

ISLAMIC EDUCATIONAL ENVIRONMENT: A CONCEPTUAL STUDY ON THE ROLE OF FAMILY, SCHOOL, AND COMMUNITY

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Abstract

The Islamic educational environment plays a strategic role in shaping the personality, character, and religious beliefs of students. The educational environment is not only understood as the physical space where the learning process takes place, but also encompasses non-physical dimensions such as values, culture, traditions, and a religious atmosphere that influence the continuous development of individuals. This article aims to conceptually examine the concept of the Islamic educational environment and its various types based on the perspective of Islamic education. The study focuses on the concept of *the three centres of education*, namely the family environment, school or madrasah, and community. The family environment is understood as the main foundation in shaping children's morals and character, schools play a role as formal institutions that develop the intellectual, moral, and spiritual aspects of students, while the community becomes a social space for the actualisation of Islamic values in real life. The results of the study show that these three educational environments are closely related and must work together harmoniously so that the objectives of Islamic education can be achieved optimally. A conducive and religious Islamic educational environment is expected to produce a generation that is faithful, knowledgeable, noble in character, and responsible in social life.

Keywords: Islamic Educational Environment; Family; School; Community; Morals.

1. INTRODUCTION

Education plays an important role in today's era. Without education, the process of transformation and actualisation of modern knowledge is difficult to realise. A comfortable and supportive environment for education is needed and has an influence on the achievement of desired educational goals. Similarly, in the Islamic education system, the environment must be created in accordance with the characteristics of Islamic education itself.

The educational environment is an institution or organisation where education takes place. This environment is very useful for supporting the smooth running of activities, including educational activities. Knowledge about the environment for educators is a tool to better understand, explain and influence children. Islamic education can run well if the environment truly supports the formation of *akhlak al-karimah* (good character). The cultivation of character in the Islamic educational environment is very much in line with the main objectives of Islamic education. This is because the objectives of Islamic education, , are the same as those of Muhammad, namely to perfect human character (Saeful & Lafendry, 2021).

In the perspective of Islamic education, the environment is something that surrounds the place where children adapt. Therefore, the environment can include the natural environment and the social environment, such as the household, school, and community. These environments form a unity that can drive the process of Islamic education development. In other words, students can succeed in the Islamic education learning process and have good morals if these three educational environments instil values of goodness in each student (child) (Djamarah, 2002).

2. RESEARCH METHOD

The method used in this research is *library* research, which means that to answer the research questions, the author collected data from books, journals, scientific papers, and so on. This is in line with Mestika Zed's opinion, which explains that library research is research conducted by examining and tracing various literature, books or scientific works (Zed, 2008). This research was written using an analytical and explanatory approach. The aim was to analyse the objectives of Islamic education and environmental factors, as well as the relationship between the two. The data analysis used was a literature review analysis, which aimed to analyse and synthesise previous research on the topic of discussion.

3. RESULTS AND DISCUSSION

Islamic Education Environment

From an Islamic educational perspective, the environment is everything that surrounds children and to which they adapt. Ki Hajar Dewantara defines the environment in a simpler and more specific way. According to him, the educational environment consists of three centres, or "Tri Pusat Pendidikan": namely the family environment; the school environment; and the youth group or community environment (Hasneli, 2015). Nikels explains that the environment is a combination of surrounding factors that have the potential to support or hinder development and business continuity (Mashuri, 2023).

The environment is part of human life. Humans live and interact with each other in their environment. Literally, the environment can be defined as everything that surrounds life, both physical, such as the universe and all its contents, and non-physical, such as the atmosphere of religious life, values, customs that apply in society, science, and developing culture. These environments exist by chance, that is, without being requested or planned by humans (Nata, 2010).

In Islamic education, the environment is considered as the place where Islamic education is carried out. According to Syar'i, the educational environment can be defined as everything that can influence the development of individual students during the educational process, both within the students themselves and from outside. According to Syar'i, the environment can influence a child's character, personality, and behaviour (Ulum, 2024). The literal meaning of environment is everything that surrounds life, both physical, such as the universe and all its contents, and non-physical, such as the atmosphere of religious life, values and customs that apply in society, developing science and culture, and technology (Suahada, 2017).

Meanwhile, education comes from the word *didik*, with the prefix "pe" and the suffix "an", which means the process of changing attitudes in an effort to mature humans through teaching and training. Meanwhile, the meaning of educating is to nurture and provide training in morals and intellectual intelligence (Yudianto, 1996). The term "education" is a translation of the Greek word *paedagogie*, which means education, and *paedagogia*, which means interaction with children. Meanwhile, a person who has the task of guiding and educating is called a *paedagogos*. This word comes from *paedos*, which means child, and *agoge*, which means to guide or lead (Arief, 2007).

In Islamic terminology, education is also known as *tarbiyah*, *ta'lim*, and *ta'dib*. *Tarbiyah*, as stated by Al-Abrasyi in Ramayulis, refers to the effort to prepare humans to live perfectly and happily, to love their homeland, to be physically fit, to have perfect morals, to have orderly thoughts, to have refined feelings, to be skilled in their work, and to be eloquent in both spoken and written language. Meanwhile, *ta'lim*, according to Athiyah, is the process of transmitting various knowledge to the soul of an individual without any specific limitations or conditions (Ramayulis, 2008). *Ta'dib* is the introduction and recognition of the proper place of everything in the order of creation, so as to lead to the introduction and recognition of God's power and majesty in the order of existence and being.

Islamic education is education that originates from Islamic teachings, namely from the values in the Qur'an and Hadith, to create a prosperous life both in this world and in the hereafter. Islamic education is an important subsystem in Indonesia's national education system. Islamic education is directed towards a cultural process that aims to improve human dignity throughout life. Islamic education is recognised within the national education system, which is divided into three areas: Islamic education as an institution, Islamic education as a subject, and thirdly, Islamic education as a value (Fauziyah, 2023).

From the several definitions explained above (environment and education), the educational environment can be interpreted as everything that includes climate, geography, customs, place of residence or traditions, and other things that can provide explanations and influence the behaviour, growth, and development of children (students) to become better human beings. The relationship between humans and the environment opens up opportunities for the influence of education. The better the educational environment, the greater the opportunity for participants to develop character.

According to Abuddin Nata, the study of the Islamic educational environment (*tarbiyah Islamiyah*) is usually implicitly integrated with discussions about various types of educational environments. However, it can be understood that the Islamic educational environment () is an environment that has Islamic characteristics that enable Islamic education to be carried out properly (Nata, 2005).

The educational environment has a significant influence on the educational process. The environment serves to support the continuous teaching and learning process. Therefore, in order for the teaching and learning process to be effective, a good educational environment is needed. If the teaching and learning process is carried out well, then the educational goal of shaping students with noble morality can certainly be

realised. This educational goal is in line with Islamic teachings. This is because the bearer of Islamic teachings, Muhammad, was sent by God to perfect human morality.

From an Islamic educational perspective, the environment can have a positive or negative influence on the growth of a child's soul and personality. The environmental influences that can affect children include their morals and religious attitudes. Given the significant influence of the environment on a child's personality and character, from an Islamic educational perspective, the environment can influence physiological, psychological and socio-cultural development. From the above discussion, it can be seen how important the environment is to the educational process, especially Islamic education (Imam & Ondeng, 2025).

Types of Islamic Educational Environments

Family Environment

The family can be obtained through descent (children, grandchildren), marriage (husband, wife), breastfeeding, and emancipation. The family (subjects and citizens) in anthropological terms is the smallest social unit of humans as social beings who have a place to live and are characterised by economic cooperation, development, education, protection, care, etc. The core of the family is the father, mother, and children (Fuad, 1981).

The family is the first and foremost education for children before they get to know other educational environments (Amatullah, 2023). This is because it is within the family that the foundations of a child's personality are formed. Whether a child's behaviour is good or bad in the early years is largely determined by the pattern of education in the family. Good behaviour and attitudes, which are part of moral education, can be fostered through education within the family. Moral education in the family environment plays an important role in nurturing a child's personality to be good. It is within the family that the process of socialisation and individual development begins. Every parent has the responsibility to care for and protect their children, both biologically and psychologically, so that they can grow up well. According to al-Ghazali, moral education is the initial education that should be provided by the family, in this case the parents, to each of their children. If moral education is provided properly within the family, it can have a positive impact on the development of a child's personality when they reach adulthood. The better the moral education provided within the family, the better the child's personality will be when they reach adulthood (Al-Ghazali).

M. Quraish Shihab states that the family is a school where the nation's sons and daughters learn. From there, they learn noble traits, such as loyalty, mercy, compassion, ghirah (positive jealousy), and so on. From the family life of the Prophet Muhammad (), a father and husband acquires and cultivates courage and perseverance in defending his family and making them happy during his lifetime and after his death (Shihab, 1994).

Educating children in Muslim households is a major issue discussed by Islam, and is even very important for the future of Muslims. These are children who must be educated seriously and carefully. Educating them to always be consistent, explaining what is halal and haram, describing the boundaries of life in Islam, and having good morals and noble ethics (Mahmud, 2000).

School/Madrasah Environment

Schools are educational institutions that provide guidance, education, and teaching in a deliberate, organised, and planned manner. The teachers who provide this guidance, education, and teaching are people who have knowledge about their students and the ability to carry out their educational duties. Schools also function as workplaces or places to collaborate with others (Riadi, 2019). Schools, or madrasahs in Islam, are formal educational institutions that also determine the formation of Islamic personalities in students. Schools can even be referred to as secondary educational institutions that play a role in educating students. This is quite reasonable, considering that schools are special places for pursuing various fields of knowledge.

Religious education in schools/madrasahs is very important for human life, especially in achieving inner peace and mental health in general. There is no doubt that Islam is the best guidance for life, the most effective deterrent against wrongdoing and immorality, and the ultimate moral control. To equip students, a religious school environment is needed (Darajat, 1994). School education is not only intended to develop human abilities to do things in good ways, but also to develop their abilities to do good things. School education will run well if the education programme is tailored to the abilities of the students and to the social life of the surrounding community.

One important element in the school education environment is the educator or teacher. It is through their hands that a good future generation of the nation can be born. To produce students with good or noble character, a teacher must devote all their attention and abilities. The school/madrasah environment is not only a place for academic learning, but also a space for shaping the morals, personality, discipline, and social skills of students. Through the guidance of teachers, a religious atmosphere, structured activities, and clear rules, it becomes an effective place to prepare students to become a generation of Muslims who are knowledgeable, have noble character, and are responsible.

Community Environment

In addition to the family and school environments, the community environment also has an important role and responsibility in the success of education. Community can be defined as a group of people who occupy an area, are bound by shared experiences, and live according to agreed traditions and customs (Hasbullah, 2012). The word community is always described as a group of individuals who have similarities, both in characteristics and goals. According to Al-Rasyidin, this may be because the meaning is taken from the Arabic word *syaraka*, which can mean to unite. *Syirkah* or *syarika* means union, association, gathering, or assembly. *Masyarakat* means partnership or association (Al-Rasyidin, 2008).

Society is a place where people gather, within which there is a system of relationships, rules and patterns of interaction to complement their lives. Individuals who are bound together in society are bound together by a common religion, time, place, by coercion or by their own will. In Islam, it is called *al-umma*. According to Salminawati, this term in the Qur'an is described as a group that encourages goodness and rejects evil, the religion of monotheism, the Kaum, and the path, way or lifestyle (Salminawati, 2017).

Education in society begins when children are young, when they leave the care of their parents and schools. Education in society is carried out deliberately, but is not bound

by specific rules and conditions. Education in society can take place in several aspects, such as in worship through mosques, in social aspects through community organisations, and in other educational aspects. Children consciously or unconsciously educate themselves, seek knowledge and experience, and strengthen their faith and belief in the moral and religious values of society.

Therefore, considering the importance of society in shaping children's personalities, Abuddin Nata, as quoted by Bulu and Muhaemin, proposed the term community-based education. Nata emphasised the importance of society playing a role and participating in problem solving and formulating the vision, mission and objectives of education, thereby creating a learning society. In this concept, all members of society have a role and moral responsibility in the implementation of the educational process (Muhaemin & Buluk, 2014).

Institutions in the community can participate in implementing education, such as youth organisations like the mosque youth group, youth organisation, KNPI. Art organisations, such as dance studios, music associations. Religious, sports and other organisations also assist in education in an effort to shape children's personalities. In the community environment, every child should learn about all applicable norms. That way, children will know everything that is appropriate and permissible to do in the community environment. The figures who should teach children are all elements in the community, especially community leaders. One way to do this is by activating existing facilities in the community, one of which is the mosque.

As a house of worship, the mosque is a suitable place to be used as an educational facility. One of the first things the Prophet Muhammad did after arriving in Medina was to build a mosque as a means of gathering the Muslim community (Al-Nahlawi, 1997). According to Ali al-Jumbulati and Abdul Futuh, the function of the mosque during the time of the Prophet was a place for Muslims to gather with the Prophet to learn the laws and principles of Islam. The teacher who taught them was the Prophet himself (Al-Jumbulati & Al-Tuwanisi, 2002). As one of the facilities available in the community's educational environment, the mosque can be developed as a centre for educational activities. By making it a place of education, the mosque's presence in the community will be more beneficial than just a place of worship.

4. CONCLUSION

The Islamic educational environment plays a very important role in shaping the personality, character, and diversity of students. The environment is not only understood as a physical space, but also includes non-physical aspects such as values, culture, traditions, and religious atmosphere that directly or indirectly influence individual development. The concept of the Three Centres of Education, namely the family, school/madrasah, and community, shows that the success of Islamic education is largely determined by the synergy between these three environments. The family environment is the primary and fundamental foundation for shaping a child's morals and personality. Parental guidance and role models greatly determine the direction of a child's moral and spiritual development in the future. The school/madrasah environment acts as a formal institution that systematically and deliberately develops the intellectual, spiritual, social, and moral potential of students through the guidance of educators and a religious

educational atmosphere. Meanwhile, the community environment functions as a space for the actualisation of the values that children have acquired in their families and schools, while also strengthening the process of internalising Islamic norms, ethics, and values through social interaction. Thus, a conducive Islamic educational environment with Islamic characteristics and mutual support among its elements will have a positive influence on the physiological, psychological, and socio-cultural development of students. A good environment will increase the chances of achieving the goals of Islamic education, namely to shape people who are faithful, knowledgeable, have noble character, and are able to live a prosperous life in this world and a happy life in the hereafter.

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