

## Exploring *Fitrah*-Based Educational Management in Indonesian Elementary Nature Schools

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### Abstract

This study examined the *Fitrah*-Based-Educational management at three elementary nature schools in Lampung province. The data were obtained through observation, interviews, and documentation. The study applied a purposive sampling technique. The results showed that the three elementary nature schools have implemented the four key management functions of *Fitrah*-Based Education, namely planning, organizing, implementing, and supervising. Firstly, the plan was carried out by formulating a vision, mission, goals, and curriculum. Secondly, in organizing, the teachers and staff were provided with training or a workshop. Thirdly, in terms of implementation, learning was used to develop students' *fitrah*, to support aspects of *fitrah*, to involve parents, communities, and related parties in the learning process, to utilize information management systems, and to use budgets according to priority needs. Lastly, in supervising it covers the evaluation of the involvement of parents, communities and related parties in the learning process, the level of achievement of learner competencies in accordance with established standards, the evaluation of the competence of teachers and staffs in carrying out their duties such as discipline, creativity, and innovation in the learning process. The findings of this study imply that the *Fitrah*-based educational management model provides a thorough framework that can guide leadership styles, instructional strategies, and curriculum development, ultimately promoting students' holistic development in accordance with their innate tendencies and community values. To conclude, the management of *Fitrah*-Based Education of elementary nature schools in Lampung province runs sustainably.

**Keywords:** Descriptive Qualitative Study, Educational Management, *Fitrah*-Based Education, Holistic Learning, Nature School.

### Introduction

In the past decade, *Sekolah Alam* (hereafter nature schools) has seen significant growth and development as an alternative educational model (1, 2). Nature schools are one of the alternative education models that have adopted the concept of *Fitrah*-Based Education. Such a concept emphasizes the values of justice, truth, and compassion (3-6). Such education focuses on cognitive aspects and forms noble morals and responsible leadership according to children's potential, talents, spirituality, and character. Thus, nature schools become a vehicle to form a generation that is not only academically intelligent but also has sensitivity to the environment and others (7-9). The *Fitrah*-Based Educational Management approach is in line with Paulo Freire's humanization theory, which views education as a praxis of introspection and transformative action that empowers students to become change agents in their environment.

Similar to Noddings' ethics of care, the emphasis on fostering students' natural potential and holistic development emphasizes the relational and compassionate aspects of education. Furthermore, Indigenous knowledge systems, which emphasize community involvement and interconnectedness with the natural world, are reflected in the way that nature schools incorporate local wisdom and environmental responsibility. By connecting these global concepts with the Islamic basis of *Fitrah*, our research advances our knowledge of how culturally grounded education can interact with universal humanizing and ethical pedagogies to create inclusive and sustainable learning environments (10). Further, the *Fitrah*-Based Education develops each child holistically, including spiritual, intellectual, emotional, and physical aspects, according to the nature of each individual (11, 12). However, the fact is that the educational process that is commonly found in

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schools often limits individual freedom. Education is difficult to use as a means to change individuals, and education functions as a social reproduction mechanism that tends to focus only on meeting the needs of industry (13-15). Thus, moral problems and violence among adolescents are often an indication that something is lacking in the current educational approach (16). The *Fitrah*-Based Education is the answer to the challenges of modern education, which is often focused on formalities and academic results alone. This approach seeks to return education to its basic goal, which is to develop the natural potential (*fitrah*) of each individual in its entirety, both in terms of spirituality, intellectual, emotional, and physical (17). In the Islamic perspective, every human being is born with *fitrah* or basic potentials or good innate instincts, such as the tendency to believe, do good, and have a natural curiosity. Many modern education systems do not provide space for this nature to develop. A dense curriculum, pressure to achieve, and a uniform and less individualistic approach often result in children losing interest in learning, lacking holistic development, and detaching from basic human values (18). Many formal education systems today tend to focus on academic achievement and pay less attention to aspects of children's nature or nature, such as creative potential, social abilities, emotional intelligence, and spirituality. This causes an imbalance in the child's development, which should develop according to their natural nature. To regulate it all, of course, there must be a management that makes *Fitrah*-Based Education by its initial goals. The *Fitrah*-Based Educational management involves four key management functions, namely planning, organizing, implementing, and supervising (19). When *fitrah*-based management and other alternative education models in Indonesia are compared, different but complementary strategies emerge. The goal of *fitrah*-based education is to foster each student's inherent nature (*fitrah*), emphasising holistic development that incorporates moral, intellectual, spiritual, and environmental elements and is backed by active parental and community involvement. In contrast, democratic education models in Indonesia prioritise educational autonomy, participatory decision-making, and the development of democratic principles in school governance and curriculum, frequently striking a

balance between community empowerment and governmental regulation.

Several studies on *Fitrah*-Based Educational management in nature schools from various contexts have been conducted, such as (20-23). First, a study of *Fitrah*-Based Education was conducted in Sekolah Karakter Imam Syafi'I (SKIS) elementary school by incorporating elements of *fitrah* and character, both in the school environment and the family environment. The study's findings revealed that the sacred *fitrah* was maintained and grew according to age (20). The same results were also conveyed by another researcher. The results showed that the character development program was carried out by involving the school environment, home environment, and community environment to make nature a learning space, nature as a medium and teaching material, and nature as a learning object (21). Next, the study analyzed the planning and implementation of character education at Taruna Nusantara Senior High School, Magelang, as a boarding high school that applies a combination of the concept of nurturing and semi-military education. The results showed that in planning, the school focuses more on achieving character education, which is typical of the school, namely, three aspects of character values, which include religious, moral, and leadership values (22).

Another study found that the management of character education programs to improve students' religious attitudes is carried out through several stages, namely, planning. Organizing, implementation, and supervision (23). It was carried out by the religious team in coordination with subject teachers, homeroom teachers, and counseling guidance, as well as establishing communication with students' parents. The last, studies proposed the concept of education quality with a character based on student culture, namely the quality of education with excellent academic character and religious awareness, which uses the principles of integrating moral knowing, moral feeling, and moral action through an exemplary approach and a systems approach (24-26).

While previous studies have explored experiential learning in conventional schools, there remains a limited understanding of how *Fitrah*-Based Educational management is implemented in a nature school. Thus, this study aims to address this

gap by examining the management of *Fitrah*-based education in three Indonesian elementary nature schools, especially in Lampung province. Based on the background of the problem above, the formulation of the problem in this study is:

RQ: How was *Fitrah*-Based Education management implemented in three elementary nature schools in Lampung province?

## Methodology

This study was designed using a naturalistic qualitative approach with an interpretive paradigm. This approach is relevant since the research is carried out under natural conditions and provides true results without anything being altered or sabotaged (27). Using a variety of qualitative techniques, this study extensively examined gender dynamics, interfaith student

populations, and regional cultural differences. Teachers and parents participated in semi-structured interviews to learn more about how gender roles affect leadership and involvement in schools, how students from various religious backgrounds interact with the *Fitrah*-based curriculum, and how local Lampung cultural customs are incorporated into teaching methods. Through participant observation, classroom interactions and community events might be directly examined, emphasising inclusiveness initiatives like interfaith student accommodations and gender-sensitive learning environments. In this study, the data were obtained on strategic management in the implementation of *Fitrah*-Based Education programs in three elementary nature schools as described in Table 1.

**Table 1:** Natural Schools That Have Implemented Management Comprehensive *Fitrah*-Based Education

No.	School Name*	City/Regency	Number of Students
1	Nature school 1	Bandarlampung	351
2	Nature school 2	South Lampung	194
3	Nature school 3	East Lampung	161

\*Anonymous

Based on these schools, the authors established several criteria to determine the research sample, including: managers who have responsibility for the implementation of *Fitrah*-Based Education management, teachers who are directly involved in school planning, namely curriculum representatives, student representatives, and Research and development (R&D) representatives, teachers and parents of students who support and

understand the concept of *Fitrah*-Based Education in grade 5, by taking one representative from each grade level. In this study, the primary data sources are school principals, teachers, and parents of students who understand *Fitrah*-Based Education management. Based on these criteria, the authors obtained primary data sources from as many as 8 participants. In detail, the participants are presented in Table 2 as follows.

**Table 2:** Participants

No	Participants' name*	Roles
1.	Participant 1	Educational foundation of Nature school 3
2.	Participant 2	Curriculum Vice principal of Nature school 1
3.	Participant 3	Principal of Nature school 1
4.	Participant 4	Teacher of nature school 2
5.	Participant 5	Teacher of nature school 2
6.	Participant 6	Teacher of nature school 2
7.	Participant 7	Parent of nature school 1
8.	Participant 8	Teacher of nature school 1

\* Anonymous

Three elementary nature schools' worth of stakeholders are represented among the study's participants, guaranteeing a wide range of viewpoints on the application of *fitrah*-based educational administration. Teachers from several schools, a representative from the educational

foundation in charge of one of the schools, school principals, vice principals in charge of the curriculum, and a parent actively involved in the school community are all included in the sample. A comprehensive grasp of administrative and instructional procedures, as well as community

engagement, is made possible by this range of positions. Participants' names have been anonymised to preserve their privacy and confidentiality; instead, each person is identifiable by their function within the school and a participant number. This method upholds moral principles while offering insightful commentary from important players who are actively engaged in the teaching and learning process.

Meanwhile, the secondary data are in the form of evidence, records, or historical reports that have been compiled in archives (documentary data) that have been published and unpublished regarding *Fitrah*-Based Education management in nature schools.

The data in this study were collected through interviews, observation, and documentation techniques. In the interview technique, the authors conducted interviews with participants who could provide information related to the topic of the problem being researched (28). Besides, in the observation technique, the authors used a type of non-participant observation in this study. The authors are separately positioned as observers during the learning process. What is observed is about teaching and learning activities that occur starting from learning media, learning tools, learning methods, and so on as one of the data related to teacher performance? The last is documentation. Such technique used important data owned by schools related to the implementation of educator management. In this data analyzing process, the authors investigated the data to uncover *Fitrah*-Based Education management in three elementary nature schools in Lampung province. The data analysis activities were carried out in three stages, namely data reduction, data presentation, and concluding. First, data reduction includes summarizing, sorting, and selecting important elements, as well as focusing on key aspects while eliminating irrelevant information. Next is the data presentation. Once the data has been reduced, the next step is to display or present the data. In this study, the data was presented through a narrative text description based on information obtained in the field. The last conclusions. At this stage, the conclusion includes a description of the answers to the research questions asked, based on the results of the research that has been carried out.

## Results and Discussion

This study examines the management of *Fitrah*-Based Education in three elementary nature schools in Lampung province using a descriptive qualitative approach. The results show four key management functions of *Fitrah*-Based Educational management, namely planning, organizing, implementing, and supervising. The details are presented as follows.

### Planning of *Fitrah*-Based Education at the Indonesian Elementary Nature Schools

Planning, as the first key management function in *Fitrah*-based educational management, is an important process in the education system that aims to identify, organize, and direct educational resources and activities to achieve the desired learning goals. It begins with setting goals that are in line with the principles of human nature, where the purpose of education in nature schools is to grow all the potential of children who have been naturally endowed with it, thus the curriculum in nature schools is specifically designed to balance academic, spiritual, social, emotional, and emphasis on nature-based learning. This is in line with what was conveyed by participant 1:

"The way to prepare the curriculum is first, we see from the core of the content what we want, for example, there are morals like those in the pillars of the natural school, after that then the activities are designed, then when designing it, for example, the academic content we see is still from the curriculum from the government, adjusted to the existing potential to determine the themes, then later made into the content of the classroom curriculum" (Participant 1).

According to the answer from participant 1, the stages and preparation of the curriculum in nature schools are carried out with an approach based on nature and values, and then adjusted to the needs of students and the national curriculum policy, which in this case is the independent curriculum. It is in line with other studies' findings which emphasizes that the preparation of the curriculum at the nature school begins with the determination of the core content, which is then translated into activities that are based on the characteristics of the students in each class (29). Through the themes in the curriculum content at the nature

school, it is emphasized that humans are naturally connected to nature so that students not only gain academic knowledge but also internalize the values of love and responsibility for the environment.

Based on the results of observations, it was revealed that the three nature schools have implemented a well-designed planning system in *Fitrah*-based educational activities. Nature School 1 has the advantage of a planning system that has been digitized and booked, including policies and standard operating procedures (SOP) that are designed to be effective, concrete, measurable, and easily accessible. This digitalization makes it easier for teachers, staff, students, and parents to understand and implement the policy in their daily activities, thereby strengthening the synergy between all parties involved. At Nature School 2, the bookkeeping planning system is also well organized, including policies and SOPs that are designed to be effective, easy to understand, and can be applied directly by students, teachers, staff, and parents. This school shows consistency in ensuring that planning documents become clear guidelines in the implementation of *Fitrah*-based education programs.

Learning at the nature school not only puts forward academic knowledge but also moral, social, and practical values necessary in daily life. The curriculum at the nature school emphasizes the importance of good character formation. Cultivating morals in nature-based nature schools aims to form good student character and create individuals who are intellectually intelligent and have noble ethics. This activity is adjusted to the grade level and the needs of students. This was expressed by Participant 1:

"If for the cultivation of moral morals, each class is different, for example, I told the teachers of your class what is the most urgent moral that you want to improve, now it means that we focus on one semester to improve it, now of course it will be seen the development whether there has been a change or not, if it does not mean that next week it is still focused on the problem until it is complete, then it will come out in the affective report card observed by the teacher how the progress will be so later the assessment will be it's from those who are already independent or still need to be reminded, or even he can already remind his other friends" (Participant 1)

In addition, the involvement of parents in *Fitrah*-based education is very crucial because parents are considered the first and main educators for children. The educational approach in nature schools emphasizes the importance of the role of parents in supporting and continuing the learning process that takes place at school. Furthermore, this was conveyed by Participant 1, the chairperson of the nature school 3 foundations, saying:

"If the involvement of parents themselves to develop the activities carried out by the school so far, parents are invited to come and continue to communicate, usually if the communication between parents other than in the WhatsApps group per class there is parenting, it is once a year with us inviting speakers from outside, so the parents are combined, there are also those per class every Saturday but alternately, for example, this Saturday is grade 1 the next day again grade 2 elementary school the next day again small classes, Well, that's just me and the teachers, that's what I gathered with the teachers and parents who in the classroom continued to talk more often with the materials that were really needed by them, and more chatting to listen, usually a lot of attention was paid to the children." (Participant 1).

The involvement of parents in nature schools is not only limited to receiving information from the school but also actively discussing and exchanging ideas in the process of child development. This certainly creates a collaborative atmosphere where parents and teachers are jointly involved in supporting children's development both at home and in the school environment. The same thing was also conveyed by Participant 3 saying that:

"Every month parents will know the stage of their child's physical development that is called by the teacher, it is important to upgrade parents, there are via online, there are via offline, in addition to that, parents also routinely coach, usually in one month the principal will call some people to be interviewed, yes, so calling parents is not because their child has problems but there are those who are also outstanding as well, so we want to direct their talents to where and so on become open spaces between The school with parents is very routinely done, well besides that there is also communication via WA, so it is allowed, but if you solve a problem or there is something urgent, it is not allowed to solve it through WA, so it is indeed

a bit busy if parents whose children go to school at the Alam Alkarim School" (Participant 3).

The role of parents in Nature Schools is not only limited to supporting daily learning activities, but also actively involved in the process of developing children's lifespan. In nature schools, parents are given the responsibility to participate in directing their children, especially in preparing for the future of their children after elementary school.

### **Organizing *Fitrah*-Based Education at the Indonesian Elementary Nature School**

The organization of *Fitrah*-based education in nature schools aims to support the development of children's natural potential so that they can grow according to their respective characters and uniqueness. The concept of *fitrah* in education emphasizes the importance of facilitating children's growth and development naturally, by paying attention to the advantages and peculiarities that they have since birth. *Fitrah*-based education at nature schools not only focuses on academic achievements but also character development and independence according to children's needs, interests, and talents. This was conveyed by Participant 6, saying that:

"Sekolah Alam focuses on natural education, which means that we try to understand each child according to their original character. We organize *fitrah*-based education through a more personal and contextual approach. Here, we not only prioritize academic achievement but also the development of children's character, interests, and life skills." (Participant 6)

*Fitrah*-based education sees children as whole individuals who have physical, emotional, intellectual, and spiritual dimensions. The finding is similar to other studies which state that learning at Nature Schools not only aims to improve cognitive or academic aspects but also provides space for emotional, physical, and spiritual development (30). The learning program at *Sekolah Alam* integrates activities that focus on developing life skills, which ultimately helps children understand their role in daily life and society. In the educational process, the Nature School also has intensive coaching for teachers held through regular meetings, as well as periodic training. This aims to ensure that teachers understand and apply *Fitrah*-based education in every aspect of learning and support children's

development, as well as in teacher recruitment at nature school 2, it is not too important to go through the background of a linear department because they have to adjust their abilities during recruitment selection. This was also reaffirmed again by Participant 1, saying that:

"For the management of the foundation, there is teacher coaching, ma'am, so we have a weekly meeting from the principal's leadership down once a week, then every morning we have a morning meeting, there I am also present then after that they have a meeting with the principal and then from this management collects from the school head, treasurer, teacher will also gather with us once a week. There will also be a gathering once a month with the foundation, in addition to the meetings, there is a special purpose for training. We often hold training on Saturdays, so the teacher department during college is not required because later teachers will get intensive training." (Participant 1)

In addition, the involvement of parents in *fitrah*-based education in Nature Schools is an important component to support optimal child development. *Sekolah Alam* believes that education does not only occur in the school environment, but is also greatly influenced by the interaction and support provided by parents at home. Nature Schools provide guidance to parents to continue appropriate learning at home. For example, if in school children learn about plants, parents are encouraged to let children participate in gardening activities at home, this can certainly create a consistent learning environment between school and home. Therefore, parental involvement is facilitated through various ways and programs that are integrated with school activities. The same thing about the involvement of parents in child development was also conveyed by Participant 4, saying that:

"If the involvement of the parents is more emphasized, there are a lot at the beginning of the school year, we have a parent meeting so that all the people understand how the pattern of this natural school is, what are the activities that they will get in one semester, so there are parents who must be active, yes, after that there will be joint activities in accordance with the school, Then we also ask parents to always play an active role in this matter about the first education of natural schools, usually we will suggest more to children and

parents later what will be done outside of school activities." (Participant 4)

Based on the results of the interview, it also shows that parental involvement at Sekolah Alam Lampung has been emphasized since the beginning of the school year. The school holds a special meeting for parents with the aim of providing a clear understanding of educational concepts and learning patterns in Nature Schools, where parents are given an explanation of the activities and activities that will be carried out during one semester so that they understand the school program and can participate actively. Nature Schools provide direction to parents regarding things they can do with their children at home or in the surrounding environment to strengthen learning.

In addition, parental involvement is also oriented to support the development of children's unique potentials and interests, especially for character education. Sekolah Alam Lampung uses a collaborative approach with parents in mapping children's talents and interests, so that children can be involved in activities that are in accordance with their nature and potential. Nature Schools encourage good communication between teachers and parents. Parents can discuss directly with teachers about child development, so that teachers can provide input according to the needs of children. Parents are also given a role to help children find their interests and talents. Teachers and parents work together to recognize children's interests from an early age, so that children receive optimal support from both parties. This is also in line with the results of interviews with parents:

"I support this activity at the Nature School because children can learn without heavy academic pressure like in conventional schools; children are happy and more enthusiastic about learning because there are many outdoor activities and hands-on practice. There are also many activities that involve us as parents such as camping together so we can better understand how they learn and how we can help their development at home." (Participant 7)

Based on the results of the interview, at Sekolah Alam, children are given an education that not only focuses on academic aspects, but also on the development of independence and responsibility. Children are encouraged to try new things and learn from their surroundings, which show that

learning at Nature Schools is strongly connected to hands-on experience and exploration of nature. In addition, parents are given guidance on how to continue their children's learning at home.

### **Implementing *Fitrah*-Based Education at the Indonesian Elementary Nature School**

The implementation of *Fitrah*-based education in nature schools in Lampung province focuses on an approach that prioritizes the development of each child's natural potential. This concept is based on the understanding that each individual has a unique nature or basic nature that needs to be fostered and developed. Every child's nature is carried out through activities designed in the curriculum at the Nature School. This was conveyed by Participant 2 as the Deputy Head of Curriculum of Nature School 1, saying that:

"There are 4 curriculums, so the first one is Islamic morals, this Islamic moral curriculum builds the nature of faith, then sexuality and love, then there is socialization, so these three *Fitrah* focus on being formed in the Islamic moral curriculum at the Alam Alkarim School. Then for the nature of learning and reasoning, then the verbal nature focuses on the Islamic moral curriculum, the science logic curriculum or the general subject curriculum, then there is the physical nature, which focuses on the leadership curriculum, and finally there is the business curriculum, which covers almost everything, now including the linguistic nature, it goes into the leadership curriculum, and then finally the business curriculum covers almost everything actually. All of this *Fitrah* will be turned on in these 4 curriculums but the activities are divided into the 4 curriculums, the Islamic moral curriculum focuses on the nature of faith, sexuality and socialization, then the science logic curriculum focuses on the nature of learning and reasoning, then the nature of language is like that, then the physical nature focuses on leadership. Lastly, there is a business curriculum that almost covers the whole including language, yes, socialization also includes so one with another, this nature is turned on, so why is it broken down because it is to make it easier later when the distribution of activities is carried out." (Participant 2)

Based on the results of the interview, the learning method used by the Nature School to support student development focuses on real experiences. Nature School 1 emphasizes that the learning

target is not only about how much knowledge is acquired, but how well students are able to apply it in real life. This is done to build students' practical skills and character, so that they have not only knowledge but also the ability to apply them in a variety of conditions. In addition to the main activities based on experience in nature, Al-Karim Nature School also provides various student support activities through extracurricular activities. These activities are designed to support the development of students' potential, interests, and talents, in accordance with the school's *fitrah* approach. The learning materials at the Nature School are also arranged to be in harmony with the nature of the students so that each material presented supports the natural development and unique needs of each child. This was conveyed by Participant 8 as a teacher at nature school 1:

"So from grade 1 to grade 6 it has different material vulnerabilities, so if the morals of grade 1 are respectful to parents, then here there is a method, then there is a method of playing, yes, playing with nature, there is a demonstration, storytelling, and so on until then one year, now it is for the nature of the faith. Then later there is the physical *fitrah*, the physical *fitra* is in the leadership, now the physical *fitra* is from the leadership, there are camping activities, there are outbound activities, there are life skill activities, there are activities to take care of plants, because that's part of their physical *fitrah*, then there is consuming vegetables, then maintaining personal hygiene, taking care of animals, knowing the types of waste, then it doesn't stop there, yes, the nature of faith is also the role of puberty, their preparation for puberty, Then there is the nature of learning and reasoning, the nature of learning and reasoning means adjusting to the needs of children, so if the 1st grade is whatever the material is, yes, they have a program, if here the subject is Indonesian, it is called learning language exploration, if the science is learning natural exploration, social studies are learning social exploration, then PKN is Pancasila love, Why do we name it with different names and exploration so that the children have a lot of experience. (Participant 8)

The implementation of *Fitrah*-based education at nature school 3 runs based on the school curriculum and national education, by incorporating elements of *fitrah* and character both in the school environment and in the family

environment so that children can take meaning from every activity carried out at an early age so that the nature of the holy nature is maintained and grows according to the development of their age, including with positive refraction. Results of the interview with participant 4 as a teacher of Nature School 2:

"If the activity here is the first moral, the entry of *tahsin* children after it is clean and neatly organized, then *tahsin* with their respective mentors, after that the *dhuha* prayer, after that enter the *maple*, after that before the *zuhur* prayer, it is different, yes, if the lower class before the *zuhur* prayer is *tahfidz* memorization of the class target, yes, if the upper class usually goes to *ba'da zuhur* because they are still continuing until 2 o'clock, If the other thing is about Islam, on the sidelines we have an Islamic religious *maple*, if the upper class has Islamic mentoring, whether it is a man or a woman, there will continue to be a *tahsin daurah* later, there will continue to be *tasmi*, there will continue to be taking grades, both *tahsin* and *tahfidz*, it is usually per semester to determine the value of academic factors, if the content of Islam is almost all *maples*, yes" (Participant 4)

The implementation of *Fitrah*-based education at nature school two not only focuses on the academic aspect but also on the development of character, spirituality, and practical skills that are by the nature and uniqueness of each student. Sekolah Alam always integrates worship practices and religious values in students' daily activities. In addition, the involvement of the person in this process also strengthens support for the child's development.

### **Supervising *Fitrah*-Based Education at the Indonesian Elementary Nature Schools**

The supervision of *Fitrah*-based education in nature schools aims to ensure that the education provided is in line with the principles of *Fitrah*, which is an approach that respects the natural potential, interests, and talents of each child. Results of the interview with Participant 1 as the chairperson of the Nature School 3 foundation:

"So we are once a week, so there is a weekly meeting with the principal's leadership down, so every morning we have a monitoring meeting, then there is this foundation to gather management leaders such as the principal, treasurer. Here we talk about what happens at school for a week and



what progress is going to be done in the future, usually the principal has programs that are not good, I want to hold this, I want to give rewards to teachers who are neat, for example, oh yes, please as long as there are funds and it does not burden the school and that's it, then there will be another one who is with me once a month the foundation is also the place sometimes in School is sometimes at the teacher's house." (Participant 1)

Based on the results of the interview, educational supervision at Sekolah Alam 3 focuses on coaching and professional development of teachers through a series of structured meetings and activities, where it can create a supportive environment for teachers to develop which will later have a positive impact on the quality of education received by students.

In addition, teachers also make direct observations of children during learning activities, which will then be submitted to parents in the form of reports to provide a complete picture of character development. The results of the interview with Participant 5, said that:

"We evaluate everything for one year, what are the obstacles, what are the findings, whether it is from the factors earlier, the fitrah or even the child, about anything, in the future that will be more focused or maybe added or maybe even something subtracted like that, for example, for example, we take the example of the 2nd and 3rd grade, from the 2nd grade, the results of the evaluation can show that There, the child's Fitrah may be different, of course, right, the majority of these children may be more inclined to art, for example, or the majority of children who are in this year's class are more academic or more to many outdoor activities or whatever." (Participant 5)

Based on the interview, it can be seen that nature school 3 conducts an in-depth annual evaluation as a form of fitrah-based education supervision, which covers various aspects of student development. This evaluation helps schools to understand the specific needs and potential of each child's nature, so that the educational program can be flexibly adjusted. Through this evaluation, schools can review the extent to which the fitrah-based education approach has been successful, observe challenges that may hinder the growth of children's fitrah, and identify factors that affect their interests and development, both from physical, mental, and emotional aspects. In

addition, schools also involve parents and teachers to obtain a more accurate picture of the nature and characteristics of children and create a more targeted learning program and support fitrah-based education.

The same thing is also done by Nature School 1 by providing student activity reports as part of the evaluation of fitrah-based learning. Student development reports are given to parents of students regularly; in addition to that, the school also routinely holds meeting or discussion sessions with parents to discuss child development in more depth, so that parents can play an active role in supporting children's development at home as well as in line with learning activities implemented at school. This is following the results of an interview with Participant 3, as the Principal of Nature School 1:

"We have monthly activities for student development reports or we call it LPS, so every month parents will know the stage of their child's development of fitrah, parents are also routinely present for activities, for example talent shows, storytelling, yes, then also parents are invited to participate in parenting in one semester at least 2 times they learn to participate in parenting classes, Then parents will routinely participate in coaching, usually one month the principal calls several parents of students to direct their children's talents to where they want to go" (Participant 3)

Based on the results of the interview, Nature School 1 implements the Student Development Report (LPS) which is given every month as a form of continuous supervision of student development. With the existence of LPS, teachers and parents can routinely monitor whether children's development is in accordance with the principles of fitrah. Schools and parents work together to evaluate whether a child's talents are developing to their full potential or need additional support, such as extra activities or special learning resources. Collaboration between schools and parents creates a comprehensive supervision system, where the child's educational process is monitored not only from the academic aspect, but also from the mental, emotional, and spiritual aspects. Supervision in fitrah-based education focuses more on the individual development of children, not just certain academic grades or standards. Assessment of children's progress is carried out periodically and involves in-depth

observation of character development, creativity, and responsibility. Fitrah-based education strongly emphasizes the role of parents as the main partners in supporting child development. Therefore, supervision includes how actively parents are involved in school activities and how they support children's learning at home.

## Conclusion

Based on the findings and discussion, this study revealed that the management of *Fitrah*-Based Education in elementary nature schools in Lampung province operates effectively and sustainably. The schools have successfully implemented four key management functions. They are planning, organizing, implementing, and supervising. Firstly, the planning of *Fitrah*-based educational programs at *Sekolah Alam* (nature school) in Lampung province is designed to support children's holistic development, including cognitive, emotional, social, and spiritual aspects. Secondly, organizing the management of *Fitrah*-based education at the three elementary nature schools in Lampung province includes the arrangement of human resources, facilities, and nature-based curriculum. Thirdly, the implementation of the *Fitrah*-based education program at the nature school of Lampung province is an important stage to implement the program that has been planned and organized. In Islamic education management, this implementation reflects the principle of *ta'lim* (teaching), which not only conveys material but also integrates the values of fitrah in learning to achieve a balance between cognitive, emotional, social, and spiritual aspects. Varied and innovative teaching methods are in line with Islamic teachings to create meaningful learning, which encourages active student engagement and helps them understand the real world better. Lastly, the importance of regular evaluation and continuous monitoring by the principle of *muhasabah* (self-evaluation) in Islam, to ensure that the implementation of the program runs effectively, and the program implemented is always adaptive to the needs of students. With this approach, schools can ensure that *Fitrah*-based education provides maximum benefits for the holistic development of children. Within the framework of the fitrah-based educational paradigm, teachers' independence is controlled by a conditional autonomy model, which gives them the authority to use professional

judgement in curriculum adaptation, teaching strategies, and evaluation, as long as they stay within the parameters established by institutional regulations and religious principles. Maintaining compliance with the school's mission and Islamic principles while allowing instructors to respond creatively and flexibly to the needs of their students, this balance ensures accountability through frequent supervision and review by school management. By means of focused professional development programs and seminars that prioritise promoting kids' intrinsic potentials (fitrah), fusing Islamic values with contemporary pedagogical approaches, and cultivating collaborative school cultures, school leaders are prepared to implement fitrah-based techniques.

This study shows how Islamic educational theory, which emphasises the holistic development of spiritual, cognitive, and moral faculties, may be integrated with contemporary school administration methods to provide an educational environment that is both successful and consistent with Islamic principles. In actuality, this integration is demonstrated through curriculum design that blends information from both religions and secular sources, collaborative and student-centered teaching strategies, and school leadership that adheres to the values of accountability, transparency, justice, and participation. The use of technology and integrated school management systems improves communication, operational effectiveness, and the capacity to monitor character and academic growth. In the end, this collaboration guarantees that Islamic educational establishments generate graduates who are capable of thinking critically, ethically sound, and equipped to handle today's issues.

This current study is beneficial to nature school teachers in Indonesia, especially in Lampung province, to create a balanced and sustainable educational environment, following Islamic teachings on the formation of intelligent individuals, having noble character, and having spiritual closeness to Allah. Elementary nature schools that use this concept include curricula that blend character, creativity, and environmental awareness while fostering children' natural potential. In order to provide meaningful, practical learning experiences, parents and the community are actively involved in the instructional

techniques, which are experiential and collaborative. In order to ensure each student's complete development, school leadership supports this strategy by cultivating a culture of ongoing professional growth, innovation, and strong stakeholder engagement. Further, this approach can also be applied effectively for nature schools in the Lampung province and stakeholders to produce individuals who are balanced and ready to make a positive contribution to society.

### Abbreviations

LPS: *Lembar Penilaian Siswa* (Student Development Report), R&D: Research and development, SKIS: Sekolah Karakter Imam Syafi'i, SOP: Standard Operating Procedure.

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### Author Contributions

Tila Paulina: conceptualization, methodology, investigation, data curation, and writing original draft, Idham Khalid: supervision, conceptualization, methodology, reviewing, and editing, Heni Noviarita: reviewing, editing, Yetri: reviewing, editing. All authors of this paper have read and approved the final version submitted.

### Conflict of Interest

The authors declare no conflict of interest.

### Ethics Approval

This study involved humans as respondents to the interviews (non-interventional study). No experiments or clinical trials were conducted. All participants provided written informed consent prior to engagement in this study.

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