Edisi : Vol. 10, No. 1, April/2026, hlm. 18-33

observasi lapangan, dan dokumentasi berupa foto kemudian dianalisis secara kualitatif untuk menghasilkan produk yang valid, praktis, dan kontekstual. Hasil penelitian ini adalah model pendidikan berbasis Fitrah selaras dengan prinsip-prinsip Al-Qur'an dan mampu meningkatkan internalisasi nilai-nilai keislaman melalui pembelajaran yang berorientasi pada iman, akhlak, dan pengalaman nyata peserta didik. Pada tahap perancangan dan pelaksanaan pembelajaran, guru PAI membuat silabus pembelajaran. Silabus ini dibuat sesuai dengan kebutuhan siswa Sekolah Islam Fitrah Al Fikri. Perencanaan juga disesuaikan dengan program-program kegiatan pembelajaran, karena di sekolah Al Fikri yang berlokasi di Depok telah menggunakan metode kegiatan yang beragam. Keberagaman tersebut telah mendukung perkembangan siswa secara holistik. Juga membantu menyeimbangkan perkembangan intelektual, emosional, social, dan karakteristik siswa. Adapun bentuk evaluasi yang bersifat laporan dapat berupa jurnal refleksi, portofolio, observasi sikap, serta penilaian proyek. Melalui model pembelajaran fitrah, siswa telah mendapatkan manfaatnya. Diantara 32 siswa sebanyak 29 siswa atau setara dengan 90,63% siswa menyatakan sangat terbantu dalam memahami ajaran Islam secara lebih mendalam. Dan juga dapat dilihat dari adanya 93,75% siswa yang menyatakan telah memiliki peningkatan dalam kesadaran spiritual dan akhlak. Dengan demikian, model pembelajaran fitrah dapat dinilai sangat efektif.

Kata kunci: *Fitrah; Pembelajaran Terdiferensiasi; Al-Qur'an.*

INTRODUCTION

Education is a fundamental aspect in shaping a child's character and potential. Various educational models have been developed to create effective learning systems, but many still face challenges in developing individuals holistically (Gussevi & Muhfi, 2021).

Islamic Religious Education (PAI) lessons in schools play a strategic role in shaping students' faith, morals, and personality. However, in practice, PAI learning often remains cognitive, memorization-oriented, and neglects the differences in student potential and development, particularly in Islamic boarding schools (pesantren). Consequently, this situation results in Islamic values not being fully internalized in students' daily lives (Pathurahman et al., 2022). Therefore, an educational model is needed that fully integrates spiritual, emotional, intellectual, and social aspects (Fawait, 2017). The fitrah-based educational model presents an alternative approach that positions students as individuals with differences or natural potential that need to be optimally developed in accordance with Islamic values.

Islamic Religious Education (PAI) learning in schools still faces challenges in the form of a normative or doctrinal approach and insufficient attention to the individual

characteristics of students. As a result, Islamic values have not been fully internalized in students' daily behavior, such as cheating on exams. Cheating on exams by students is considered commonplace, and the causes of this cheating vary (SUMARA et al., 2017). Research (Muniroh, 2019) identified several problems emerging in education, including: an increase in acts of violence that destroy the future of the younger generation, hurtful language, peers wielding greater influence than parents and educators, deviant sexual behavior, drug use, moral degradation, diminished respect for teachers and parents, susceptibility to provocation and destruction of public facilities, a decline in the value of honesty, and the emergence of a generation prone to suspicion and hatred, which leads to hostility toward others.

The development of learning models has been widely discussed since the discovery of cases of juvenile delinquency, increasing moral decadence, and crime (Shofwatal Qolbiyyah, 2017). From a developmental psychology perspective, fitrah can be linked to human development theory, which emphasizes that children have innate potential that needs to be developed through a supportive environment. According to the Ministry of Primary and Secondary Education (Kemendikbud), in 2026, there was 33.33% delinquency at the elementary school/Islamic elementary school level.

Therefore, education needs to be reconstructed in terms of its goals and expected outcomes. The fitrah learning model aims to emphasize the educational process based on the diverse natural potential of students. The fitrah-based education model is an approach that positions students as individuals with unique innate potential. From an Islamic perspective, fitrah is the original state of human purity and a tendency to know Allah SWT (QS. Ar-Rum: 30). Therefore, it is urgent that Islamic Religious Education (PAI) learning be developed with an approach that fosters this fitrah, through a contextual, humanistic, and differentiated learning process (Wahidah, 2019).

The concept of fitrah in education refers to the natural condition instilled in every child from birth. In Islam, fitrah is defined as the innate human tendency to recognize and develop good values, as stated in the hadith of the Prophet Muhammad (peace be upon him): "Every child is born in a state of fitrah, then it is his parents who make him a Jew, a Christian, or a Zoroastrian." (Narrated by Bukhari and Muslim).

The fitrah-based learning model recognizes that each child has unique potential that needs to be developed through enjoyable, meaningful, and developmentally appropriate learning experiences. Education no longer functions as a process of "filling" but rather as a

process of "growing" the potential that already exists within the child. Through the implementation of fitrah-based education, it is hoped that a balance will be created between cognitive, affective, and psychomotor aspects, which collectively form holistic intelligence ("The Concept of Fitrah in an Islamic Perspective," 2017).

This research also addresses concerns about the independent learning curriculum, which has been designed to meet the country's aspirations to achieve its vision by 2030 (Rosiyani et al., 2024). However, in its implementation, several issues may arise with the Merdeka Belajar curriculum policy (Setiyo et al., 2020). This program certainly requires thorough and thorough preparation and outreach to educators throughout Indonesia. In particular, this curriculum only emphasizes core material and neglects other important topics, thus limiting students' knowledge. Ministry of Education and Culture Regulation No. 719/P/2020 explains the need for A non-cognitive assessment, or diagnostic assessment, is a specific assessment designed to clarify a student's abilities, strengths, and weaknesses, allowing for instructional design that aligns with their abilities and circumstances. Furthermore, when teachers understand their history, their readiness, motivation, and desires can be taken into consideration when designing educational programs.

Therefore, this study aims to examine the implementation of the Fitrah-Based Education Model as an alternative approach to Islamic Religious Education (PAI) learning at the elementary level, emphasizing the holistic development of students' natural potential. This study utilizes a literature review approach with an analysis of Islamic education theory, the concept of fitrah, and differentiated learning.

The novelty of this research demonstrates that Islamic Religious Education (PAI) learning can utilize the fitrah-based learning model, with material adapted from the 2022 Islamic Religious Education and Character Education Book from the Ministry of Education, Culture, Research, and Technology of the Republic of Indonesia. The results of this study also provide practical contributions, the results of this study can be used as a basis for formulating a better education system in Islamic educational institutions in Indonesia, so that educational products in this country can produce people who are qualified in faith, knowledge, and good deeds, and have complete competence both physically and mentally.

RESEARCH METHODS

This research uses a descriptive qualitative method with a case study approach. The case study method focuses on examining the background, interactions, and conditions of a school.

This type of case study is used to examine events, activities, and programs within a school. In this case study, the author attempted to follow Linlon and Cuba (Fadli, 2021) The structure of the case study includes the problem, context, issues, and lessons learned. The procedures (Haryono, 2023) in a case study are as follows:

The researcher identified the limitations of the problem (Pahkeviannur, 2022). The identification of this research problem was based on observations that the reality of education in this country has not yet achieved optimal levels in accordance with national education goals. The researcher identified several problems related to the process, objectives, curriculum, materials, methods, planning, implementation, and evaluation of learning, particularly regarding educational tools related to the natural characteristics of students.

This research was conducted at the Fitrah Al-Fikri Islamic School, located at Jl. Raden Saleh, Jl. TVRI Nature Studio No. 2A, RT.001/RW.007, Sukmajaya, Sukmajaya District, Depok City, West Java 16412. The location was selected purposively, considering that the institution's vision, mission, and learning practices are based on the concept of children's natural instincts. The subjects of this study were SIF Al-Fikri.

The data sources for this study were primary sources, obtained through primary sources from the principal, Islamic Religious Education (PAI) teachers, and sixth-grade students as a sample of beneficiaries. A questionnaire was used to sample 32 sixth-grade students at SIF Al-Fikri Elementary School. Secondary sources included the Quran, Hadith, and various literature such as books and national and international journals related to natural instinct-based education within the programs at SIF Al-Fikri Islamic School. The data collection technique used was interviews with the principal and one PAI teacher.

RESULT AND DISCUSSION

A. Learning the planning and implementation of learning using the model being studied (Islamic religious Education)

During the planning stage, Islamic Religious Education (PAI) teachers must map students' potential and needs through observation, initial assessments, and communication with parents. Based on the results of the mapping, or differentiation of student potential, a flexible learning plan is created, incorporating a variety of methods, media, and activities that enable students to learn according to their learning styles and interests (Abdul Ghani et al., 2023). Next, Islamic Religious Education (PAI) teachers create a learning syllabus that is applied to the boys' and girls' programs. At Fitrah Al

Edisi : Vol. 10, No. 1, April/2026, hlm. 18-33

Fikri Islamic School, this activity is a weekly program, routinely conducted each week. The program is divided into daily, weekly, monthly, and annual activities.

Silabus Kegiatan Keputeraan dan Keputrian
SDIF AL Fikri Depok
Semester 1, tahun ajaran 2025-2026

No	Hari/Tanggal	Pekan	Materi	Lokasi						PJ
				Level 1	Level 2	Level 3	Level 4	Level 5	Level 6	
1	Jumat, 25 Juli 2025	1	PHBS (Prilaku Hidup Bersih dan Sehat) Ada slide materi Peralatan yang hrs dibawa dari rumah: 1. Gunting kuku 2. Sikat gigi dan odol	1. Periksa kuku, gigi, dan rambut. (jika ada hal kurang sesuai langsung diberikan tindakan). Kuku panjang langsung dipotong, gigi kotor diminta gosok gigi, rambut panjang diberikan catatan ke orang tua untuk dipangkas rambutnya 2. Praktek 6 langkah mencuci tangan dengan sabun yang benar. (Lihat video dan praktekan) https://www.canva.com/design/DAGuCcsCldMv4tzuKF7T5XGLDSHH7yfO/edit?utm_content=DAGuCcsCldM&utm_campaign=designshare&utm_medium=link&utm_source=sharebutton link materi						Guru kelas
2	Jumat, 01 Agustus 2025	2	Keterampilan diri. Siswa belajar hal-hal yang bermanfaat dalam kehidupan sehari-hari	Mengikat tali sepatu dan memasang tali sepatu	Melipat mukena dan sarung	Mencuci piring, sendok dan gelas	Melipat baju	Menyetrika baju	Menjahit kancing baju	Guru kelas
3	Jumat, 08 Agustus 2025	3		Memasang dan membuka kancing baju	Memasang seprai dan sarung bantal	Melipat mukena dan sarung	Belajar memotong kuku sendiri	Jahit kancing Baju	Menyetrika sarung atau jilbab	Guru kelas
4	Jumat, 15 Agustus 2025	4	Ilmu dan Keutamaannya	Siswa akan belajar tentang : Kewajiban mengetahui keutamaan ilmu, dan menghafal ayat atau hadits tentang ilmu		menuntut ilmu,	Siswa akan belajar tentang Keutamaan orang yang berilmu dan menghafal ayat atau hadits tentang ilmu			1-3 bu Sofi 4-6 Bu Atini
	Jumat, 22 Agustus 2025	5	Akhlak sesama muslim	Siswa akan belajar tentang akhlak terpenting yang harus dilakukan ketika bergaul dengan sesama muslim, menghafal hadits tentang hak sesama muslim	Siswa akan belajar tentang akhlak terpenting yang harus dilakukan ketika bergaul dengan sesama muslim, menghafal hadits tentang hak sesama muslim	Siswa akan belajar tentang akhlak terpenting yang harus dilakukan ketika bergaul dengan sesama muslim, menghafal hadits tentang hak sesama muslim	Siswa akan belajar tentang akhlak terpenting yang harus dilakukan ketika bergaul dengan sesama muslim, menghafal hadits tentang hak sesama muslim	Siswa akan belajar tentang akhlak terpenting yang harus dilakukan ketika bergaul dengan sesama muslim, menghafal hadits tentang hak sesama muslim	Siswa akan belajar tentang akhlak terpenting yang harus dilakukan ketika bergaul dengan sesama muslim, menghafal hadits tentang hak sesama muslim	1 Bu Fifi 2 Bu Rosmila 3 Pak Tantowi 4 Bu Bilqis 5 Pak Zein 6 Pak Arfan

Figure 1. program is divided into daily, weekly, monthly, and annual activities

Al Fikri School offers a variety of activities and programs. The school's task is not only to deliver academic material but also to develop the full potential of all students. Every child has different potential and learning styles; some excel academically, while others excel in the arts, sports, leadership, or social skills. The diversity of activities provides space for each child to discover and develop their natural strengths (Ambarwati & Darmawan, 2024).

This diverse program supports students' holistic development, including cognitive, affective, and psychomotor skills. Furthermore, activities such as practicals, projects, sports, arts, and religious activities help balance students' intellectual, emotional, social, and physical development (Sma et al., 2016). Students will also develop motivation and interest in learning. Monotonous activities can easily lead to boredom. A variety of activities creates a more enjoyable, challenging, and meaningful learning environment, thus increasing students' enthusiasm for the learning process (Jainiyah et al., 2023).

This differentiated learning approach is in line with the goal of nature-based education, namely to facilitate the growth of students to develop optimally in accordance with the potential that has been bestowed by Allah SWT. Education is no longer oriented solely on achieving academic standards, but rather on the process of developing whole human beings, who are able to recognize themselves, develop their potential, and contribute positively to their social and spiritual lives.

Through nature-based learning, students will be trained in life skills. Diverse activities such as group work, student organizations, social projects, and extracurricular activities foster responsibility, cooperation, leadership, communication, and problem-solving, essential skills for real life. This prepares students to face future challenges (Abdul Goffar, 2016). Therefore, a diversity of school activities is key to a meaningful, humane education that is oriented toward developing students' holistic potential, not just academic achievement, particularly with Islamic values. The stages of Islamic Religious Education (PAI) learning at Al Fikri School are implemented through several methods, including the following:

First, contextual learning, such as linking Islamic Religious Education (PAI) material to students' real lives. Activities related to women's and men's education, as shown in Figure 1, serve as a form of internalizing the moral values taught by Islam. For example, ironing clothes is not a woman's job but rather a basic skill that must be developed by both men and women, as Islam teaches cleanliness and tidiness (Nasir, 2018).



Figure 2. Boys and Girls Activities

Edisi : Vol. 10, No. 1, April/2026, hlm. 18-33

Second, using the method of reflection, value discussion, and exemplary stories (uswah hasanah). This method is used so that students can learn to appreciate and respect each other. Listen to each other and provide responses to what their friends read. This activity can be found through the read a lot program as seen in Figure 2. That is, a student will read the text from a story book, and other friends listen. This program teaches students to be more confident, and learn to listen to others. Researchers see this as a very important part, where a child also learns to want and be able to listen to advice.



Figure 3. Read alot

Third, lessons on developing worship habits, such as congregational prayer, daily prayers, and Quran recitation, can also be included. These congregational prayers are conducted routinely and are part of Al Fikri's school activities, as seen in Figure 3. Congregational prayer is not simply a religious practice, but also fosters habits in students who are accustomed to an atmosphere close to Islamic values (Iskandar et al., 2019).

This program fosters students' habits regarding obligatory matters. Spiritually, congregational prayer provides benefits such as cultivating obedience to Allah and discipline in worship, and strengthening faith, as congregational prayer revitalizes the message of Islam. Meanwhile, socially, it strengthens Islamic brotherhood. In schools, it serves as a means of fostering morals and creating an orderly, peaceful, and worshipful school atmosphere.



Figure 4. Congregational prayer

Fourth, Islamic project activities through project-based learning. The Islamic project activities through Project Based Learning (Figure 4) aim to enable students to learn Islam not only to learn but also to practice it, thus developing individuals who are faithful, have noble morals, are competent, and care about their surroundings. Spiritually, this program internalizes the values of monotheism, sincerity, and responsibility as servants of God. It also strengthens the school's religious culture through real-life activities. Therefore, this approach aims for students not only to understand Islamic teachings but also to feel and consciously practice them (Juhra, 2025).



Figure 5. Project Based Learning

Furthermore, the Islamic Religious Education (PAI) innovation trend in the Society 5.0 era places humans at the center of technology (Aditia, 2019). Meanwhile, natural-based learning also positions students as the primary subject, not the object. This means that technology in Islamic Religious Education (PAI) is not the goal, but rather a tool for developing students' natural-born nature (Damayanti, 2019). Therefore, to

address challenges in the digital era, such as the moral crisis, the holistic natural-born model addresses this by strengthening faith and morals, reflective learning based on Quranic values, and Islamic digital literacy (media ethics, tabayyun)(Sugiana, 2019). Islamic Religious Education (PAI) not only teaches Islamic principles but also fosters Islamic digital attitudes.

B. Learning Evaluation

The evaluation process in the nature-based education model is holistic and continuous. Therefore, student assessment focuses not only on written test results but also on the learning process, attitudes, behavior, and spiritual development of students. Additionally, parent testimonials can be used through daily communication books (Salamah, 2018).

Report-based evaluations can take the form of reflection journals, portfolios, attitude observations, and project assessments. The evaluation or assessment process can then be carried out by formulating an assessment rubric. The assessment can be done on a scale of 1-4 (Very Poor - Very Good). The nature-based assessment rubric for Islamic Religious Education (PAI) lessons can be seen in Table 1 below:

Table 1. Nature-based Assessment Rubric for Islamic Religious Education (PAI) lessons

Criteria	Indicators
Spiritual	Awareness of worship, sincerity, and order
Attitude	Morals, responsibility, empathy
Cognitive	Understanding of Islamic Religious Education concepts
Psychomotor	Practice of worship and etiquette

C. Impact and Benefits of Model Implementation

The implementation of this model in Islamic Religious Education (PAI) lessons has provided several benefits, including improved student attitudes. The following are responses from students who have received education using the fitrah-based model, particularly in Islamic Religious Education (PAI), including:

Table 2. Spiritual and Moral Awareness

Aspects Assessed	Category	Number of Students
Spiritual and Moral Awareness	Significantly Improved	30 Students
	Moderately Improved	2 Students

The data analysis in Table 2 shows that, in general, the fitrah-based Islamic Religious Education (PAI) learning is very effective in increasing students' spiritual and moral awareness. This is evident in the dominant high scores of 30 students, indicating the success of this learning approach, which fosters faith values in accordance with human nature. However, two students reported a significant increase in their spiritual and moral awareness (Wibowo, 2020).

To assess the benefits of implementing the fitrah-based model, researchers conducted a measurable test. Based on the measurement results, the spiritual and moral awareness aspects were assessed. The data analysis revealed that, of the 32 students, 30, or 93.75%, were categorized as having greatly improved their spiritual and moral awareness, while two students (6.25%) were categorized as having moderate improvement. Furthermore, no students were found to have low or very low scores.

Thus, these findings indicate that the majority of students experienced a significant increase in spiritual and moral awareness after participating in the fitrah-based Islamic Religious Education (PAI) learning. Furthermore, the high percentage in the "very improved" category indicates that a learning approach that emphasizes fostering the innate nature of faith, reflecting on values, and cultivating Islamic morals is able to optimally promote students' spiritual development (Gussevi & Muhfi, 2021). Meanwhile, the small percentage in the "moderately improved" category indicates that a small proportion of students are still in the strengthening stage, but are still experiencing positive development.

Thus, overall, these results confirm that innate-based Islamic education (PAI) learning is effective in increasing students' spiritual awareness and morals and is relevant for implementation as a learning approach oriented toward holistic Islamic character development.

Table 3. Activeness in Fitrah-Based Learning

Aspects Assessed	Category	Number of Students
Activity in Fitrah-Based Islamic Religious Education (PAI) Learning	Very active	28 students
	Moderately active	4 students

The data in Table 3 shows that the majority of students are actively involved in the learning process. The high level of student activeness in Fitrah-based Islamic Religious Education (PAI) learning indicates that Fitrah-based Islamic Religious Education (PAI) learning is able to create a participatory, meaningful learning environment that is tailored to the students' needs and learning styles.

Based on the research data, of the 32 students, 28 (87.5%) were categorized as very active, while 4 (12.5%) were categorized as moderately active. These results indicate that Fitrah-based Islamic Religious Education (PAI) learning has significantly encouraged active student participation. The high percentage of students categorized as very active indicates that a learning approach that adapts to students' potential, interests, and learning styles can create a participatory and meaningful learning environment. This activeness provides benefits, reflecting students' cognitive, emotional, and spiritual involvement in the learning process.

Table 4. Deep and Meaningful Understanding of Islamic Teachings

Aspects Assessed	Category	Number of Students
Deep and Meaningful Understanding of Islamic Teachings	Very Helpful	29 Students
	Moderately Helpful	3 Students

These findings demonstrate another impact and benefit of fitrah-based learning. This confirms that fitrah-based Islamic Religious Education (PAI) learning not only improves cognitive understanding but also helps students internalize Islamic values through a reflective and contextual process. Regarding the aspect of understanding

Islamic teachings, the results showed that 29 students (90.63%) reported being very helped in understanding Islamic teachings more deeply and meaningfully, while 3 students (9.37%) were categorized as moderately helped.

These findings indicate that fitrah-based Islamic Religious Education (PAI) learning is effective in helping students internalize Islamic values, not only at the cognitive level but also at the level of appreciation and meaning. The reflective, contextual, and experience-based learning process allows students to connect Islamic Religious Education material to everyday life, resulting in a more substantive and sustainable understanding (Rangkuti, 2024).

Table 5. Learning Comfort in the School Environment

Aspects Assessed	Category	Number of Students
Learning Comfort in a Religious and Humanistic School Environment	Very Happy	30 Students
	Somewhat Happy	2 Students

The learning environment plays a significant role in the learning process. Feeling comfortable in a religious and humanistic school environment will enable students to learn optimally. As can be seen in Table 5, this data shows that a religious and humanistic learning environment contributes significantly to students' comfort and readiness to learn. This environment serves as an indirect support for the development of students' spiritual and moral nature. Thirty students (93.75%) felt very happy learning in a religious and humanistic school environment, while two students (6.25%) felt somewhat happy. The high percentage in the very happy category indicates that a school environment that displays religious values, humanistic attitudes, and respectful relationships plays a crucial role in supporting the success of Islamic Religious Education (PAI) learning based on nature. This environment not only creates a sense of security and comfort but also serves as a hidden curriculum that strengthens the development of students' spiritual and moral awareness.

Overall, all aspects are categorized as very positive, at 87%. This data indicates that the implementation of Islamic Religious Education (PAI) learning based on fitrah

Edisi : Vol. 10, No. 1, April/2026, hlm. 18-33

(nature) is highly effective. This approach has been proven to increase spiritual and moral awareness, learning engagement, understanding of Islamic teachings, and student comfort in a religious and humanistic learning environment (Mufidata Ana, 2025).

CONCLUSION

The conclusion of this study is that the Fitrah-based education model is in line with the principles of the Qur'an and is able to increase the internalization of Islamic values through learning that is oriented towards faith, morals, and real experiences of students. In the design and implementation stages of learning, Islamic Religious Education teachers create a learning syllabus. This syllabus is made according to the needs of students at the Al Fikri Islamic School. The planning is also adjusted to the learning activity programs, because Al Fikri School uses a variety of activity methods. This diversity has supported the holistic development of students. It also helps balance the intellectual, emotional, social, and character development of students. The form of evaluation in the form of reports can be in the form of reflection journals, portfolios, attitude observations, and project assessments. Through the fitrah learning model, students have benefited. Among 32 students, 29 students or equivalent to 90.63% of students stated that it was very helpful in understanding Islamic teachings more deeply. And it can also be seen from the existence of 93.75% of students who stated that they had increased their spiritual awareness and morals. Thus, the fitrah learning model can be considered very effective.

REFERENCES

- Abdul Ghani, Ribahan, & Nasri, U. (2023). Paradigma Diferensiasi dalam Implementasi Kurikulum Merdeka: Konteks Pembelajaran Pendidikan Agama Islam di Sekolah dan Madrasah. *EL-HIKMAH: Jurnal Kajian Dan Penelitian Pendidikan Islam*, 17(2). <https://doi.org/10.20414/elhikmah.v17i2.8867>
- Abdul Goffar. (2016). Manajemen Dalam Islam (Perspektif Alqur'an Dan Hadits). *Ejournal-Kopertais4*.
- Aditia, B. E. (2019). Pendidikan Anak Perspektif Ibn Qayyim Al Jauziyyah. *Edukais : Jurnal Pemikiran Keislaman*, 3(1). <https://doi.org/10.61595/edukais.2019.3.1.1-12>
- Ambarwati, D. A., & Darmawan, P. (2024). Pemahaman Tentang Keberagaman Peserta Didik melalui Pembelajaran Berdiferensiasi sebagai Upaya Pemenuhan Target Kurikulum. *Jurnal MIPA Dan Pembelajarannya*, 4(7).

Edisi : Vol. 10, No. 1, April/2026, hlm. 18-33

- Damayanti, E. (2019). Meningkatkan Kemandirian Anak melalui Pembelajaran Metode Montessori. *Jurnal Obsesi: Jurnal Pendidikan Anak Usia Dini*. <https://doi.org/10.31004/obsesi.v4i1.333>
- Fadli, M. R. (2021). Memahami desain metode penelitian kualitatif. *HUMANIKA*, 21(1). <https://doi.org/10.21831/hum.v21i1.38075>
- Fawait, A. (2017). Pendidikan Pesantren; Sebagai Sukses Life Long Education Di Indonesia. *Vicratina*.
- Gussevi, S., & Muhfi, N. A. (2021). Tantangan Mendidik Generasi Milenial Muslim di Era Revolusi Industri 4.0. *Paedagogie: Jurnal Pendidikan Dan Studi Islam*, 2(01). <https://doi.org/10.52593/pgd.02.1.05>
- Haryono, E. (2023). Metodologi Penelitian Kualitatif Di Perguruan Tinggi Keagamaan Islam. *E-Journal an-Nuur: The Journal of Islamic Studies*, 13.
- Iskandar, I., Aletmi, A., & Sastradika, D. (2019). Pendidikan Holistik Berbasis Kecerdasan Ruhiologi di Era Revolusi Industri 4.0. *Tarbawi: Jurnal Ilmu Pendidikan*, 15(2). <https://doi.org/10.32939/tarbawi.v15i02.467>
- Jainiyah, J., Fahrudin, F., Ismiasih, I., & Ulfah, M. (2023). Peranan Guru Dalam Meningkatkan Motivasi Belajar Siswa. *Jurnal Multidisiplin Indonesia*, 2(6). <https://doi.org/10.58344/jmi.v2i6.284>
- Juhra, A. (2025). Pendidikan Holistik: Pendekatan Pembelajaran Untuk Membentuk Peserta Didik Yang Berkarakter. *Indonesian Journal of Teaching and Teacher ...*, 5(1).
- Mufidata Ana, I. . & Y. M. (2025). Manajemen Budaya Mutu Untuk Pengembangan Kecerdasan Holistik Siswa Sekolah Dasar Islam. *Jurnal Study Ilmu Dan Manajemen Pendidikan Islam*, 8.
- Muniroh, M. (2019). Fitrah Based Education: Implementasi Manajemen Pendidikan Berbasis Fitrah di TK Adzkiya Banjarnegara. *MANAGERIA: Jurnal Manajemen Pendidikan Islam*, 4(2). <https://doi.org/10.14421/manageria.2019.42-04>
- Nasir, M. (2018). Internalisasi Nilai Akhlak Anak Menurut Surat Al - Luqman. *At - Ta'dib: Jurnal Ilmiah Pendidikan Agama Islam*.
- Pahkeviannur, M. rizal. (2022). Penelitian Kualitatif: Metode Penelitian Kualitatif. *Jurnal EQUILIBRIUM*, 5(January).
- Pathurahman, I., Hidayat, S., & Ali, M. (2022). Pola Pengasuhan Berbasis Fitrah di Pesantren. *JiIP - Jurnal Ilmiah Ilmu Pendidikan*, 5(12). <https://doi.org/10.54371/jiip.v5i12.1168>

Edisi : Vol. 10, No. 1, April/2026, hlm. 18-33

- Rangkuti, A. M. (2024). Penanaman Nilai Karakter Keislaman Pada Siswa Kelas V di MIN Batang Bulu. *Journal of Student Research*.
- Rosiyani, A. I., Aqilah Salamah, Lestari, C. A., Anggraini, S., & Ab, W. (2024). Penerapan Pembelajaran Berdiferensiasi dalam Kurikulum Merdeka pada Pembelajaran Ips Sekolah Dasar. *Jurnal Pendidikan Guru Sekolah Dasar*, 1(3). <https://doi.org/10.47134/pgsd.v1i3.271>
- Salamah, U. (2018). PENJAMINAN MUTU PENILAIAN PENDIDIKAN. *Journal EVALUASI*, 2(1), 274. <https://doi.org/10.32478/evaluasi.v2i1.79>
- Setiyo, M., Waluyo, B., Suryawan, A., Triyono, M. B., & Murniati, D. E. (2020). Alternative model of curriculum development for vocational higher education: Indonesian perspective. *Curriculum Perspectives*, 40(2). <https://doi.org/10.1007/s41297-020-00114-4>
- Shofwatal Qolbiyyah. (2017). Kenakalan Remaja (Analisis Tentang Faktor Penyebab dan Solusinya dalam Perspektif Pendidikan Agama Islam). *Sumbula: Jurnal Studi Keagamaan, Sosial Dan Budaya*.
- Sugiana, A. (2019). ISLAMIC EDUCATION PERSPECTIVE IMAM AL-GHAZALI AND ITS RELEVANCE WITH EDUCATION IN INDONESIA. *JURNAL TARBIYAH*, 26(1). <https://doi.org/10.30829/tar.v26i1.400>
- SUMARA, D. S., HUMAEDI, S., & SANTOSO, M. B. (2017). KENAKALAN REMAJA DAN PENANGANANNYA. *Prosiding Penelitian Dan Pengabdian Kepada Masyarakat*. <https://doi.org/10.24198/jppm.v4i2.14393>
- Wahidah. (2019). 2. URGENSI PENDIDIKAN BERBASIS FITRAH. *Al-Ikhtibar: Jurnal Ilmu Pendidikan*, 6(1). <https://doi.org/10.32505/ikhtibar.vol6i1.pp61>
- Wibowo, A. H. (2020). Relevansi Pendidikan Karakter dalam Perspektif Filsafat Al-Ghazali. *Al-I'jaz : Jurnal Studi Al-Qur'an, Falsafah Dan Keislaman*, 2(2). <https://doi.org/10.53563/ai.v2i2.42>
- Kementerian Pendidikan Dasar dan Menengah. (2024, Desember 2). *Guru dan orang tua perlu kerja sama atasi kekerasan di sekolah*. Puslapdik. <https://puslapdik.kemendikdasmen.go.id/guru-dan-orang-tua-perlu-kerjasama-atasi-kekerasan-di-sekolah/>