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"RETURNING TO FITRA: RECLAIMING HUMAN NATURE IN THE AGE OF SOCIAL DECLINE"

Azreen Zuhairi Abu Bakar ^{1*}, Nor Athirah Mohamed Indera Alim Shah ², Zakiah Abul Khassim ³

¹ Faculty of Islamic Studies, Tuanku Syed Sirajuddin International Islamic University, Perlis, Malaysia
Email: azreen@kuips.edu.my

² Faculty of Islamic Studies, Tuanku Syed Sirajuddin International Islamic University, Perlis, Malaysia
Email: norathirah@kuips.edu.my

³ I Psychology & Counselling Academy, Selangor, Malaysia
Email: zkhassim@gmail.com

* Corresponding Author

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Abstract:

This scoping review article examines *Fitra* as a natural human disposition leading to worship and shaping behavior. The introduction will contextualize *Fitra* within Islamic fundamentals while this study also addresses challenges in understanding *Fitra's* role in spiritual and ethical development. Using a qualitative review of Islamic texts and adding scholarly interpretations, this article explores *Fitra's* impact on the concept of worship and human actions. Expected results indicate *Fitra* naturally inclines humans toward faith. The conclusion will reaffirm *Fitra's* role in shaping religious consciousness and shape human to better behavior. Future work for Malaysia society may explore its psychological and sociological implications, enhancing interdisciplinary understanding of *Fitra* in faith and behavior formation.

Keywords:

Fitra, Scholars, Human Behavior, Scoping Review, Malaysia

Introduction

Recent global data reveal a concerning trend of moral decay and increasing psychological distress, particularly among younger generations. According to the World Health Organization (WHO), suicide remains the fourth leading cause of death among 15–29-year-olds worldwide, with a significant increase in cases linked to identity crises and the erosion of moral frameworks (Organization n.d.).

In Malaysia, the Department of Statistics reported that juvenile crime cases rose by 21.4% in 2023 compared to the previous year (DOSM 2024). These alarming figures indicate a deepening disconnection from foundational values, which scholars argue is directly linked to the abandonment of innate human nature or *fitra* (Beery et al. 2023). The neglect of *fitra*, as highlighted by these statistics, is not merely a theological issue but a pressing social and psychological crisis that demands urgent scholarly and community-based intervention.

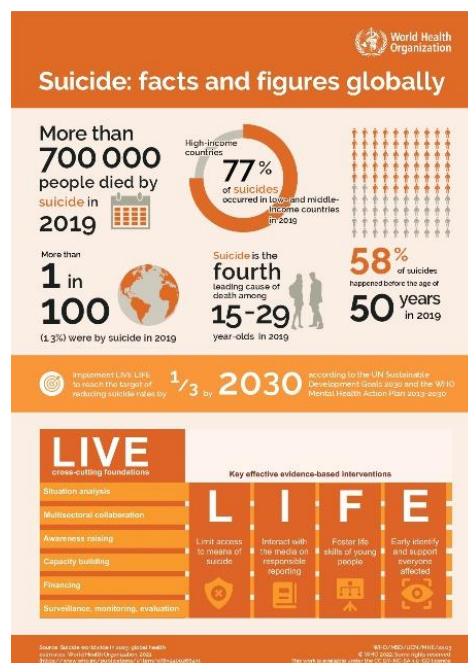


Figure 1: Suicide Facts & Figures Globally

Furthermore, the rapid proliferation of technology, social media, and secular ideologies has intensified the detachment from *fitra* in contemporary society. Studies have shown that excessive digital consumption, especially among adolescents, correlates with reduced empathy, increased narcissism, and higher rates of depression (Alsaleh 2024). Islamic scholars emphasize that this detachment is exacerbated by environments that fail to nurture the soul's natural inclination toward Allah SWT (Muhamad, Syihab, and Ibrahim 2020). Thus, the degradation of *fitra* is intricately tied to modern lifestyle patterns that consistently pull individuals away from their divine purpose (Rassool 2024).

Adding to the urgency, a study applied the Cognitive Science of Religion (CSR) framework and confirmed that humans are naturally predisposed to belief in the divine (Xygalatas 2014). However, the increasing prevalence of atheistic, agnostic, and post-religious ideologies in modern educational curricula risks conditioning future generations to reject their innate

spiritual dispositions (Scheitle and Corcoran 2023). Without deliberate reinforcement of *fitra*-based education, particularly in the early stages of cognitive development, this detachment will likely persist (Suprihatin 2024). Future policies must recognize that the failure to cultivate *fitra* could accelerate the disintegration of ethical standards, social cohesion, and individual well-being (Arif 2023). Therefore, an Islamic framework that realigns education, family systems, and societal values with *fitra* is not just beneficial it is necessary for the preservation of humanity's spiritual and moral integrity.

As we delve into the meaning of *fitra*, the concept and how to attain the best from it, our lifestyle shows that us humans have outgrown the concept and ran away from the meaning of it (Arif 2023). We can see now days how the social collapse rapidly emerging and was designated by the motto of denying the *fitra* (Zack Walsh 2023). *Fitra* that were based concept of living course are now neglected and alienist from its concept for living humans (Adang 2019).

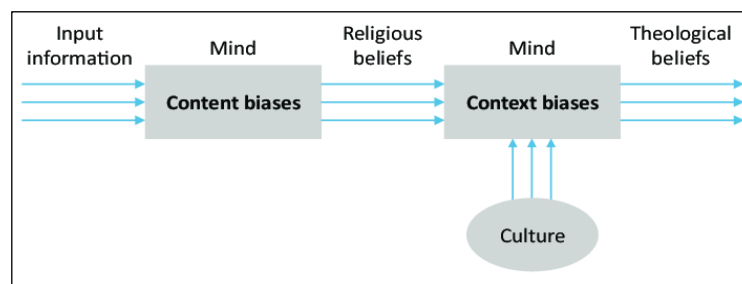


Figure 2: Cognitive Science of Religion (CSR) Framework (Biabanaki 2020)

In Arabic, *Fitra* or *fitrah* (Arabic: فطرة; ALA-LC: *fitra*) means 'original disposition', 'natural constitution' or 'innate nature' (Wikipedia contributors 2024). The concept somewhat resembles natural order in philosophy, although there are considerable differences as well. In Islam, *Fitra* is the innate human nature that recognizes the oneness of God (tawhid) (Papineau 2020). It may entail either the state of purity and innocence in which Muslims believe all humans to be born, or the ability to choose or reject God's guidance.

In the Quran, meaning of *fitra* encompass by these words;

وَلَا ضَلَالَنَّهُمْ وَلَا مَنِّينَهُمْ وَلَا مَرَهُمْ فَلْيَبْتِكُنْ ءَاذَانَ الْاَنْعَامِ وَلَا مَرَهُمْ فَلْيَعِزَّنْ خَلْقَ اللّٰهِ وَمَنْ يَتَّخِذِ الشَّيْطٰنَ
وَلِيًّا مِّنْ دُوْنِ اللّٰهِ فَقَدْ حَسِرَ حُسْرٰنًا مُّبِيْنًا [النساء: 119]

Translation: I will certainly mislead them and delude them with empty hopes. Also, I will order them and they will slit the ears of cattle and alter Allah's creation." And whoever takes Satan as a guardian instead of Allah has certainly suffered a tremendous loss. *Al-Nisa`*:119.

Al-Tabari said in his Tafsir: *Fitra*¹: the Deen (way or religion) of Allah SWT. Al-Tabari's tafsir (commentary) of the ayah (interpretation of the meaning): [Iblis said] and indeed I will order them to change the nature created by Allah SWT.

Concerning the ayah (interpretation of the meaning) the verse below completed the meaning of *fitra*,

فَأَقِمْ وَجْهَكَ لِلدِّينِ حَنِيفاً فِطْرَتَ اللَّهِ الَّتِي فَطَرَ النَّاسَ عَلَيْهَا لَا تَبْدِيلَ لِخَلْقِ اللَّهِ ذَلِكَ الدِّينُ الْقَرِيمُ
وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ [الرُّوم: 30]

“So set your face steadily and truly to the Faith: (establish) Allah’s handiwork according to the pattern (*fitra*) on which He has made mankind: no change (let there be) in the work (wrought) by Allah: that is the standard Religion: but most among mankind understand not. *Al-Rum*:30

Human beings are naturally inclined toward recognizing and worshiping Allah, as highlighted in *Surah Ibrahim* (14:10). **Ibn Kathir** explains that belief in Allah SWT is ingrained in human *fitra*, but external influences can lead to deviation. The Prophet Muhammad SAW affirmed this in a hadith, stating that every child is born upon *fitra* but is shaped by upbringing. Proper Islamic education and worship practices help restore and strengthen *fitra*, reinforcing faith and moral conduct. Worship aligns human nature with its divine purpose, highlighting *fitra*’s role in shaping spiritual and ethical behavior².

The verse from *Surah al-Rum* (30:30) and the hadith emphasize that *fitra* is the natural inclination toward monotheism and worship of Allah. If left uncorrupted, humans would instinctively turn to Him. However, external influences such as upbringing and societal factors can distort this pure state, leading individuals away from their innate disposition. The Prophet Muhammad SAW illustrates this by comparing human nature to a perfectly formed newborn animal, emphasizing that deviations from *fitra* are due to external modifications, not inherent flaws. This synthesis highlights *fitra* as the foundation of faith, requiring protection from distortion to maintain spiritual purity.

In the Sunnah, the word (*Fitra*) was mentioned in the hadith narrated by Abu Hurairah who said: The Messenger of Allah SAW said: Five things are part of the *fitra*: removing the pubic hair, circumcision, trimming the moustache, plucking the armpit hairs, and trimming the nails.³

What is meant by these five things being part of the *Fitra*⁴ is that when they are done, this is in accordance with the natural pattern on which Allah SWT made mankind and urged them to follow, so that they will be better and more perfect. This is the ancient sunnah (way) which was followed by all the prophets and which was enjoined by all the laws they brought. It is a natural and innate way.⁵

Another hadith from **Abu Huraira** reported: The Prophet SAW said, “No child is born but that he is upon natural instinct. His parents make him a Jew or a Christian, or Magian. As an animal delivers a child with limbs intact, do you detect any flaws?” Then, Abu Huraira recited the verse, “The nature of Allah upon which he has set people,” (*Surah al-Rum*:30). **Ibn Shihab** add, “The funeral prayer should be offered for every child, even if he were the son of a prostitute, as he was born with a natural inclination towards Islam. If his parents are Muslims, or only his father and even if his mother practiced other than Islam, and if he cries after the delivery before his death, his funeral prayer must be offered. If the child does not cry after the delivery, his funeral prayer should not be offered and he will be considered a miscarriage.”⁶

The concept of *fitra*, as articulated in both the Quran and Sunnah, underscores a universal and natural disposition towards recognizing and worshipping Allah. Every human knows deep down there is a creator. This natural state is inherent in all human beings. However, deviations from *fitra* are often caused by external influences such as societal norms, parental upbringing, and Satan's deception.

Both the Quran and Sunnah emphasize the necessity of safeguarding and reconnecting with this original state of purity. The teachings of the Prophet SAW are essential in guiding and preserving *fitra*. The Sunnah provides tangible examples of how to harmonize daily life with this inherent nature through specific physical and ethical practices. Moreover, the development of *fitra* is closely influenced by a person's surroundings and education. A proper upbringing and educational framework that support this natural disposition can help individuals consistently uphold their innate tendency toward Islam.

Therefore, understanding and upholding the concept of *fitra* is essential for living a life in harmony with one's natural state as created by Allah SWT. This involves adhering to prophetic teachings, creating supportive environments, and being vigilant against external influences that may lead one away from their inherent disposition towards faith and goodness.

William Chittick in his book "The Innate Capacity: Mysticism, Psychology, and Philosophy" explains that both the Quran and Hadith affirm that human beings are inherently equipped with the ability to perceive truth and reality. However, this natural understanding becomes clouded by external influences. The role of the prophets, therefore, is not to introduce new knowledge, but to serve as reminders of what is already embedded within human nature. Humans simply need to remember and recognize this inner knowledge to realign with their original, divinely-given understanding. This innate awareness has always existed within the human self and remains an integral part of their true nature (Rothman and Coyle 2018).

Looking towards scholar's view, scholars throughout the Islamic Era has always purified the concept of *fitra*. It is the based guideline to support human in understanding their nature and purpose. **Ibn Taymiyyah** said: "Since acknowledging the Creator is innate, *fitra* inherently includes recognition of Allah SWT and turning toward Him, which embodies the meaning of '*La ilaha illa Allah*' (There is no god but Allah). For the true deity (*ilah*) is the One who is known and worshipped. Allah did not mention the denial of the Creator except in the case of Pharaoh during the time of Musa, for the rejection of the Creator was never the dominant belief of any nation. Rather, the prevailing religion of disbelievers outside the message (of the prophets) was always polytheism⁷.

Ibn Rajab said⁸: "Although all servants are naturally inclined (*mafturīn*) toward knowing, loving, and worshiping Allah since every newborn is born upon *Fitra* this *fitra* represents a pure heart, its receptivity to truth, and its readiness for Islam. However, they are in great need of both intellectual and practical strength, which come through beneficial knowledge and righteous deeds. Through these, they become Muslims in action after being Muslims in potential. For this reason, Allah SWT sent messengers and revealed scriptures to guide creation toward what ensures their success and prosperity in both this world and the Hereafter."

This paper research objectives were built by problems that occur from our society. Nowadays, we can see that now human is becoming demonized by their own hand. Massacre, debt, inflation, ongoing war, power abuse, war crime, LGBT, murder, increasing suicide rate, hate crime, racism and ongoing crime against the nature of living. Publication and research that piling up proving the issue can't contain the rages outcome that occurring right now. As a surviving Muslim, we must endure that leading and applying the Islamic teachings is the only way surviving this *fitnah*. Getting back to our *fitra*, the way that Allah SWT has created us is the only achieving skills that we need to have.

Allah SWT said,

وَلَا تَكُونُوا كَالَّذِينَ نَسُوا اللَّهَ فَأَنْسَاهُمْ أَنْفُسَهُمْ ۚ أُولَٰئِكَ هُمُ الْفَاسِقُونَ [الحشر: 19]

Translation: “And be not like those who forgot Allah, so He made them forget themselves. Those are the defiantly disobedient.” *Al-Hasyr*: 19

These verses reminding us not to go astray from our *fitra*. By denying the *fitra* of worshipping Allah as creator, humans start to forget their nature and follow towards damnation without realizing it. The effect will prominently disgrace the value of humankind. It was the effect that happen that we human will eventually forget our purpose of living, our nature and also our *fitra*. This paper aims to collect information, create a system and gain back the society to Islamic ways of perfection.

This study used a qualitative scoping review method to explore the concept of *fitra* and its role in solving current social problems. Data were collected from journal articles, books, and reports found in sources like Google Scholar, Scopus, and other academic databases. The study focused on works that discussed *fitra* in areas such as education, spirituality, and human behavior. In total, 17 key studies were selected and analyzed. The information was organized into three main themes: education, connection to God, and human behavior. No surveys or experiments were done because this study focused on reviewing and summarizing past research. The analysis followed a step-by-step review process to ensure accuracy and clear theme identification. This method helps to understand how *fitra* can be used to address social and moral issues.

Review Of Study

From the outcome shows the reality of the society nowadays, this paper was arranged to find a positive way in reclaiming back the society to good nature. The scoping articles that were collected shows numerous studies lead a better perspective when human go back to their *fitra* and gain back the goodness from it.

All this article below were collected under the scope of *fitra*, therefore their findings shows that *fitra* has effects in improving education, connection to God, shaping good behavior and giving a pure purpose for sustaining humankind living better forward. These articles will be divided to three themes. The first theme is about how *fitra* evolves around human development through education. The second theme shows how *fitra* gives human urges to connect to God. And the third theme is about how *fitra* shapes human towards having good behavior.

Education

Relating to a study with title “Human Psychology (*fitra*) from Islamic Perspective” analyses Islamic teachings on human nature, highlighting the role of Islamic psychology in shaping human development and demonstrating religion’s influence on understanding and improving human behavior. Education shapes human life by fostering personal growth and perfection. True education requires understanding philosophies from various civilizations, especially those based on the Quran and Sunnah. These sources guide the holistic development of an individual, balancing knowledge, behavior, and values. Education not only nurtures individuals but also preserves culture, enhancing society’s well-being. Personal growth is continuous, and broad knowledge aids personality development when integrated with proper behavior (Bhat 2016).

Another study with title “The Concept of Fitrah Perspective Yasin Mohamed In *fitra's* Book: The Islamic Concept of Human Nature” examines Yasien Mohamed's *fitra* Theory to understand its structure and its role in Islamic education. It explores how *Fitra* human nature relates to Islamic teachings and how Mohamed’s views contribute to education. Using a descriptive and analytical method, the research analyses his book *Fitrah: The Islamic Concept of Human Nature*. The study finds that God instils *fitra* in humans through inheritance. Islamic education, based on *fitra*, serves as a response to secularism, aiming to develop individuals with strong moral values, as guided by the Qur’an (Fauzi 2023).

Moreover, a study with title “Human Fitrah in Family Education” explains human nature (*fitra*) based on the Qur’an and Hadith and its impact on family education. Islam values human dignity, including the innate nature present from birth. Since family is the first source of education, this research analyses *fitra* through literature review. The findings reveal that (1) *fitra* is naturally inclined toward goodness, (2) family education plays a key role in shaping values, and (3) challenges include economic pressures, lack of knowledge, technological changes, and weakening moral values (Bukhori 2018).

A study examines *fitra* and its connection to Islamic education. The title “The Value of Fitrah and its Relationship with Islamic Education” shows *fitra* is an inborn human nature, carrying both good and bad potential. If nurtured through Islamic education, it can lead to personal and societal growth. Using a qualitative literature review, the study finds that proper education helps develop *fitra* into a force for civilization. Islamic education should guide individuals toward understanding Islam, recognizing God, and knowing themselves. This research reviews *fitra* from linguistic, Quranic, Hadith, philosophical, and psychological perspectives to provide a deeper understanding of its role in human development (MHD Harmidi HRP, Tengku Sarina Aini Binti Tengku Kasim, and Ahmad Bin Yussuf 2024).

To emphasize the topic, this article explores the Islamic concept of *fitra* as the innate nature of human beings, deeply rooted in Quranic teachings and classical philosophy. Addressing fundamental philosophical and epistemological debates, it highlights *fitra* as a natural inclination toward recognizing God. The study draws on Quranic verses and historical philosophical perspectives, demonstrating that *fitra* serves as a bridge between human knowledge and divine truth. It asserts that *fitra* shapes human perception and spirituality, reaffirming mankind’s connection to God. This research with title “The Islamic Notion of Fitrah and the Nature of the Human Being” presents a *fitra*-based understanding of human

nature, emphasizing its significance in theological and philosophical discourse (Chenari and Azadboni 2015).

Lastly, an article with title “The Fitrah, Potential, and Human Development According to Islamic View” examines Islamic perspectives on human nature, potential, and development, highlighting their impact on Islamic education. By comprehensively understanding these concepts, it aims to contribute to a holistic education system that ensures both worldly and spiritual well-being. Utilizing a qualitative library research approach, it analyses primary sources such as the Quran, Hadith, and scholarly works. Findings reveal that humans possess innate purity and multidimensional potential. Islamic education plays a crucial role in nurturing this potential to cultivate faith and moral integrity. Ultimately, education rooted in divine values offers solutions to contemporary moral and spiritual challenges (Sunarto, Nurhabibah, and Saputra 2024).

Connection To God

Looking for improving the belief system, Ibn Taymiyyah explains human nature (*fitra*) as an innate connection to God and the universe. His theory can be compared to other religious and scientific views on human nature. However, his work has not yet been analyzed through the Cognitive Science of Religion (CSR). Since he believes emotions, intuitions, and behaviors are inborn, CSR can help show that some of his ideas are based on universal human cognition rather than his personal or historical context. Studying his work through CSR could provide broader insights into Islamic thought and human nature (Jou 2022).

Looking within method, this article presents an Islamic model of the soul based on expert interviews and grounded in Islamic tradition. It emphasizes that the soul is inherently pure (fitrah) but is affected by worldly influences, causing inner conflict. The model outlines the dynamic relationship between key elements of the self *nafs*, *qalb*, *aql*, and *ruh* and describes three developmental stages of the soul: *nafs al-ammarah*, *nafs al-lawwama*, and *nafs al-mutma'innah*.

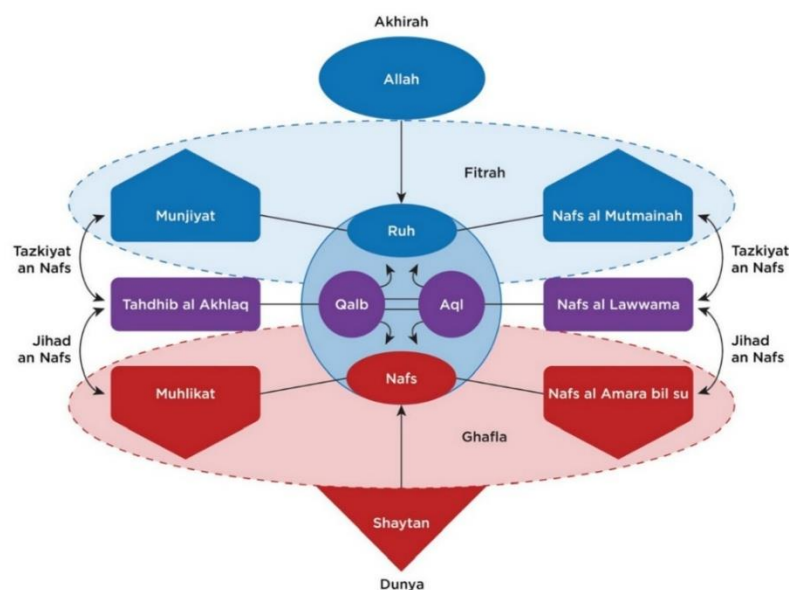


Figure 3: An Islamic Model Of The Soul (Rothman And Coyle 2018).

The heart is viewed as the center of consciousness, contrasting with Western models that locate it in the mind. The model supports a unique Islamic psychological framework and highlights the importance of spiritual practices like *tazkiyat al-nafs*, *tahdhib al-akhlaq*, and *jihad al-nafs* in guiding behavior and personal development. It suggests that Islamic psychotherapy should be based on indigenous frameworks rather than adaptations of Western theories. All the method when applied can create a closer connection to God (Rothman and Coyle 2018).

Fitra refers to the natural human disposition mentioned in the Quran and further explained by the Prophet. Scholars debate its meaning, especially regarding free will and predestination. Some argue that humans are entirely under God's control, while others emphasize human choice. The discussion also explores whether *fitra* is neutral, inclined toward God, or has both good and evil tendencies. Philosophers and Sufis view *fitra* differently, while science denies free will and lacks proof of innate knowledge of God. This study argues that Islamic teachings affirm *fitra* as inherently aware of God and longing for Him (Irshad 2023).

In a different perspective, this study also explores *fitra* (innate human nature) especially in Islamic teachings. *Fitra* influences how people live and act, guiding them toward being God's servant (*abdillah*) and His representative (*khalifatullah*). However, external influences can sometimes change or weaken this natural inclination, requiring restoration. Using a literature review and qualitative approach, the research shows that *fitra* is naturally good but can be affected by environment and heredity. Since human nature is constantly shaped by various factors, understanding *fitra* remains an important topic for further study (Turiansyah 2023).

Human Behavior

Exploring this theme further, this paper with title "Human Nature Based on The Holy Qur'an and Sunnah: Interpretation of The Fitrah and Self in Islam" explores human nature from an Islamic perspective, comparing it with Western psychology. It focuses on Islamic psychology, particularly the concept of *Self* (*al-Nafs*), and examines *fitra* based on the Qur'an and Hadith. Key aspects like morality (*akhlak*) and worship (*ibadah*) are discussed. Using qualitative research and content analysis, the study highlights how *fitra* connects to human psychology, including the *Self*, heart, intellect, and spirit. The conclusion emphasizes the importance of studying human nature and how Islamic teachings can contribute to its development in the future (Abadi, Khan, and Khan 2023).

School of Thought			
Psychoanalysis	Behaviorism	Humanism	Islam
To satisfy the instinctive desire and maintain balance.	To adapt to the environment and experience joy.	To fulfil hierarchical needs and perform self-actualization.	To fulfil multidimensional needs based on divine nature and worship Allah.

Table 1: Author Shows The Concept Of Human's Existence From Different Schools Of Thoughts (Abadi, Khan, and Khan 2023)

Additional to that, an article “Human Essence and Spiritual Need: A Comparative Analysis of Religious Doctrine and Human Nature” shows the natural human need for spirituality and how religious teachings shape human identity across cultures. Using library research, it analyses books, articles, and theses through deductive and inductive methods. The findings show that humans inherently seek religion for moral, psychological, and social guidance. Religion helps individuals develop rational thinking, communication, and a sense of purpose. It also contributes to overall well-being in both life and the afterlife. Understanding this connection can help improve education and social policies, ensuring better support for human development in both religious and philosophical contexts (Afiralda and Hasibuan 2024).

Fitra refers to the natural disposition of humans towards believing in and worshipping God, as emphasized in the Qur'an (30:30) and Hadith. It signifies an innate inclination toward monotheism, purity in faith, and moral behavior. Some scholars link *fitra* to a primordial covenant with God (Qur'an 7:172), viewing faith as a process of remembering, while others see it as an instinctive and intellectual realization. These interpretations influence how *fitra* is understood in religious knowledge, morality, and social life, shaping how humans connect with God and practice faith (Harvey 2024).

Adding to this theme, an article with Islamic view of human nature based on the Quran and Hadis with title “Human Nature from The Islamic Perspective”. It highlights *fitra*, the natural tendency toward goodness, and how reason and emotions shape behavior. Islam sees humans as responsible leaders on earth, meant to uphold harmony and do good. The study finds that Islam offers a complete understanding of human nature, balancing spirituality, ethics, and social duties. These insights help in understanding character development and moral values (Pratiwi et al 2024).

A paper also discusses *fitra*, the innate spiritual quality in humans that influences their behavior and morality. While some people use this quality to improve their character, others misuse it for personal gain. Every child is born with *fitra*, and society shapes their beliefs. In today's secular world, many are influenced by anti-religious trends that go against their natural instincts. The paper explores how understanding and developing *fitra* can help create a value-based society, based on teachings from the Qur'an and Sunnah. It concludes that despite some deviations, most scholars believe *fitra* is crucial for building good moral character (Ali 2016).

Fitra in Islamic psychology refers to the natural human state of purity, morality, and an instinctive connection to God. This study develops a standardized tool to measure *fitra*, addressing the lack of assessment methods. Researchers created an 18-item *Fitra Scale* with five key aspects: happiness, morality, devotion, goodness, and faith. The scale was tested for accuracy and reliability, showing strong validity in measuring *fitra* across different Muslim communities (Husain, Nazam, and Gull 2024).

	1	2	3	4	5	6	7	8	9	10	11	12
1 Beatitude	1	.328**	.358**	.320**	.413**	.850**	.167**	.284**	.233**	.174**	.224**	.255**
2 Moral Uprightness		1	.251**	.423**	.263**	.586**	.110*	.223**	.141**	.149**	.080	.166**
3 Devoutness			1	.284**	.314**	.560**	.310**	.299**	.224**	.225**	.188**	.298**
4 Innate Goodness				1	.329**	.624**	.119*	.198**	.188**	.189**	.115*	.189**
5 Faith in God					1	.683**	.228**	.329**	.269**	.224**	.261**	.307**
6 Overall Fitrah Scale						1	.254**	.384**	.309**	.267**	.267**	.348**
7 Altruistic Values							1	.746**	.654**	.686**	.713**	.894**
8 Humanistic Values								1	.632**	.663**	.747**	.873**
9 Personal Values									1	.552**	.669**	.872**
10 Divine Values										1	.637**	.759**
11 Affective Values											1	.848**
12 Overall Spiritual Values												1

** . Correlation is significant at the 0.01 level (2-tailed)
* . Correlation is significant at the 0.05 level (2-tailed)

Table 2: Article Written By (Husain Et Al., 2024) Shows Data Connections Between Fitra And Human Behavior

Based on the reviewed literature, it is evident that the concept of *fitra* plays a critical role in shaping education, reinforcing the human connection to God, and promoting moral and ethical behavior. The studies consistently demonstrate that nurturing *fitra* through Islamic education, family influence, and spiritual practices can lead to positive personal and societal outcomes. However, despite extensive discussions in the literature, there remains a research gap in localizing these findings within the Malaysian context, particularly in addressing emerging social challenges such as moral decline, juvenile delinquency, and identity crises among youth. Therefore, this current study seeks to bridge that gap by focusing on how *fitra*-based education and community interventions can effectively restore innate human values and guide Malaysian society toward spiritual and moral rejuvenation. This research will contribute to a deeper understanding of *fitra* as a practical framework for tackling contemporary social issues.

No.	Author(s) & Year	Title	Key Findings	Theme
1	Bhat (2016)	Human Psychology (Fitra) from Islamic Perspective	Education based on Islamic teachings shapes personal growth, moral values, and preserves culture.	Education
2	Fauzi (2023)	The Concept of Fitrah Perspective Yasin Mohamed in Fitra's Book	Fitra is inherited and Islamic education combats secularism, guiding moral values.	Education
3	Bukhori (2018)	Human Fitrah in Family Education	Fitra is inclined to goodness, family shapes values, challenges include external pressures.	Education
4	MHD Harmidi HRP et al. (2024)	The Value of Fitrah and its Relationship with Islamic Education	Proper education nurtures fitra for societal growth and spiritual integrity.	Education

5	Chenari & Azadboni (2015)	The Islamic Notion of Fitrah and the Nature of the Human Being	Fitra bridges human knowledge with divine truth and shapes spirituality.	Education
6	Sunarto et al. (2024)	The Fitrah, Potential, and Human Development According to Islamic View	Islamic education nurtures fitra's multidimensional potential for moral strength.	Education
7	Jou (2022)	Ibn Taymiyya on Human Nature and Belief in God	Fitra as innate connection to God, applicable to cognitive science of religion.	Connection to God
8	Rothman & Coyle (2018)	An Islamic Model of the Soul	Fitra connects to the soul's development and is restored through Islamic spiritual practices.	Connection to God
9	Irshad (2023)	In Search of Understanding the Primordial Human Nature (Fitra)	Fitra is inherently aware of God, but its understanding varies across theological views.	Connection to God
10	Turiansyah (2023)	The Concept of Fitrah in Islam from a Multidimensional Perspective	Fitra is naturally good but can be affected by environment and heredity.	Connection to God
11	Abadi et al. (2023)	Human Nature Based on The Holy Qur'an and Sunnah	Fitra is central in shaping Islamic psychology and the development of human character.	Human Behavior
12	Rassool (2024)	The Fitrah: Spiritual Nature of Human Behavior	Fitra guides moral integrity and spiritual connection but can be corrupted and restored.	Human Behavior
13	Afiralda & Hasibuan (2024)	Human Essence and Spiritual Need	Fitra drives the human need for religion, shaping rationality and moral identity.	Human Behavior
14	Harvey (2024)	Primordial Human Nature (Fitra)	Fitra signifies innate monotheism and influences religious knowledge and social life.	Human Behavior
15	Pratiwi et al. (2024)	Human Nature from The Islamic Perspective	Fitra balances spirituality, ethics, and social duties in shaping human behavior.	Human Behavior
16	Ali (2016)	Human Nature and His Potentialities Towards Virtue and Morality	Fitra influences character development and can be affected by secular trends.	Human Behavior

17	Husain et al. (2024)	Reliability, Validity and Factor Structure of Fitrah Scale	Developed a fitra Human measurement tool focusing on happiness, morality, and devotion.	Behavior
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Table 3: Summary of Past Findings on *Fitra***Results and Findings**

The findings of this review emphasize the essential role of *fitra* in shaping human development, particularly through education. When Islamic education is anchored in the concept of *fitra*, it not only enriches intellectual capacity but also nurtures character, strengthens moral values, and preserves cultural identity. Educational systems aligned with *fitra* contribute to balanced human growth by integrating both spiritual and worldly knowledge. Early family education emerges as critical in safeguarding *fitra* from erosion, allowing children to retain their innate inclination toward goodness. Well-developed *fitra* within educational environments leads to individual excellence and positive societal contributions.

The analysis also reveals that *fitra* is inherently linked to the human connection with the Creator. This intrinsic bond, deeply embedded within every individual, can become obscured by external influences such as secular ideologies and societal pressures. Both classical and contemporary studies highlight that Islamic teachings and spiritual practices are key to restoring this divine connection. *Fitra* serves as an internal compass that consistently orients the soul toward the oneness of God (*tawhid*), particularly when supported by Islamic psychology, disciplined worship and sincere self-reflection.

Furthermore, this review underlines the significant influence of *fitra* on shaping human behavior, morality, and social well-being. When preserved and cultivated, *fitra* naturally guides individuals toward virtuous character, ethical living, and societal harmony. However, the increasing impact of modern secular trends has contributed to the distortion of this natural disposition, distancing individuals from their original purpose. Despite these challenges, the reviewed literature demonstrates that *fitra* remains a resilient force that can be revived through education, community engagement, and faith-centered initiatives. Notably, recent empirical studies have developed instruments to measure *fitra*, establishing its correlation with happiness, morality, devotion, and overall well-being.

Collectively, the studies reviewed confirm that returning to *fitra* is not only achievable but necessary to counter the prevailing social and moral decline. *Fitra* emerges as a powerful principle capable of:

- Restoring meaningful, value-driven education.
- Rekindling the innate connection to God.
- Cultivating ethical behaviors vital for societal balance.

By embedding *fitra*-based strategies within educational, psychological, and community frameworks, individuals and societies can reclaim their natural disposition and foster a future grounded in spiritual authenticity and moral strength.

Conclusion

This scoping review successfully achieved its primary objective of exploring the role of *fitra* as a fundamental concept in Islamic thought and its multifaceted influence on human existence, education, spirituality, and behavior. Through a systematic synthesis of diverse scholarly perspectives, the study affirms that *fitra* is not merely a theological construct but a dynamic force that shapes intellectual, moral, and spiritual development.

The contribution of this study lies in its comprehensive integration of classical and contemporary Islamic scholarship, highlighting *fitra* as a transformative foundation for Islamic education, an innate compass for moral behavior, and a universal anchor for spiritual connection. By positioning *fitra* at the center of educational philosophy and human development, this review advances the discourse on constructing learning paradigms that honor both spiritual and worldly knowledge, aligned with Qur'anic and Prophetic guidance.

The implications of these findings are significant. In educational contexts, aligning curricula with the concept of *fitra* can cultivate holistic individuals who balance intellectual growth with ethical and spiritual maturity. At a societal level, the revival of *fitra*-based principles offers a potential remedy for contemporary moral crises, identity fragmentation, and the erosion of cultural values. This study, therefore, not only reinforces the relevance of *fitra* in modern Islamic discourse but also provides a framework for rethinking education, moral regeneration, and societal resilience in facing global challenges.

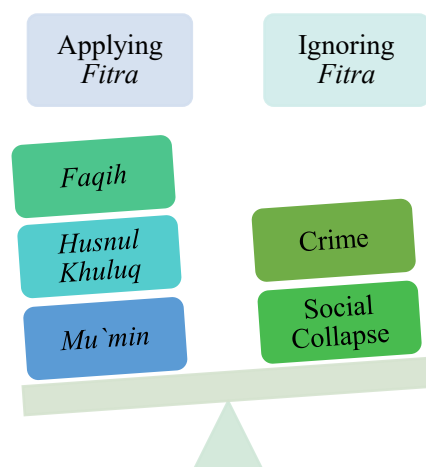


Figure 1: Applying Fitra Cultivate Human Towards Higher Value

Future Works for Malaysia Society

The increasing prevalence of social issues among Malaysian youth, such as bullying, rising juvenile delinquency, and the moral decline reflected in cases like teenage premarital pregnancy, highlights an urgent need for new approaches in education and community intervention. Future research and policy initiatives must investigate the potential of *fitra*-based educational models and environments as practical solutions to address these growing societal challenges. Although this review confirms the pivotal role of *fitra* in shaping moral behavior and spiritual consciousness, more localized, interdisciplinary, and context-specific studies are essential to transform these theoretical insights into sustainable strategies for youth development.

One of the key priorities for future work is to integrate *fitra*-centric frameworks into the national education system. Educational reform must transcend the traditional focus on academic achievement and instead prioritize *tarbiah* the holistic nurturing of spiritual, ethical, and emotional intelligence. Early exposure to the knowledge of Allah's majesty as the Creator, alongside adolescent-focused curricula that prepare students for success in the hereafter, is crucial. Schools should evolve into institutions that actively restore and nurture children's innate inclinations toward truth, compassion, and accountability. To achieve this, Islamic values should be embedded across all subjects, not confined to religious studies, using the Quran and Sunnah as the guiding moral compass.

In addition, community-driven programs focusing on early intervention and character development should be established in partnership with mosques, universities, and local organizations. Community awareness and parental involvement must be strengthened to collectively bear the responsibility of restoring social balance. Carefully structured outreach initiatives are essential to help at-risk youth reconnect with their innate *fitra* through mentorship, spiritual development and community service. Programs such as tailored workshops, counselling based on Islamic psychological principles, and value-oriented recreational activities can offer meaningful support to prevent youth from engaging in harmful behaviors.

Furthermore, the role of teachers requires significant enhancement. Educators must be equipped not only with pedagogical skills but also with a profound understanding of *fitra* to serve as moral role models and guides. Teacher training institutes should prioritize the development of spiritual leadership and emotional intelligence. A *muraqabah*-oriented approach emphasizing self-awareness and mindfulness of God can provide essential protection against the negative influences of urbanization and the digital world.

Finally, it is critical to recognize the scale of social deterioration affecting today's youth and the pressing need for robust empirical research. Future studies should focus on developing both quantitative and qualitative instruments capable of measuring the condition of *fitra* among Malaysian adolescents. A dedicated task force should be established to coordinate these efforts. Longitudinal studies would provide valuable insights into the long-term effects of *fitra*-based educational interventions on students' moral decision-making, ethical resilience, and social engagement. Such evidence will be instrumental for policymakers to reshape education policies that balance academic success with spiritual strength and ethical integrity.

To summarize this article, returning to *fitra* as a core educational and societal principle offers a uniquely Islamic pathway to reverse youth moral decay and social fragmentation. Through systematic educational reforms, community collaboration, and the implementation of value-driven pedagogies, Malaysia has the potential to nurture a generation anchored in faith, committed to moral excellence, and prepared to lead with integrity.

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¹ <https://islamqa.info/en/answers/248517/the-covenant-taken-from-the-sons-of-adam-is-the-fitrah>

² Tafsir Ibnu Kathir (4/482)

³ The Book of Purification and its Sunah, Sahih, *Sunan Ibn Majah* 292, Book 1, Hadith 26

⁴ <https://islamqa.info/en/answers/26266/what-is-the-ruling-on-neglecting-the-sunan-al-fitrah-and-does-that-have-any-effect-on-tahaarah-purity>

⁵ Al-Shawkani, *Nail al-Awtar*, Bab *Sunan al-Fitrah*

⁶ Ṣaḥīḥ al-Bukhārī 1358, Ṣaḥīḥ Muslim 2658

⁷ Ibn Taymiyah, *Majmu' al-Fatawa* (2/6)

⁸ Ibn Rajab, *Majmu' Rasail* (2/555)