



The Concept of Fitrah of Harry Santosa: An Alternative Concept of Islamic Education Based on Fitrah Syamilah

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Abstract

The growing demand for holistic Islamic education has renewed attention to fitrah as a possible foundation for understanding human development and educational purpose. This study examines Harry Santosa's conception of fitrah syamilah, explores how it is constructed into a model of Islamic education, and critically assesses its strengths and limitations. The study employed qualitative literature research with a descriptive-analytical approach. Primary data were drawn from Santosa's works, particularly Fitrah Based Education and Fitrah Based Life, while secondary sources were used to provide broader perspectives on fitrah and Islamic education. Data were collected through documentation and analyzed using content analysis, internal coherence analysis, idealization, and critical analysis. The findings show that Santosa understands fitrah as a comprehensive system that brings together fitrah munazzalah, the fitrah of nature, the fitrah of life, and diverse dimensions of human fitrah. This perspective shifts education from an externally driven process toward an inside-out orientation that seeks to recognize, nurture, and direct innate potential in accordance with revelation and the realities of life. The framework is particularly strong in its holistic orientation, developmental sensitivity, personalization, and integration of spiritual and human dimensions, although its practical application depends heavily on the understanding and involvement of parents and educators. The study further develops Theocentric-Humanist Education as a conceptual synthesis of fitrah syamilah that connects divine guidance, human potential, and civilizational responsibility.

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INTRODUCTION

Education is expected not only to transmit knowledge but also to shape the kind of human being that a society considers worth developing. Yet, an important tension persists between educational systems that prioritize measurable achievement and the broader question of human purpose, moral orientation, and spiritual development (Hasan, 2025). In many contemporary settings, academic competence, competitiveness, and adaptability have become central indicators of educational success, while the learner's inherent potential and relationship with God, society, and the natural world receive comparatively less attention. This tension has encouraged scholars of Islamic education to reconsider educational models that can accommodate intellectual, spiritual, moral, social, and developmental dimensions in an integrated manner (Haningsih et al., 2026). A holistic orientation is particularly relevant to Islamic education because the human being is understood not merely as a cognitive learner but also as a servant of God and a responsible participant in social and worldly life (Marek & Jabłoński, 2021). Recent studies consequently

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emphasize the need to connect religious knowledge with broader forms of knowledge, character development, social responsibility, and practical competence (Marshall, 2025). From this perspective, the Islamic concept of fitrah offers an important philosophical entry point because it directs attention to the innate disposition and potential of human beings (Ebrahimi et al., 2025). The question is therefore no longer simply how education can produce competent learners, but how education can nurture human potential in accordance with an Islamic understanding of human nature.

The question of human nature becomes increasingly significant when educational practices encounter substantial differences among learners. Standardized educational arrangements can provide common structures and learning objectives, yet they may also overlook variations in children's interests, abilities, developmental rhythms, family circumstances, and social environments. Research on fitrah-based education has highlighted concerns about educational practices that fail to recognize children's distinctive potential and instead place excessive emphasis on external expectations (Pragita et al., 2026). Similar concerns appear in studies of holistic Islamic education, which demonstrate that religious and general knowledge, character, social intelligence, leadership, independence, and physical development need to be addressed as interconnected dimensions of education (Kurnianingsih et al., 2025). Such findings suggest that the challenge facing Islamic education is not simply a matter of adding religious content to an established curriculum. It involves reconsidering the assumptions about human development that determine educational aims, relationships, methods, and assessment. The concept of fitrah is relevant to this reconsideration because it views human development in relation to an inherent disposition that requires cultivation and direction rather than indiscriminate external intervention (Jannat, 2025a). Recent Qur'anic studies likewise position fitrah as a fundamental dimension of human potential that encompasses spiritual and moral tendencies and requires educational cultivation (Halida et al., 2025a). Accordingly, investigating fitrah as an educational foundation is important for understanding whether Islamic education can develop a model that is simultaneously responsive to individual potential and faithful to its theological foundations.

The urgency of this discussion is reinforced by the growing demand for educational approaches that can respond to contemporary life without abandoning Islamic principles. A multidisciplinary approach, for instance, has been proposed as a way to help Muslim learners engage with social, scientific, and humanitarian challenges while maintaining their religious identity (Muhsan & Haris, 2022; Mukhlis et al., 2026). Research on holistic education in Islamic institutions similarly demonstrates the value of integrating religious knowledge with general knowledge, moral formation, social interaction, leadership, independence, and physical development (Ihsanudin et al., 2026; Islamic et al., 2024). These developments indicate that the search for an appropriate Islamic educational paradigm concerns not only pedagogy but also the philosophical understanding of the human person. Within Islamic thought, however, the meaning of fitrah is not entirely uniform, and different interpretations have associated it with innate disposition, religious inclination, human potential, purity, and the capacity to recognize truth. This plurality makes fitrah an intellectually significant but conceptually demanding foundation for educational theory (Mirza, 2024). A framework that employs fitrah therefore needs to clarify what constitutes human nature, how that nature develops, what role revelation plays in guiding it, and how education should respond to its different dimensions (Abadi & Khan, 2023). Recent scholarship has continued to examine these questions from Qur'anic, theological, philosophical, and educational perspectives, but the relationship between these dimensions remains insufficiently integrated (Kamridah et al., 2025; Syaifudin et al., 2025). A systematic examination of an explicitly comprehensive formulation of fitrah is consequently necessary to determine how the concept can function as more than a general theological justification for education.

Harry Santosa's Fitrah Based Education provides a particularly relevant case for such an examination because it attempts to translate the concept of fitrah into a comprehensive educational framework. In Santosa's formulation, fitrah encompasses not only human potential but also fitrah munazzalah, the fitrah of nature, and the fitrah of life, which together provide a broader context for human development (Sunarto et al., 2024). The human dimension is further elaborated through eight aspects, including faith, learning and reasoning, talent, sexuality and generativity, development, individuality and sociality, physicality, and aesthetics and language (Baird et al., 2025; Cappellini &

Covelli, 2025). His framework consequently places education within a larger relationship between revelation, human development, the natural environment, social reality, and the purpose of human existence (Alkouatli, 2023a; Wahab, 2025). Rather than presenting education primarily as an external process of transmitting knowledge, Santosa describes an inside-out orientation in which educators and parents seek to awaken, cultivate, and direct potentials that are already inherent in the learner. Previous studies have identified developmental stages and parental understanding as important elements in applying this framework (Bedford & Yeh, 2021; Shengyao et al., 2024). More recent research has continued to examine Santosa's concept as a basis for designing Islamic education around human fitrah and the mission of human creation (Nuranisa et al., 2025). These characteristics make Santosa's thought valuable not merely as a practical educational model but as a case through which the philosophical possibilities of a comprehensive fitrah-based conception of Islamic education can be critically examined.

Existing scholarship has established several important dimensions of the fitrah discourse, but its emphases remain dispersed across theological, developmental, and practical concerns. Hashim (2025), for example, discuss fitrah from Qur'anic and Hadith perspectives and emphasize its status as an innate potential requiring education and direction. Suprihatin (2024) focus on developmental stages within Santosa's Fitrah Based Education, highlighting the importance of understanding when particular dimensions of fitrah are cultivated. Alkouatli (2023) examine children's fitrah in relation to educational practices and parental expectations, drawing attention to tensions that can emerge between children's potential and external demands. Niskaromah et al. (2025) specifically analyze Santosa's framework from the perspective of Islamic education and emphasize its concern with human purpose, developmental potential, and the role of parents and educators. Alfaien et al. (2026) Dahuri (2023) moves the discussion toward implementation by developing a fitrah-based learning model at the elementary-school level. More recent studies have continued to connect fitrah with holistic educational development, including spiritual, intellectual, moral, and contextual dimensions. At the same time, broader studies of holistic Islamic education emphasize integration across religious knowledge, general knowledge, character, social competence, and practical abilities (Bahri et al., 2025).

Despite this growing body of scholarship, several limitations remain visible in the existing literature. First, studies of fitrah frequently concentrate on its theological meaning or particular developmental dimensions without sufficiently explaining how its multiple dimensions form a unified educational architecture (Ahmed & Chowdhury, 2025). Second, research specifically examining Santosa has largely focused on explaining his stages of development, identifying the eight dimensions of human fitrah, or discussing their relevance to parents and educators rather than critically reconstructing the philosophical relationships among them (Halida et al., 2025). Third, implementation-oriented studies demonstrate that fitrah-based ideas can inform learning practices, but practical application alone does not establish the conceptual coherence of the underlying educational philosophy (Dahuri, 2023). Fourth, recent scholarship on fitrah-based Islamic education has begun to examine Santosa's model more directly, yet the discussion still tends to reproduce the framework rather than critically distinguish its descriptive, theological, and educational claims (Aziz et al., 2026). The central gap, therefore, concerns how Santosa's various dimensions of fitrah can be understood as an integrated conception of Islamic education rather than as a collection of developmental principles. This gap is particularly important because the educational significance of fitrah syamilah depends on the relationship among revelation, human potential, nature, life, and the purpose of education. Without such integration, the concept risks remaining normatively attractive but theoretically underdeveloped. The present study addresses this gap by critically reconstructing the conceptual architecture of Santosa's fitrah syamilah and examining what kind of educational paradigm emerges from that architecture.

Building on this gap, the present study approaches Santosa's thought as a philosophical construction that requires both conceptual reconstruction and critical evaluation. The analysis focuses on how fitrah syamilah brings together fitrah munazzalah, the fitrah of nature, the fitrah of life, and the multiple dimensions of human fitrah within a single understanding of educational development. This perspective allows the study to interpret Santosa's inside-out orientation not merely as a pedagogical technique but as a conception of how education should relate to human nature and the purpose of life. It also makes it possible to examine the balance between a theocentric

orientation, grounded in revelation and divine purpose, and a human-centered concern for individual uniqueness, development, experience, and potential. The resulting synthesis is referred to in this study as Theocentric-Humanist Education, not as a term attributed directly to Santosa, but as a conceptual formulation developed from the relationships identified within his framework. This distinction is important because the proposed formulation represents the analytical contribution of the present study rather than a claim about Santosa's own terminology. The approach also responds to recent scholarship that calls for Islamic education to remain rooted in Islamic values while developing learners who can engage constructively with the complexity of contemporary life (Bhat & Bisati, 2025). In this sense, the study seeks to move the discussion from simply asking whether fitrah-based education is holistic toward asking how its underlying dimensions are conceptually organized and what educational philosophy they imply. Such a move provides a stronger basis for evaluating both the potential and the limitations of Santosa's framework.

Accordingly, this study aims to (1) examine Harry Santosa's conception of fitrah syamilah, (2) analyze the philosophical and educational construction derived from this conception, and (3) critically identify the strengths, limitations, and implications of the framework for contemporary Islamic education. The study contributes theoretically by reconstructing fitrah as an integrated educational framework in which revelation, human potential, nature, and life are understood as mutually connected dimensions of educational meaning. It further proposes Theocentric-Humanist Education as an interpretive synthesis that connects the transcendent orientation of Islamic education with attention to human uniqueness, developmental potential, lived experience, and social responsibility. This contribution extends previous studies that have predominantly described the meaning of fitrah, examined specific developmental stages, or explored practical applications of fitrah-based education (Jannat, 2025). Practically, the framework may provide educators and parents with a conceptual basis for designing educational experiences that are more personalized, developmental, contextual, and spiritually grounded. At the same time, the study recognizes that a comprehensive fitrah-based framework cannot be implemented mechanically because its application depends on the knowledge, interpretive capacity, and readiness of educators, parents, and educational institutions. The study therefore does not present Santosa's model as a universally applicable solution but examines its contribution within the broader development of Islamic educational thought. By combining conceptual reconstruction with critical evaluation, this research seeks to strengthen the theoretical foundation of fitrah-based Islamic education while opening space for future empirical research into its pedagogical implementation. Ultimately, the study positions fitrah syamilah as a potentially significant framework for understanding Islamic education as a process of cultivating human potential in harmony with divine guidance, lived reality, and the responsibilities of human beings within civilization.

METHOD

Research Design

This study employed a qualitative literature research design using a descriptive-analytical approach to examine Harry Santosa's conception of fitrah and its implications for Islamic education. This design was selected because the study does not investigate measurable variables or collect empirical data from participants, but rather reconstructs, interprets, and critically examines ideas contained in the selected works of Santosa. The descriptive dimension was used to systematically identify and explain the central concepts, definitions, classifications, and educational principles articulated in his writings. The analytical dimension was subsequently applied to examine the underlying structure of these ideas, their relationships with Islamic educational thought, and their implications for the construction of fitrah-based education. Particular attention was given to the relationship between fitrah munazzalah, the fitrah of nature, the fitrah of life, and the various dimensions of human fitrah. The approach also enabled the researchers to examine the coherence of Santosa's arguments and identify both the conceptual strengths and limitations of his educational framework. Accordingly, the research was designed as a conceptual and interpretive inquiry rather than an empirical evaluation of the effectiveness of Fitrah Based Education. The overall analytical orientation followed the principles of philosophical and qualitative textual analysis, in which

meanings are derived from careful examination and systematic interpretation of relevant written sources (Sudarto, 1997; Manan, 2021).

Research Setting and Time

This study was conducted through library-based research, with the research context focused on the academic and intellectual discourse surrounding Islamic education and Harry Santosa's conception of fitrah in Indonesia. Because the study relied entirely on documentary and textual sources, no physical research site or field setting involving human participants was required. The primary materials were obtained from Santosa's published works concerning fitrah and Fitrah Based Education, while supplementary materials were obtained from relevant scholarly publications and other documentary sources related to the research topic. The original study did not specify a fixed fieldwork period because the research process was based on the systematic reading, classification, interpretation, and analysis of documentary sources rather than participant-based data collection. The research context was therefore defined by the availability and relevance of textual materials concerning Santosa's thought. The research process involved systematically identifying relevant sources, examining their substantive content, organizing the information according to the research focus, and interpreting the resulting conceptual relationships. This setting was considered appropriate because the principal object of analysis was a body of educational thought expressed through books, written materials, and related publications. In this way, the study maintained a clear distinction between the textual sources constituting the research corpus and the researchers' subsequent analytical interpretation.

Data Sources and Selection

The data consisted of primary and secondary documentary sources. The primary sources were Harry Santosa's written works that directly discuss fitrah and Fitrah Based Education, particularly Fitrah Based Education: Sebuah Model Pendidikan Peradaban bagi Generasi Peradaban Menuju Peran Peradaban, Fitrah Based Life: Finding Your Mission of Life, and other relevant writings concerning the development of human fitrah. The research also considered materials available through the Fitrah Based Education website and Santosa's related social media materials, including writings and recorded discussions published through Fitrah World, when these materials were relevant to understanding his educational ideas. Secondary sources consisted of books, journal articles, and other scholarly publications discussing fitrah, Islamic education, educational philosophy, and related theoretical perspectives. Sources were selected purposively according to their relevance to the research questions and their ability to provide information about the meaning, structure, educational implications, strengths, or limitations of Santosa's conception of fitrah. Materials that did not contribute directly to the analysis of fitrah or fitrah-based Islamic education were not treated as central analytical sources. The selection process therefore emphasized conceptual relevance rather than numerical representativeness. This procedure allowed the researchers to maintain a focused corpus while incorporating broader scholarly perspectives for comparison and critical interpretation.

Research Instrument and Data Collection

Because this was a documentary qualitative study, the principal research instrument was a document-analysis framework developed by the researchers to organize and interpret information obtained from the selected sources. The framework focused on several analytical elements, including the definition of fitrah, the philosophical foundation underlying Santosa's conception, the classification of fitrah, the relationship between fitrah and Islamic education, educational objectives, educational principles, implementation strategies, and the strengths and limitations of the proposed framework. Data were collected using the documentation method, in which relevant information was identified, recorded, classified, and organized from books, scholarly articles, written materials, and other documentary sources related to the research topic. The collection process began with the identification of Santosa's principal works, followed by repeated reading to locate statements and arguments directly related to fitrah and Fitrah Based Education. Relevant information was then extracted and organized according to thematic categories corresponding to the research objectives. Secondary literature was subsequently examined to provide conceptual comparison and contextual interpretation of Santosa's arguments. The researchers maintained a distinction between statements directly attributable to Santosa and interpretations developed through comparison with other

scholars. This procedure was intended to ensure that the reconstruction of Santosa's thought remained grounded in the original textual materials while allowing critical interpretation through relevant Islamic educational literature.

Data Analysis Technique

The collected data were analyzed through qualitative content analysis combined with descriptive and analytical interpretation. The analysis proceeded through several interconnected stages. First, the researchers conducted repeated readings of the selected primary sources to identify the central arguments and recurring concepts related to fitrah. Second, relevant textual information was condensed and coded according to substantive themes, including the meaning of fitrah, fitrah munazzalah, the fitrah of nature, the fitrah of life, human fitrah, educational purpose, inside-out education, parental and educator roles, and educational implementation. Third, the coded information was classified into broader conceptual categories to identify relationships among the different components of Santosa's framework. Fourth, internal coherence analysis was employed to examine the consistency of Santosa's ideas by tracing the relationship between his conception of human nature, the purpose of human creation, and his proposed educational principles. Fifth, idealization and crisis analysis were used to examine the normative structure of the framework and to identify conceptual tensions or limitations that may emerge when the proposed model is considered in contemporary educational contexts. Finally, the findings were synthesized to develop a comprehensive interpretation of fitrah syamilah and its implications for Islamic education. This analytical procedure enabled the study to move beyond merely describing Santosa's ideas toward identifying the philosophical structure, educational significance, and potential limitations of his framework.

Analytical Procedure and Conceptual Synthesis

The final stage of analysis involved synthesizing the identified concepts into an integrated interpretation of Santosa's educational thought. The researchers first mapped the relationships between revelation, human nature, nature, life, and educational development as represented in Santosa's conception of fitrah syamilah. The analysis then examined how these dimensions relate to the purposes of human creation, including worship, the responsibility of human beings on earth, and their contribution to civilization. Particular attention was given to Santosa's inside-out educational orientation, which conceptualizes education as a process of awakening and cultivating innate potential rather than imposing development exclusively through external intervention. The analysis also considered the implications of this orientation for personalized education, parental involvement, developmental stages, learning from nature and experience, and the role of the family and community. The resulting synthesis was compared with relevant perspectives in Islamic educational thought to identify areas of convergence and distinction. On the basis of this synthesis, the study formulates Theocentric-Humanist Education as an interpretive conceptual formulation emerging from the integration of theocentric commitments to revelation and divine purpose with attention to human potential, individuality, development, and social responsibility. Importantly, this formulation represents the analytical contribution of the present study and is not presented as a term originally coined by Harry Santosa. The conceptual synthesis therefore serves as the bridge between the reconstruction of Santosa's thought and the broader theoretical contribution of the research.

Research Procedure

To ensure that the conceptual interpretation was developed through a clear and traceable process, the study followed a sequence beginning with the identification of the research problem and continuing through source selection, documentary data collection, classification, coding, descriptive-analytical interpretation, and conceptual synthesis. Each stage was connected to the subsequent stage so that the final conceptual contribution remained grounded in the textual evidence examined throughout the study. The procedure was not understood as a rigid linear process, because the researchers could return to earlier sources and categories when further reading revealed concepts requiring clarification or comparison. Nevertheless, the overall sequence provided a structured framework for maintaining consistency between the research problem, data sources, analytical procedures, and conceptual outcome. Figure 1 summarizes the research procedure and illustrates

how the documentary evidence was progressively transformed into the conceptual synthesis proposed in this study.

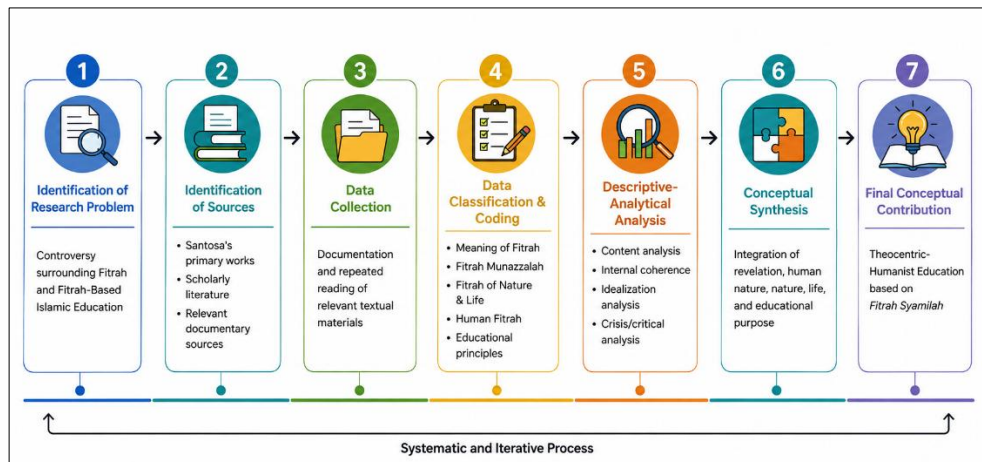


Figure 1. Research Procedure for the Conceptual Analysis of Fitrah-Based Islamic Education

Figure 1 illustrates the structured analytical pathway used in the study. The first stage establishes the research problem concerning the interpretation of fitrah and its implications for Islamic education, followed by the identification and selection of primary and secondary documentary sources. The collected materials are then classified and coded according to the principal concepts emerging from Santosa's framework before being examined through content analysis, internal coherence analysis, idealization analysis, and crisis or critical analysis. The subsequent conceptual synthesis integrates revelation, human nature, nature, life, and educational purpose to reconstruct the broader meaning of fitrah syamilah. The final stage represents the conceptual contribution of the study, namely the formulation of Theocentric-Humanist Education as an analytical synthesis derived from the relationships identified within Santosa's fitrah-based educational framework. Thus, the flowchart demonstrates that the proposed conceptual contribution is not introduced independently but emerges from a systematic progression of source identification, textual analysis, critical interpretation, and conceptual integration.

RESULTS AND DISCUSSION

Results

The Concept of Fitrah according to Harry Santosa

Santosa stated that the term fitrah had never been used by any religion in the world before the revelation of the Qur'an. Fitrah is a very extraordinary thing in the chapter discussing humans, nature, and God. For him, not recognizing the existence of fitrah in human means eliminating the values inherent in human and also means rejecting the existence of God and religion. Rejecting fitrah means rejecting the value of absolute truth, which assumes humans are God who determines truth. Rejecting fitrah means rejecting the value of absolute truth, which assumes humans are God who determines truth (Santosa, 2021).

The term fitrah is referred to from the Al-Qur'an in Surah Ar-Rum verse 30:

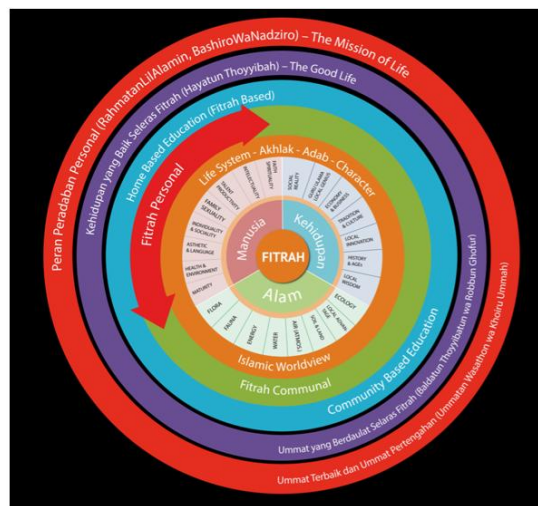
فَأَقِمْ وَجْهَكَ لِلدِّينِ حَنِيفًا فِطْرَتَ اللَّهِ الَّتِي فَطَرَ النَّاسَ عَلَيْهَا لَا تَبْدِيلَ لِخَلْقِ اللَّهِ ذَلِكَ الدِّينُ الْقَيِّمُ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ . ٣)

which means: "So face your face straight towards (Allah) religion; (remain in) the fitrah of Allah who has created humans according to that fitrah. There is no change in the fitrah of Allah (that is) the straight religion; but most people do not know it" (Santosa, 2021). Etymologically, Santosa states that in Arabic, the word fitrah, with all forms of derivation of the term 'fathara' has various meanings, including cleavage (syiqah), appear (thulu), incident (al-ibtida), and creation (khalqun). Fitrah, he

argues, also means innate nature (Santosa, 2021a). In explaining fitrah simply, Santosa quotes Langgulang as stating that the term fitrah is often interpreted as sacred and potential. The word fitrah comes from the Arabic word fitrah, the plural of which is fithar, which means nature, occurrence, origin, religion, and creation (Santosa, 2021a). Santosa further explained that in Arabic grammar, the root of the word fitrah is fi'lah which means al'ibtida meaning to create something without a model. This signifies a unique creation that has never been created before. This uniqueness has actually been installed and must be cultivated so that it will later become a unique role in civilization. The words fi'lah and fitrah are masdar, infinitives that indicate the meaning of a state. Citing the opinions of Ibn al-Qayyim and Ibn Kathir, Santosa stated that the meaning of the word fithir means to create and is also interpreted as a state resulting from that creation (Santosa, 2021a).

Santosa also cites the opinion of another scholar who explains and classifies fitrah more explicitly, namely the opinion of Ibn Taymiyah, who groups fitrah into two: first, fitrah al-munazzalah, namely the external fitrah that enters into human. According to Taymiyah, what is meant by fitrah is the Qur'an and As-Sunnah which are used as control and guidance for human fitrah. Second is fitrah al-Gharizah, namely the inherent fitrah attached to and found in humans that provides the power useful for developing all basic human potential (Santosa, 2021a). Terminologically, Santosa defines fitrah as the condition, constitution, character, and other qualities that Allah has prepared for accepting the deen (religion). According to him, when fitrah is fully developed, anyone will easily accept the book of Allah (the Qur'an) (Santosa, 2021a).

A comprehensive overview of the concept of fitrah according to Santosa can be seen from the following schema:



Schema 1. Comprehensive Fitrah Scheme (Santosa, 2021).

Santosa emphasized that before discussing the meaning of the purpose of life, mission of life, and vision of life, it is important to first discuss the correct philosophical foundation. Everyone has a worldview, and every Muslim should have a proper one. Santosa stated that the Islamic worldview is a well-established framework derived from revelation and interpreted by scholars and thinkers through an authentic Islamic historical framework. This framework offers precise and consistent answers to core questions concerning God, humanity, the unseen, the universe, and life. These core answers also guide humans toward becoming caliphs. The understandable nature of a worldview should not prevent anyone from recognizing its constructive effect on one's engagement with reality and truth. This will only occur if the worldview contains accurate knowledge that complements the reality of existence. A person's worldview will answer the major questions of human existence: who we are, where we come from, why we are here (in this world), what is the meaning of life, and so on. Likewise, a worldview regarding human nature (fitrah) is also applicable (Santosa, 2021a).

Santosa stated that fitrah is united in the purpose of creation (purpose of life), the task (mission of life) that humans carry on earth, and the vision (vision) that humans must possess. According to him, it is impossible for humans to be created by God without a purpose. With the presence of humans on earth, a purpose for creation is embedded, namely that humans have a mission, task, or activity that aligns with their presence on earth. To clarify, Santosa describes the purpose of life or the purpose of creation as the purpose of life that is entirely God's authority. The purpose of life is God's reason for creating His creation. Meanwhile, the mission is the task to fulfill the purpose or intention of creation (purpose of life). In Santosa's view, the purpose or purpose of human creation consists of four purposes, the first of which is to worship God (Santosa, 2021b). The second purpose of creation (purpose of life) is for humans to fulfill the role of imarah (leadership). Imarah is defined as prospering the earth. According to Santosa, the role of imarah is divided into two: first, the personal role. This personal role refers to the role of humans individually. The personal role of each servant is to spread mercy and provide solutions and warnings (*basyira wa nashira*). Second, the communal role. This communal or collective role is the role that humans must fulfill within their communities or the society in which they interact. This communal role is derived from the collectivity of the personal civilizational roles of each individual within a community. The third purpose of creation (purpose of life) is to become Allah vicegerent on earth. Being a vicegerent on earth is intended to enable human, as inhabitants of the earth, to live in peace and to preserve nature (Santosa, 2021). The ultimate purpose of creation (purpose of life) is to become an imama. The term imama refers to humans with the innate potential that God has installed within them. Human must be able to become leaders for humanity, so that they submit to His call (Santosa, 2021b). In more detail, Santosa divides nature into four large groups:

- A. The first fitrah munazzalah is the fitrah system of life, namely the natural religion. This fitrah munazzalah is expressed in the Quran and the Sunnah, which guide humans in carrying out their mission in this world as caliphs on earth.
- B. The second fitrah is the fitrah of nature; this fitrah includes the fitrah of biodiversity, the fitrah of natural excellence, the fitrah of natural resources, and the geographical fitrah of the place where a person is born and lives. The fitrah of nature is related to the dimensions of the place or hemisphere where a person is born and lives.
- C. The third fitrah is the fitrah of life, which includes the fitrah of time, the fitrah of social reality, the fitrah of the nation with its wisdom and cultural traditions, and the fitrah of science and technology. This fitrah of time is related to the time and era or age in which human are born into a given life.
- D. The fourth fitrah is the one directly related to humans. This fitrah is divided into eight: the fitrah of faith, the fitrah of learning and reasoning, the fitrah of talent, the fitrah of individuality and sociality, the fitrah of physicality, the fitrah of development, the fitrah of sexuality and generativeness, and the fitrah of aesthetics and language (Santosa, 2021b).

In detail, the classification and understanding of human fitrah according to Santosa is as follows:

1. Fitrah of faith.

According to Santosa, the innate fitrah of faith is a state in which every child is born with the potential for faith, because humans have pledged to Allah as their Lord since birth. Santosa stated that the scope of the innate fitrah of faith includes the innate fitrah of religion, the innate fitrah of godliness, the innate fitrah of purity, the innate fitrah of shame and self-respect, the innate fitrah of morality and spirituality, and the innate fitrah of good deeds (Santosa, 2021b). The fitrah instinct of faith is related to the fitrah munazzalah (the Book of Allah) and encompasses all other aspects of the natural instinct, guiding the other fitrah instincts to be consistent (piety) in achieving the purpose of life. According to Santosa, the golden age of this

natural instinct of faith is 0-7 years old because at this age children are at a time when imagination and abstraction are at their peak, their subconscious is still wide open so that children's imagination about Allah, goodness and other creations will be easily awakened.

2. Fitrah of learning and reasoning.

According to Santosa, the innate capacity for learning and reasoning means that every child is a resilient and genuine learner. In truth, no child dislikes learning unless their innate capacity for learning has been distorted or even buried. Santosa stated that this fitrah capacity for learning and reasoning is related to other fitrah capacities, such as the fitrah capacity of the fitrah of nature world in which a child's is born, along with the inherent capacity for local excellence, the fitrah capacity for biodiversity, the fitrah capacity for geography, and the climate. This fitrah capacity for learning and reasoning is related to the role of civilization or the human mission as imarah, namely to prosper the earth. Santosa stated that the golden age of this innate capacity is between the ages of 7 and 12 (Santosa, 2021b).

3. Fitrah talent.

According to Santosa, every child is unique, each possessing unique, productive traits or potential. These unique innate traits are related to a child's personality because they are inherent and become character traits. This unique personality is called talent. This unique potential is a calling in life that will lead a child to a specific role in civilization. This means that this fitrah talent is closely related to a child's specific life mission or future civilizational role on this earth (Santosa, 2021). According to him, the golden age of fitrah is between the ages of 10-14 years or what is commonly called the pre-pubescent phase because, according to the natural development, at this age children are in the phase approaching adulthood (Santosa, 2021b).

4. Fitrah of sexuality and love.

According to Santosa, the fitrah of sexuality and love means that every child is born with a clear gender: male or female. Santosa emphasized that fitrah sexuality means that a person thinks, behaves, and feels according to their fitrah identity, whether as a true man or a true woman. Santosa stated that each gender will develop into its own sexual role. For boys, they will transform into the roles of true masculinity and fatherhood, while for girls, they will grow into the roles of true femininity and motherhood (Santosa, 2021b).

5. Fitrah of development.

Santosa defines the fitrah development of human beings as having the view that every human being born follows the sunnatullah, including development. This means that in human development, there are stages that humans go through, there is a golden age for certain fitrah qualities to grow and develop. Santosa stated that the golden age does not only occur in the first 5 years of life because it does not have scientific or sharia support. All stages are golden ages for the development of certain fitrah qualities and last throughout life. However, in the educational framework, the 0-7 years stage is the golden age for the fitrah qualities of faith, the 7-10 years stage is the golden age for the fitrah qualities of learning, and the 10-14 years stage is the golden age for the fitrah qualities of talent (Santosa, 2021b).

6. Fitrah of individuality and sociality.

According to Santosa, the fitrah individuality means that every human being is born as both an individual and a social being, meaning that humans are dependent on the creatures around them. As individuals, a person needs social interaction in their lives. This individual fitrah develops well from before the age of 7, while the fitrah sociality develops well from the age of 7 (Santosa, 2021b).

7. Physical fitrah.

Santosa stated that what is meant by physical fitrah is that every child is born with a natural tendency to move actively, with five senses that enjoy interacting with the earth and life. Every child also enjoys their senses receiving input that is pleasurable and enjoyable (Santosa, 2021b).

8. Aesthetic and linguistic fitrah.

The aesthetic and linguistic fitrah means that every child is born with a sense of aesthetics and a love of beauty and harmony. This appreciation and expression of beauty emerges in art, literature, architecture, and so on. Santosa classifies the overall picture of human fitrah, as outlined above, in the following schema:



Schema 2. Human Fitrah

The Concept of Islamic Education Based on Fitrah According to Santosa.

Santosa emphasized that fitrah cannot be separated from discussions about education because the essence of education is to cultivate human fitrah. According to Santosa, fitrah is the potential of civilization, in which the potential for all human roles is installed to carry out life's mission, namely personal and communal roles in an effort to achieve life's goals or the purpose of life. Santosa stated that the concept of fitrah in Islamic education is a combination or synergy of fitrah munazzalah, namely the Book of Allah and the Sunnah, combined with the fitrah of nature and life, as well as the fitrah of humanity itself (Santosa, 2021b). The fitrah munazzalah (al-Qur'an and hadith) must be fully integrated with human nature through various daily activities and events in life and in nature so as to give rise to deep experiences, structure reasoning, form manners and attitudes and condition the soul in facing reality, test the strength of faith and so on. The main task of education is to discover the specific role of each child so that the purpose of his creation as God's vicegerent on earth is fulfilled and in accordance with the original purpose of creation (Santosa, 2021b).

Santosa stated that fitrah born education is a solution to national education problems, such as: first, juvenile delinquency and behavioral deviations. Students who do not fully understand their potential tend to have negative attitudes about themselves and their future. Second, delayed maturity. Students/children who recognize and focus on developing their potential, accompanied by good morals, will become independent more quickly, mature at the right time, and develop character and social leadership skills at the age of puberty (15-16 years). Third, the educational gap. By returning the role of education based on natural-born moral potential to the family or home and community, the state has actually increased the number of compulsory education students without having to add more school buildings because family and community participation as the core of education will reduce the tasks and burdens of teachers and schools. Fourth, the loss of children's unique potential. National schooling has tended towards uniformity and mass education, which has resulted in the loss of children's uniqueness. Therefore, families and communities should play a role

in ensuring education based on diverse potential and role models. Fifth, sexual deviation. Sexual deviations that are rampant should not occur and spread if families and communities play a role in educating children about the natural nature of sexuality from an early age because the closeness of the family with children will form a bond that forms a true role attitude, and this will minimize the occurrence of sexual deviations (Santosa, 2021).

Santosa explained that fitrah based education is a model of civilizational education that empowers parents and educators to transform all gifts in the form of fitrah Allah potential so that they can move toward the mission of life, or a life mission that manifests as a civilizational role. Santosa stated that there should be a paradigm shift in education, as education is a process and method for awakening (inside out) innate potential, not cramming and intervening (outside in).

Specifically, Santosa said the educational paradigm should change from:

1. First, manufacturing to potential. Education should truly focus on the potential of each child so that each child can achieve their full potential. Factory-style education, with its aimless competition and uniformity, has been proven to be detrimental to human nature.
2. Second, from too much teaching to learning freedom. Too much intervention and domination will actually damage a child's passion and potential.
3. Third, from cramming (outside-in) to awareness-raising (inside-out). Learning should focus on the experiences gained. Santosa stated that nature is like a teacher. Learning with nature and experience, learning directly from life's teachers, is the best learning process.
4. Fourth, from school-centered to child-centered. Education should be depersonalized. Every child is unique, so education must be relevant to each child's uniqueness. This means personalizing the curriculum and programs.
5. Fifth, from academic achievement to work. Education should focus more on work-based assessment, not just academic achievement. The school system heavily values academic grades as a measure of success, even though they demonstrate nothing but mastery of content and formulas, not methods and work.
6. The latter, from formal school to non-formal/home. According to Santosa, the home is the best place for education from the age of 10. The community also plays a role in education.

Santosa stated that fitrah based education can begin by helping parents and educators understand their ability to design a personalized curriculum for their children. Santosa stated that a concrete form of this personalized curriculum is a workbook. To design this workbook, parents and educators need tools, and these tools are design thinking for parents and educators (Santosa, 2021b). Design thinking is a method of thinking that adopts the way a designer thinks and carries out their creative process in designing something. What distinguishes a designer's thought process from that of the average person is that in their creative process, designers begin with empathy for human needs rather than a problem-centered approach. This means that design thinking does not teach finding the root of the problem, finding gaps and solutions, but rather with empathy to find the basic needs of humans, in this case children (students).

The concept of design thinking was introduced by Edward de Bono, a leading expert in creativity and thinking. Design thinking focuses more on abstract imagination, encouraging continuous innovation based on each child's unique strengths (positive potential), and tends to avoid looking for negative aspects or problems. Santosa considers this design thinking concept appropriate because children are inherently positive, so parents and educators need only focus on their children's positive side and illuminate it, thereby highlighting their uniqueness and excellence (Santosa, 2021a). In detail, Santosa emphasized that design thinking can be started by implementing it by focusing on the following points:

- a. What Is. The first focus in the design process is understanding and empathizing with the child. This can be done by documenting the child's journey in a parent's book, which contains notes about the child, even from the time they were born. If a parent's book is not available, methods such as dialogue can be used to identify the child's strengths and potential.
- b. What If. What is meant by what if is that educators or parents see from the perspective of educators or parents by envisioning or presenting all the good possibilities in the child's future from the potential that he or she has.
- c. What Wow. This is done by selecting the best and most realistic design.
- d. What Works. What is meant by what works is that parents or educators execute or implement the plan into action (Santosa, 2021a).

The Strengths and Weaknesses of the Concept of Islamic Education Based on Fitrah from Santosa's Perspective.

A. The Advantages of the Concept of Islamic Education Based on Fitrah from Santosa's Perspective

1. First, the concept of fitrah based education is comprehensive or syamilah and integrates all aspects of fitrah. Santosa is able to view the concept of education from a perspective that encompasses all aspects of fitrah. For him, education is the driving force of civilization, so the concept of education should involve all elements of civilization: nature, humans, and God. This aligns with Seyyed Hossein Nasr's theory on the sources and elements of civilization (Nasr, 1970).
2. Second, Santosa fitrah based education concept is able to answer philosophical questions about the purpose of human existence on earth.
3. Third, the concept of fitrah based education in Santosa view is actually very simple but comprehensive.
4. Fourth, Santosa thinking is essentially a return to the true essence of parenting. This is because the concept of fitrah based education, from Santosa perspective, emphasizes the importance of parents and educators understanding children's potential and uniqueness, as well as developing good and noble morals.
5. Fifth, the focus of Santosa fitrah based education concept is on how to grow and nurture the potential within children that has been installed.
6. Sixth, the concept of fitrah based education in Santosa's perspective adheres to the understanding that the golden age for each child's nature does not only grow at a certain age.
7. Seventh, the Santosa concept can be implemented through programs that can be implemented at home because in essence the development of the nature given to children is a step in developing the fitrah of parenthood itself.
8. Eighth, returning to the true essence of education. Santosa concept of fitrah based education emphasizes the importance of education based on a child's natural instinct, not external factors such as grades or competition.

B. The Weaknesses of Santosa's Fitrah Based Education Concept

1. First, from his non-educational background, it is known from his biography that Santosa has a background in Communication Science.
2. Second, is a method of delivery that uses schemas and tables with terms that use foreign languages that are unfamiliar to some parties who do not really understand the world of education.
3. Third, Santosa perspective on fitrah based education relies too heavily on parents. This fitrah based education concept is difficult to implement because it requires very active parental involvement.

4. Fourth, some parents may find Santosa concept of fitrah based education too idealistic and difficult to implement practically in everyday life. This is because Santosa concept, which expects parents and educators to always be able to understand and cultivate children's fitrah, is considered too burdensome.

Discussion

The central finding of this study is that Harry Santosa's conception of fitrah syamilah represents fitrah not as a single innate religious disposition, but as an interconnected educational architecture involving fitrah munazzalah, the fitrah of nature, the fitrah of life, and multiple dimensions of human potential. This finding is theoretically important because it shifts the discussion of fitrah from a narrowly theological concept toward a multidimensional framework for understanding human development and educational purpose. In Santosa's formulation, revelation provides normative direction, while human potential, nature, social reality, time, culture, and lived experience constitute the contexts through which that potential is cultivated. Such an interpretation is consistent with Abadi and Khan's (2023) argument that Islamic understandings of human nature require attention to both innate disposition and the religious guidance that shapes its development. It also extends recent discussions that have tended to examine fitrah separately from theological, developmental, or educational perspectives rather than treating these dimensions as one conceptual system (Ahmed & Chowdhury, 2025; Kamridah et al., 2025). The implication is that fitrah syamilah can be understood as an organizing principle for Islamic education rather than merely as a justification for religious instruction.

A second major finding concerns the alignment between Santosa's conception of fitrah and the purpose of education as the cultivation of human potential toward a meaningful life mission. The analysis shows that education in this framework is inseparable from the purposes of worship, imarah, stewardship of the earth, and leadership, meaning that educational achievement is ultimately evaluated in relation to human responsibility rather than academic attainment alone. This position challenges instrumental models of education in which knowledge and achievement become ends in themselves, and instead reflects an Islamic worldview in which the meaning of learning is connected to human accountability before God and responsibility toward society and creation. The finding supports contemporary arguments that Islamic education should integrate religious knowledge with intellectual, moral, social, and practical development (Bahri et al., 2025; Muhsan & Haris, 2022; Mukhlis et al., 2026). At the same time, Santosa's formulation goes beyond integration at the curriculum level because it places the philosophy of human purpose prior to the selection of educational objectives. Its theoretical contribution therefore lies in repositioning educational purpose as the bridge between fitrah, worldview, and civilizational responsibility, rather than treating holistic education simply as the accumulation of multiple developmental domains.

The third finding is that the eight dimensions of human fitrah provide a developmental and individualized conception of education that resists excessive standardization. Faith, learning and reasoning, talent, development, individuality and sociality, physicality, sexuality and generativity, and aesthetics and language are treated as interconnected dimensions rather than isolated competencies. This orientation is compatible with research showing that standardized educational arrangements may fail to recognize differences in learners' interests, abilities, developmental rhythms, and social environments (Pragita et al., 2026). It also resonates with Alkouatli's (2023) discussion of Muslim educators' efforts to negotiate children's developmental potential with parental and social expectations. However, the present analysis adds a stronger philosophical claim: individualization is not merely a pedagogical strategy for improving learning outcomes, but an ethical consequence of recognizing that each human being possesses a distinctive potential and possible contribution to society. Thus, Santosa's framework extends developmental and personalized education by grounding learner uniqueness within an explicitly Islamic conception of human vocation and responsibility.

Another important finding is the inside-out orientation of Santosa's educational model, which conceptualizes education primarily as awakening, nurturing, and directing potential rather than imposing predetermined forms of development from outside. The distinction between "inside-out" and "outside-in" education is particularly significant because it changes the role of the educator from being principally a transmitter of standardized content to becoming an observer, facilitator, guide,

and designer of developmental experiences. This interpretation converges with Nuranisa et al. (2025), who identify Santosa's framework as an attempt to organize Islamic education around human fitrah and the mission of human creation, and with Alfaien et al. (2026), whose work demonstrates the movement of fitrah-based ideas toward practical educational models. Nevertheless, an important critical distinction must be made: recognizing innate potential does not necessarily mean that all educational development should be left to spontaneous growth. Fitrah in Santosa's framework still requires revelation, appropriate environments, parental guidance, experience, and deliberate cultivation, suggesting that the model is better understood as guided personalization than as unrestricted educational freedom. This distinction strengthens the theoretical coherence of the framework by preventing "inside-out" education from being reduced to a form of educational individualism detached from normative guidance.

The findings further indicate that the framework is fundamentally ecological because human development is positioned within relationships among the individual, family, nature, society, culture, technology, and historical time. Santosa's distinction between the fitrah of nature and the fitrah of life shows that educational development cannot be adequately understood by examining the learner independently of the environment in which the learner lives. This perspective is consistent with recent scholarship emphasizing multidisciplinary and contextual approaches to Islamic education in response to social, scientific, technological, and humanitarian change (Muhsan & Haris, 2022; Mukhlis et al., 2026). It also corresponds with Sunarto et al. (2024), who conceptualize fitrah, human potential, and development as interconnected within an Islamic understanding of human existence. The distinctive contribution of Santosa's formulation, however, is that contextuality is not treated merely as an external factor influencing educational outcomes; it becomes part of the meaning of fitrah itself. Consequently, educational practice based on fitrah syamilah would need to consider local culture, geography, family conditions, social realities, and technological change rather than applying a uniform developmental formula across contexts.

The analysis also demonstrates that parental and educator involvement constitutes both a strength and a structural vulnerability of the framework. Santosa assigns parents and educators a substantial responsibility to identify children's potential, understand their developmental characteristics, design personalized learning experiences, and facilitate the transformation of potential into meaningful life roles. This emphasis is supported by Shengyao et al. (2024), who demonstrate the relevance of parenting conditions to academic resilience, self-efficacy, and motivation, while Alkouatli (2023) highlights the importance of parental expectations in shaping Muslim children's development. However, the present findings expose a practical tension that should not be overlooked: a model intended to liberate children from excessive external intervention may unintentionally create another form of pressure if parents are expected to continuously identify, interpret, and optimize every dimension of their children's fitrah. The original analysis explicitly identifies excessive dependence on parental involvement and the idealistic character of the model as important weaknesses. Therefore, the framework should not be implemented as a demanding parental prescription but as a shared educational responsibility involving families, teachers, communities, and institutions.

A further critical issue concerns the conceptual status of some propositions within Santosa's framework. The study finds considerable philosophical coherence in the relationship between fitrah, development, education, and human purpose, but conceptual coherence should not be confused with empirical validation. The literature review itself indicates that previous research has often concentrated on explaining the stages, dimensions, and practical relevance of Santosa's ideas, while comparatively less attention has been given to testing the conceptual relationships empirically (Ahmed & Chowdhury, 2025; Aziz et al., 2026; Halida et al., 2025). This distinction is particularly important for developmental claims concerning particular "golden ages," because such propositions require empirical investigation across different cultural, socioeconomic, and educational contexts rather than acceptance solely on philosophical grounds. Accordingly, the contribution of the present study should be interpreted as conceptual and interpretive rather than as evidence that fitrah-based education produces superior educational outcomes. This limitation does not weaken the theoretical value of the study; instead, it clarifies an important research agenda in which the conceptual architecture can subsequently be operationalized and examined through qualitative, longitudinal, or mixed-method research.

The most significant theoretical contribution of the study emerges from the formulation of Theocentric-Humanist Education as an interpretive synthesis of Santosa's *fitrah syamilah*. Rather than simply repeating Santosa's categories, the synthesis identifies a deeper relationship between divine guidance and human development: revelation supplies the normative orientation, while human uniqueness, developmental processes, lived experience, environmental context, and social responsibility constitute the human field in which that orientation is realized. In this respect, the proposed formulation responds directly to the fragmentation identified in recent literature, where theological, developmental, and pedagogical discussions of *fitrah* have often remained insufficiently integrated (Abadi & Khan, 2023; Kamridah et al., 2025; Nuranisa et al., 2025). It also aligns with calls for Islamic education to remain firmly grounded in Islamic values while equipping learners to respond constructively to contemporary complexity (Bhat & Bisati, 2025). The novelty therefore does not lie in claiming that Santosa himself coined "Theocentric-Humanist Education," but in analytically reconstructing his framework into a conceptual model that explains how transcendence and human agency can coexist within Islamic educational thought. In broader theoretical terms, this synthesis positions *fitrah syamilah* as a possible alternative to both purely theocentric models that risk underemphasizing individual developmental diversity and purely human-centered models that may lack a transcendent normative foundation.

Taken together, the findings position Santosa's *fitrah syamilah* within the contemporary global debate on holistic, personalized, and value-oriented education while retaining a distinctly Islamic philosophical foundation. The framework's principal strength is not simply its comprehensiveness, but its attempt to connect what are frequently separated in educational theory: spirituality and development, individuality and social responsibility, learning and life purpose, and human potential and divine guidance. This integrative orientation corresponds with contemporary movements toward holistic Islamic education and the integration of *naqli* and *aqli* knowledge (Bahri et al., 2025), while also addressing concerns regarding uniformity and the neglect of individual potential (Pragita et al., 2026). Yet its broader applicability depends on translating philosophical propositions into operational principles that teachers, parents, and institutions can realistically enact without imposing excessive interpretive or practical burdens. The study therefore contributes less by presenting *fitrah syamilah* as a finished educational solution than by establishing a conceptual platform from which more systematic empirical investigation can proceed. In this sense, the proposed Theocentric-Humanist perspective provides a new conceptual vocabulary for discussing Islamic education as the cultivation of human beings who are spiritually grounded, individually developed, socially responsible, and capable of contributing meaningfully to civilization.

CONCLUSION

This study concludes that Harry Santosa's conception of *fitrah syamilah* provides a comprehensive philosophical foundation for rethinking Islamic education as a process of cultivating human potential in harmony with divine guidance, nature, and the realities of life. In Santosa's framework, *fitrah* is not confined to an internal human disposition but is understood through an interconnected relationship between *fitrah munazzalah*, the *fitrah* of nature, the *fitrah* of life, and the various dimensions of human *fitrah*. This understanding positions education as an inside-out process that seeks to awaken, nurture, and direct learners' inherent potential rather than relying primarily on external instruction, standardization, or academic achievement. The analysis further indicates that the framework possesses significant strengths in its holistic orientation, attention to individual uniqueness and developmental stages, integration of family and environmental contexts, and connection between education and the broader purpose of human existence. Nevertheless, its implementation remains challenging because the framework requires substantial conceptual understanding and active involvement from parents and educators, while several of its propositions require further empirical examination in diverse educational settings. Based on the conceptual relationships identified in the study, Theocentric-Humanist Education is proposed as an interpretive synthesis that connects the transcendent

orientation of Islamic education with human potential, individuality, development, and social responsibility. Thus, fitrah syamilah offers a promising conceptual basis for developing Islamic education that is spiritually grounded, responsive to human diversity, and oriented toward the formation of individuals capable of fulfilling their personal, social, and civilizational responsibilities.

AUTHOR CONTRIBUTIONS STATEMENT

Suraiya Conceptualization, development of the research framework, formulation of the main arguments, and preparation of the original manuscript draft. Zubaidah Development of the theoretical framework, literature review, and interpretation of relevant Islamic educational perspectives. Abdul Manan Methodological supervision, refinement of the analytical approach, and critical revision of the manuscript. Salami Mahmud Identification and collection of primary textual sources from Harry Santosa's works, data classification, and organization of documentary materials. M Nur Akhyar Critical analysis of the conceptual framework, evaluation of its educational implications and practical limitations, and review of the revised manuscript. All authors contributed to the interpretation of the findings, critically reviewed the manuscript, approved the final version, and agreed to be accountable for the work.

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