ISLAMIC EDUCATION ENVIRONMENT IN THE PERSPECTIVE OF HADITH AND ITS IMPLICATIONS FOR STUDENT DEVELOPMENT

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Abstract

Education is always changing from one era to the next, and Islam is a religion that can make an integral contribution to the education of the whole human being, especially those related to interactions with their environment. This already exists in Islamic teachings, including the Prophet himself who once said about this educational environment. There for the purpose of this study is to describe the Islamic Education Environment in the Hadith Perspective and Its Implications for Student Development. The study uses a descriptive qualitative method with a literature study approach. The results of the study show that the Islamic Education Environment in the Hadith Perspective includes the family environment which is the first environment for students either before or after they are born. He greatly influenced the selection of aqidah for the future due to his parents. Then the school environment, whether formal or non-formal, is further education for students after being in the family. He influences determining professionalism at work in the future. And the last is the community environment which is a practice place for students to apply their knowledge. He will contribute to creating peace in their midst so that baldatun thoyyibatun warobbun ghofur is created.

Keywords: Educational Environment; Islam; Hadith Perspective; Students.

Abstrak

Pendidikan itu senantiasa berubah dari suatu zaman ke zaman berikutnya, dan Islam adalah agama yang mampu memberikan kontribusi secara integral terhadap pendidikan manusia seutuhnya, terutama yang berkaitan dengan interaksi bersama lingkungannya. Hal tersebut sudah ada dalam ajaran islam, tak terkecuali Nabi sendiripun pernah bersabda mengenai lingkungan pendidikan tersebut. Oleh karena itu tujuan dari penelitian ini adalah untuk mendeskripsikan terkait Lingkungan Pendidikan Islam dalam Perspektif Hadist dan Implikasinya Terhadap Perkembangan Peserta Didik. Kajian menggunakan metode kualitatif deskriptif dengan pendekatan studi pustaka. Hasil penelitian menunjukkan bahwa Lingkungan Pendidikan Islam Dalam Perspektif Hadist mencakup lingkungan keluarga dimana ia adalah lingkungan pertama bagi peserta didik baik sebelum atau setelah ia lahir. Ia sangat mempengaruhi pemilihan aqidah untuk kedepannya disebabkan orang tuanya. Lalu lingkungan sekolah baik itu formal ataupun non formal yang merupakan pendidikan lanjutan bagi peserta didik setelah dalam keluarga. Ia berpengaruh menentukan keprofesionalan dalam bekerja di kemudian hari. Dan terakhir adalah lingkungan masyarakat yang menjadi tempat praktek bagi peserta didik untuk mengamalkan ilmunya. Ia akan berkonribusi untuk menciptakan kedamaian di tengah tengah mereka sehingga terciptalah baldatun thoyyibatun warobbun ghofur.

Kata Kunci: Lingkungan Pendidikan;Islam; Perspektif Hadis; Peserta Didik..

INTRODUCTION

Islam is a perfect religion. The perfection of Islam covers all aspects of life. Starting from the creation of humans, the process of human creation, the purpose of human creation, human raw materials, the creation of heaven and earth, the creation of jinn, the environment, economics, politics, history, armed forces, education and others (Nurhuda, Susanti, et al., 2023). Starting from the perfection of Islam as mentioned above, every Muslim should make Islam a reference for every problem he faces. Only by returning to Islam will humans get safety, goodness, peace, happiness, and the benefits of this world and the hereafter. It is with Islam that humans can shape their educational environment properly. Because Islam always pays very serious and primary attention to an Islamic educational environment (Nurhuda, 2022b). Humans will not be obedient servants to Allah and His Messenger if they are not educated based on Islam. There are no concepts and theories outside of Islam that can make an integral contribution to the education of the whole human being so that humans become believers. The one who knows the most about humans is not the humans themselves, but those who created humans, namely God.

Islam is a universal or comprehensive religion that can guide us in living life so that we are safe in the afterlife (Ramayulis, 2008). In this case, Islam has a very important role in terms of changing our perspective as humans in teaching and carrying out education properly. Rasulullah SAW as the last Prophet sent by Allah to this earth is none other than to perfect human morals. So, it is very clear that the result of education is the creation of akhlakul karimah from students (Nurhuda, 2023c).

Discussion of educational issues is something that is never far from the views and thoughts of educational experts, where discussion of these problems has always been the subject of study and discussion at all times because indeed education is not static but constantly changing from one era to the next. Educational problems are indeed very complex because it cannot be denied that education must interact with humans and their environment (Princess & Nurhuda, 2023).

According to Zakiah Daradjat, in a broad sense, the environment includes climate and geography, places to live, customs, knowledge, education, and nature. In other words, the environment is everything that appears and exists in the ever-evolving nature of life. He is all

that exists, both humans and man-made objects or things that have a relationship with someone. To the extent that a person's education relates to his environment, so far there are opportunities for the influence of education to enter him (Daradjat, 1995).

A comfortable and supportive environment for the implementation of education is needed and also influences the achievement of the desired educational goals. Likewise in the Islamic education system, the environment must be created in such a way according to the characteristics of Islamic education itself. In educational literature, the environment is usually equated with educational institutions or institutions. Although this study is not explicitly explained in the Qur'an, there are several signs indicating the existence of such an educational environment. Therefore, even in the study of Islamic education, the educational environment receives attention (Nurhuda, 2023b).

The influence of this environment is of course analyzed using the paradigm of Islamic education. The environment and the perspective of Islamic education must support the achievement of Islamic education goals. If the environment is not synergistic with the achievement of educational goals, then achieving the goals of Islamic education is very difficult to do. From the perspective of Islamic education, the environment can have a positive or negative influence on the growth of the soul and personality of students. Environmental influences that can occur in students include morals and religious attitudes. Given the great influence of the environment on the personality and character of students, in the perspective of Islamic education, the environment can influence physiological, psychological, and sociocultural development.

From the description above, it can be seen how important the environment is in the occurrence of the educational process, especially Islamic education. Based on the explanation above, the author tries to describe this research with the title Islamic Education Environment in the Hadith Perspective and its implications for the development of students.

RESEARCH METHOD

The method used in this research is a literature study with qualitative assessment. This means conducting studies and collecting data from various reference sources such as books, journals, websites, ebooks, or other reference materials that are relevant to the theme (Nurhuda,

Ansori, et al., 2023). Then a careful study is carried out by observing everything related to the problem, then analyzing its contents. And lastly, if you have reached the saturation point, you can immediately conclude descriptively.

RESULTS AND DISCUSSION

Definition of Educational Environment

The environment is something that is around humans (students). The environment can be human and non-human, such as plants, animals, mountains, rivers, seas, and air. There are even those that are outside of human beings or invisible (the unseen world). Among these environments, some have a major influence on the development of students. Namely, the family environment (parents), friends, and demons (Bukhari, 2012).

Abuddin Nata stated that the literal sense of the environment is everything that surrounds life, both in the physical form such as the universe and all its contents, as well as in the non-physical form, such as the atmosphere of religious life, values , and customs prevailing in society, science and technology. and developing culture, as well as technology (Nata, 2010).

In a broad sense, the environment includes climate and geography, places to live, customs, knowledge, education, and nature. In other words, the environment is everything that appears and exists in the ever-evolving nature of life. It is all that exists, both humans and man-made objects, or nature that moves, events, or things that have a relationship with someone. To what extent a person relates to his environment, to that extent there are opportunities for the influence of education to enter him. However, this situation is not always of educational value, meaning that it has a positive value for one's development, because it could even damage one's development.

From some of the definitions above, it can be concluded that the environment includes all human physiological conditions, such as nutrition, nerves, blood circulation, respiration, and so on, human psychological conditions, including all stimuli that humans receive from the prenatal period, birth, until death. Socio-cultural conditions include interactions and conditions that are social, customs, and also the surrounding natural conditions.

According to Abuddin Nata, environmental studies of Islamic education (tarbiyah Islamiyah) are usually implicitly integrated with discussions of various types of educational environments. However, it can be understood that the Islamic education environment is an environment in which there are Islamic characteristics that enable the implementation of Islamic education properly (Nata, 1997).

Definition of Islamic Education

Education is an effort to foster, form, direct, educate, and train aimed at all students formally, informally, and non-formally. In the Law of the Republic of Indonesia Number 20 of 2003 concerning the National Education System in general provisions, it is stated that education is a conscious and planned effort to create a learning atmosphere and learning process so that students actively develop their potential to have religious spiritual strength, self-control, personality, intelligence, noble character, and skills needed by himself, society, nation and state (Nurhuda, 2022a). The teachings of Islam have been stated by the Prophet Muhammad in his words narrated by Abu Hurairah which reads:

Meaning: "There is not even a baby but born in a clean fitrah. Then it is his parents who make him a Jew, Christian, or Zoroastrian, just as animals give birth to all animals. Do you know that there is an animal in it that sticks out its nose? Then Abu Hurairah read this verse from surah ar-Rum: 30:…(stay on) the fitrah of Allah who created humans according to that fitrah. There is no change in the fitrah of Allah… that is the straight religion…" (HR Bukhari)

The above hadith explains the fitrah status of each student, that his status is clean, holy, and Islamic whether the student is a Muslim or non-Muslim. Then it is their parents who maintain and strengthen their Islam or even change them to become non-Muslims, such as Jews, Christians, and Zoroastrians. This hadith reinforces that parental influence is very dominant in shaping a person's personality compared to other educational influence factors. Both parents have greater responsibility in educating their students. The perfection of fitrah in the hadith is clear both physically and non-physically. From a physical perspective, there is already a provision for creation from Allah SWT. Is it in terms of gender, physical shape, short height, and skin color? The perfection of nature is described by the Apostle as like an animal that is born (Nurhuda, 2023a).

Ahmad Tafsir said that Islamic education for me is guidance given by an educator to someone so that he can develop optimally through Islamic teachings. Islamic education is all efforts to maintain and develop human nature, as well as human resources towards the formation of humans who are entirely following Islamic law (Tafsir, 2010). Omar Muhammad al-Toumi al-Syaibani defines Islamic education as the process of changing individual behavior, in personal life, society, and the natural surroundings, employing teaching as a basic activity and as a profession among basic professions in society.

The definition of Islamic education above emphasizes changes in behavior, from bad to good, through the teaching process. The change in behavior includes not only individual piety but also social piety. This piety must manifest itself in human life.

The Concept of Islamic Education Environment in Hadith

In the early period, Muslims were familiar with the environment or educational institutions in the form of kutabs where they were taught to read and write letters of the Koran and were also taught knowledge of the Koran and other religious sciences. Once at the beginning of the Prophet's preaching, he used the Arqam house as an educational institution for early companions (assabiqunal awwalun).

In subsequent developments, this educational institution was simplified into three types, namely the family is also known as one of the out-of-school educational units and as an informal educational institution. Schools as formal educational institutions, and the community as non-formal educational institutions. The three forms of educational institutions will influence the development and development of the personality of students. In the Law of the Republic of Indonesia Number 20 of 2003 concerning the National Education System in general provisions, it is stated that: 1). An education unit is a group of education services that organizes education through formal, non-formal, and informal channels at every level and type of education. 2). Formal education is a structured and tiered educational path consisting of basic education, secondary education, and higher education. 3). Non-formal education is an educational path outside of formal education that can be carried out by students in a structured and tiered manner. 4). Informal education is the path of family and environmental education.

The Family as An Islamic Educational Environment

a. **Hadith editor about the family environment**

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عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كُلُّ مَوْلُودٍ يُولَدُ عَلَى الْفِطْرَةِ فَأَبَوَاهُ يُهَوِّدَانِهِ أَوْ يُنَصِّرَانِهِ أَوْ يُمَجِّسَانِهِ

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Meaning: "From Abu Hurairah Radi Allahu 'anhu said; The Prophet Shallallahu'alaihiwasallam said: "Every student is born in a state of fitrah. Then it is the two people who will make the student a Jew, Christian, or Zoroastrian.""

After tracing the hadith above through takhrij using the vocabulary contained in the hadith through the book Mu'jam al-Mufahrasy found information that this hadith is found in: Shahîh al-Bukhâriy book Janâiz chapters, 80, 92, book of Tafsîr chapter 30, book of Qadr chapter 3, Shahîh Muslim book of Qadr hadith number 22, 23, 24, 25, Sunan Abu Dâwud book of Sunnah chapter 17, Sunan at-Turmudzi, book of Qadr chapter 5, Muwaththa 'Mâlik book Janâiz hadith number 52, Musnad Ahmad juz 2, matter. 233, 315, 346, and juz 3, p. 353.

In this case, the author takes a complete sample of the editorial sanad and Matan hadith from the book Shahîh al-Bukhâriy:

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حَدَّثَنَا آدَمُ حَدَّثَنَا ابْنُ أَبِي ذِئْبٍ عَنْ الزُّهْرِيِّ عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كُلُّ مَوْلُودٍ يُولَدُ عَلَى الْفِطْرَةِ فَأَبَوَاهُ يُهَوِّدَانِهِ أَوْ يُنَصِّرَانِهِ أَوْ يُمَجِّسَانِهِ كَمَثَلِ الْبَهِيمَةِ تُنْتَجُ الْبَهِيمَةَ هَلْ تَرَى فِيهَا جَدْعَاءَ

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Meaning: "*Having told us Adam has told us Ibn Abu Dza'bi from Az Zuhriy from Abu Salamah bin 'Abdurrahman from Abu Hurairah Radi Allahu 'anhu said; The Prophet Shallallahu'alaihiwasallam said: "Every student is born in a state of fitrah. Then it is the two people who will make the student a Jew, Christian, or Zoroastrian-like cattle that give birth to livestock perfectly. Do you see any defects in them?"*"

b. Sabab wurud hadith:

This hadith was conveyed by the Prophet SAW during a battle when one of them asked about the status of students who were polytheists.

c. Analysis of hadith sanad:

Table of Ittishal Sanad

Nama	Th. Lahir	Th. Wafat	Guru	Murid	Lafaz Periwayatan	Kesimpulan
Al-Bukhariy			Adam bin 'Isa			
Adam ibn 'Isa	-	220 H	Ibn Abiy Dzi'bin	Al-Bukhariy	*haddatsana*	*Ittishâl*
Ibn Abiy Dzi'bin		158 H	Al-Zuhriy	Adam bin 'Isa	*akhbarana*	*Ittishâl*
Al-Zuhriy	-	124 H	Abu Salamah ibn 'Abdurrahman	Ibn Abiy Dzi'bin	*'an*	*Ittishâl*
Abu Salamah ibn 'Abd al-Rahman	-	94 H	Abu Hurairah	Al-Zuhriy	*'an*	*Ittishâl*
Abu Hurairah	-	57 H	Rasulullah	Abu Salamah ibn 'Abd al-Rahman	*'an*	*Ittishâl*

Table of Presence of Narrators

Nama	Penilaian (Shighat Ta'dil)	Kesimpulan
Adam ibn 'Isa	*Tsiqqah, ma'mun, la ba'sa bihi*	*'âdil*
Ibn Abiy Dzi'bin	*Dzakarahu fi al-tsiqat*	*'âdil*
Al-Zuhriy	*Tsiqqah*	*'âdil*
Abu Salamah ibn 'Abd al-Rahman	*Tsiqqah*	*'âdil*
Abu Hurairah	*Tsiqqah*	*'âdil*

Table of the Narrator's Dhabith

Nama	Penilaian (Sighat Dhâbith)	Kesimpulan
Adam ibn 'Isa	*Tsiqqah*	*Dhâbith*
Ibn Abiy Dzi'bin	*Tsiqqah*	*Dhâbith*
Al-Zuhriy	*Tsiqqah*	*Dhâbith*
Abu Salamah ibn 'Abd al-Rahman	*Tsiqqah*	*Dhâbith*
Abu Hurairah	*Tsiqqah*	*Dhâbith*

d. **Research maturation:**

The validity of the sanad (shahîh al-Isnâd) is not yet a guarantee for the validity of the Matan (shahîh al-matn). A hadith whose sanad is valid muttasil may have an invalid matan, and vice versa. Research on both aspects (Sanad and Matan) is important to find the validity and authenticity of a hadith. If we look closely at this hadith about fitrah, there are differences in the editorial matan or sentences used by each narrator.

Although the history of al-Bukhari which is used as the starting point for this study uses the sentence kullu maulud yûlad, in other hadiths, al-Bukhari and Muslims also use the sentence mâ min maulûd illâ yûlad. Imam Tirmidhi has a different editorial using the word al-millah, but in another hadith originating from the path of Abu Kuraib and al-Husain bin Huraith whom both narrated from Waki' (who) received the hadith from al-A'masy, al-Tirmidhi also uses the sentence al-fithrah. Similarly, Ahmad ibn Hanbal, who in this book is shown using the sentence Kullu maulud yûlad, also narrates a similar hadith using the sentence ma min maulud illa yulad through other narrators.

Such differences in wording or wording are normal in hadith narration because most hadith narrations are carried out in a meaningful way (al-riwâyah bi al-mana). Therefore, differences in pronunciation are something that cannot be avoided in the transmission of hadith. Therefore, the difference in pronunciation in the hadith about fitrah does not occur in syudzuz (awkward) and 'Allah (defective).

e. **Conclusion of the quality of the hadith:**

After analyzing the Sanad and Matan hadiths, the author concludes that the above hadiths are of authentic quality because they fulfill the requirements of an authentic hadith, namely: 1). Have a continuous sanad (muttasil). 2). The narrators were "fair. 3). The narrators are dhabith (strong memorization). 4). Does not contain Syadz elements. 5). Does not contain defects ('illat) that can undermine the validity of a hadith

f. **Educational Environment in the Family**

In the Qur'an the word family is indicated by the words ahl, 'ali, and 'asyir, but not all of these words are related to the meaning of family, such as the words ahl al-kitab, ahl al-injil, ahl al-madinah. The word ahl in the Qur'an is found in 127 places which are contained in 37 letters, including: The Word of Allah SWT in Surah Al-Tahrim verse 6:

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا قُوْٓا اَنْفُسَكُمْ وَاَهْلِيْكُمْ نَارًا وَّقُوْدُهَا النَّاسُ وَالْحِجَارَةُ عَلَيْهَا مَلٰٓئِكَةٌ غِلَاظٌ شِدَادٌ لَّا يَعْصُوْنَ اللّٰهَ مَآ اَمَرَهُمْ وَيَفْعَلُوْنَ مَا يُؤْمَرُوْنَ

Meaning: *O you who believe, protect yourself and your family from the fires of hell whose fuel is human and stone, guardians of angels who are rough, harsh, who do not disobey Allah for what he is commanded, and always do what he is commanded.* (QS. At-Tahrim: 6)

Abdul Mujib and Jusuf Mudzakkir explained that as educators of their students, fathers, and mothers have obligations and have different forms because both are of different natures. The father is obliged to provide a living to meet the needs of his family through the use of the gifts of Allah SWT on this earth (Mujib & Mudzakkir, 2006).

M. Qurais Shihab stated that the family is a school where the children of the nation learn. From there they learn noble qualities, such as loyalty, mercy and compassion, ghirah (positive jealousy), and so on. From family life, a father and husband acquire and cultivate the qualities of courage and tenacity of attitudes and efforts to defend their family students and make them happy during their lifetime and after their death (Shihab, 1993).

If we trace many hadiths which hint about the role of parents in the education of their students, both directly and indirectly. Instilling the values of aqidah, worship, and morals in students from an early age is reflected in the following: 1). Azan and iqamah when new students are born. 2). Aqiqah. 3). Shaving Hair. 4). Name. 5). Train to worship

Students aged 9 years are not included in the mulaf (affected by the burden of obligation) too fast because they are not yet mature. However, Allah Ta'ala burdens both parents to educate their students in worship. So Allah Ta'ala ordered them to teach them to pray when they were 7 years old and ordered them to beat him when he was 10 years old if he left his prayer.

Many studies have been conducted on the influence of parents on the development of students and found that there is a fairly high contribution from parental influence in the cognitive and emotional areas of students. Students who experience considerable

development are students whose parents use humor and praise, listen, and ask about student opinions. On the other hand, parents also ask questions to clarify something, give prizes for correct answers, and check on students to make sure they understand what is being said. On the other hand, students whose progress is the least are those whose parents like to lecture and challenge or oppose the opinions of students.

Students whose parents are strict in enforcing rules to control behavior have greater self-discipline and fewer problems than those with permissive parents. Students who have parents who provide psychological autonomy tend to be more confident and competent both academically and in a social environment. They want to achieve and believe that they can do what they want to achieve.

Based on the description above it is clear that the family environment greatly influences the behavior of students. If at this time we hear a lot about the behavior of students who are not good, it seems that this cannot be separated from the influence of parenting styles from parents. If students have been equipped with religion and positive behavior, it is possible that the level of unfavorable behavior of students can be overcome. This should be of particular concern to all parents.

School/Madrasah as an Islamic Education Environment

Historically, the existence of schools is a further development of the existence of mosques. This is because the educational process that took place at the mosque in the early period included educators, students, materials, and learning methods that were applied according to the material and conditions of the students. It's just that, in teaching material, it sometimes takes questions and answers, exchange of ideas, even in the form of debate so this method is not compatible with the calm and sense of majesty that must be present for some visitors to the mosque.

Then, in subsequent developments, various models of Islamic educational institutions were established, initially called Kuttab, which taught how to read and write Al-Quran letters as well as teaching religious knowledge and Al-Quran knowledge. Learning to read and write at that time was very important because reading and writing could be seen as a source of knowledge for humans.

After the Kuttab system, a classical education system known as a madrasah or school was formed. In addition to the madrasah (classical) system, Islamic education is also developing in an educational institution called Zawiyah, which is a place of learning that is separate from the mosque building.

As is the case with the family educational environment, the school environment also has a very important role in changing the behavior of students. Schools must become an institution that helps to achieve the ideals of the family and society, especially the Islamic community. For the Islamic community, educational institutions that can meet expectations are Islamic educational institutions. This means that an Islamic educational institution does not only teach Islamic religious education, but more than that, it must be an Islamic educational institution that as a whole has Islamic roots. This may be realized, if there is harmony between home and school in a religious view.

Students from Muslim families who attend school simultaneously live in three educational environments, namely family, school, and community. These three elements of the environment must be harmonious and complement each other in shaping the personality of students. Prof. Dr. Ahmad Syalaby explained:

"The history of Islamic education is very closely related to mosques, therefore, when we talk about mosques, it means we are talking about an institution that is seen as a basic place to broadcast Islamic knowledge and culture. Study circles have been held in the mosque since it was founded.

There are several differences between the family environment and the school environment, as stated by M. Ngalim Purwanto follows: 1) the home or family environment is an appropriate educational environment, the feelings and responsibilities that exist on parents to educate their students arise automatically. naturally, not forced. While the school education environment is man-made. Schools were established by the community or the state to meet the needs of a family to provide life preparation provisions for their students. 2) Ambiance difference. The atmosphere in the family environment is always filled with affection among its members. whereas life and association in the school environment are more straightforward and limited

because schools must have certain orders and regulations that must be carried out by each student and teacher. 3) Differences in responsibility. In the family environment, parents accept the responsibility of educating their students from Allah SWT. while at school the teachers feel more responsibility for their intellectual education or how to add insight to each student and skills education or skills related to the needs of that student to live in their community at one time.

Schools or in Islam are often called madrasas, which are formal educational institutions, which also determine the personality of Islamic students. Schools can be called the second educational institution that plays a role in educating students. This is quite reasonable, considering that a school is a special place in demanding various knowledge.

Abu Ahmadi and Nur Uhbiyati stated that it is called a school if the education is held in a certain place, regularly, systematically, has an extension, and within a certain period, takes place from basic education to higher education, and students are treated based on official rules that have been set.

The presence of madrasas as Islamic educational institutions has at least four backgrounds. First, as a manifestation and realization of the renewal of the Islamic education system. Second, efforts to improve the pesantren system towards an education system that allows graduates to have the same opportunities as public schools, such as job opportunities and obtaining diplomas. Third, there is a mental attitude among some groups of Muslims. Fourth, as an effort to bridge between the traditional education system carried out by Islamic boarding schools and the modern education system resulting from acculturation.

According to Abuddin Nata, teachers are professional educators with the main task of educating, teaching, guiding, directing, training, assessing, and evaluating students in early childhood education, formal education, basic education, and secondary education (Nata, 2010). Teachers or educators in the concept of Islam can act as murabbi, muallim, muaddib, murshid, mudarris, mutli, and muzakki. As found

in the hadith of the Prophet SAW:

وقد روي عن النبي صلى الله عليه وسلم أنه قال : عَلِّمُوْا وَلاَ تُعَنِّفُوْا فَإِنَّ المُعَلِّمَ خَيْرٌ مِنَ
المُعَنِّفِ (البخاري)

Meaning: *"It has been narrated from the Prophet, that he said: "Be a teacher and do not (avoid) being a cruel person, because a teacher is better than a cruel person (doing violence)".* (HR Bukhari)

Thus, the difference between the family environment and the school environment as mentioned above should make us all aware that to educate students it is not only necessary for the role of the school as a formal educational institution, but that one environment with the other environment should be used as a unified whole. and complement each other.

Society as an Islamic Education Environment

As previously mentioned, the third educational environment is the community environment. As with the educational environment that has been stated above, the community environment also has an important role in the success of student education. Responsibility in education is a very important thing. This responsibility is manifested in several cases and ways that are seen as the main method of public education. The most important way according to al-Nahlawi is:

*First,*Allah made the community as messengers to promote good in society as well as forbidding evil and heinous acts. As hinted by Allah swt. in the Koran surah Ali Imran verse 110 which means:

كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُوْنَ بِالْمَعْرُوْفِ وَتَنْهَوْنَ عَنِ الْمُنْكَرِ وَتُؤْمِنُوْنَ بِاللهِ

Meaning: "*You (Muslims) are the best people born for humans (as long as) you order (do) what is right, prevent what is wrong, and believe in Allah..."* (QS. Ali Imran (4): 110)

Second, In Islamic society, all children are considered as own children or social children, not children because there is a family relationship, or children of siblings so

that when someone calls a child, they call him "O my brother's child". This is realized thanks to the practice of the word of Allah swt. in surah al-Hujurat verse 10 which means: "Surely the Muslims are brothers...".

Since the dawn of Islam, Muslims have felt a shared responsibility to educate the younger generation. One of the hadiths of Rasulullah saw. narrated from Anas, al-Bukhrai narrated which means:

حَدَّثَنَا إِسْحَاقُ أَخْبَرَنَا عَبْدُ الصَّمَدِ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ الْمُثَنَّى حَدَّثَنَا ثُمَامَةُ بْنُ عَبْدِ اللَّهِ عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَاانَ إِذَا سَلَّمَ سَلَّمَ ثَلَاثًا وَإِذَا تَكَلَّمَ بِكَلِمَةٍ أَعَادَهَا ثَلَاثًا

Meaning: *"Has told us Ishaq has told us Abdush Shamad has told us Abdullah bin Al Mutsanna has told us Tsumamah bin Abdullah from Anas Radi Allahu 'anhu that; "When the Prophet Sallallahu 'alaihi wasallam greeted him, he greeted him three times, and when he spoke he usually repeated it three times."*

Third, to deal with people who habituate themselves to do bad things, Islam fosters them through one of the ways of nurturing and educating mankind by way of educational social criticism. This means that scathing social criticism is an alternative to fostering Islamic society. But of course, this method is used only for certain very emergency conditions.

Fourth The community can also guide isolation, boycott, or termination of community relations(Al-Nahlawi, 1997). Coaching through community pressure where the goal is clear is for the good and is the most effective suggestion. Allah swt has also hinted at this in His word in surah al-Taubah verses 117-118 which indicates the educational impact of society on individuals who do not obey Islamic orders so that they feel this world is very narrow.

Fifth, Community education can also be carried out through complete cooperation because after all, Muslim society is a cohesive society. Rasulullah SAW said as narrated by Imam Muslim:

مَثَلُ الْمُؤْمِنِينَ فِي تَوَادِّهِمْ وَتَرَاحُمِهِمْ وَتَعَاطُفِهِمْ مَثَلُ الْجَسَدِ إِذَا اشْتَكَى مِنْهُ عُضْوٌ تَدَاعَى لَهُ

سَائِرُ الْجَسَدِ بِالسَّهَرِ وَالْحُمَّى

Meaning: *"The believers in terms of loving, loving, and cherishing one another are like one body. If one of the limbs is sick, then the whole body will be awake (can't sleep) and hot (feels the pain)."*

Sixth, Social education rests on the foundation of community affection, especially mutual love.

And seventh, social education must be able to invite the younger generation to choose friends well and based on piety to Allah SWT. By nature, teenagers, especially the younger generation who are aqil, tend to like other people and mingle in their environment. Therefore, they must be introduced to strategic ways to prevent them from becoming familiar with naughty students.

Implications of the Educational Environment on the Development of Students in the Perspective of Islamic Education

1. **Implications of the Family Environment on Child Development**

    The environment can affect a child's development. The first environment that influences is the family environment because the first known child from birth is the family. The next influencing environment is the school environment, then the community. The family environment as the first environment for a child has a big influence on children in interacting in the school and community environment. Every child has a different family environment, for example, the way the family educates, the family's economic situation, and other circumstances that also affect the development of children in the family environment. The history of family struggles, values , and habits passed down from generation to generation will shape the character of the child.

    In the view of Islam, the family is the main and first gate to opening knowledge of everything to children. For this reason, the family plays a major role in instilling strong faith in children as the basis for living their lives (S, 2018). Furthermore, the family acts as a child's companion in demanding and practicing the knowledge

obtained in the corridor of piety to Allah SWT. The importance of the family environment makes awareness of this responsibility a must for the formation of an Islamic pattern of mind and soul for children. The family environment as the first environment for children is a reflection of exemplary for the new generation (Nurhuda & Putri, 2023).

Based on the results of research conducted by Ummah & Nisa Fitri stated that the family environment has a very important role in the social-emotional development of early childhood and also influences the personal development of early childhood as evidenced by the difference in achievement, which is 0.06%. According to Afriani, in the family environment, parents are not only obliged to educate or send their children to an educational institution. However, they are also entrusted by Allah SWT. to make their children pious and obedient in worship following the provisions stipulated in the Al-Qur'an and Hadith (Afriani, 2019)

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2. Implications of the School Environment on Child Development

The school functions and aims as an institution to process the development of children as a whole so that they can develop optimally by the expectations and norms that apply in society. Schools are described as small communities for children who have certain cultures, norms, and rules, as well as demands. Thus, the school limits the behavior, feelings, and attitudes of children.

The educational process that occurs results in values from educators to their students. For that, an educator should have a good personality, and noble character, and be a good role model so that they become educators who are liked by students. This will support the success of education and the achievement of educational goals. The ability of educators to manage emotions is very important in dealing with various children's characters.

According to Hasbullah, a positive school environment is a school environment that provides facilities and motivation for ongoing religious education, school work is very important in preparing children for community life. (Hasbullah, 2018). Meanwhile, Afriani explained that religious education instilled as early as possible in

the school environment for children will have a very positive effect on the growth and development of a child's character and personality (Afriani, 2019).

3. Implications of the Community Environment on Child Development

In the development of children's education, the community has an important role. Therefore, the community environment should support the development of children's education by participating in educational activities, either directly or indirectly. This is because, the child's environment, both the family environment, school, and community are interrelated.

The community environment influences the formation of a child's personality and behavior. Children's experiences in interacting in the community environment will contribute to the formation of character and the development of a child's personality. The combination of families and individuals in an environment is called society. Whether the families that make up the community are good or not will indicate whether the community environment is good or not. This is in line with the statement expressed by Hasbullah that in Islamic education about child development, society has a responsibility to educate children. Then, Ginanjar also revealed that in the community there are various opportunities for a child to gain various empirical experiences which will be useful for his life in the future (Ginanjar, 2013).

CONCLUSION

From the explanation above, it can be concluded that the educational environment plays a very important role in the implementation of Islamic education, because the environment, which is also known as the institution, is where the educational process takes place. In general, the environment can be seen from three things, namely family, school, and community. The ideal family in an Islamic perspective is a family that is sakinah, mawaddah, and rahmah. This kind of family profile is very much needed to be formed so that it can educate its students according to the principles of Islamic teachings. Then parents must realize the importance of continuing education, namely schools in professionally educating their students so that parents must also choose a good school and participate in improving the

school. He also plays an important role in the educational process which is essentially an institution that bears the mandate of parents and society. Then the practice of education is implemented in society where students are required to play a role in creating a comfortable social order and care about education and are expected to be actively involved in improving the quality of education in their surroundings. The last is the necessity to collaborate between the three educational environments in harmony so that an integrated education is formed which is bound by Islamic teachings. With such integration, it is hoped that amar ma'ruf nahi munkar within the community can be upheld so that a blessed society is realized or commonly referred to as baldatun tayyibatun wa rabbun ghafur.

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