

Humans as Pedagogical Beings: An Alternative Paradigm for Developing Islamic Education in Indonesia

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Abstract

Misunderstanding human nature as the central purpose of education has led to inaccuracies in policymaking, pedagogical approaches, and educational practices, resulting in the suboptimal development of human potential. This study aims to analyze human nature as that of pedagogical beings by examining the optimization of *fitrah*, hearing, sight, and the heart as fundamental human potentials, as well as their implications for the development of Islamic education. This library-based study draws on data from scholarly books and peer-reviewed journal articles, which are analyzed using content analysis. The findings indicate that human potential is integrative in nature, comprising *fitrah* as the foundational orientation, hearing and sight as epistemic instruments, and the heart as the moral-spiritual core. The integration of these dimensions forms a holistic educational system oriented toward the formation of *insān kāmīl*. These findings imply the necessity of repositioning human nature as the core of educational design through a balanced integration of *'aqliyyah* and *qalbiyyah*, the integration of knowledge within the curriculum, and the harmonization of Islamic values, cultural contexts, and the demands of global modernity in educational governance.

Keywords: Holistic Paradigm, Human Development, Human Nature, Islamic Education, Pedagogical Beings.

Abstrak

Kekeliruan dalam memahami hakikat manusia sebagai pusat tujuan pendidikan telah menyebabkan ketidaktepatan dalam penyusunan kebijakan, pendekatan pedagogis, dan praktik pendidikan, sehingga tujuan pengembangan potensi manusia tidak tercapai secara optimal. Penelitian ini bertujuan untuk menganalisis hakikat manusia sebagai makhluk pedagogik yang difokuskan pada optimalisasi *fitrah*, pendengaran, penglihatan, dan hati sebagai potensi dasar manusia, serta implikasi berbagai potensi tersebut terhadap pengembangan pendidikan Islam. Data studi pustaka ini diperoleh dari dokumen (buku dan artikel jurnal) dan dianalisis dengan metode analisis isi. Hasil penelitian menunjukkan bahwa potensi manusia bersifat integratif, mencakup *fitrah* sebagai orientasi dasar, pendengaran dan penglihatan sebagai instrumen epistemik, serta hati sebagai inti moral-spiritual. Integrasi ketiganya membentuk sistem pendidikan holistik yang berorientasi pada pembentukan *insān kāmīl*. Temuan ini berimplikasi pada perlunya menjadikan hakikat manusia sebagai inti desain

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pendidikan melalui keseimbangan *'aqliyyah-qalbiyyah*, integrasi keilmuan dalam kurikulum, serta harmonisasi nilai Islam, budaya, dan tuntutan modernitas global dalam pengelolaan.

Kata Kunci: Hakikat Manusia, Makhluq Pedagogik, Paradigma Holistik, Pengembangan Manusia, Pendidikan Islam.

Introduction

Islamic education is founded on a paradigm that views humans not only as recipients of education but also as active agents in the educational process.¹ The human capacity to seek and attain truth through learning signifies that humans are inherently pedagogical beings, designated to fulfill their role as *khalīfah* (vicegerents) on earth.² Theories of nativism and empiricism, later synthesized by William Stern through convergence theory, further affirm that humans possess the ability both to be educated and to educate others.³

The concept of humans as beings capable of being educated and educating (*homo educandum*) is reflected in educational practice, where educators and learners constitute the core components of the learning process. Learners are often described as “immature humans” who require guidance from more knowledgeable individuals—an interaction understood as education.⁴ However, despite the centrality of this concept, contemporary educational discourse often treats the notion of *homo educandum* descriptively rather than analytically, leaving its philosophical and pedagogical implications insufficiently articulated in concrete educational systems.

Education functions to guide human development toward a normative ideal.⁵ This goal cannot be achieved without a proper understanding of the nature of the human being. Misinterpretation of human nature in education leads to severe conceptual and practical errors, such as reducing humans solely to biological organisms,⁶ similar to classical philosophical views that classify humans merely as rational animals.⁷ Such reductionist perspectives give rise to the claim that humans are merely animals capable of learning and teaching.⁸ This conceptual reduction has significant consequences for educational practice,

¹ Lukis Alam, “Perspektif Pendidikan Islam Mengenai Fitrah Manusia,” *Tarbawi: Jurnal Keilmuan Manajemen Pendidikan* 1, no. 02 (2017): 41–52; Muhammad Fakhruddin Al-Razi et al., “Reconstructing the Islamic Education Paradigm in Indonesia,” *EDUKASI: Jurnal Penelitian Pendidikan Agama Dan Keagamaan* 22, no. 2 (2024): 294–310, <https://doi.org/10.32729/edukasi.v22i2.1918>.

² Ali Muhammad Bhat, “Human Psychology (Fitrah) from Islamic Perspective,” *International Journal of Nusantara Islam* 4, no. 2 (2016): 61–74, <https://doi.org/10.15575/ijni.v4i2.1187>.

³ Muhammad Ichsan Rifqi and Suwendi_ Suwendi_, “Synergizing Multiple Intelligences with Learning Strategies in Islamic and Western Education Perspectives,” *Belajea: Jurnal Pendidikan Islam* 10, no. 1 (2025): 99–128, <https://doi.org/10.29240/belajea.v10i1.11504>; Farkhani Farkhani et al., “Converging Islamic and Religious Norms in Indonesia’s State Life Plurality,” *Indonesian Journal of Islam and Muslim Societies* 12, no. 2 (2022): 421–46, <https://doi.org/10.18326/ijims.v12i2.421-446>.

⁴ Zakiah Daradjat, *Ilmu Pendidikan Islam* (Bumi Aksara, 2006).

⁵ Saifullah Idris and Tabrani ZA, “Realitas Konsep Pendidikan Humanisme Dalam Konteks Pendidikan Islam,” *Jurnal Edukasi: Jurnal Bimbingan Konseling* 3, no. 1 (2017): 96–113, <https://doi.org/10.22373/je.v3i1.1420>.

⁶ Moh Ibnu Sulaiman Slamet, “Manusia Sebagai Makhluq Pedagogik: Pandangan Islam Dan Barat,” *Lentera Pendidikan: Jurnal Ilmu Tarbiyah Dan Keguruan* 11, no. 1 (2017): 32–44, <https://doi.org/10.24252/lp.2008v11n1a3>.

⁷ Giacomo Melis and Susana Monsó, “Are Humans the Only Rational Animals?,” *The Philosophical Quarterly* 74, no. 3 (2024): 844–64, <https://doi.org/10.1093/pq/pqad090>.

⁸ Terry Wrigley, “The Problem of Reductionism in Educational Theory: Complexity, Causality, Values,” *Power and Education* 11, no. 2 (2019): 145–62, <https://doi.org/10.1177/1757743819845121>; Michael Pirson, “A Humanistic Narrative for Responsible Management Learning: An Ontological Perspective,” *Journal of*

particularly when education is oriented predominantly toward measurable cognitive outcomes while neglecting moral, emotional, and spiritual dimensions.

In contrast, the Qur'an presents a more holistic anthropological framework. It describes humans as dignified beings endowed with *fiṭrah*, sensory faculties, reason, and the heart, as stated in QS al-Rūm 30:30 and QS al-Ḥajj 22:46. These verses emphasize that human excellence lies not only in physical creation but also in the potential endowed by Allah.⁹ However, these capacities remain latent unless nurtured through meaningful education and a supportive environment. The Qur'an also warns that many fail to attain *insān kāmil* (the ideal human) because they neglect to develop these God-given potentials appropriately.¹⁰ This Qur'anic perspective implies that education is not merely a technical process but a moral–spiritual endeavor aimed at cultivating holistic human excellence.

Nevertheless, contemporary social realities in Indonesia—such as corruption, violence, fraud, and youth delinquency—suggest a persistent gap between educational ideals and outcomes. These issues occur not only among the uneducated but also among individuals with high levels of formal education, indicating an imbalance in educational practice that prioritizes cognitive achievement over affective, moral, and spiritual formation.¹¹ Although character education is formally mandated within the Indonesian education system,¹² its implementation often remains procedural and administrative, lacking a strong philosophical foundation rooted in an accurate understanding of human nature. This condition points to a structural problem in educational orientation rather than merely technical shortcomings.

Several scholars have explored this topic from different perspectives. Slamet¹³ and Idris¹⁴ compare Islamic and Western anthropological frameworks; Burga¹⁵ and Yusuf¹⁶ examine human biological and spiritual potential; Parhan et al. conduct thematic Qur'anic analysis on humans as pedagogical beings;¹⁷ and Tang analyzes human pedagogical potential in QS al-Nahl 16:78.¹⁸ However, these studies tend to focus on conceptual identification, comparative analysis, or partial textual interpretation. They rarely extend their findings to a systematic discussion of educational implications, particularly in relation to curriculum

Business Ethics 162, no. 4 (2020): 775–93, <https://doi.org/10.1007/s10551-020-04426-3>; Tao An and Martin Oliver, “What in the World Is Educational Technology? Rethinking the Field from the Perspective of the Philosophy of Technology,” *Learning, Media and Technology* 46, no. 1 (2021): 6–19, <https://doi.org/10.1080/17439884.2020.1810066>.

⁹ Sadulloh Uyoh, *Pedagogik: Ilmu Mendidik* (Alfabeta, 2014).

¹⁰ Sigit Purnama and Maulidya Ulfah, “The Concept of Fitrah for Children in Ibn Katsir’s Qur’an Exegesis: A Pedagogical Implication in Early Childhood Islamic Education,” *Jurnal Pendidikan Islam* 9, no. 1 (2020): 79–104, <https://doi.org/10.14421/jpi.2020.91.79-104>.

¹¹ Idris and Tabrani ZA, “Realitas Konsep Pendidikan Humanisme Dalam Konteks Pendidikan Islam.”

¹² Nurasyiyah Harahap, “Fitrah Dan Psikologi Pendidikan Menurut Hasan Langgulung (Suatu Pengantar),” *Rekognisi: Jurnal Pendidikan Dan Kependidikan* 1, no. 1 (2016): 26–34, <https://doi.org/10.31227/osf.io/hgecy>.

¹³ Slamet, “Manusia Sebagai Makhluk Pedagogik: Pandangan Islam Dan Barat.”

¹⁴ Ridwan Idris, “Humans As Pedagogic Creatures: Islamic and Western View,” *Lentera Pendidikan: Jurnal Ilmu Tarbiyah Dan Keguruan* 24, no. 2 (2021): 316–27, <https://doi.org/10.24252/lp.2020v24n2i13>.

¹⁵ Muhammad Alqadri Burga, “Hakikat Manusia Sebagai Makhluk Pedagogik,” *Al-Musannif* 1, no. 1 (2019): 19–31, <https://doi.org/10.56324/al-musannif.v1i1.16>.

¹⁶ Munir Yusuf, “Manusia Sebagai Makhluk Pedagogik,” *Didaktika: Jurnal Kependidikan* 8, no. 1 (2019): 9–16.

¹⁷ Muhamad Parhan et al., “Hakikah Manusia Sebagai Makhluk Pedagogik Dalam Perspektif AlQuran,” *TASAMUH: Jurnal Studi Islam* 13, no. 2 (2021): 359–72, <https://doi.org/10.47945/tasamuh.v13i2.421>.

¹⁸ Ambo Tang, “Hakikat Manusia Dan Potensi Pedagogik (Tafsir QS. Al-Nahl: 78),” *PAIDA: Jurnal Pendidikan Agama Islam UNIMUDA* 1, no. 2 (2022): 119–29, <https://doi.org/10.36232/jurnalpaida.v1i2.1469>.

design, pedagogical practice, and educational modernization within specific socio-cultural contexts.

More importantly, there is a lack of comprehensive studies that contextualize the concept of *homo educandum* within the contemporary Indonesian Islamic education system, which faces challenges of globalization, moral crisis, and educational pragmatism. This gap indicates the need for research that not only clarifies human pedagogical essence/nature but also translates it into a coherent educational framework relevant to Indonesia.

Therefore, this study explores the human nature as a pedagogical being, focusing on (1) the optimization of *fitrah*, hearing, sight, and the heart as foundational human potentials, and (2) analyzing their implications for development—the goals, curriculum orientation, pedagogical strategies, and modernization—of Islamic education in Indonesia. This study is expected to contribute theoretically and practically to the development of an educational paradigm that holistically integrates intellectual, emotional, and spiritual dimensions in a balanced manner.

Research Method

This study adopts a literature-based qualitative research design employing theological-normative and pedagogical approaches. This design is appropriate because the research focuses on examining the conceptual and philosophical foundations of humans as pedagogical beings, which are primarily articulated in religious texts, classical Islamic scholarship, and contemporary educational theories. Rather than measuring observable behavior, this study aims to develop a conceptual framework, making qualitative literature analysis the most suitable methodological choice.

Data sources were selected using explicit inclusion and exclusion criteria to ensure academic relevance and credibility. Primary sources include Qur'anic verses and Hadith directly addressing human nature and educational potential, as well as peer-reviewed journal articles and authoritative scholarly books discussing *fitrah*, hearing, sight, and the heart as fundamental human capacities in Islamic education. These sources were selected based on their relevance to the research questions, scholarly authority, publication in reputable academic outlets, and contribution to theoretical discourse.¹⁹ Secondary sources consist of academic works on Islamic educational philosophy, pedagogy, and reform—particularly within the Indonesian context—which serve as contextual and comparative references. Sources lacking scholarly rigor or relying solely on personal opinion were excluded from the analysis.

Data were collected through systematic documentation procedures consisting of three stages: (1) identification of relevant literature using keyword-based searches related to human nature, *homo educandum*, and Islamic education; (2) screening of abstracts and full texts to ensure thematic alignment with the research objectives; and (3) classification of selected materials into predefined conceptual categories. All selected texts were organized into conceptual matrices to facilitate thematic comparison and analytical consistency.²⁰

¹⁹ Hannah Snyder, "Literature Review as a Research Methodology: An Overview and Guidelines," *Journal of Business Research* 104 (2019): 333–39, <https://doi.org/10.1016/j.jbusres.2019.07.039>.

²⁰ Dev Brat Mishra, *Research Methodology* (Xoffencer Publication, 2022).

The data were analyzed using qualitative content analysis conducted through a structured and iterative process. The analysis comprised three main stages: (1) open coding, identifying key concepts related to human pedagogical potential; (2) axial coding, grouping related concepts into broader analytical categories such as *fitrah* optimization, sensory and spiritual development, and educational orientation; and (3) selective coding and synthesis, integrating core themes into a coherent conceptual framework.²¹ This process enabled the interpretation of meanings, identification of conceptual patterns, and synthesis of findings across diverse scholarly perspectives to formulate an alternative paradigm for Islamic education development in Indonesia.

To ensure rigor and credibility, this study employed source triangulation across classical Islamic texts, contemporary academic literature, and educational theories, as well as theoretical triangulation integrating theological, anthropological, and pedagogical perspectives. Reflexive analysis was also applied to minimize researcher bias. Transparency was maintained by clearly documenting analytical procedures and explicitly linking data sources, analytical categories, and conclusions, thereby enhancing the trustworthiness and replicability of the study despite its non-empirical nature.²²

Results and Discussion

Fitrah as a Fundamental Human Potential

1. Definition and Meaning of *Fitrah*

Etymologically, the term *fitrah* derives from the Arabic root *fatara*, meaning tearing, splitting, creating, emerging, developing, blushing, breaking the fast, or an innate disposition existing from birth.²³ It is also interpreted as division, emergence, occurrence, purity, character, or creation. When associated with humans, *fitrah* refers to the innate qualities with which humans are created; in Malay it is referred to as a “natural condition”.²⁴ The Qur'an mentions *fitrah* and its derivatives twenty times.²⁵ Based on the semantic analysis of these verses, *fitrah* is understood to mean creation, temperament, moral character, occurrence, origin, religion, sincerity, and monotheism.²⁶

Terminologically, scholars define *fitrah* based on the prophetic tradition:

عَنْ أَبِي هُرَيْرَةَ، قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: مَا مِنْ مَوْلُودٍ إِلَّا يُولَدُ عَلَى الْفِطْرَةِ، فَأَبَوَاهُ يُهَوِّدَانِهِ وَيُنَصِّرَانِهِ وَ
يُمَجِّسَانِهِ (رَوَاهُ مُسْلِمٌ)²⁷

²¹ Mishra, *Research Methodology*.

²² Snyder, “Literature Review as a Research Methodology: An Overview and Guidelines.”

²³ Ahmad Warson Al-Munawwir, *Kamus Arab-Indonesia Terlengkap* (Pustaka Progressif, 1997).

²⁴ Achmad Mubarak, *Sunnatullah Dalam Jiwa Manusia: Sebuah Pendekatan Psikologi Islam* (The International Institute Of Islamic Thought Indonesia, 2003).

²⁵ Muhammad Fu'ad 'Abd Al-Baqi, *Al-Mu'jam Mufahras Li Alfaz al-Qur'an al-Karim* (: Dar al-Fikr, 1992).

²⁶ Suriadi, “Fitrah Dalam Perspektif Al-Quran: Kajian Terhadap Ayat-Ayat Al-Quran,” *Muaddib: Studi Kependidikan Dan Keislaman* 8, no. 2 (2019): 143–59, <http://dx.doi.org/10.24269/muaddib.v8i2.1424>.

²⁷ Imam Abi Husain Muslim al-Hajjaj al-Qusyairi Al-Naisaburi, *Sahih Muslim* (Dar al-Ihya' al-Turat al-'Arabi, 2007).

The translation: *From Abū Hurairah, the Prophet ﷺ said, “Every child is born upon fitrah, and it is his parents who make him a Jew, a Christian, or a Zoroastrian”* (Muslim, no. 2047).

This hadith indicates that *fitrah* is an innate ability in the form of good potential. The reference to “parents” symbolizes educators and the surrounding environment, both of which significantly influence the developmental direction of a person.²⁸

Fitrah is also defined as an essential structure embedded by God in every human being. It consists of the body, intellect, and soul.²⁹ This nature possesses the capacity to develop toward noble, elevated, and perfect states. Thus, *fitrah* is unique to humans—capable of developing to its highest potential or degrading to its lowest state—depending on one’s life orientation and choices.³⁰

Based on these definitions, Muhaimin and Mujib identify several meanings of *fitrah*: (1) purity (*tuhr*), (2) Islamic religion (*dīn al-Islām*), (3) recognition of divine oneness (*tawhīd*), (4) sincerity, (5) human disposition receptive to truth, (6) basic human potential serving as a medium for devotion and knowledge of God (*ma‘rifatullāh*), (7) innate conditions related to happiness and suffering, (8) human nature, and (9) instinct (*gharīzah*) and divine revelation (*al-munazzalah*).³¹ This interpretation indicates that *fitrah* is a complex system of innate human potential, not limited to religious inclination but inclusive of all abilities endowed by God as provisions for stewardship on earth and spiritual cultivation.

From these scholarly explanations, *fitrah* may be understood as the human “factory default setting.” The physical dimension (human hardware) is structured as provision for fulfilling the role of *khalīfah* (vicegerent) and performing acts of worship. Meanwhile, the inner dimension (human software) is set with the inclination toward belief in God, readiness to accept His guidance, and spiritual purity grounded in monotheism (*tawhīd*). This is evidenced in situations of fear or helplessness—for instance, when experiencing severe turbulence on an aircraft—where the heart instinctively seeks divine intervention beyond human capacity.

2. Optimizing Fitrah

Based on QS al-Rūm/30:30 and the aforementioned hadith narrated by Abū Hurairah (Muslim, no. 2047), optimizing *fitrah* as a fundamental human potential is achieved through education and the creation of a conducive environment.³²

a. Education as a Means of Fitrah Development

As previously stated, humans were created by Allah SWT as recipients and implementers of divine guidance. The human function encompasses both *ta‘abbud ilallāh* (servitude to God) and *khalīfah fī al-arḍ* (leadership and stewardship on

²⁸ Ahmad Tafsir, *Ilmu Pendidikan Dalam Perspektif Islam* (Remaja Rosdakarya, 2015).

²⁹ Muhammad Quraish Shihab, *Tafsir Al-Misbah: Pesan, Kesan Dan Keserasian al Qur’an* (Lentera Hati, 2007).

³⁰ Waryono Abdul Ghafur, *Tafsir Sosial: Mendialogkan Teks Dengan Konteks* (eLSAQ Press, 2007).

³¹ Muhaimin and Abdul Mujib, *Pemikiran Pendidikan Islam: Kajian Filosofis Dan Kerangka Dasar Operasionalnya* (Trigenda Karya, 1993).

³² Hasan Langgulung, *Pendidikan Dan Peradaban Islam: Suatu Analisa Sosio-Psikologi* (Pustaka Al-Husna, 1985).

earth).³³ Thus, God endowed humans with *fitrah* as a set of potential abilities enabling them to fulfill these roles.³⁴ This *fitrah* represents latent potential requiring development and direction so that it becomes a functional strength—both for worldly survival and ultimate happiness in the hereafter. Therefore, *fitrah* must interact with the external environment, and to facilitate this interaction, humans require an institution capable of nurturing and actualizing this nature. Education serves as the most strategic institution for guiding *fitrah* throughout the human lifespan. The concept of *fitrah* further implies that Islamic education must aim to establish a strong relationship between humans and Allah.³⁵

Education is therefore a crucial effort to maintain humans in their *fitrah*—in their acknowledgment of God (creed), their upright religious orientation, and the development of all inherent potentials.³⁶ Human life is dynamic, and exposure to both positive and negative influences is inevitable.³⁷ In the contemporary era, Western cultural influences spread rapidly through multiple channels, potentially diverting children's development from Islamic values and aligning their behavior with globalized patterns inconsistent with Islamic principles.³⁸ This emphasizes the centrality of Islamic education in safeguarding and developing human *fitrah* so that individuals remain aligned with their true nature.³⁹

b. Creating a Conducive Environment

Human *fitrah* does not change, but it may deviate.⁴⁰ Such deviation may occur at any time, under any circumstances, and due to various influencing factors.⁴¹ Parents represent a key environmental factor capable of shaping behavior positively or negatively. Because the environment significantly influences development, educational practice must ensure a conducive context so that *fitrah* remains intact and develops harmoniously alongside physical and spiritual growth.⁴²

Human social development progresses from birth to adulthood. Social consciousness begins with early self-awareness shaped by childhood social experiences, develops through childhood interactions, and reaches full expression

³³ Harahap, "Fitrah Dan Psikologi Pendidikan Menurut Hasan Langgulung (Suatu Pengantar)."

³⁴ Sovia Mas Ayu and Junaidah, "Pengembangan Akhlak Pada Pendidikan Anak Usia Dini," *Al-Idarah: Jurnal Kependidikan Islam* 8, no. 2 (2018): 210–21, <https://doi.org/10.24042/alidarah.v8i2.3092>.

³⁵ Muhaimin and Mujib, *Pemikiran Pendidikan Islam: Kajian Filosofis Dan Kerangka Dasar Operasionalnya*.

³⁶ Triwidiyastuti Triwidiyastuti and Maragustam Siregar, "The Concept of Islamic Education Development Based on The Theory of Fitrah," *Indonesian Journal of Interdisciplinary Islamic Studies (IJIIS)* 2, no. 1 (2018): 31–52, <https://doi.org/10.20885/ijiis.vol2.iss1.art2>.

³⁷ Toni Pransiska, "Konsepsi Fitrah Manusia Dalam Perspektif Islam Dan Implikasinya Dalam Pendidikan Islam Kontemporer," *Jurnal Ilmiah Didaktika: Media Ilmiah Pendidikan Dan Pengajaran* 17, no. 1 (2016): 1–17, <https://doi.org/10.22373/jid.v17i1.1586>.

³⁸ Daradjat, *Ilmu Pendidikan Islam*.

³⁹ Haidar Putra Daulay and Tobroni Tobroni, "Islamic Education in Indonesia: A Historical Analysis of Development and Dynamics," *British Journal of Education* 5, no. 13 (2017): 109–26.

⁴⁰ Muchotob Hamzah, *Tafsir Maudhu'i al-Muntaha* (Pustaka Pesantren, 2004).

⁴¹ Naila Farah and Cucum Novianti, "Fitrah Dan Perkembangan Jiwa Manusia Dalam Perspektif Al-Ghazali," *Jurnal Yaqzhan: Analisis Filsafat, Agama Dan Kemanusiaan* 2, no. 2 (2016): 189–215.

⁴² H M Ghalib et al., "The Concept of Fitrah as a Paradigm of Islamic Education: Perspective of The Quran," *IQRO: Journal of Islamic Education* 5, no. 1 (2022): 65–82, <https://doi.org/10.24256/iqro.v5i1.2880>.

during adolescence.⁴³ Adolescents are highly sensitive to peer acceptance and may compromise personal identity to conform socially.⁴⁴ Thus, children and adolescents must not receive value formation from inappropriate environments.

Peer influence also affects religiosity. Adolescents belonging to groups indifferent to religious practice may compromise their faith to conform socially. This demonstrates that the environment plays a pivotal role in educational success, especially in Islamic education. The environment may positively or negatively influence moral, behavioral, emotional, and spiritual development.⁴⁵

A positive environment supports the development of human potential so that individuals remain aligned with Islamic values.⁴⁶ Conversely, a negative environment disrupts the development of human potential physiologically, psychologically, and socioculturally.⁴⁷ The educational environment consists of three spheres known as the “tri-center of education”: family, school, and community.⁴⁸ (1) Family is the most influential environment shaping a child’s psychological and spiritual condition. Educational methods, forms, and content profoundly affect personality and character development.⁴⁹ (2) School functions as a formal continuation of family education. Teachers and learners interact within structured systems. Educators must create a learning environment supporting potential development, and because learners imitate behavior, educators must embody exemplary character.⁵⁰ (3) Community provides broad social interaction. Religious leaders, community elders, and public role models contribute to moral formation. Ideally, societal dynamics should reinforce noble values supporting human *fitrah*.⁵¹

Hearing, Sight, and Heart as Core Human Potentials

Humans are born pure, in a state of not knowing anything and unable to differentiate good from evil (Nashori, 2008). As expressed in QS al-Nahl/16:78:

⁴³ Minjeong Kim and Dongyeon Choi, “Development of Youth Digital Citizenship Scale and Implication for Educational Setting,” *Journal of Educational Technology & Society* 21, no. 1 (2018): 155–71.

⁴⁴ Muhamad Taufik, “Strategic Role of Islamic Religious Education in Strengthening Character Education in the Era of Industrial Revolution 4.0,” *Jurnal Ilmiah Islam Futura* 20, no. 1 (2020): 86–104, <https://doi.org/10.22373/jiif.v20i1.5797>.

⁴⁵ Fawait Syaiful Rahman, “Trilogy of Religion: The Construct of The Spiritualization of Millennial Adolescent,” *Jurnal Islam Nusantara* 6, no. 1 (2022): 68–79, <https://doi.org/10.33852/jurnalnu.v6i1.235>.

⁴⁶ Nicole M Ardoin et al., “Environmental Education and K-12 Student Outcomes: A Review and Analysis of Research,” *The Journal of Environmental Education* 49, no. 1 (2018): 1–17, <https://doi.org/10.1080/00958964.2017.1366155>.

⁴⁷ Laura Varela-Candamio et al., “The Importance of Environmental Education in the Determinants of Green Behavior: A Meta-Analysis Approach,” *Journal of Cleaner Production* 170 (2018): 1565–78, <https://doi.org/10.1016/j.jclepro.2017.09.214>.

⁴⁸ Nasrika Nasrika et al., “The Role of the Principal in Strengthening Character Education in School By Involving Tripusat Pendidikan,” *JMSP (Jurnal Manajemen Dan Supervisi Pendidikan)* 6, no. 1 (2022): 41–50.

⁴⁹ Erna Roostin, “Family Influence on the Development of Children,” *PrimaryEdu: Journal of Primary Education* 2, no. 1 (2018): 1–12, <https://doi.org/10.22460/pej.v1i1.654>.

⁵⁰ Sulaiman Saat, “Faktor-Faktor Determinan Dalam Pendidikan (Studi Tentang Makna Dan Kedudukannya Dalam Pendidikan),” *Al-Ta’dib* 8, no. 2 (2015): 1–17.

⁵¹ Varela-Candamio et al., “The Importance of Environmental Education in the Determinants of Green Behavior: A Meta-Analysis Approach.”

وَاللَّهُ أَخْرَجَكُمْ مِنْ بُطُونِ أُمَّهَاتِكُمْ لَا تَعْلَمُونَ شَيْئًا ۖ وَجَعَلَ لَكُمُ السَّمْعَ وَالْأَبْصَرَ وَالْأَفْئِدَةَ ۗ لَعَلَّكُمْ تَشْكُرُونَ ﴿٧٨﴾

The translation: “Allah brought you out of the wombs of your mothers in a state of not knowing anything, and He gave you hearing, sight, and hearts so that you may be grateful.”⁵²

This verse indicates that humans begin life in a state of ignorance, then God grants the faculties of hearing, sight, and heart (*fu'ād*) as tools for acquiring knowledge. The Qur'anic use of functional terms (*sam'*, *abṣār*) rather than anatomical references (*udhun*, *'ayn*) highlights the significance of function over physical form.

1. Optimizing the Sense of Hearing

The word “hearing” means perceiving sound through the auditory organ, obeying, or paying attention.⁵³ This implies that listening is not merely sensory reception but involves comprehension, reflection, and behavioral responsiveness. Listening in Islam therefore includes engaging with revealed knowledge and human scholarship, then implementing it in practice.

The Qur'an mentions *sam'* before other faculties in QS al-Nahl/16:78, consistent with developmental research indicating that hearing is the first functional sensory faculty in newborns. Hence, Islamic educational practice begins with the call to prayer (*azān*) in the newborn's ear, as illustrated by the prophetic tradition:

عَنْ عُبَيْدِ اللَّهِ بْنِ أَبِي رَافِعٍ عَنْ أَبِيهِ قَالَ: رَأَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَدْنَى فِي أُذُنِ الْحَسَنِ بْنِ عَلِيٍّ حِينَ وَلَدَتْهُ فَاطِمَةُ (رواه الترمذي وأبو داود).

The translation: *From Ubaidillah bin Abi Rafi', his father said: "I saw the Rasulullah SAW call to prayer Hasan bin Ali's ear when Fatimah was given birth to him"* (Al-Tirmizi, no. 1514; Abu Dawud, no. 5105).

This signifies that Islamic education seeks to optimize hearing by familiarizing the child with monotheism from birth.

2. Optimizing the Sense of Sight

Etymologically, “sight” means seeing, observing, or examining.⁵⁴ Thus, sight involves not only visual perception but also analytical observation and investigation. Observation of natural phenomena leads to recognition of divine signs as stated in QS Āl 'Imrān/3:190.

إِنَّ فِي خَلْقِ السَّمُوتِ وَالْأَرْضِ وَاخْتِلَافِ اللَّيْلِ وَالنَّهَارِ لَآيَاتٍ لِّأُولِي الْأَلْبَابِ ﴿١٩٠﴾

The translation: “Indeed, in the creation of the heavens and the earth and the alternation of night and day, there are signs for people of understanding.”⁵⁵

This implies that the natural world must be studied to strengthen belief in Allah SWT. Accordingly, Islamic education requires the integration of revelation-based

⁵² Lajnah Pentashihan Mushaf Al-Qur'an, *Quran Kemenag* (Lajnah Pentashihan Mushaf Al-Qur'an, 2023).

⁵³ Kemdikbud RI, “Kamus Besar Bahasa Indonesia Daring,” 2019, <https://kbbi.kemdikbud.go.id/>.

⁵⁴ Kemdikbud RI, “Kamus Besar Bahasa Indonesia Daring.”

⁵⁵ Lajnah Pentashihan Mushaf Al-Qur'an, *Quran Kemenag*.

knowledge and scientific knowledge.⁵⁶ While hearing and sight contribute to empirical understanding, their ultimate purpose in Islamic epistemology is to lead humans toward deeper faith and servitude. Qur'an 2:7 highlights the condition of those who possess physical hearing and sight but are spiritually deaf and blind.

3. Optimizing the Heart

The term “heart” refers not only to a biological organ but also to the inner faculty associated with cognition, emotion, and spiritual perception.⁵⁷ The prophetic hadith narrated by Nu‘mān ibn Bashīr emphasizes its central role:

أَلَا وَإِنَّ فِي الْجَسَدِ مُضْغَةً إِذَا صَلَحَتْ صَلَحَ الْجَسَدُ كُلُّهُ وَإِذَا فَسَدَتْ فَسَدَ الْجَسَدُ كُلُّهُ أَلَا وَهِيَ الْقَلْبُ.

The translation: “Indeed, there is a piece of flesh in the body; if it is sound, the whole body is sound, and if it is corrupt, the whole body is corrupt. Verily, it is the heart.” (Bukhari, no. 52; Muslim, no. 1599).

In this study, the heart refers to the *qalb*—a spiritual faculty for reflection and deep contemplation. Al-Zamakhshari explains that the *qalb* is created with the predisposition to receive divine truth and serves as the guide and regulator of other human faculties.⁵⁸ Because humans possess *rabbāniyyah* (divine spiritual nature), when the heart functions properly, human character aligns with divine guidance. Thus, the *qalb* must be developed using a spiritual approach within Islamic education.⁵⁹

Educational Concept Based on Human Nature: Integrative and Theoretical Framework

1. Human Nature and Educational Purpose: Integrating Islamic and Contemporary Theories

At the core of this study is the concept of human nature (*fitrah*) as the ontological basis of education. In Islam, *fitrah* refers to the innate disposition with which humans are created—inclined toward truth, moral goodness, and acknowledgment of the Divine. Qur’anic exegesis and scholarly definitions identify *fitrah* as more than a predisposition; it is a comprehensive potential system comprising purity, receptivity to truth, and moral–spiritual inclination.⁶⁰

This Islamic perspective resonantly parallels humanistic educational theories in Western pedagogy, notably *self-actualization* (Maslow) and *person-centered learning* (Rogers), which posit that humans have intrinsic potentials that education should facilitate rather than suppress.⁶¹ These theories regard learners as holistic beings with

⁵⁶ Adeeb Obaid Alsuhaymi et al., “Reason and Revelation in Ibn Taymiyyah’s Critique of Philosophical Theology: A Contribution to Contemporary Islamic Philosophy of Religion,” *Religions* 16, no. 7 (2025), <https://doi.org/10.3390/rel16070809>; Hammis Syafaq et al., “Reconstructing Islamic Epistemology: Bridging Metaphysics, Reason, and Revelation,” *Teosofi: Jurnal Tasawuf Dan Pemikiran Islam* 14, no. 2 (2024): 240–69, <https://doi.org/10.15642/teosofi.2024.14.2.240-269>.

⁵⁷ Kemdikbud RI, “Kamus Besar Bahasa Indonesia Daring.”

⁵⁸ Abū al-Qāsim Mahmūd Umar Al-Zamakhsharī, *Tafsīr Al-Kasysyāf* (Dār al-Kutub al-Ilmiyah, 2006).

⁵⁹ Ruslan Ruslan et al., “Theological Belief towards Islamic Spiritual Belief: Evidence from South Sulawesi, Indonesia,” *HTS Teologiese Studies/Theological Studies* 78, no. 4 (2022): 6, <https://doi.org/10.4102/hts.v78i4.8009>.

⁶⁰ Ghalib et al., “The Concept of Fitrah as a Paradigm of Islamic Education: Perspective of The Quran.”

⁶¹ Abdullah Sahin, “Critical Issues in Islamic Education Studies: Rethinking Islamic and Western Liberal Secular Values of Education,” *Religions* 9, no. 11 (2018): 335, <https://doi.org/10.3390/rel9110335>.

cognitive, emotional, and self-reflective capacities, thereby aligning with *fitrah*'s multifaceted characterization.⁶² Yet, unlike secular humanism that centers on autonomy and self-realization absent metaphysical grounding, the *fitrah-based* concept anchors potential within divinely ordained purposes—calling learners toward ethical life and spiritual fulfillment.

In contrast to rationalistic or behaviorist paradigms that limit education to measurable outcomes, integrating *fitrah* with transformative learning theory emphasizes that true educational success occurs when learners undergo fundamental shifts in values and self-understanding, not merely bear increased information. Transformative learning emphasizes critical reflection and meaning-making—processes that *fitrah-based education* complements by orienting reflection toward moral–spiritual coherence.

2. Synergistic Role of Hearing, Sight, and Heart in Knowledge Formation

This educational model posits that human nature unfolds pedagogically through three complementary faculties:

- a. Hearing (*sam'*): In Islam, hearing is not passive reception but moral-cognitive engagement with revealed and rational knowledge. Hearing as an educational catalyst resonates with social learning theory (Bandura), which emphasizes observational and dialogical processes in learning. Hearing draws the learner into meaningful interaction with teachers, peers, and texts, forming the basis for internalization and ethical responsiveness.⁶³
- b. Sight (*baṣar*): Sight enables observation, experimentation, and discovery. This aligns with constructivist learning theory, which views knowledge as actively constructed through sensory engagement with the environment. In the Qur'an, the imagery of sight functions as a critical tool for recognizing signs (*āyāt*) of the Divine order. Thus, sight in education transcends empirical perception—it becomes critical reflection on reality, integrating revelation with reason.⁶⁴
- c. Heart (*qalb*): Serving as the integrative core, the heart synthesizes sensory input with moral judgment and spiritual meaning. This notion intersects with affective domain theories in contemporary pedagogy (e.g., Bloom's taxonomy), which emphasize values and attitudes in learning outcomes. However, the Qur'anic conception of the heart surpasses affective classifications by positioning it as the locus of ethical discernment and spiritual consciousness. In this role, the heart regulates impulses, aligns reasoning with moral norms, and converts knowledge into action.⁶⁵

Together, these faculties constitute a holistic epistemic cycle: hearing and sight acquire and scrutinize information, while the heart evaluates and integrates it into moral-

⁶² Atika Rofiqatul Maula, "Konsep Pembelajaran Humanistik Dan Relevansinya Dalam Pendidikan Agama Islam," *Atthulab: Islamic Religion Teaching and Learning Journal* 6, no. 2 (2021): 207–21, <https://doi.org/10.15575/ath.v6i2.14809>.

⁶³ Siti Nur Afifah, "Integrasi Teori Belajar Dan Nilai Islam Dalam Pendidikan Modern: Konvergensi Untuk Pembelajaran Efektif," *Epistemic: Jurnal Ilmiah Pendidikan* 3, no. 2 (2024): 242–57, <https://doi.org/10.70287/epistemic.v3i2.8>.

⁶⁴ Kurnia Tri Puspita et al., "Integrasi Teori Gaya Belajar Barat Dan Perspektif Islam Dalam Proses Pembelajaran," *Jurnal Cakrawala Pendidikan Dan Biologi* 2, no. 3 (2025): 242–49, <https://doi.org/10.61132/jucapenbi.v2i3.687>.

⁶⁵ Puspita et al., "Integrasi Teori Gaya Belajar Barat Dan Perspektif Islam Dalam Proses Pembelajaran."

spiritual frameworks. This approach reconciles cognitive, affective, and cognitive domains in education and offers a robust counter-model to fragmented Western paradigms that isolate knowledge from ethical formation.

3. Environment and Pedagogical Interaction: A Systemic Approach

Educational theorists have long underscored the environment's role in shaping learners. Sociocultural theory (Vygotsky) emphasizes that social interaction co-constructs knowledge, while ecological models (Bronfenbrenner) highlight interconnected environmental systems. In *fitrah*-based education, the environment functions ethically and spiritually as well as socially. Islamic pedagogical discourse often refers to the “tri-center” of education—family, school, and community—as integrative milieus that either support or hinder *fitrah* development.⁶⁶

In this integrative model, educators act not merely as transmitters of information but as moral exemplars and facilitators of transformative experiences, connecting experiential learning with ethical reflection. This resonates with transformative and humanistic pedagogies, which value learner autonomy and active engagement—but with the added dimension that values are anchored in spiritual virtues.

4. A Synthesized Conceptual Model

From the above synthesis, the following coherent educational framework emerges:

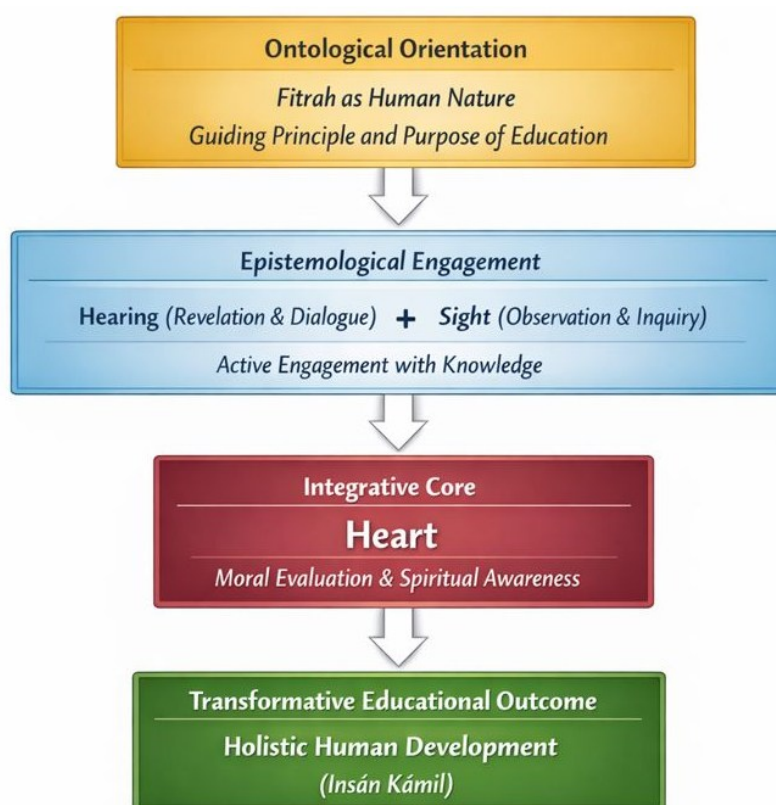


Figure 1. Model of Islamic Education Based on Human Nature

⁶⁶ Riskawati Saleh and Betty Mauli Rosa Bustam, “Islamic Education as a Means of Developing Human Nature,” *Ta’dib Jurnal Pendidikan Islam* 12, no. 1 (2023): 17–24, <https://doi.org/10.29313/tjpi.v12i1.10196>.

This integrative model contributes to theoretical discourse by bridging Islamic and Western paradigms—demonstrating that holistic human development requires aligning ontology (what humans are), epistemology (how they know), and axiology (why they act). It also responds to calls within Islamic education scholarship for frameworks that move beyond descriptive expositions of *fitrah* toward analytical and operational models that inform curriculum, pedagogy, and assessment design.

Empirical studies on *fitrah-based education* suggest its potential to foster adaptive, value-oriented learning processes, particularly in character and moral development. For example, character-building models based on *fitrah* demonstrate educational adaptability in the era of societal complexity and digital transformation.⁶⁷

Implications of the Concept of Human Nature for the Development of Islamic Education

The previous discussion highlighted the various potentials granted to humans as instruments to fulfill the purposes and functions of their creation in this world. These potentials have significant implications for the development of Islamic education grounded in basic human capacities, as illustrated in Figure 2.

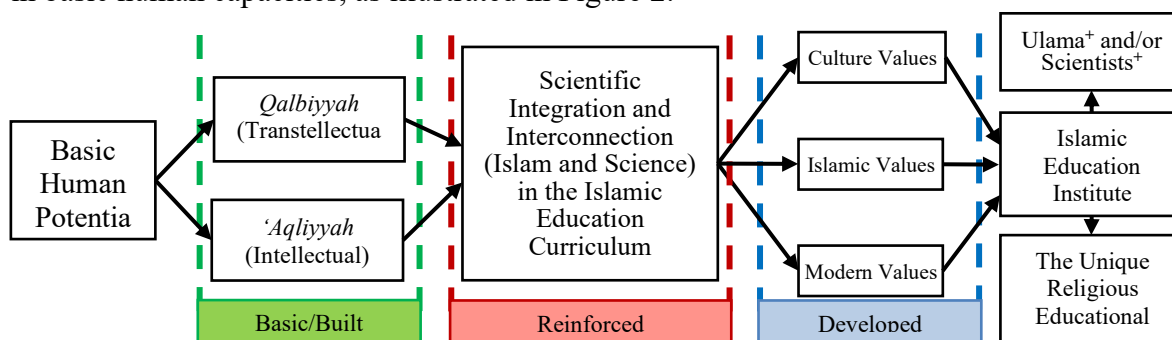


Figure 2. Islamic Education Based on Human Nature

Figure 2 demonstrates three key implications of the concept of human nature for the development of Islamic education: (1) Islamic education must be constructed upon a balance between *qalbiyyah* and *aqliyyah* education; (2) the Islamic education curriculum must be strengthened through the scientific integration–interconnection of Islamic knowledge and modern science; and (3) Islamic education institutions must be developed by accommodating cultural, religious, and modern values.

The implementation of these three implications is expected to realize Islamic education institutions with a distinctive religious educational system capable of producing graduates who embody the characteristics of *‘ulama+* (read: ulama plus) or *scientists+* (read: scientists plus).

1. Balancing *Qalbiyyah* and *Aqliyyah* Education

Humans are beings constituted from two fundamental components—material and immaterial—therefore, the concept of Islamic education requires a developmental process that addresses both dimensions.⁶⁸ Accordingly, the expected outcomes (*output*) of Islamic education are individuals who are intellectually capable, emotionally refined,

⁶⁷ Didik Nur Haris, “Character Building Through Fitrah Based Education in the Era of Society 5.0,” *Al-Tadzkiyyah: Jurnal Pendidikan Islam* 14, no. 2 (2023): 339–52, <https://doi.org/10.24042/002023141928700>.

⁶⁸ Ramayulis, *Filsafat Pendidikan Islam: Analisis Filosofis Sistem Pendidikan Islam* (Kalam Mulia, 2015).

and spiritually noble. When these two components are separated or prioritized disproportionately, humans lose balance and fail to approach the ideal form of the *insān kāmil* (the complete or perfected human).⁶⁹

2. Scientific Integration–Interconnection in the Islamic Education Curriculum

The curriculum of Islamic education must be directed toward enabling humans to fulfill the divine functions and purposes of their creation. The Qur'an explains that humans were created to serve as *khalīfah* (leaders, caretakers, or stewards on earth) and as *'abd* (servants of God). To enable the fulfillment of these roles, humans have been endowed with diverse potentials. Thus, Islamic education must serve as a systematic effort to optimally develop these potentials so that the divine purpose and function of human creation can be manifested in practical and meaningful ways within modern society.⁷⁰

Modernity—characterized by scientific and technological advancement—ideally supports the responsible cultivation of the natural world, reflecting humans' accountability as *khalīfah*. Simultaneously, their status as *'abd* requires religious devotion grounded in sufficient knowledge and spiritual motivation. Both responsibilities are expected to elevate the dignity of humankind in the sight of the Creator. These two dimensions must serve as foundational references in designing and reforming contemporary Islamic education systems. The effectiveness of Islamic education in achieving its intended aims depends largely on the extent to which Muslim societies understand and internalize the concept of the human being as a pedagogical entity in the universe.⁷¹

Based on this understanding, Islamic education must function as a medium for preserving, transmitting, and transforming Islamic knowledge and culture across generations.⁷² In this context, the dual role of humans as *khalīfah* and *'abd* requires an educational framework that promotes mastery of knowledge in an integrated and holistic manner. The separation or dichotomy between religious and secular knowledge is no longer appropriate, as humans must be epistemologically strong as *khalīfah* and spiritually grounded as *'abd*.⁷³

3. Accommodation of Cultural, Religious, and Modern Values in Islamic Educational Institutions

Islamic education must be developed by harmonizing cultural, religious, and modern values within its institutional framework.⁷⁴ Cultural values, as national identity,

⁶⁹ Azhar Arsyad, "Buah Cemara Integrasi Dan Interkoneksi Sains Dan Ilmu Agama," *HUNafa: Jurnal Studia Islamika* 8, no. 1 (2011): 1–25, <https://doi.org/10.24239/jsi.v8i1.82.1-25>.

⁷⁰ Miftah Syarif, "Hakekat Manusia Dan Implikasinya Pada Pendidikan Islam," *Al-Thariqah: Jurnal Pendidikan Agama Islam* 2, no. 2 (2017): 135–47, [https://doi.org/10.25299/althariqah.2017.vol2\(2\).1042](https://doi.org/10.25299/althariqah.2017.vol2(2).1042).

⁷¹ Ramayulis, *Filsafat Pendidikan Islam: Analisis Filosofis Sistem Pendidikan Islam*.

⁷² Syarif, "Hakekat Manusia Dan Implikasinya Pada Pendidikan Islam."

⁷³ Abdelkader Bouarfa, "Al-Shajarah: Journal of the International Institute of Islamic Thought and Civilization (ISTAC-IIUM)," *Al-Shajarah Journal of the International Institute of Islamic Thought and Civilization (ISTAC)* 30, no. 1 (2025): 1–21, <https://doi.org/10.31436/shajarah.v30i1.1922>.

⁷⁴ Muhammad Alqadri Burga et al., "Accommodating the National Education Policy in Pondok Pesantren DDI Mangkoso: Study Period of 1989-2018," *Islam Realitas: Journal of Islamic & Social Studies* 5, no. 1 (2019): 78–95, https://doi.org/10.30983/islam_realitas.v5i1.862.

must continue to be internalized within Islamic educational institutions.⁷⁵ These values serve as social capital in shaping moral character and social integrity among learners.⁷⁶ Religious (Islamic) values remain the primary source guiding institutional policies, curriculum development, and the implementation of educational activities. Meanwhile, modern values reflect an inclusive response to global development, preparing students to engage meaningfully in contemporary society while exercising wisdom and ethical sensitivity in religious practice.⁷⁷

The implementation of these three value domains is expected to produce Islamic educational institutions with a distinctive religious educational framework capable of producing graduates who are either *'ulama+* or *scientists+*. The term *'ulama+* refers to individuals who master Islamic sciences such as tafsir, hadith, and fiqh, while also possessing broad knowledge and competence in modern science and technology. Conversely, *scientists+* refers to individuals who specialize in general sciences but also possess sufficient grounding in Islamic religious knowledge.⁷⁸

Conclusion

The study demonstrates that human potential is not monolithic but integrative, consisting of *fitrah* as the foundational orientation, hearing and sight as epistemic instruments, and the heart (*qalb*) as the moral–spiritual core that governs meaning, intention, and ethical direction. The optimization of these potentials cannot occur spontaneously; rather, it requires a structured, value-oriented, and pedagogically intentional educational process. Hearing and sight enable learners to engage with revelation, experience, and inquiry, while the heart functions as an evaluative center that ensures knowledge is transformed into virtuous action and spiritual awareness. When these dimensions operate in isolation, education risks becoming fragmented and reductionist; when integrated, they form a holistic pedagogical system oriented toward human perfection (*insān kāmil*).

More importantly, this study offers a synthesized conceptual framework for Islamic education grounded in human nature, wherein ontology (*fitrah*), epistemology (hearing and sight), and axiology (heart) are coherently interconnected. This framework responds to contemporary challenges in Islamic education, particularly the dominance of cognitive instrumentalism and the marginalization of spiritual–ethical formation. By repositioning human nature as the core of educational design, this study contributes an alternative paradigm that bridges classical Islamic thought with contemporary educational discourse, both Islamic and global. This study is limited to a conceptual framework and literature analysis, so the application of the paradigm of humans as pedagogical beings in the development of Islamic education in Indonesia remains theoretical. Furthermore, this study

⁷⁵ Moch Tolchah and Muhammad Arfan Mu'ammam, "Islamic Education in the Globalization Era: Challenges, Opportunities, and Contribution of Islamic Education in Indonesia," *Humanities & Social Sciences Reviews* 7, no. 4 (2019): 1031–37, <https://doi.org/10.18510/hssr.2019.74141>.

⁷⁶ Sahin, "Critical Issues in Islamic Education Studies: Rethinking Islamic and Western Liberal Secular Values of Education."

⁷⁷ Muhammad Alqadri Burga and Muljono Damopolii, "Reinforcing Religious Moderation through Local Culture-Based Pesantren," *Jurnal Pendidikan Islam* 8, no. 2 (2022): 145–62, <https://doi.org/10.15575/jpi.v8i2.19879>.

⁷⁸ Burga et al., "Accommodating the National Education Policy in Pondok Pesantren DDI Mangkoso: Study Period of 1989-2018."

is not supported by empirical data from educational practice in the field, so the effectiveness and challenges of its implementation cannot yet be directly determined.

Based on the study's conclusions, several recommendations are proposed. Educators, parents, and educational institutions should foster learning environments that integrate intellectual development with spiritual meaning and ethical formation, ensuring coherence between curriculum content, institutional culture, and lived educational practices. Policymakers are encouraged to ground educational policies in an understanding of human nature and to adopt holistic competency frameworks that balance knowledge, attitudes, and actions, particularly within Islamic education. Future research should focus on empirically testing the proposed conceptual model in diverse educational contexts and conducting comparative studies to further advance holistic and human-centered educational paradigms.

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