

Fitrah-Based Education: A Holistic Model for Realizing the Rahmatan Lil'amin Personality

Mardalena¹, Hendra Harmi¹, Dewi Purnama Sari¹

¹Doctoral Program in Islamic Religious Education, Institut Agama Islam Negeri Curup, Indonesia

*Corresponding Author: Mardalena

Email: lena.msalim@gmail.com



Article Info

Article history:

Received 17 February 2026
Received in revised form 19
March 2026
Accepted 27 April 2026

Keywords:

Fitrah-Based Education
(FBE)
Rahmatan Lil'amin
Personality
Talent-to-Mission
Islamic Civilizational
Pedagogy
Holistic Character Education.

Abstract

This research investigates and develops the Fitrah Based Education model to develop the Rahmatan Lil'amin personality through a holistic single case study at SALIM School. This study responds to the demand for translating Islamic philosophical ideas of fitrah into educational components that link spiritual cultivation, talent cultivation, environmental responsibility, interaction adab and parental involvement. The data was gathered through participant observation, semi structured interviews, document study, and focus group discussion with students, facilitators, parents and school administration. The study suggests that the MPF RL model is built based on five interrelated components; the Tauhidic Curriculum, the Talent Civilization Project, the School of Life, the Interaction Adab, and the Parent Sessions. These components form an integrated educational ecosystem where students are guided to develop knowledge by means of Tafakkur fil Kawn, apply their talent to give benefits to the society through Talent to Mission, enhance their ecological responsibility through nature based education, practice peaceful relations through Interaction Adab, and sustain fitrah development through school home cooperation. The research concludes that the MPF RL model offers a contextual and empirical approach to operationalise Fitrah Based Education into educational practices. While the findings are only based on one case, they provide useful insights for Islamic educational institutions to produce students who are moral, life skilled, socially useful, ecological, and in line with the Rahmatan Lil'amin paradigm.

Introduction

Education is facing a crisis in the formation of learners who are not only academically proficient, but also strongly in their morality, spirituality, social engagement, and ecology (Nafi & Herdiansyah, 2026; Anggraini & Alfathoni, 2026; Zuhri et al., 2026). In many educational systems, educational success is still equated with academic achievement and the training of skills needed in the economy. This is not necessarily bad, but can be problematic when education is not pursued in the context of human flourishing (Pirson et al., 2026; Haldane, 2025; Arthur et al., 2025). When students are primarily prepared to compete, achieve, and be employable, the training of moral inner strength, sense of purpose in life, empathy and social responsibility toward others can be neglected. This is especially important in a world that is fraught with psychological stress among the young, social disintegration, moral confusion and environmental degradation (Mubarok et al., 2025; Nuhu et al., 2025; Gong, 2025). Hence, education needs to be reconceptualised as a process that does not only yield competent persons, but forms human beings capable of living a meaningful life, acting ethically and contributing positively to the community (Hadžiomerović, 2026).

In the context of Islamic education, this larger goal is in line with the ideal of forming a personality that is *Rahmatan Lil'alamin*. This is a human presence that instills mercy, benefit, peace, justice and harmony in human and natural life. In Islamic education, the ideal of *Rahmatan Lil'alamin* is often proclaimed as a theological goal but not necessarily realised as a pedagogical framework. This same problem arises in *fitrah*. *Fitrah* is commonly understood as the original divine nature of humans, but its use in education is often more theoretical than a design for curriculum, learning, students and schools homes. Thus, there is a disconnect between the noble moral values of Islamic education and the means to develop students who are morally noble, life skilled, socially useful, and ecologically responsible.

The discussions of *Fitrah Based Education* and Muslim personality have offered valuable insights but gaps are apparent. The first is an operational gap. Much of the literature on *fitrah* is still focused on philosophical and theological explanation, while there is a lack of guidance on how to operationalise *fitrah* (faith, reasoning, talent and role) in school based learning. The second is an integration into civilization gap. Current models tend to focus on personal faith and individual character development, but they do not always clarify how individual *fitrah* can be related to *Islah*, *Khalifah*, *Salam*, and contributing to societal good. Third is an ecosystem role gap. While parents are often identified as key players in the education of their children, empirical models that explain how school and parents can collaborate to preserve *fitrah* are still under-developed. These gaps indicate the need for Islamic education to have a model that is normatively, pedagogically and institutionally robust.

Recent research on Islamic moral education highlights the need for a theocentric perspective to achieve moral resilience and good moral behaviour. Islamic morality cannot be merely imposed, taught or memorised. It demands an inner structure which allows learners to strive for *Ihsan* through sincerity, responsibility, self regulation and good works. Meanwhile, the educational discourse of the twenty first century is increasingly focused on skills such as complex problem solving, empathy, collaboration, resilience, creativity and global citizenship. The key question here is not just how to enhance these skills, but how to embed them into a spiritual and moral framework. In this sense, *Fitrah Based Education* makes a unique contribution because it places human potential in the context of a divine moral compass, rather than in the context of a utilitarian calculus of achievement, competition and employment (Al Rawashdeh, 2022).

This study goes beyond viewing *Fitrah Based Education* simply as a form of religious education, but as an applied anthropological and pedagogical approach to unlocking human potential to do good. This study's originality is the development of a *Fitrah Rahmatan Lil'alamin Education Model (MPF RL)*. This model includes five fundamental components, namely the *Tauhidic Curriculum*, *Talent Civilization Project*, *School of Life*, *Interaction Adab* and *Parent Sessions*. These components aim to integrate the consciousness of *tauhid*, talent, ecology, *adab* and family into a single educational system. The pedagogical paradigm of the model is *Talent to Mission*, in which talent is not seen merely as a means of personal satisfaction, but as an *amanah* that must be cultivated and channelled for the sake of *Islah* and benefit to others. Thus, talent development is intertwined with character development (Khoiriah & Sujanto, 2026).

The model also extends the notion of learning by incorporating nature as a cognitive and spiritual learning environment. Through the *School of Life* component, nature is not seen simply as the site for outdoor activity, but as a learning environment that offers students the opportunity to experience responsibility, consequence, interdependence and stewardship. This focus is in line with outdoor education literature which notes the importance of engagement

with nature for providing concentration, well being, ability to manage complex situations and ecological understanding (Pahl, 2018; Bentsen et al., 2020). But the MPF RL model places a more tauhidic value on this encounter. Nature based learning is therefore seen as a means of teaching students about creation, responsibility and humans as Khalifah. Environmental awareness is thus not just a matter of environmental, but also spiritual responsibility.

The Talent Civilization Project and Project Based Learning are somewhat similar because they both involve engagement with the real world, creativeness, problem solving and authentic learning environment. According to Caldwell and O'Connor (2019), project based learning can promote innovation and resilience by engaging students in meaningful and authentic projects. Yet, the MPF RL model reinterprets project based learning from an Islamic perspective. Students' projects are not only evaluated based on the product's quality, technical innovation or the effectiveness of problem solving. They are also understood in terms of the students' ability to manage their talents for benefit, service, adab and responsibility. Here, students are not simply taught to solve problems, but to become contributors who embody excellence as Islah.

The MPF RL model also includes the involvement of parents. In many educational models, parents are often relegated to the roles of administrators, financial backers or outsiders. The model studied in this research positions parents as fitrah ecosystem members. This is crucial because the fitrah development initiatives are not likely to be sustained without reinforcement in the home environment. This perspective is supported by the emerging view that children need a holistic environment to support their development, including relational, emotional and family oriented support (Darling Hammond et al., 2020). The Parent Sessions in the MPF RL approach serve as a medium between school and the family, particularly in the development of adab, role awareness, talent and moral steadfastness. This view is also in line with Al Munasiroh et al. (2024), who stress the need to support the development of children's potential in the family environment in Fitrah Based Education.

This research seeks to elaborate the MPF RL model as a model of implementing Rahmatan Lil'alamin personality through a single case study of the Holistic Approach in SALIM School. Three research questions are posed in this study. First, how is the Fitrah Rahmatan Lil'alamin Education Model realised in the curriculum and school programs at SALIM School. Second, how do teaching and learning approaches facilitate the development of students' fitrah, especially talent and reasoning, into contribution and environmental responsibility. Third, how does the MPF RL model components contribute to the development of the Rahmatan Lil'alamin personality dimensions of Ihsan, Islah, Khalifah, Salam and Role.

Methods

Research Design

A qualitative research design with a holistic single case study was used for this study. This design was determined by the nature of the problem, which called for a comprehensive understanding of the structure, practice and sustainability of the Fitrah Based Education as a whole educational ecosystem in an institutional context. The research did not aim to quantify the statistical effect of a certain variable on student personality, but to understand how a school translates the theory of fitrah into curriculum design, learning program, student project, interaction culture, ecology and parental involvement. Therefore, a holistic case study was deemed the most suitable as the model being studied could not be detached from the practices, culture and institutional meaning that surrounds it.

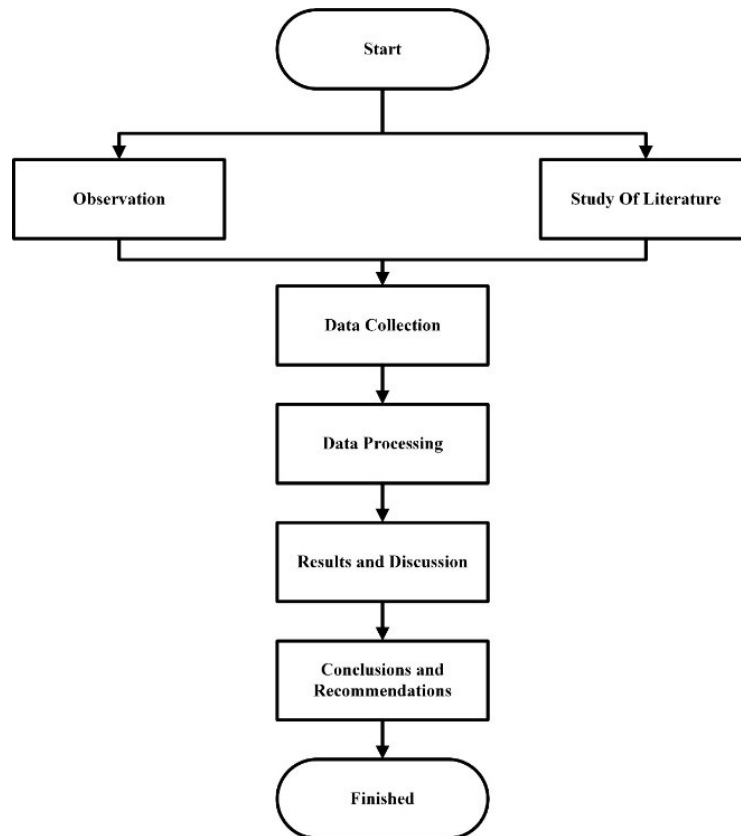


Figure 1. A Holistic Single Case Study

Research Site and Case Selection

The research case is SALIM School, an Islamic education institution that adopts Fitrah Based Education as their pedagogical approach. This school was chosen purposively as it is a relevant and informative case for understanding the implementation of the Fitrah Based Education model in regard to the development of the Rahmatan Lil’alamin personality. In the context of this study, SALIM School was not simply a site of research, but an educational environment in which the philosophical values, curriculum, teacher guidance, student involvement, ecological learning and family engagement are interrelated in practice. As a result, the focus of the study was the entire school educational system, comprising the school vision, curriculum elements, programs of learning, student development, teacher facilitation and school-home partnership.

Participants

This study was carried out in the 2023-2024 academic year. The participants were chosen purposefully based on their role in implementing Fitrah Based Education at SALIM School. The key participants were adolescent students (13-16 years) who had attended the school for a minimum of three years. This is because those students were thought to be more capable of reflecting on the absorption of the values of the school and the development of their talents, reasoning, adab, environmental awareness and contribution to society. The research also included facilitators responsible for the development of the Tauhidic Curriculum and Talent Civilization Project, parents who attended the Father Mother Sessions and school leaders or curriculum designers with an insight into the logic of the model. Through the involvement of these various stakeholders, the study was able to understand the model from the policy and curriculum, as well as the experience of the students, teachers, and parents.

Data Collection

Participants were observed, interviewed, documents were analysed and there was a focus group discussion. Three months of participant observation was done to see how the principles of Fitrah Based Education were negotiated in the school. Observations included students' participation in the Talent Civilization Project, outdoor learning, permaculture, social engagement programs, interaction dynamics, and the use of adab in formal and informal contexts. This observation was necessary as the aim of the study was to not only observe what was being claimed in the curriculum, but how that was being applied in schooling. By directly engaging in the field, the researcher was able to see how students took responsibility, used their talents, engaged with nature, interacted with each other, and how facilitators provided support.

Semi structured interviews were also taken from students, facilitators, parents and school leaders. For students, the interviews focused on the process of identifying and using their talents, learning through service, and how they interpreted the meaning of learning. They also explored students' understanding of activities such as cooking for the poor, entrepreneurship, internships, outdoor learning and ecology programs. Interviews with facilitators explored the teaching and learning strategies applied to move students from talent to usefulness. These also examined the use of 3B and 4E strategies in the learning process and how facilitators perceived the connection between talent, adab, mission, and social good. Parents' interviews explored the connection between school and home, including parents' understanding of their role in supporting children's fitrah, adab, and in setting up a family environment that supports school values. Finally, interviews with the school leaders and curriculum developers were conducted to explore the philosophy, structure and management of the MPF RL program itself.

Documents were analysed to complement and support the data collected through observation and interviews. The documents examined include the Fitrah Based Education (Pendidikan Fitrah Based) curriculum, matrix of civilizational roles, student report cards, guidelines for Parent Sessions, and student project portfolios. These documents allowed the researcher to map the transformation of the abstract concept of fitrah into curricular terms, learning outcomes, program design, student mentoring and parental involvement. The documents also helped the researcher to determine if the five components identified in the data were consistently present in the school's formal structure or only present as individual interpretations of participants. Thus, documents were not just used as supplementary data sources, but as key sources of evidence to trace the institutional structure of the MPF RL model.

A focus group discussion (FGD) with facilitators was used to seek clarity and confirmation for field interpretations. The discussion focused on the execution of the Talent Civilization Project, the School of Life, Interaction Adab, and Parent Sessions as a part of the model. The FGD also discussed the use of 3B and 4E strategies to guide students to identify their potential, engage in meaningful practice, achieve excellence, and link their ability with contribution to society. This allowed the researcher to further develop his understanding of the Talent to Mission mechanism and its relationship with the personality aspects of Ihsan, Islah, Khalifah, Salam, and Role. The FGD was also used to verify whether the researcher's initial interpretation of the model was in line with the pedagogical thinking of the facilitators.

Data Analysis

The data were analysed according to an interactive qualitative analysis model, which includes data condensation, data display and conclusion drawing. During the data condensation phase, the researcher multiple times read the observation notes, interview results, FGD results, and school documents to find data related to the research question. The data were then coded based

on common meanings that referred to curriculum structure, talent development, ecological learning, interaction ethics, parental involvement, and student transformation. The codes were not forced, but emerged through an ongoing interaction with the data so that the categories fit the participants' experiences and the school's educational environment.

At the data display stage, the researcher organised the codes in matrices and narrative texts. This allowed for a comparison between different types of data and to see how the different parts of the MPF RL model combined to form the Rahmatan Lil' alamin personality. Data about the Tauhidic Curriculum were reviewed with regards to faith-based reasoning and conscience. The data on the Talent Civilization Project were linked to students' journey from self interest to common good. Data on the School of Life were seen in the context of Khalifah and concern for the environment. Data related to Adab and Interaction were connected with ethical ways of interacting, self-control and harmony. Data on Parent Session were analysed in terms of how the school values were sustained, supported or challenged at home.

The process of drawing conclusions was interpretative, linking empirical patterns with the themes of the study. The study did not propose statistical causality as the study was qualitative and a single case. However, it produced analytical and interpretive patterns that suggest how the elements of the MPF RL model interact in the educational ecosystem of SALIM School. The first proposition is regarding the link between the Tauhidic Curriculum, School of Life, and emergence of ecological leadership. The second is the correlation between talent development, Interaction Adab, and the direction of students to Islah. These were formed through the intersection of observation, interview, document and FGD data, and then triangulated and member checked.

Ethical Considerations

Researchers adhered to ethical guidelines during this study. Research participants were given clear information on the aim of the research, their role in it, and their withdrawal rights in the research. Adult participants provided consent, while student involvement was with parental and school approval. Student names were masked with initials or pseudonyms where data were related to personal development or sensitive issues. Only when the participants and parents permitted the use of their names was this done, in relation to public project success or talent development. Data were collected and used solely for research. By having this ethical process in place, the study aimed to honour the dignity, privacy and schooling of all participants.

Results and Discussion

The Emergence of the MPF RL Model as an Integrated Educational System

The findings indicate that Fitrah Based Education at SALIM School is implemented not as a fragmented character education program, but as an integrated educational ecosystem that connects curriculum, student talent development, nature based learning, interaction ethics, and parental involvement. Data obtained from curriculum documents, participant observation, interviews, and focus group discussion show that the MPF RL model is constructed through five interconnected components, namely Tauhidic Curriculum, Talent Civilization Project, School of Life, Interaction Adab, and Parent Sessions. These components work together to guide students from the recognition of their innate potential toward meaningful contribution in line with the ideals of Rahmatan Lil' alamin.

A school leader explained that the model was designed to ensure that fitrah is not treated merely as an abstract philosophical idea, but as a practical foundation for organizing learning and student development.

“Fitrah education here is not only discussed as a concept. It must appear in the curriculum, in the way facilitators guide students, in the projects students do, and also in how parents continue the process at home.”

This statement reflects the institutional logic of the MPF RL model. The model is not limited to classroom learning, but extends to project activities, ecological experience, social relations, and home based reinforcement. Observation of school activities also confirmed that students were not positioned merely as recipients of moral instruction. They were encouraged to recognize their talents, practice responsibility, interact with adab, and use their abilities for others.

Table 1 presents the five components of the MPF RL model as synthesized from the data.

Component	Educational Function	Empirical Manifestation	Rahmatan Lil’alamin Dimension
Tauhidic Curriculum	Foundational layer	Subjects are connected with Tafakkur fil Kawn and moral reflection	Ihsan
Talent Civilization Project	Contribution layer	Students transform personal talents into useful products or service activities	Islah
School of Life	Ecological layer	Nature based learning develops responsibility and stewardship	Khalifah
Interaction Adab	Relational layer	Students are guided to communicate ethically and maintain peaceful relations	Salam
Parent Sessions	Maintenance layer	Parents reinforce school values and educational consistency at home	Role

The table shows that each component has a specific educational function, yet the strength of the model lies in their integration. The Tauhidic Curriculum provides a spiritual and moral foundation. The Talent Civilization Project gives students opportunities to transform personal potential into social usefulness. The School of Life develops ecological awareness through direct experience with nature. Interaction Adab shapes ethical communication and peaceful relations. Parent Sessions maintain the continuity of fitrah development between school and home.

Tauhidic Curriculum as the Foundation of Moral and Spiritual Reasoning

The Tauhidic Curriculum emerged as the foundational component of the MPF RL model. Curriculum documents and facilitator interviews show that learning at SALIM School is designed to connect academic content with Tafakkur fil Kawn, which refers to reflection on creation as a pathway for recognizing divine order, moral responsibility, and human purpose. In this model, knowledge is not treated as value free information. It is framed as a means to strengthen students’ awareness of their relationship with Allah, other human beings, and the natural world.

One facilitator described the purpose of the Tauhidic Curriculum as follows. “When students learn, we do not want them to stop at knowing the material. We guide them to ask what this knowledge means, what responsibility comes with it, and how it can bring goodness.” (Facilitator participant)

This quote indicates that the curriculum works not only at the cognitive level, but also at the reflective and moral level. Observation of learning activities showed that facilitators frequently connected subject matter with questions of purpose, responsibility, and benefit. Students were encouraged to understand why knowledge matters and how it should be used. This approach made moral reflection part of the learning process rather than an additional subject placed outside academic learning.

The data suggest that the Tauhidic Curriculum supports the formation of Ihsan by encouraging students to understand excellence as a combination of sincerity, responsibility, and usefulness. Ihsan was not framed merely as achievement or performance, but as the habit of doing something properly and ethically. This finding is consistent with the broader orientation of the MPF RL model, where spiritual consciousness becomes the foundation for students' personal and social development.

Talent Civilization Project and the Talent to Mission Mechanism

The Talent Civilization Project was found to be the most concrete mechanism through which students' personal interests were transformed into meaningful contribution. Data from interviews, observation, student project portfolios, and facilitator explanations show that talent development at SALIM School is not understood as self expression alone. Students are guided to interpret talent as amanah, meaning an entrusted potential that should be developed for the benefit of others. This process is reflected in the school's Talent to Mission mechanism.

A student participant explained this experience in relation to project activities.

"I learned that my talent is not only for myself. When I use what I like to help others, I feel that my activity becomes more meaningful." (Student participant)

This statement illustrates the central idea of the Talent to Mission mechanism. Talent is not directed only toward personal satisfaction, but toward social usefulness. The findings show that students were first helped to identify their strengths through mentoring, repeated activities, and talent mapping. After that, they were encouraged to test and develop those strengths through concrete activities such as cooking, entrepreneurship, production, internship, and charity based projects.

The cases of Chansa Chairunisa and Galang Iman Al Fattah illustrate how this mechanism works in practice. Chansa, who showed strengths as a caretaker, producer, and arranger, developed her interest in cooking by being consistently involved in cooking for charity activities. Her talent was directed toward service and generosity. Galang, who showed strengths as a seller, creator, and restorer, transformed unsold spring roll skins from his parents' business into a product called Aroma Cheese and sold it at school. These two cases show that similar interests can produce different forms of contribution depending on each student's strengths, family context, and project direction.

A facilitator emphasized that the purpose of the project was not simply to produce a product, but to guide students toward meaningful contribution.

"The project is not only about whether students can make something. The more important question is whether they understand whom their talent can serve and what kind of benefit they can bring." (Facilitator participant)

This quote strengthens the interpretation that the Talent Civilization Project supports the dimension of Islah. Observation of project activities showed that students learned to connect personal ability with social needs. Project portfolios also showed that the school documented not only the final product, but also the process of practice, reflection, mentoring, and

contribution. Therefore, the Talent Civilization Project can be understood as a practical space where students learn to move from personal potential to social improvement.

School of Life and the Formation of Ecological Responsibility

The School of Life component was found to connect students' learning with natural, social, and practical realities beyond the classroom. Data from observation, facilitator interviews, and school documents indicate that nature based learning at SALIM School is not designed as recreation, but as a formative learning process. Activities such as outdoor learning, permaculture projects, live in programs, and mountaineering were used to develop responsibility, endurance, cooperation, ecological awareness, and the consciousness of Khalifah.

A facilitator described the role of nature in the learning process.

“Nature gives direct lessons to students. If they are careless, they feel the consequences. If they prepare well, they understand responsibility. This is why nature becomes part of our education.” (Facilitator participant)

This statement is consistent with the observation that students learned through direct engagement with natural settings. In permaculture activities, for example, students were not only introduced to planting or maintaining crops. They were also guided to understand patience, care, ecological balance, and human dependence on nature. The activity required them to observe processes, work with others, and recognize the consequences of their actions.

The findings indicate that the School of Life contributes to the formation of Khalifah by translating ecological responsibility into direct practice. Students were encouraged to see the natural environment not simply as an object of use, but as a trust that must be cared for. Through nature based learning, the concept of Khalifah became more practical and experiential. It was no longer understood only as a theological concept, but as a way of acting responsibly toward the environment and surrounding communities.

Interaction Adab as a Relational Practice

Interaction Adab emerged as an important relational component in the MPF RL model. Observation of daily school activities showed that adab was practiced not only in formal manners, but also in communication, cooperation, emotional control, conflict management, and respect for others. This component ensured that talent development and project based learning did not become individualistic or ego driven.

One facilitator explained the role of adab in student interaction.

“A student may have strong talent, but without adab the talent can become ego. That is why we always guide students to listen, speak properly, accept correction, and work with others.” (Facilitator participant)

This quote indicates that Interaction Adab functions as a moral regulator within the model. During group activities and project work, students were guided to divide tasks, negotiate roles, receive feedback, and prioritize shared goals over individual pride. The findings show that adab was not treated as a decorative moral value, but as a practical condition for collaboration and contribution.

The focus group discussion with facilitators confirmed that Interaction Adab was closely related to the Salam dimension of Rahmatan Lil' alamin personality. Salam was understood not only as peace in a general sense, but as peaceful conduct that appears in speech, teamwork, humility, and respect. This finding shows that student success in the MPF RL model is not

assessed only through project output or individual achievement. It is also seen through the quality of relationships formed during the learning process.

Parent Sessions and the Continuity Between School and Home

Parent Sessions were found to be a crucial component in maintaining the continuity of fitrah based education between school and home. Interviews with parents and school leaders show that SALIM School positions parents not merely as financial supporters or administrative partners, but as primary educators who continue the process of fitrah development in the family environment. This component is important because the school views the home as a decisive space where children's values, habits, and roles are either strengthened or weakened.

One parent described this awareness in the following way.

"We were educated that fitrah education is not just a school assignment. We as fathers must be a complete imam, and mothers must be a calm madrasah. We have to become a mercy at home before our children become a mercy outside." (Parent participant)t

This quote is one of the clearest pieces of evidence showing that Parent Sessions function as the maintenance layer of the MPF RL model. The statement reflects the school's expectation that parents should embody the values they want their children to develop. In this model, parental involvement is not limited to attending meetings or supporting school programs. It requires parents to become moral examples and educational partners in the daily life of the child.

The findings also show that Parent Sessions helped align school values with home practices. Parents were guided to understand children's talents, support their learning process, maintain communication ethics, and strengthen responsibility at home. This alignment was considered especially important in the development of role awareness, where children need consistent examples of responsibility, emotional stability, and moral conduct from adults around them. Therefore, Parent Sessions contributed to the sustainability of the MPF RL model by preventing disconnection between the school's educational values and the family environment.

Cross Component Pattern in the Formation of Rahmatan Lil'alamin Personality

Across the data, the formation of Rahmatan Lil'alamin personality appeared as a gradual, relational, and integrated process. The findings do not indicate that a single component independently forms the intended personality outcome. Rather, the model works through the interaction of multiple educational layers. The Tauhidic Curriculum provides moral and spiritual orientation. The Talent Civilization Project directs students' abilities toward Islah. The School of Life develops ecological responsibility and the consciousness of Khalifah. Interaction Adab shapes ethical and peaceful relations. Parent Sessions sustain the development of fitrah through continuity between school and home.

A facilitator summarized this integration by stating.

"The child cannot be formed only through lessons, only through projects, or only through family advice. All parts must meet. Curriculum gives direction, projects give practice, nature gives experience, adab gives control, and parents keep the process alive." (Facilitator participant)

This statement captures the systemic character of the MPF RL model. The findings suggest that the model is best understood as an educational ecosystem rather than a single program. Its strength lies in the way each component supports the others. Talent development becomes more meaningful when guided by adab. Ecological learning becomes deeper when connected with

tauhidic reflection. School values become more stable when reinforced by parents. Student projects become more significant when oriented toward mission, service, and benefit.

The results therefore show that the MPF RL model at SALIM School provides an operational form of Fitrah Based Education. It translates the concept of fitrah into observable educational practices through curriculum design, student projects, nature based learning, ethical interaction, and family participation. Since the study is based on a single case, the findings should be understood as a rich contextual illustration of how Rahmatan Lil'alamin personality may be cultivated through an integrated Islamic educational system, rather than as a universal claim that applies automatically to all educational settings.

This study reveals the MPF RL model supports Islamic education by operationalising the philosophical idea of fitrah into an educational discourse. Earlier research on Fitrah Based Education has shown that children have inherent potential that needs to be nurtured in a proper moral, spiritual and family environment (Al Munasiroh et al., 2024). But much of the discourse on fitrah is still theoretical and doesn't adequately explain how this potential can be structured in school. This study builds on this discussion by demonstrating that fitrah can be developed through an integrated system of curriculum, talent, ecological experience, interaction adab and parental involvement. In this regard, MPF RL enhances Islamic education by providing a bridge from theological anthropology to educational reality.

This study's Tauhidic Curriculum supports the view that Islamic moral education must be grounded in a theocentric perspective. Al Rawashdeh (2022) suggests that Islamic moral education needs a solid spiritual foundation so that morality does not become external discipline and teaching. This study confirms this view since moral development is enhanced when knowledge is linked with Tafakkur fil Kawn, accountability and action. This is also in line with Ibrahim (2024), who stresses the need for Islamic education to address the modern moral and ecological challenges, rather than being limited to ritual knowledge. Thus, the strength of MPF RL is in its capacity to make knowledge an intellectual and moral matter (Supriadi et al., 2025).

The Talent Civilization Project adds value to project based learning by providing it with an Islamic moral compass (Ridho, 2026; Mukhlis et al., 2026; Gunawan, 2026). Research has demonstrated the ability of project based learning to enhance creativity, collaboration, problem solving, motivation and engagement (Caldwell & O'Connor, 2019; Pangestu et al., 2024; Ratih et al., 2024). But project based learning can be product and competency oriented. This study reveals that the Talent to Mission mechanism helps students to understand their projects as a journey from talent to amanah and Islah. This is also a finding that is relevant to the work of Rupnik et al. (2025) and Guerra (2025) who suggest that student agency is meaningful when they are connected to real world and sustainable practices. MPF RL also adds that agency is not just about being independent, but also responsible, serviceable and morally valuable.

The School of Life element adds to the recent debates about outdoor and environmental learning (Afek et al., 2026; Prince et al., 2026). Nature based learning has been linked to focus, well-being, social inclusion, resilience, ecological consciousness and embodied learning (Creati et al., 2025; Down et al., 2026; Wiklander et al., 2026). This research supports these claims, but also adds to these arguments through the concept of Khalifah in Islam. Nature-based learning in MPF RL is not only a means of enhancing learning experience, but also of developing ecological conscience as part of spiritual development. This supports Livia's (2025) perspective that peace education should be expanded to peace with nature, as well as Dede's (2010) position that 21st century education should prepare people to live in a complex world.

Interaction Adab is also significant as it keeps talent development and project learning from being self-centered. The research on character education indicates that moral development is not only related to curricula, but also habituation, role modeling and the nature of interactions between teachers and students (Tohet & Nuraini, 2026; Wawan & Wasliman, 2026; Yusuf et al., 2026). The results of this study demonstrate that adab is a relational manager that teaches students to listen, take criticism, control their ego, and work ethically with others. Therefore, the success of MPF RL is not only assessed by the product or outcome of students, but also the moral quality of the process of attaining the achievements (Setiawaty et al., 2025; Stasolla et al., 2025).

The Parent Sessions also show that character formation does not solely depend on school programs. Recent research highlights the role of parents in their Islamic character formation because the family is the first and the most consistent environment for character formation (Fahmi et al., 2026; Anugrah, 2025; Firdaus & Suwendi, 2025). Our study confirms this by demonstrating that Parent Sessions provide a maintenance system that connects school and family. This is crucial because developing fitrah requires consistency. Without parental support, the development of adab, responsibility and role awareness may be disjointed.

This research adds value to the body of knowledge in three fields that are usually separated, that is Fitrah Based Education, Rahmatan Lil'alam character, and experiential pedagogy. Existing literature on Rahmatan Lil'alam education highlights the significance of values such as mercy, moderation, peace, and social benefit, but it also indicates that such values need more pedagogic strategies and assessment criteria (Hakim et al., 2025; Abidin & Lisa, 2026; Setiawan et al., 2026). The MPF RL model answers this call by demonstrating how the personality of Rahmatan Lil'alam can be nurtured through an integrated ecosystem of spiritual reflection, talent to mission, ecological learning, interaction adab, and school home collaboration. However, since this is a single case study, the contribution of this study should be interpreted as a local and interpretive model. Further research is required to see if the same pattern exists in other Islamic schools.

Conclusion

This research developed and tested the Fitrah Based Education model for developing the Rahmatan Lil'alam personality through a comprehensive single case study from SALIM School. This study reveals that the MPF RL model is built up with five mutually integrated components, namely the Tauhidic Curriculum, Talent Civilization Project, School of Life, Interaction Adab, and Parent Sessions. These elements constitute an educational ecology where students are guided to integrate knowledge with spiritual contemplation, cultivate talent into social contribution, experience nature as an opportunity for ecological responsibility, engage in ethical interaction, and undergo value reinforcement at school and home.

The research shows that the creation of the Rahmatan Lil'alam personality is not the result of stand-alone religious teaching, but a consistent teaching process that connects fitrah development and action. The Talent to Mission mechanism seemed to help students realise their talent as amanah and implement it as Islah, and the School of Life mechanism seemed to enhance the understanding of Khalifah through nature based learning and responsibility. Interaction Adab enabled the students' development to be complemented with adab and amanah, and Parent Sessions ensured the continuity of fitrah education in the family context. Thus, the MPF RL model provides a contextual approach to Islamic education that aims to produce morally upright, life skilled, socially beneficial, ecologically minded and Rahmatan Lil'alam oriented learners.

Theoretical Implications

Theoretically, this study adds to the discourse of Islamic education by demonstrating the operationalisation of the philosophical idea of fitrah into an observable educational model. The MPF RL model translates Fitrah Based Education from an anthropological concept into a pedagogic model that integrates spiritual awareness, talent development, ecological responsibility, ethical engagement, and parental involvement. This is significant as it provides an integrated approach to understanding character development in Islamic education, not merely as morality teaching, but as a process of unlocking potential to beneficial societal changes.

In concrete terms, the results provide initial guidance for Islamic schools that are interested in developing more integrated educational experiences. Schools can implement the model's underlying principles through enhancing contribution projects, incorporating nature learning, promoting interaction adab, and creating parent engagement initiatives. But given this study was a single case study, these findings should be read as contextual and not universal policy recommendations. Additional research with multiple schools and across a wide range of participants is required to explore how the model might work in other Islamic settings.

Limitations and Suggestions for Further Research

While the MPF RL model was studied as a single case study, the results have to be considered in the context of SALIM School. The design enabled the study of the model in detail particularly in terms of curriculum, talent development, nature based learning, interaction adab and parental engagement. But due to the nature of the study (one educational institution), the results are not directly transferable to all Islamic schools. The model is highly influenced by the SALIM school philosophy, culture, facilitators, parents, students and learning environment.

A further limitation is using qualitative data. The data collection involved participant observation, semi structured interviews, document analysis and focus group discussion to interpret the contextual aspects of the MPF RL model. These data offered in depth and contextual insights but did not quantify the impact of the model. Thus the link between the elements of MPF RL and the characteristics of Rahmatan Lil'alamin personality should be interpreted as an analytical pattern, not as a statistical correlation.

We recommend future research to test whether the same patterns in different Islamic educational settings emerge in schools with diverse institutional, social and cultural settings. Case studies for multiple cases will be helpful to understand how Fitrah Based Education is practised in different contexts. Future research can also develop valid instruments to measure the dimensions of Ihsan, Islah, Khalifah, Salam and Role. With such tools, mixed methods studies can be taken to triangulate the qualitative depth of interpretation with quantitative analyses.

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