

## **Strengthening Mahabbah, Mujahadah and Sa'adah through Fitrah-Based Education in Non-Formal Education**

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### **Abstract**

This study aims to analyze the concept of fitrah as a foundation in Sekolah Fitrah to strengthen Islamic values such as mahabbah or love, mujahadah or perseverance, and sa'adah or happiness. This study is important because of the urgency related to the general issue of declining motivation in the younger generation. This study uses a qualitative approach with interview and observation methods. Data were collected through direct observation of learning activities and interviews with the principal, curriculum team and teachers. The results of the study indicate that Fitrah-based education emphasizes the learning process that is not only seen as a task but also as a useful experience and produces love, perseverance, and happiness. Researchers focus on emphasizing the innate nature or nature of students and developing student motivation in various dimensions such as spiritual, intellectual, physical and others. This study has implications related to appropriate educational strategies to overcome general problems related to demotivation, in this case the researcher focuses on education in non-formal institutions as an alternative solution to the implementation of learning. Researchers realize that this study focuses on a limited research location, therefore recommendations for further research are to expand the context or location of the study and analyze more deeply, especially from the psychological aspect.

Keywords: Mahabbah, Mujahadah, Sa'adah, Fitrah, Non-Formal Education.

### **Abstrak**

Penelitian ini bertujuan untuk menganalisis konsep fitrah sebagai landasan dalam Sekolah Fitrah untuk memperkuat nilai-nilai Islam seperti mahabbah atau cinta, mujahadah atau ketekunan, dan sa'adah atau kebahagiaan. Penelitian ini penting karena urgensi terkait isu secara umum terkait menurunnya motivasi pada generasi muda. Penelitian ini menggunakan pendekatan kualitatif dengan metode wawancara dan observasi. Data dikumpulkan melalui observasi langsung pada kegiatan pembelajaran dan wawancara dengan kepala sekolah, tim kurikulum dan guru. Hasil penelitian menunjukkan bahwa pendidikan berbasis Fitrah menekankan proses pembelajaran yang tidak hanya dipandang sebagai tugas tetapi juga sebagai pengalaman yang bermanfaat dan menghasilkan cinta, ketekunan, dan kebahagiaan. Peneliti berfokus pada penekanan sifat bawaan atau fitrah peserta didik dan mengembangkan motivasi peserta didik dalam berbagai dimensi seperti spiritual, intelektual, fisik dan lainnya. Penelitian ini memiliki implikasi terutama terkait strategi pendidikan yang sesuai untuk mengatasi masalah secara umum terkait demotivasi, dalam hal ini peneliti berfokus pada pendidikan di lembaga non-formal sebagai solusi alternatif dari pelaksanaan pembelajaran. Peneliti menyadari bahwa penelitian ini berfokus pada lokasi penelitian yang terbatas, oleh karena itu rekomendasi untuk penelitian lebih lanjut adalah dengan memperluas konteks atau lokasi penelitian serta menganalisis lebih dalam terutama dari aspek psikologis.

Kata kunci: Mahabbah, Mujahadah, Sa'adah, Fitrah, Pendidikan Non Formal

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## **BACKGROUND**

Currently, Indonesia is facing various problems and challenges in education sector (Madhakomala et al., 2022; Rafsanjani & Rozaq, 2024). One of the challenge is decline in student learning motivation. The phenomenon of demotivation appear in various forms, such as a hesitancy to participate fully in school-

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related learning activities. The data shows that teachers have a significant impact on whether students are motivated to learn or not. Difficulties completing assignments and learning in the classroom are other major demotivating causes. Consequently, learning aren't engaging enough to keep their interest (Ahmad, 2021). Basically, education is a process of fostering and developing human potential optimally, both concerning the soul, mind and heart. Therefore, the education process must be able to touch all of these things. Contradictory things happen in the world of education, showing the lack of moral and spiritual awareness of students and educated people in Indonesia (Budiyanti et al., 2016).

In relation to that, the educational is based on Bloom's Taxonomy which consists of three branches, such as the cognitive domain or thinking domain, the affective domain or attitude domain, and the psychomotor domain or skills domain (Zainudin & Ubabuddin, 2023). These three educational domains are in line with the objectives of Indonesian national education in Law of the Republic of Indonesia Number 20 of 2003 concerning the national education system to develop the potential of students to become people who believe and fear God, have noble character, healthy, knowledgeable, creative, and become responsible citizens. Therefore, as an effort to improve problems in the world of education, Indonesia needs an education system that focuses in a balanced way on the development and improvement of the cognitive, affective, and psychomotor domains of students (Hasibuddin et al., 2023; Suliswiyadi, 2020). In response to this, it is important that the educational process uses methods and approaches that also focus on the balance aspects. In this way, education can help build individuals who are intellectually and emotionally healthy so that they can live their lives with meaning and purpose (Herwati, 2024).

Basically, education must be able to build connections between educators and students so that it can create a learning experience that is more touching to the depths of the student's soul. Related to this need, the application of learning concepts that are suitable and relevant to the real life of students is very necessary to be developed (Adib, 2023; Ernawati et al., 2023). The fact that the modern education system that highly prioritizes academic achievement as an indicator of success causes students to be pressured to achieve high grades without paying attention to the fun and meaningful learning process. Then, education that does not touch the soul tends to ignore the emotional aspects of students. If students lack empathy, social relationships, and emotional skills that are important for everyday life, this can lead to mental health problems, such as depression and anxiety, therefore educators need to prepare programs to overcome this (Merdiaty & Febrieta, 2023). In line to this context, the concept of Fitrah-Based Education is one of the effort to face this complex challenge. This method is based on the understanding that every human being has an innate potential to develop and being a good person. Fitrah-Based Education emphasizes the importance of aligning the educational process with nature and the natural tendencies of students. Also, Fitrah-Based Education involves a deeper variety of learning activities by recognizing and facilitating the balanced development of spiritual, intellectual, emotional, and physical potential.

The purpose of this scientific study is to learn more about the potential of Fitrah-Based Education as a strategy to solve the student demotivation problem. This study is expected to provide significant contributions to developing educational theories and practices that is more in line with students' nature or fitrah. The question that have to be answered in this study is to analyze the implementation of Fitrah-Based Education in non-formal school to deal with the problem of demotivation. Determining the answer to this question is essential because it is the first step in creating a better strategies that truly connect with students' inner selves and address the root causes of their demotivation.

Previous research with the title "The Concept of Fitrah in Islam from a Multidimensional Perspective" stated that human nature is basically clean and oriented toward virtue. However, external variables such as environmental and inherited influences can sometimes alter this natural tendency. The multidimensional principle emphasizes the importance of fitrah in all aspects of human life on Earth, as it

require re-institution or restoration to its primordial form due to various external factors (Turiansyah & Darmawan, 2023). Furthermore, the research stated that the broad scope of the concept of fitrah remains relevant for ongoing study. The authors realized the opportunity to develop this research further, so this study will bridge this gap by exploring the possibilities for mutual enrichment and the development of a more comprehensive understanding of human potential. In addition, the emphasis on spiritual aspects in motivating learning is still relatively limited. That is why, this study offers a unique approach and needs to be explored further.

## **LITERATURE REVIEW**

### ***Human Fitrah***

Human nature can be divided into two categories, according to Ramayus, first, nature as instinct, nature, and the primary human desire to know God. Second, God revealed nature to the Apostles. Therefore, religion and the potential of human nature are two sides of a coin that are inseparable. According to National Education Law Number 20 of 2003, every Indonesian educator should be able to discover the potential of each student's nature and help them grow into great Indonesians on both a physical and spiritual level (Al Afify, 2018).

The potential of fitrah is the basic potential innate to every human being when he is born, which greatly influences the process of his educational success, including in efforts to achieve national education. Education experts with various concepts and theories acknowledge the influence of this potential of fitrah in the process of human education. There are several theories regarding innate potential or fitrah and its implications in the educational process. If someone already has a good fitrah, then that person tends to grow and develop into a good person (Samsulbassar et al., 2020). The definition of fitrah in terms according to experts has different meanings and intentions according to their perspectives and backgrounds. Shihab interprets fitrah as a system manifested by Allah in every creature. The fitrah given to human is what Allah created in the form of a body and mind (Shihab, 1996).

Fitrah has been explained through the verse of the Qur'an QS. Ar-Rum: 30: "So be steadfast in faith in all uprightness 'O Prophet' the natural Way of Allah which He has instilled in 'all' people. Let there be no change in this creation of Allah. That is the Straight Way, but most people do not know." Also, Hadith of Rasulullah SAW narrated from Abi Hurairah R.A: "Rasulullah SAW said: Every child is born in a state of fitrah. It was his parents who made him a Jew, Christian or Magi". Regarding this topic, there is Fitrah-Based Education that according to Badaruddin, it is one way that can be done to explore abilities or provide stimulation to children is through natural-based child education or Fitrah-Based Education. The word fitrah has a broad meaning, the word fitrah comes from the Arabic word Fathara which means broken or split, some interpret Fathara as an event (Murniati & Husnaini, 2022).

Moreover, Fitrah-Based Education is an educational approach rooted in Islamic understanding of human nature, which emphasizes the innate potential of children. This concept states that every child is born with fitrah, namely an innate tendency towards goodness and the ability to accept moral values. The Fitrah-Based Education model recommends educational practices that nurture this innate potential, not just focusing on cognitive skills or memorization. As stated by Dahuri, educators must realize that mastery of all learning materials is not a universal requirement for children, and instead, they must develop a learning model that is in line with the nature of each child (Dahuri, 2023). The importance of fitrah in education is further elaborated by Murhayati et al., who assert that education should aim to foster basic human potential, particularly psychological and physical abilities (Murhayati et al., 2023). This holistic approach is important for strengthening students' character, as it is in line with the Islamic perspective

that children have an innate capacity to do good. The pedagogical implications of this approach are profound, as it encourages educators to create environments that foster spiritual, cognitive, and emotional development (Ahnan'Azzam & Leany, 2024).

### ***Islamic Values***

According to Zakiyah Darajat, values are a collection of beliefs or feelings that are considered as an identity that provides a unique pattern of thought and feeling, attachment, and behavior (Rofiah, 2021). Islamic values, when viewed from their sources, are classified into two types, namely Divine values are values that come from the Qur'an and hadith. These values will never change, and do not tend to change or follow human lust. While the natural aspects can change according to the era and environment. Then, Human Values are values that grow and develop based on human agreement. These human values will continue to develop in a more advanced and higher direction. These values come from customs and natural realities (Abd, 1991). In this research context, the researcher focused on three Islamic values such as:

First is Mahabbah. Mahabbah comes from the word "deep love". Mahabbah is a constant inclination of the heart towards something where devotion to it surpasses oneself. One of the meanings of mahabbah is the attitude of oneself as love for the Being of All Majesty and Innerness, which means following His commands and avoiding His prohibitions. By using phrases in the Qur'an that allude to the meaning of Mahabbah, it is recognized that Mahabbah is more than just a way to thank a loved one. Rather, it is expressed through attitudes and qualities such as character that invite God's love, such as self-attitude and social attitude (Mustafa, 2020). Mahabbah can be understood as a state of the soul where a person loves Allah unconditionally, allowing the attributes of the loved one to enter the one being loved. The spirit refers to the tools that serve as a mahabbah tool. Rabi'ah Al-Adawiyah is credited with creating the idea of Mahabbah (Nasrudin et al., 2023).

Second is Mujadah. Mujadah refers to the practice and struggle to overcome lust, control, and disobedience to one's wants. Mujadah is sincerity, seriousness and thoroughness. Mujadah means that we are really serious about holding our beliefs and truly carrying out the desires that we consider good. Apart from that, mujadah means that we are very careful and thorough in making decisions. We can achieve many virtues in our lives with this sincerity, seriousness and thoroughness. In this way, we can achieve true happiness when death overtakes us (Arifin, 2018). Mujadah behavior is defined as having the strength and capacity to really apply Islamic principles and teachings in one's daily life. Additionally, there are others who pray with complete sincerity that is motivated only by the desire to please Allah. Furthermore, what is indicated by mujadah behavior is not limited to deeds; it can also be carried out with complete sincerity and honesty by using kind, truthful speech with other people (Ihsan, 2015).

Third is Sa'adah. The foundation of Sa'adah or happiness, is a servant's decision to turn away from material attachments in order to face Allah SWT. Each person must possess the four fundamental elements of self-awareness, Allah SWT awareness, worldly awareness, and afterlife awareness in order to attain this holistic contentment. Humans cherish themselves and the perfection of their nature. This leads him directly to love for Allah, because man's existence and nature are a gift from Allah. If not for His goodness, Allah is the only one who always supports and aids man. Because whatever goodwill he obtains from fellow humans is mostly the result of Allah's direct encouragement. Allah is the source of any motivation that drives a person to do well for others, whether it is a desire for reward or a good name. Then, reflect on Allah's characteristics, strength, and wisdom. Human power and intelligence are simply a pale reflection of His insight and power (Al-Ghazali, 2001).

## RESEARCH METHOD

This study used a qualitative approach with interview and observation methods. Data were collected through direct observation in learning activities and interviews with principle, curriculum team, and teachers. Thematic technique was used for data analysis. Also, this study uses a qualitative approach with descriptive-analytical methods. This approach was chosen to understand the phenomenon in depth and provide a comprehensive picture of Fitrah-Based Education to emphasize Islamic values. The research was conducted at Sekolah Fitrah, in Bogor as a non-formal school that used Fitrah-Based Education for their learning activities. For interviews, researchers used the interview guide presented in the following table 1.

**Table 1. Interview Guide**

No	Code	Aspect
1	A	Understanding of Fitrah-Based Education in Sekolah Fitrah
2	B	Learning activities in Sekolah Fitrah related to Mahabbah
3	C	Learning activities in Sekolah Fitrah related to Mujahadah
4	D	Learning activities in Sekolah Fitrah related to Sa'adah

In this method, The research subjects consist stafs who has involved in Sekolah Fitrah. Researcher did several interview with 3 informant such as Mrs N as School Coordinator (table 2), Mr H as Curriculum Staf and Mrs A as a teacher. The reasearch duration is from April to May. This research is also anticipated to provide insights for other researchers interested in current issues surrounding the student demotivation. Thus, it is hoped that the data obtained will be more accurate and representative.

**Table 2. Informant Code**

No	Informant	Code
1	School Coordinator	S
2	Curriculum Staf	C
3	Teacher	T

## RESULT AND DISCUSSION

### Understanding of Fitrah-Based Education in Sekolah Fitrah

Sekolah Fitrah is a non-formal school in Bogor, West Java with educational model that fosters and awakens fitrah to become a potential strength that is carried out in various activities in nature. Related to that, non-formal education has several characteristic such as have the goal of gaining skills, focuses on students how to learn independently, learning time does not affect, the curriculum is flexible and usually students determine, the relationship between teachers and students is horizontal, diplomas are not too important for student acceptance (Syaadah et al., 2022). Fitrah-Based Education is an educational approach rooted in the Islamic understanding of human nature, emphasizing the innate potential of children. This concept states that every child is born with fitrah, which is an innate tendency towards goodness and the ability to accept moral values. The fitrah-based learning model advocates educational practices that nurture this innate potential, rather than focusing solely on cognitive skills or memorization. As Dahuri argues, educators must recognize that mastery of all learning materials is not a universal requirement for children, and instead, they must develop learning models that are in line with each child's fitrah (Dahuri, 2023).

Principle as a School Coordinator said: "We always emphasize that this school is a parent's partner to grow the child's nature. And the hope is that none of the 8 natures are injured. So that the learning process is active, we tell parents that we are partners so that not everything is left to the school, so that in our elementary school offline activities are only 3 days. The rest we will provide a tool called Home Keeping. This is our means to strengthen the 8 fitrah". (I.S/A.A)

Basically, fitrah is the term for natural propensity that each person possesses (Rassool, 2024). There are four viewpoints on the idea of fitrah are distinguished by Yasin in (Turiansyah & Darmawan, 2023) such as dualistic, positive, neutral, and fatalistic. In this context, according to the Neutral perspective, children are born pure and without any innate sense of faith or disbelief. This perspective holds that a child's faith and doubt don't become tangible until they are old enough. People are held responsible for their conduct after this point. Other than that, the ideal human concept established from the terms Bani Adam, Insan, An-Naas, Basyar and 'Abdun viewed from various aspects, such as historical, psychological, sociological, biological, and theological aspects. In fact, these aspects indeed indicate the perfection of humans as God's creatures. In particular, the ideal human being is a person who is aware of his status as a servant of Allah, aware of his role and function as khalifatullah, and also aware of his life's purpose to always makrifatullah. The educational implications of this concept cover goals, roles, functions, principles, educators, students (Budiyanti et al., 2020). Related to this, there is a Hadith of the Prophet Muhammad SAW narrated from Abi Hurairah R.A:

لَا رَسُوْلَ اِلَّا اللّٰهُ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ : كُلُّ مَوْلُوْدٍ يُوْلَدُ عَلٰى الْفِطْرَةِ فَاقْبَاؤُهُ يَهُودِيَّةٌ اَوْ نَصْرَانِيَّةٌ اَوْ مُجَسَّيْنِيَّةٌ

"Rasulullah SAW said every child is born in a state of fitrah. It was his parents who made him a Jew, Christian or Magi"

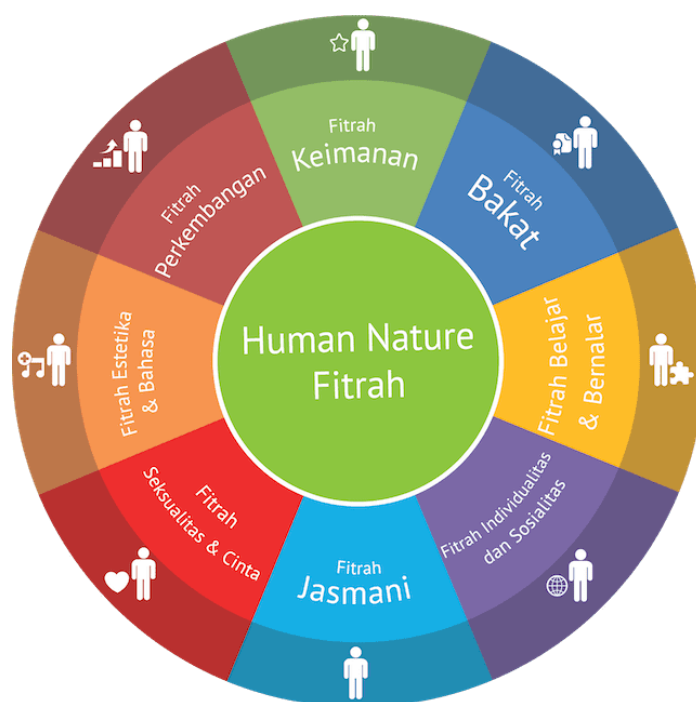


Figure 1. Human Nature

It is clear that every child is born in a state of Fitrah (Figure 1). That is why Fitrah-Based Education is suitable to be a strategy that aims to develop all aspects in a balanced and harmonious manner, so that individuals can reach their full potential and become individuals who are faithful, intelligent, have character, and are happy. There are 8 natures in nature-based education, namely the nature of Faith, the nature of Talent, the nature of Learning and Reasoning, the nature of Sexuality and Love, the nature of Individuality and Sociality, the nature of Aesthetics and Language, the nature of Physicality and Senses. This is in suitable with Harry Santosa's opinion that educational aims must be consistent with the mission of human creation and the development of pupils' qualities is based on the eight aspects of nature (Nuranisa et al., 2025).

Related to that, one of the most important point according to the National Education Law Number 20 of 2003 that every Indonesian educator should be able to discover the potential of each student and help them grow into better Indonesians on both a physical and spiritual level. In line with that purpose, the concept of Fitrah-Based Education also related to the development of character, spirituality, and individual potential. Fitrah-Based Education is the understanding that every individual is born with a pure fitrah or good potential that must be developed (Oktori, 2021), this means that education must be directed to develop the potential of faith and morals that already exist in every child. As mentioned in the Qur'an (QS. Ar-Rum: 30):

لَقَدْ خَلَقْنَا الْإِنسَانَ خَلْقًا سَوِيًّا ۚ هَلَّا أَتَىٰ عَلَى الْإِنسَانِ عَلَيْهِ لَعْنَةُ اللَّهِ أَن يَقُولَ إِنَّمَا بَدَّلْتُ الْإِنسَانَ خَلْقًا ۚ وَلَٰكِنَّا أَكْثَرُ النَّاسِ لَا يَعْلَمُونَ ﴿٣٠﴾

“So, face your face straight towards the religion (Islam according to) the fitrah (of) Allah who has created humans according to that (fitrah). There is no change in Allah's (such) creation. That is the straight religion, but most people do not know”

In response to this, children's education is a very crucial phase in the formation of a person's character and potential. Basically, humans are born in a state of fitrah and have a tendency to know God. This concept of fitrah shows that humans, naturally, have spiritual potential and a tendency to do good that must be developed through proper education. Learning based on fitrah seeks to adjust the education process to this innate potential. In practice, learning often focuses on cognitive and knowledge aspects alone, so that it pays less attention to the aspects of moral, emotional, and spiritual development in depth (Fazri, 2024). Related to that, in Hadist Bukhari No. 52 dan Muslim No. 1599 Rasulullah said:

“Remember that in the body there is a lump of flesh. If it is good, then the whole body is good. If it is corrupted, then the whole body is corrupted. Know that it is the heart.” (HR. Bukhari No. 52 dan Muslim No. 1599).

Humans are created according to the nature of Allah, and education must be in line with that nature. Then, one of the main goals of education is to form character and morals in students that centered is student's heart. Fitrah-Based Education emphasizes the importance of education that does not only focus on cognitive aspects, but also on the emotional and spiritual development of students. With this approach, students are taught to understand religious values deeply and internalize them in everyday life, so that they can become individuals with good morals and are responsible. In addition, Allah says in Q.S An-Nahl: 78:

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

“Allah brought you out of your mother's womb without knowing anything and He made for you hearing, sight and conscience so that you may be grateful”.

Fitrah-Based Education encourages a holistic educational approach, where all aspects of students' physical, emotional, social, and spiritual development are considered. By considering all these aspects,

Fitrah-Based Education links religious teaching with students' real lives. This approach helps students understand how religious values can be applied in various situations in their lives. This is important to ensure that religious education is not separated from everyday life experiences, so that students can see the relevance of Islamic teachings in a modern context. By recognizing and appreciating the unique potential of each student, educators can create a more personal and meaningful learning experience. This is in line with the principle that every child has uniqueness that needs to be optimized through education. The importance of fitrah in education is further elaborated by Murhayati et al., who emphasize that education should aim to foster basic human potential, especially psychological and physical abilities (Murhayati et al., 2023). This holistic approach is important for strengthening students' character, as it is in line with the Islamic perspective that children have an innate capacity to do good. The pedagogical implications of this approach are profound, as it encourages educators to create environments that foster spiritual, cognitive, and emotional development (Ahnan'Azzam & Leany, 2024). Related to that statement, according to Krathwohl's taxonomy, the five levels of the affective domain level are receiving, responding, valuing, organizing, and characterizing (Nisa et al., 2024). That is why, a proper strategy is needed to make sure that the learning process is effective and suitable.

### **Islamic values in Sekolah Fitrah Mahabbah or Love**

Regarding the concept of fitrah, the innate potential encompasses not just cognitive talents, but also natural proclivity for goodness, truth, and a relationship with God. By adjusting the learning process to each person's unique natural tendencies, and developmental stage, Fitrah-Based Education aims to foster this underlying potential. In hadist Rasulullah said: *"Remember that in the body there is a lump of flesh. If it is good, then the whole body is good. If it is corrupted, then the whole body is corrupted. Know that it is the heart."* (HR. Bukhari No. 52 dan Muslim No. 1599).

School coordinator said: "for the nature of faith, for children aged six years, the value that we try to instill is to enjoy praying, when praying not getting bored quickly. So, there is no demand that children must memorize a certain number of letters, or children must memorize the prayer readings fluently. Our framework is children are finished with their Fardu Ain, because when we look at the concept of the natural development of children who reach puberty at the age of 12. So they already know, and at the age of 12 they love fardu ain, so we dissect fardu ain, namely prayer or pillars of Islam. Loving prayer. Basically they love Fardu Ain." (I.S/A.B)

Curriculum staff also said: "When children learn to pray, this prayer should not be forced. Children are taught that we need Allah. Regarding planting in the garden, we convey also with one of the Asmaul Husna and said that 'We don't work at night, but when we plant, suddenly the fruit appears, that's because of the Asmaul Husna Al-Muhyi' so slowly whatever we can relate to natural phenomena we will relate, although we can't relate everything yet, there are lessons that we return to class and the children are explained using the lecture method." (I.C/A.B)

Related to that, an essential thing in Islam which is emphasizes the spiritual bond between people and Allah is through mahabbah or love. The concept of true mahabbah was invented by a Sufi woman in the eighth century named Rabi'ah al-Adawiyah. The research demonstrates that Mahabbah as defined by Rabi'ah emphasize a mindset of complete surrender to Allah. Its influence on spiritual life and its applicability to contemporary Islamic practice. This idea is still important for developing personal piety that isn't just about following rituals but also shows genuineness in worship and day-to-day living. Her ideas changed the transactional Sufistic view of love to one that is pure and entirely focused on Allah (Anggraeni et al., 2025).

Basically by integrating spiritual and ethical values in children's learning, the activity does not only focus on the transfer of knowledge, but also on the formation of character and understanding of their life



goals as a Muslim. With learning that focuses on emphasizing love for Allah, worship, love for the learning process, students are expected to get deeper meaning and noble values, students will feel more connected and have a clear purpose, fostering a deep love for knowledge and the process of searching for it. According to the previous study, by using phrases in the Qur'an that allude to the meaning of Mahabbah, it is recognized that Mahabbah is more than just a way to thank a loved one. Rather, it is expressed through attitudes and qualities such as character that invite God's love, such as self-attitude and social attitude (Mustafa, 2020).

### ***Mujahadah or Persistence***

Sekolah Fitrah has a learning strategy through Little Farmer Program. School coordinator said: *"The framework is Little Farmer, we have a garden, so we want to instill the values of a farmer to children. Such as persistence, patience. So children understand that if we plant now then children need to water, care for the plants, be happy when harvesting, when the harvest fails children learn the reasons why the harvest failed"*. (I.S/A.C)

Curriculum representative said: "For example today we want to go to the garden, we pray first, that's what we try to do, how to instill that 'God is in every activity we do' then what we see is the child's response, so we try to expand it again, the teachers are strengthened, we try to give something concrete, because children think abstract is difficult and far away. So we try to develop 'how is God, God is abstract' so we try with 'There are these plants because of Allah, we can walk because of Allah'. So concretely God is around us, that's what we give to children, through activities, after that we reflect, before the home session there is a reflection session 'what did we learn today? we are grateful because we are healthy so we can carry out this learning'. Children understand that God exists through his creation, so they don't just get to know God by praying or learning about God's nature in class. But concretely, Allah has a tangible nature, oh Allah is very merciful, later the children will reflect that 'oh yes I can see Allah sends rain so I don't need to water the plants anymore', so we make that concrete through the children's activities and environment, because we learn through various activities so we can make it concrete". (I.C/A.C)



**Figure 2. Little Farmer Activity**

From the researcher observation in figure 2, the school coordinator said to the students:

"Alhamdulillah today Allah sent rain in the morning, so we don't need to water the beds this morning, that's part of our sustenance. What is the prayer? 'Allahumma soyyiban naafian', May the plants grow well, Fish are happy, Farmers' work is lightened. While planting, pray, okay! O Allah, make this plant fertile, so that those who plant it are happy, and it becomes useful". (O.S/A.C).

The teacher said:

"We as a teacher will say to the student: 'Read Bismillah first, before planting the seeds, then when watering, talk to the plant, so that it grows well, bears fruit' So, why do we have to talk to it? Because plants are living things and must communicate with their owners, so if the results are good and bear fruit abundantly, it means taking care of it sincerely, wholeheartedly, God willing the plant will grow well, so it is associated with religion through that". (I.T/A.C)

From this observation and interview session, the researcher found that effort, tenacity, and individual growth are prioritized over merely final scores. People view mistakes as chances to develop and learn rather than as failures to be avoided. This helps children as a student develop a strong mindset. Students are also urged to assume responsibility for the outcomes and take charge of their own education. They develop a strong will and the capacity to conquer challenges on their own as a result. Then, through real-world-relevant activity-based learning in Sekolah Fitrah, kids are presented with challenges that call for endurance and patience to overcome. Furthermore, persistence comes easily from this procedure.

According to the previous study, Mujahadah behavior is defined as having the strength and capacity to really apply Islamic principles and teachings in one's daily life. Furthermore, what is indicated by mujahadah behavior is not limited to deeds, it can also be carried out with complete sincerity and honesty by using kind, truthful speech with other (Ihsan, 2015). Also, based on the previous study related to adab, the urgency exist as an important foundation in ensuring that learning is not only effective in the academic field but also supports the overall development of student character (Rahmadi et al., 2024).

### ***Sa'adah or Joy***

Sekolah Fitrah emphasizes learning with genuine happiness or Sa'adah by emphasizing learning activities with happiness with deep meaning study. Related to this, learning is carried out by integrating knowledge and skills that can be applied in the context of everyday life, so that students see the relevance and practical value of what they learn. This gives meaning to the learning process and fosters a sense of achievement. Next, in addition to academic aspects, Fitrah-Based Education also pays attention to the physical, emotional, and spiritual aspects of children. This balance is important to prevent demotivation. According to the previous study, Allah is the source of any motivation that drives a person to do well for others, whether it is a desire for reward or a good name. Then, reflect on Allah's characteristics, strength, and wisdom. Human power and intelligence are simply a pale reflection of His insight and power (Al-Ghazali, 2001).

Curriculum staff said: "When children learn to pray, this prayer should not be forced. Children are taught that we need Allah. Related to the challenge of teachers assessing children. One interesting thing about this Sekolah Fitrah is that we maintain the child's fitrah, and one of the indicators to see whether this child's fitrah is maintained is 'is this child happy?'. Happy when he goes to school, happy when he prays, happy when he studies. That's why so far, one of the characteristics of children in the Sekolah Fitrah is that the child is happy and regrets when he doesn't go to school, they go to school happily, and when there is a choice for the children to go to school or not to go to school, on average they choose to go to school. They are afraid of being left behind in learning. (I.C/A.D)

Related to that, fitrah in a spiritual dimension can be seen as an inherent knowing within the heart. When learning resonates with the individual's spiritual yearning, it becomes deeply meaningful and intrinsically motivating. Demotivation often stems from a feeling of disconnect or meaninglessness in the learning process. By aligning with the fitrah's spiritual core, learning becomes a journey of self-discovery and a path towards understanding one's purpose, thus fostering intrinsic motivation. Fitrah-Based Education, with its focus on holistic development, resonates with this aim. When learning contributes to the learner's overall growth and well-being, encompassing their spiritual, intellectual, emotional, and social dimensions, it feels more relevant and motivating. Demotivation can occur when learning feels fragmented or disconnected from the learner's broader life goals and values.

Furthermore, changes are becoming more noticeable in many aspects of society, including social, religious, scientific, and so on. These factual circumstances make it clear that one of the less well-known sectors is the field of educational affection, which is becoming more and more marginalized as a result of changes in the foundation and objectives of our contemporary educational system that place a higher priority on intellect. The direction of our education policy has contributed to the nation's moral decline because, among other things, it has neglected the national moral values that were once upheld but are now becoming more and more disconnected from the pulse of state and national life (Kosasih, 2015). In order to solve this, teachers have a significant impact on whether pupils are motivated to learn or not. Difficulties completing assignments and learning in the classroom are other major demotivating causes. Consequently, learning exercises aren't engaging enough to keep their interest. To keep students from becoming disinterested in the lesson, it is advised that teachers incorporate additional strategies into the conversation in a controlled manner (Ahmad, 2021).

Related to that previous study, deviations from human nature cause moral, natural, and life crises. One of the causes is a failure to recognize children's potential and develop it through a proper education. One answer is to reinstate the education system in accordance with the Prophet's guidance which teaches faith from a young age so that it develops in the proper path, promotes noble values, and gives rise to piety. The goal is to enhance children's religion, produce humans with excellent values, generate humans who always defend nature, and produce persons obsessed with the hereafter and seeking Allah's pleasure.

## **CONCLUSION**

Sekolah Fitrah is a non-formal school in Bogor, West Java with educational model that fosters and awakens fitrah to become a potential strength that is carried out in various activities in nature. By integrating spiritual and ethical values in children's learning, the activity does not only focus on the transfer of knowledge, but also on the formation of character and understanding of their life goals as a Muslim. With learning that focuses on emphasizing love for Allah, worship, love for the learning process, students are expected to get deeper meaning and values, students will feel more connected and have a clear purpose, fostering a deep love for knowledge and the process of searching for it.

Related to that, emphasizing love for Allah, persistence, and happiness is how Fitrah-Based Education fosters motivation in learning. Effort, tenacity, and individual growth are prioritized over merely final scores. People view mistakes as chances to develop and learn rather than as failures to be avoided. This helps children as a student develop a strong mindset. Students are also urged to assume responsibility for the outcomes and take charge of their own education. They develop a strong will and the capacity to conquer challenges on their own as a result. Fitrah in a spiritual dimension, can be seen as an inherent knowing within the heart. When learning resonates with the individual's spiritual yearning, it becomes deeply meaningful and intrinsically motivating.

Demotivation often stems from a feeling of disconnect or meaninglessness in the learning process. By aligning with the fitrah's spiritual core, learning becomes a journey of self-discovery and a path towards understanding one's purpose, thus fostering intrinsic motivation. Fitrah-Based Education, with its focus on holistic development, resonates with this aim. When learning contributes to the learner's overall growth and well-being, encompassing their spiritual, intellectual, emotional, and social dimensions, it feels more relevant and motivating. Demotivation can occur when learning feels fragmented or disconnected from the learner's broader life goals and values. So that in the end, to overcome this problem of demotivation, learning can focus on efforts to increase children's love for learning, persistence and happiness.

Finally, Fitrah-Based Education fosters a culture where studying is no longer a chore but rather an enjoyable and fulfilling experience that leads to genuine happiness, love, and perseverance. This helps to overcome demotivation on a fundamental level. The suggestions for further research are to broaden the context or examine psychological aspects in more depth. Furthermore, a concrete practical recommendations for educators and non-formal institutions is to improve learning activities by emphasizing Fitrah-Based Education in various ways that are balanced with the development of this era, such as technology that is relevant with the student's psychological development.

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