



Actualization of Fitrah in Islamic Education: A Textual and Contextual Study of QS. Al-Rūm: 30 and the Hadith on Fitrah

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Abstract: Actualization of Fitrah in Islamic Education: A Textual and Contextual Study of QS. Al-Rūm: 30 and the Hadith on Fitrah

Objective: This study aims to examine the actualization of the concept of *fitrah* in Islamic education through the analysis of QS. Al-Rūm verse 30 and related hadiths, and to formulate an integrative *fitrah*-based educational framework unifying exegesis, hadith, *maqāṣid al-sharī'ah*, developmental psychology, and neuroscience. **Methods:** A qualitative approach was employed using a library research design, utilizing content analysis and thematic interpretation of primary sources and relevant scientific literature. **Results:** *Fitrah* is identified as an innate theological and humanistic potential oriented toward monotheism, morality, and holistic self-development. This multidisciplinary integration strengthens the theoretical foundations of curricula and pedagogical strategies, making them adaptive to learners' psychological and cognitive developmental stages. **Conclusion:** The *fitrah*-based Islamic education model offers a holistic paradigm for addressing moral degradation, spiritual crises, and digital culture disruptions. **Contribution:** This study enriches the theoretical discourse by repositioning *fitrah* as an integrative foundation for 21st-century Islamic education.

Keyword: Actualization; Fitrah; Islamic Education; QS. Al-Rūm; Hadith on Fitrah)

Abstrak: Aktualisasi Fitrah Dalam Pendidikan Islam: Studi Tekstual dan Kontekstual QS. Al-Rūm: 30 dan Hadis tentang Fitrah

Tujuan: Penelitian ini bertujuan mengkaji aktualisasi konsep fitrah dalam pendidikan Islam melalui analisis QS. Al-Rūm ayat 30 dan hadis terkait, serta merumuskan kerangka konseptual pendidikan berbasis fitrah yang mengintegrasikan tafsir, hadis, *maqāṣid al-syarī'ah*, psikologi perkembangan, dan neurosains. **Metode:** Pendekatan kualitatif digunakan dengan desain studi kepustakaan melalui metode analisis isi dan interpretasi tematik terhadap berbagai sumber primer serta literatur ilmiah relevan. **Hasil:** Fitrah diidentifikasi sebagai potensi bawaan teologis dan humanis yang berorientasi pada tauhid, moralitas, serta pengembangan diri secara holistik. Integrasi lintas disiplin ilmu tersebut memperkuat landasan teoretis kurikulum dan strategi pedagogi yang adaptif terhadap fase perkembangan psikologis serta kognitif peserta didik. **Kesimpulan:** Model pendidikan Islam berbasis fitrah menawarkan paradigma alternatif yang solutif dalam menghadapi tantangan degradasi moral, spiritual, dan disrupsi budaya digital. **Kontribusi:** Studi ini memperkaya khazanah teoretis dengan memosisikan kembali konsep fitrah sebagai fondasi integratif pendidikan Islam abad ke-21 melalui sinergi otoritas teks klasik dan sains modern.

Kata Kunci: Aktualisasi; Fitrah; Pendidikan Islam; QS. Al-Rūm; Hadis tentang Fitrah)

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A. INTRODUCTION

The dynamics of social change, the advancement of digital technology, and global cultural interactions in the 21st century have presented multidimensional challenges for Islamic education. Various phenomena such as moral decline, rising individualistic attitudes, character degradation, and the disorientation of spiritual values indicate that education can no longer merely orient itself toward academic achievement. Instead, it must be capable of developing the human dimension holistically and sustainably. In this context, Islamic education is called upon to produce a generation that is not only intellectually capable but also possesses strong moral and spiritual integrity, enabling them to navigate changing times without losing their Islamic identity (Malik et al., 2025; Lestari & Masyithoh, 2023).

Islamic education possesses a philosophical foundation that positions humans as creatures created with an innate disposition oriented toward goodness and monotheism (*tawhid*). This concept is known as *fitrah* in the Qur'an. In Al-Rūm verse 30, it is explained that humans are created according to the *fitrah* of Allah, which is constant and does not undergo essential change. This assertion is reinforced by a prophetic tradition (*hadith*) of Prophet Muhammad SAW stating that every child is born in a state of *fitrah*. The concept of *fitrah* denotes a natural human inclination toward truth, *tawhid*, and universal moral values, which serve as the primary foundation for the formation of human personality and behavior (Rosita et al., 2023; Eramil, 2023).

From an educational perspective, *fitrah* is understood not only as a theological concept but also as a pedagogical foundation that demands the holistic development of all human potential. Contemporary academic studies demonstrate that *fitrah* is highly relevant to character education, humanistic education, and learner-centered instruction. Therefore, Islamic education should ideally function as a means to preserve, develop, and direct *fitrah* so that it remains aligned with the purpose of human creation as servants (*'abd*) and vicegerents (*khalifah*) on earth (Latif et al., 2025).

Various realities in contemporary education reveal a gap between the ideal objectives of Islamic education and the actual conditions faced by society. The phenomena of moral crises, low spiritual awareness, the unchecked influence of digital culture, and the weakening internalization of religious values among the younger generation indicate that the educational process has not yet fully optimized the potential of *fitrah*. This condition becomes increasingly complex when education prioritizes academic achievement and technical competence over character building and spiritual reinforcement (Malik et al., 2025; Hafidzah et al., 2025).

Prior studies have examined the concept of *fitrah* from various perspectives. Rosita et al. (2023) explained *fitrah* based on the Qur'an and *hadith* as a foundation for human development. Budiman & Mursalim (2025) highlighted the implications of *fitrah* on holistic character education. Alfaein et al. (2026) developed a *fitrah*-based educational perspective to nurture children's potential, while Ningsih et al. (2024) discussed Islamic education grounded in *maqāṣid al-sharī'ah* as a welfare-oriented approach. Additionally, research by Nisa et al. (2025) and Wardani & Kusuma (2026) underscored the importance of integrating neuroscience into educational development aligned with early childhood developmental stages.

Furthermore, the integration of *maqāṣid al-sharī'ah* provides a philosophical framework that supports the comprehensive development of human potential. Jasser Auda and contemporary Islamic educational thinkers assert that *maqāṣid al-sharī'ah* serves as a normative orientation, directing education toward protecting religion, life, intellect, lineage, and wealth as the primary elements of human welfare (Sanusi, 2025). On the other hand, findings in educational neuroscience show that children's cognitive, emotional, and spiritual development is heavily influenced by the quality of stimulation within their educational environment, particularly during early developmental phases characterized by high neuroplasticity. The integration of neuroscience with the concept of *tazkiyatun nafs* demonstrates that *fitrah*-based education has

a solid scientific foundation for character building and the optimal development of human potential (Nisa et al., 2025).

Most previous studies still address *fitrah* partially, treating theological perspectives, character education, *maqāṣid al-sharī'ah*, developmental psychology, and neuroscience as isolated domains. Research that simultaneously integrates textual and contextual approaches to QS. Al-Rūm verse 30 and the *hadith* on *fitrah*, with *maqāṣid al-sharī'ah*, developmental psychology, and neuroscience, remains relatively limited. Therefore, this study attempts to fill this gap by developing a more comprehensive *fitrah*-based Islamic education paradigm relevant to contemporary educational challenges. The novelty of this research lies in its effort to integrate these five perspectives into a single, cohesive conceptual framework that explains the actualization of *fitrah* in Islamic education in greater depth.

This study has both academic and practical significance for the development of contemporary Islamic education theory. Academically, it contributes to the literature on *fitrah*-based education by adopting a multidisciplinary approach that bridges classical Islamic scholarly traditions and modern scientific perspectives. Practically, the findings serve as a conceptual baseline for curriculum design, instructional strategies, and character education oriented toward holistic student development. Based on this background, this study aims to analyze the actualization of *fitrah* in Islamic education through a textual and contextual study of QS. Al-Rūm verse 30 and the *hadith* on *fitrah*, as well as to formulate a *fitrah*-centered Islamic education paradigm that integrates the perspectives of exegesis (*tafsir*), *hadith*, *maqāṣid al-sharī'ah*, developmental psychology, and neuroscience in response to 21st-century educational challenges.

B. METHOD

This study employs a qualitative approach with a library research design. This approach was selected because the research focuses on conceptual exploration and analysis of the actualization of *fitrah* in Islamic education, examining relevant Islamic normative sources and contemporary academic literature. Library research enables researchers to systematically conduct an in-depth interpretation of the concept of *fitrah*, drawing on both Islamic perspectives and modern science (Qusairi et al., 2026).

The data sources for this study consist of primary and secondary data. Primary data include the Qur'an, specifically QS. Al-Rūm verse 30, *hadiths* regarding *fitrah* found in *mu'tabar* (authoritative) *hadith* books, and core literature on *maqāṣid al-sharī'ah*, which serves as the philosophical foundation for developing *fitrah*-based Islamic education. Secondary data were obtained from reputable scientific journal articles, academic books, proceedings, and research findings on Islamic education, developmental psychology, educational neuroscience, character education, and *fitrah*, published between 2016 and 2026 (Yati & Ramadhan, 2020).

Data collection was carried out through documentation studies and systematic literature searches. Literature was selected based on thematic relevance, source credibility, publication currency, and its connection to the study's focus. The search process was conducted across various academic databases and library sources with scientific authority to obtain comprehensive information regarding the concept of *fitrah* in Islamic education.

Data analysis utilizes content analysis and thematic analysis techniques. The stages of analysis encompass data reduction, thematic categorization, meaning interpretation, and conceptual synthesis. During the data reduction stage, various pieces of information relevant to the concept of *fitrah*, *maqāṣid al-sharī'ah*, developmental psychology, and educational neuroscience were selected and classified. Subsequently, the data were analyzed thematically to identify interconnections between concepts and construct an integrative conceptual framework for *fitrah*-based Islamic education.

C. RESULTS AND DISCUSSION

Result

The analysis of both primary and secondary sources indicates that the concept of *fitrah* is the primary foundation of Islamic education, encompassing theological, philosophical, psychological, and pedagogical dimensions. Based on the study of QS. Al-Rūm verse 30 and the *hadith* "Kullu Maulūdin Yūladu 'alā al-Fiṭrah," *fitrah* is understood as an innate human disposition oriented toward *tawhid*, truth, and moral values. *Fitrah* constitutes the fundamental potential inherent in every human being from birth and serves as the ontological basis for the educational process. Although *fitrah* remains constant as a part of Allah's creation, its actualization can be influenced by the environment, thereby requiring an appropriate educational process to preserve and develop it in accordance with the purpose of human creation.

From a contextual perspective, *fitrah* is not only interpreted as a spiritual inclination toward monotheism but also encompasses moral, intellectual, emotional, and social capacities that develop through interaction with the environment. The family, school, and society act as the primary agents determining the success of the *fitrah* actualization process. Conversely, an environment that does not support the values of *tawhid* and human welfare can distort *fitrah*, thereby hindering the optimal development of human potential.

This study also demonstrates that the concept of *fitrah* is closely linked to *maqāṣid al-sharī'ah*. The principles of protecting religion (*ḥifẓ al-dīn*), life (*ḥifẓ al-nafs*), intellect (*ḥifẓ al-'aql*), lineage (*ḥifẓ al-nasl*), and wealth (*ḥifẓ al-māl*) provide a normative orientation for Islamic education. Accordingly, *fitrah*-based education does not focus solely on academic achievement but rather on the holistic development of humans, enabling them to attain both individual and social welfare.

From the perspective of developmental psychology, the study's results show that the actualization of *fitrah* must take into account the characteristics of each stage of human development. In childhood, education is oriented toward the formation of foundational moral values, positive habits, and spiritual inclinations. Meanwhile, during adolescence, education is geared more toward strengthening self-identity, critical thinking abilities, and social responsibility. These findings indicate that the development of *fitrah* requires an educational approach aligned with learners' cognitive, emotional, and social developmental stages.

Furthermore, neuroscience findings reinforce the relevance of the *fitrah* concept in Islamic education. Discoveries in neuroplasticity demonstrate that the human brain can develop through experience and environmental stimulation. This indicates that the latent *fitrah* potential within each individual can be strengthened through meaningful educational processes and positive learning environments. Therefore, *fitrah*-based education not only has a normative religious foundation but also receives empirical support from advances in modern science.

The integration among textual, contextual, *maqāṣid al-sharī'ah*, developmental psychology, and neuroscience perspectives yields a holistic paradigm of *fitrah*-based Islamic education. This paradigm positions spirituality, morality, intellectuality, and sociality as interconnected dimensions within the educational process. With these characteristics, *fitrah*-based education highly resonates with and addresses various 21st-century challenges, such as moral crises, spiritual disorientation, and the complexities of digital technology development.

Table 1. Synthesis of Analysis Results on the Concept of *Fitrah* in Islamic Education

Analytical Perspective		Main Findings	Implications for Islamic Education
Textual (Qur'an and Hadith)	(Qur'an and Hadith)	<i>Fitrah</i> is an innate human disposition toward <i>tawhid</i> and truth.	Education functions to preserve and direct <i>fitrah</i> in accordance with the purpose of human creation.

Analytical Perspective	Main Findings	Implications for Islamic Education
Contextual	<i>Fitrah</i> encompasses spiritual, moral, intellectual, and social potentials that develop through the environment.	The family, school, and society serve as the primary factors in the actualization of <i>fitrah</i> .
Maqāṣid al-Sharī'ah	The development of <i>fitrah</i> must be oriented toward human welfare.	Education focuses not only on academic alignment but also on character building and human well-being.
Developmental Psychology	The actualization of <i>fitrah</i> must be adapted to the developmental stages of the learners.	Instructional strategies need to consider the cognitive, emotional, and social aspects of children.
Educational Neuroscience	Neuroplasticity shows that human potential can be developed through appropriate stimulation.	A positive learning environment strengthens spiritual, moral, and intellectual development.
Fitrah-Based Education Paradigm	The integration of Islamic values and modern science produces a holistic educational model.	Education is balanced across spirituality, morality, intellectuality, and sociality.

The research findings demonstrate that the concept of *fitrah* holds a central position in Islamic education, serving as a meeting point between Islamic normative sources and contemporary scientific advancements. These findings indicate that *fitrah* cannot be understood narrowly as merely a spiritual inclination, but rather as a multidimensional potential encompassing moral, intellectual, emotional, and social aspects. Therefore, the educational process must be designed to develop all these dimensions in a balanced manner.

In addition, the integration of *maqāṣid al-sharī'ah*, developmental psychology, and neuroscience shows that *fitrah*-based education possesses a solid conceptual foundation both theologically and scientifically. This finding confirms that the *fitrah*-based Islamic education paradigm has the potential to become a transformative educational model for addressing the challenges of the 21st century, particularly in overcoming moral crises, spiritual disorientation, and the negative impacts of the development of digital technology. Thus, the actualization of *fitrah* can be viewed as a fundamental strategy in building a generation that is faithful, moral, intelligent, and adaptive to changing times.

Discussion

The results of the analysis indicate that the concept of *fitrah* holds a central position in Islamic education, serving as an ontological foundation that explains the nature of humans as creatures with an innate disposition toward tawhid, truth, and moral values. This finding reinforces the view that Islamic education is not merely a process of knowledge transfer but rather one of preserving and developing basic human potential so that it remains aligned with the purpose of its creation. This understanding is consistent with the studies by [Waharjani et al. \(2024\)](#) and [Wulandari et al. \(2024\)](#), which assert that *fitrah* is the foundational potential that underpins character and personality formation. However, this study expands upon previous research by positioning *fitrah* not merely as a theological concept but as an educational paradigm with pedagogical implications for holistic human development.

This finding is highly relevant to the contemporary problems of Islamic education outlined in the introduction, namely the emergence of moral crises, the weakening of spiritual awareness, and the increasing dominance of academic orientation within the educational system. These conditions indicate a gap between the ideal objectives of Islamic education and current educational realities. Therefore, the actualization of *fitrah* is essential to redirecting the orientation of education toward comprehensive human development, focusing not only on cognitive aspects but also on spiritual, moral, and social dimensions.

The thematic analysis of the maqāṣid al-sharī'ah literature shows that the concept of fitrah is closely related to the objectives of Islamic law. The principles of protecting religion (ḥifẓ al-dīn), life (ḥifẓ al-naḥs), intellect (ḥifẓ al-'aql), lineage (ḥifẓ al-naṣl), and wealth (ḥifẓ al-māl) provide a normative direction for the educational process. From this perspective, education functions not only to produce academically competent individuals but also to develop individuals capable of maintaining and enhancing both personal and societal welfare (Low, 2023; Terzi, 2025).

This finding strengthens the argument that fitrah-based education must be understood within the framework of developing the whole human being (insān kāmil). Unlike some previous studies that discuss fitrah and maqāṣid al-sharī'ah separately, this study demonstrates that the two are conceptually complementary. Fitrah explains basic human potential, while maqāṣid al-sharī'ah provides the direction and purpose for its development. The integration of both yields an educational paradigm oriented not only toward learning outcomes but also toward the comprehensive attainment of human welfare and well-being.

Relevance of Developmental Psychology and Neuroscience in the Actualization of Fitrah

The research results also indicate that the concept of fitrah aligns strongly with the perspectives of modern developmental psychology and neuroscience. Developmental psychology posits that individuals undergo distinct stages of growth, thereby requiring educational approaches tailored to the characteristics of their cognitive, emotional, and social development (Cantor et al., 2018; Immordino-Yang et al., 2019). This finding demonstrates that the actualization of fitrah cannot be achieved through a uniform approach but must instead take into account the developmental needs of learners at each stage of their lives.

Furthermore, neuroscience findings regarding neuroplasticity provide scientific support for the concept of fitrah in Islamic education. The brain's ability to develop through experience and environmental stimulation indicates that basic human potential can be strengthened through appropriate educational processes (Assagaf et al., 2025). This finding is in line with the study by Miftachurrozaq & Suyadi (2023) and Z & Aryani (2026), which emphasizes the importance of integrating neuroscience and tazkiyatun naḥs in children's education. Thus, fitrah-based education not only derives normative legitimacy from the Qur'an and hadith but also gains empirical support from advances in modern science.

These findings demonstrate that *fitrah* is not a static concept but a dynamic human potential that requires a supportive educational environment to develop optimally. Consequently, the family, school, and wider community share equal responsibility for creating an educational ecosystem that nurtures learners' spiritual, moral, intellectual, and social development. This perspective not only reinforces the relevance of *fitrah* as an ontological and epistemological foundation of Islamic education but also broadens the scope of Islamic educational scholarship through a more comprehensive and multidisciplinary approach (Apris et al., 2025). From a practical perspective, a fitrah-based curriculum can integrate the values of *tawḥid*, *akhlak*, and intellectual development through pedagogical approaches that are aligned with children's developmental stages. Such an integrative curriculum provides a more holistic paradigm for Islamic education while simultaneously opening new opportunities for interdisciplinary research linking theology, philosophy of education, developmental psychology, and neuroscience (Shidiq & Rohimah, 2026).

The Fitrah-Based Islamic Education Paradigm as a Response to 21st-Century Challenges. One of the primary findings of this study is the development of a conceptual framework for fitrah-based Islamic education that integrates perspectives from exegesis (tafsir), hadith, maqāṣid al-sharī'ah, developmental psychology, and neuroscience. This integration represents the novelty of this research, distinguishing it from prior studies that generally examine fitrah partially.

The fitrah-based education paradigm generated in this study establishes four primary dimensions as educational objectives: spirituality, morality, intellectuality, and sociality. Spi-

rituality serves as the foundation that directs all educational activities toward the value of tawhid. Morality becomes the guiding principle for developing manners (akhlak) and character. Intellectuality is directed toward developing critical thinking and problem-solving abilities, while sociality aims to cultivate individuals capable of adapting to social and technological changes (Chaiarwut et al., 2025; Ibrahim et al., 2024).

In the context of 21st-century education, this paradigm is highly relevant because it addresses the challenges identified in the introduction, including moral crises, spiritual disorientation, and the complexities of digital culture (Chakrabarty, 2025; Li et al., 2023). By integrating normative Islamic values with contemporary scientific knowledge, fitrah-based education provides a transformative, humanistic, and sustainable educational framework that extends beyond a narrow focus on academic achievement. Consequently, this paradigm offers Islamic educational institutions a clear foundation for designing learning programs that are both responsive to contemporary educational demands and aligned with the holistic development of learners (Rusman, 2025).

The research findings confirm that the actualization of fitrah in Islamic education is not merely an effort to preserve classical Islamic conceptual heritage, but is a relevant educational strategy for building a generation that is faithful, moral, intelligent, and adaptive to changing times. This finding simultaneously reinforces the role of fitrah as a conceptual foundation for developing an integrative, multidisciplinary contemporary Islamic education paradigm.

D. RESEARCH IMPLICATIONS AND CONTRIBUTIONS

1. Research Implications

This study implies that Islamic education should move beyond an exclusive emphasis on academic achievement toward a holistic educational model that systematically nurtures learners' spiritual, moral, intellectual, and social development. The integration of Qur'anic exegesis, hadith, *maqāṣid al-sharī'ah*, developmental psychology, and neuroscience provides a comprehensive conceptual foundation for designing a fitrah-based curriculum, learner-centered pedagogical strategies, character education programs, and educational policies that are responsive to contemporary challenges. Furthermore, the findings highlight the shared responsibility of families, schools, and communities in creating educational environments that support the optimal actualization of learners' *fitrah*. This integrative framework offers practical guidance for Islamic educational institutions seeking to strengthen students' moral resilience and spiritual identity while preparing them to engage constructively with the complexities of the digital era.

2. Research Contribution

This study contributes to the literature on Islamic education by proposing an integrative conceptual framework that unifies five complementary perspectives: Qur'anic exegesis, hadith, *maqāṣid al-sharī'ah*, developmental psychology, and neuroscience into a coherent paradigm of fitrah-based education. Unlike previous studies that have generally examined these perspectives independently, this research demonstrates their theoretical interconnectedness and positions *fitrah* as the ontological, epistemological, and pedagogical foundation of contemporary Islamic education. By bridging classical Islamic scholarship with modern educational sciences, this study extends the theoretical discourse on *fitrah* and offers a multidisciplinary framework that can serve as a reference for future research, curriculum development, and educational innovation within contemporary Islamic education.

E. RECOMMENDATIONS FOR FUTURE RESEARCH DIRECTIONS

Future research should move beyond conceptual and library-based analyses by empirically examining the implementation and effectiveness of the fitrah-based Islamic education paradigm in diverse educational settings, including Islamic schools, madrasahs, *pesantren*

(Islamic boarding schools), and higher education institutions. Quantitative, qualitative, and mixed-methods studies are needed to evaluate how *fitrah*-oriented curricula, pedagogical practices, and learning environments influence students' spiritual, moral, intellectual, and social development across different developmental stages. In addition, future studies could expand this integrative framework by incorporating educational technology, artificial intelligence, digital literacy, and cross-cultural perspectives to explore how *fitrah*-based education can respond more effectively to the evolving challenges of twenty-first-century education. Such investigations will strengthen the empirical foundation of the proposed paradigm and contribute to the development of more evidence-based models of contemporary Islamic education.

F. CONCLUSION

The concept of *fitrah* in QS. Al-Rūm verse 30 and the *hadith* "*Kullu Maulūdin Yūladu 'alā al-Fiṭrah*" constitute the ontological, epistemological, and pedagogical foundation of Islamic education. *Fitrah* contains the potential for *tawhid*, morality, and human capacity that must be nurtured through well-directed education. The integration of *maqāṣid al-sharī'ah*, developmental psychology, and neuroscience demonstrates that *fitrah*-based education is highly relevant to addressing contemporary educational challenges. Therefore, the *fitrah*-centered Islamic education paradigm deserves to be developed as a holistic educational model capable of shaping individuals who are faithful, moral, knowledgeable, and adaptive to changing times.

Furthermore, this study confirms that *fitrah*-based education functions not only as an instrument for building character in individuals but also as a strategy for civilization in facing moral crises and spiritual disorientation in the era of globalization and digitalization. By integrating normative Islamic values with modern scientific findings, this paradigm can provide a new direction for the development of curricula, teaching methods, and Islamic education policies that are more relevant and sustainable. Accordingly, *fitrah*-based Islamic education is both a conceptual and practical solution in building a generation that excels spiritually, intellectually, and socially.

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AUTHOR CONTRIBUTIONS STATEMENT

All authors have read and agreed to the published version of the manuscript. F.S: Conceptualization, Writing – Original Draft, Methodology, Formal Analysis, Validation, Data Curation. I H: Conceptualization, Writing - Review & Editing.

DECLARATION OF COMPETING INTEREST

The authors confirm that there are no personal or professional conflicts of interest that could affect the interpretation of the research results. This article is intended solely to advance science and academic contributions within the field of Islamic education, particularly regarding the *fitrah*-based education paradigm. Accordingly, this study can be viewed as a scientific work free from external bias and oriented toward the welfare of academia and the general public.

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