

DIAGNOSIS OF ISLAMIC EDUCATIONAL ENVIRONMENT FROM THE PERSPECTIVE OF THE QUR'AN

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ABSTRACT :

Humans cannot stand alone, but are closely related to their environment (*h abl ma'a biatih*), humans cannot be separated from other humans (*h abl minan nâs*), humans also depend on Allah (*h abl mina Allâh*) the Almighty, the creator and determiner of their lives. The view of the Qur'an which is the basis of the author's argument, is that basically since the womb humans have had several potentials, and the educational environment in the Qur'an is comprehensive and integrated, covering all fields of science, and oriented towards the afterlife. The educational environment consists of family, madrasah, and society. The family must create an educational atmosphere for its family members, starting from the formation of the ark (future father and mother) to the process of birth and formation from childhood to adulthood, so that Islamic Tarbiyah can be implemented and produce educational goals as expected. Schools, historically the existence of schools is a further development of the existence of mosques. This is because the educational process that took place in the mosque in the early period included educators, students, materials and learning methods applied according to the material and conditions of the students.

Keywords: *Environment, Islamic Education, Al-Qur'an.*

INTRODUCTION

The educational environment from the perspective of the Qur'an is that environmental factors greatly influence the mental and development of students, namely positive or negative influences. The educational environment in the Qur'an is the educational environment of the family, school, and community, as well as its development, namely the educational environment in the mosque, the educational environment in the educational majlis ta'lim, and the global educational environment.

The requirements of the Qur'an regarding the relationship between the educational environment can be understood through the integration of naqliyah science, aqliyah science, and amaliyah science which describe the



harmonious interaction between humans and themselves (*h abl ma'a nafsih*), humans with other humans (*h abl minan nâs*), humans with the universe (*h abl ma'a biatih*), and humans with Allah (*h abl mina Allâh*), so that it can produce a comprehensive understanding and comprehensive solutions.

The educational environment from the perspective of the Qur'an carries the theory of convergence, humans as the most perfect creatures of God because since birth humans have had potential, and education helps strengthen, develop, and educate all the potential they have, so that they are able to educate themselves (adults/*mukallaf*). In the educational process in the family educational environment, the educational environment at school, and the educational environment in the community should be well integrated and synergize with each other, so that students receive the best education and educational goals can be achieved well. The potential that children have from birth must be developed according to their potential, conceptually requiring good educational methods and facilities. The implementation of the educational environment can be done with integrated, synergistic, and comprehensive educational methods, because humans are part of one life with another. With the potential (nature) of humans and their good educational environment will make humans think and be able to develop the mandate given by Allah SWT to them, namely carrying out the duties of the caliphate, towards the level of formation of a complete human personality, both physically and mentally, to achieve happiness in this world and the hereafter.

METHODS

This article uses a library study method, a data collection method that involves understanding and studying theories from various literature related to the research. According to Zed, there are four stages of a library study: preparing the necessary equipment, preparing a working bibliography, organizing time, and reading and recording research materials. Data collection involves searching for sources and constructing them from various sources, such as books, journals, and existing research. The analysis method uses



content analysis and descriptive analysis. Library materials obtained from various references are explained critically and in depth to support propositions and ideas. The research method used is a qualitative research method, (sholihin , 2003). The descriptive analysis approach here is intended to examine the role of the Islamic educational environment from the perspective of the Qur'an.

RESULTS AND DISCUSSION

As an integral part of nature, human development and growth are highly dependent on the surrounding environment. In education, one factor that enables a successful educational process and the achievement of desired goals, consistently and sustainably, is the educational environment. This is because the educational environment can influence students in both positive and negative ways. Based on historical research from countries around the world, education essentially has two goals: guiding learners to become intelligent and to develop virtuous behavior, (Likona, 2013). However, without the support of a conducive environment to strengthen education, these goals will not be achieved. In educational literature, the environment is often equated with educational institutions. Although this study is not explicitly explained in the Quran, several similarities indicate the existence of such an educational environment. (Wahieeda, 2020).

The Urgency of Educational Environment

The literal definition 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 prevailing in society, the development of science and culture, and technology. In the Indonesian Dictionary, the word 'environment' is defined as an area, region, and everything that influences human growth, (Waheeda, 2020). A broader area and region is *ardh*, which means earth or soil. Meanwhile, in *al-Mu'jam al-Wasī*, the word *ardh* is interpreted as the planet we inhabit and its parts⁶ and this term is equated with the environment, (Abuddin, 2010). The word *ardh* in the



Qur'an is repeated 461 times in 80 surahs. This number indicates that ardh (*environment*) receives considerable attention.

According to Abuddin Nata, the environment is a place of activity or a place of residence which is termed al-qaryah, the word al-qaryah is found in the Al-Qur'an 56 times which is caused by the behavior of its residents, some of whom do good and get security and peace, and conversely there are those who do evil and then get messages from Allah SWT, as in the QS. an-Nahl verse 112, (Fuad, 1992).

وَصَرَبَ اللَّهُ مَثَلًا قَرْيَةً كَانَتْ أَمِنَةً مُطْمَئِنَّةً يَأْتِيهَا رِزْقُهَا رَغَدًا مِنْ كُلِّ مَكَانٍ فَكَفَرَتْ بِأَنْعَمِ اللَّهِ فَأَذَاقَهَا اللَّهُ لِبَاسَ الْجُوعِ وَالْخَوْفِ بِمَا كَانُوا يَصْنَعُونَ

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"Allah has made an example of a country that was previously safe and peaceful, whose sustenance came in abundance from every place, but (its inhabitants) denied Allah's blessings.

The broad definition of the environment is as expressed by Sartain (an American psychologist), which means that the environment includes the conditions and nature of this world that in certain ways influence our behavior, growth, development, or *life processes*, (Anwar, 2023). In a broad sense, it includes the climate and geographic environment, residence, customs, knowledge, education, and nature. In other words, the environment is everything that is visible and exists in the ever-evolving natural world. It is all that exists, both humans and man-made objects, or moving nature, events or things that have a relationship with a person. The extent to which a person is connected to his environment, the extent to which there is an opportunity for educational influence to enter him.

Educational Environment in the Qur'an

In the Qur'an, Allah SWT commands humans to pay attention to their environment, such as the creation of the earth, mountains, and camels. This is stated in Surah Al-Ghasyiyah, verses 17-20.

أَفَلَا يَنْظُرُونَ إِلَى الْإِبِلِ كَيْفَ خُلِقَتْ ۖ وَإِلَى السَّمَاءِ كَيْفَ رُفِعَتْ ۖ وَإِلَى الْجِبَالِ
كَيْفَ نُصِبَتْ ۖ وَإِلَى الْأَرْضِ كَيْفَ سُطِحَتْ ۖ

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"Did they not see how it was created? How the heavens were raised? How the mountains were raised? How the earth was spread out?"

An educational environment is an institution or institution in which education takes place. This environment will influence the ongoing educational process. According to Abuddin Nata, the study of the Islamic educational environment (Islamic education) is usually implicitly integrated with discussions of various educational environments. However, it can be understood that an Islamic educational environment is an environment that contains Islamic characteristics that enable the implementation of Islamic education properly, (Abuddin, 2005). The term Islamic educational environment in the Qur'an is not clearly stated, except for educational environments found in historical practice that are used as places for educational activities such as mosques, homes, literary studios, madrasas, and universities. Although such environments are not directly mentioned in the Qur'an, the Qur'an also mentions and pays attention to the environment as a place of something. For example, in describing the human dwelling in general, there is the term *al-qaryah* which is repeated in the Qur'an 54 times.

Family Environment

Lexically, a family is the smallest social unit consisting of people living in a house, at least consisting of a mother, father, and children, the people in the household who are dependents, while in a normative sense, a family is a group of several people who are bound by a marriage bond, then understand and feel standing, then together strengthen to achieve peace and happiness, (Tohir, 1999). The concept of education in the family is an educational concept that offers parents the importance of the characteristics and behavior of early childhood. This is very important considering that the potential for intelligence and the basics of a person's behavior are formed in this age range.



Just as developmental psychology experts emphasize, this period is a sensitive period for learning so that early age is often called the golden age.

In the Qur'an, the word family is represented by the word *ahl*. Information provided by Muhammad Fuad Abd Baqi in the Qur'an reveals that the family is repeated 116 times. These words do not always mean family as mentioned above, but have various meanings. The family is also an Islamic educational environment in the Qur'an. The word family is represented 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 family is part of an informal educational institution that influences a child's development, including motor, kinesthetic, and other developmental milestones. Furthermore, the family is also referred to as an out-of-school educational unit. The family plays a crucial role in educating each child. The family is a natural community whose members interact with each other in a unique way. The foundations of education lie within the family environment. Within the family, education naturally takes place in accordance with the prevailing social order. The family is the primary environment and plays a crucial role and significant influence in a child's education. This is because the family is the primary setting for a child's physical and spiritual growth and development. The family is highly influential in shaping a child's faith, mental, spiritual, personality, and thought patterns. What is instilled during these early years will remain imprinted on a child's soul and personality and will not easily be lost or changed.

Madrasah Environment as an Islamic Educational Environment

Abuddin Nata explained that in the Quran there is no single word that directly refers to school (*madrasah*). However, the root of the word *madrasah*, *darasa*, is found six times in the Quran. The word "*darasa*" has various meanings, including "to study something," as mentioned in Surah Al An'am, verse 105.



وَكَذَلِكَ نَصْرِفُ الْآيَاتِ وَلِيَقُولُوا دَرَسْتَ وَلِنُبَيِّنَهُ لِقَوْمٍ يَعْلَمُونَ

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"Thus We explain Our verses over and over again (so that the believers can learn from them) and so that they (the polytheists) say, "You have studied (the verses from the People of the Book)," and so that We explain it (the Qur'an) to a people who know."

From this explanation, it is clear that the word "darasa," which is the root word for "madrasah," is found in the Qur'an. Schools, often called madrasahs in Islam, are formal educational institutions that also determine the formation of Islamic students' personalities, (Bahri, 2002). Schools can be called the second educational institution that plays a role in educating children after the family. The madrasah school environment is an environment where students absorb academic values, including socializing with teachers and schoolmates. A conducive school climate, both physical and non-physical, is the foundation for the implementation of effective and productive learning, including a safe, comfortable, and orderly environment, and supported by the optimism and hope of the school community, school health, and activities that focus on student development.

Mosque as part of the Community Education Environment

Society, as a non-formal educational institution, is also an important part of the educational process, but it does not follow fixed and strict regulations. A society consisting of a diverse group or several individuals will influence the education of the students living around it. Therefore, in Islamic education, society has a responsibility to educate the younger generation. Society, as the third institution after family and school, has distinct characteristics and functions, encompassing a spatial scope with unclear boundaries and a diversity of social forms and cultures.

According to Saratain, quoted by Purwanto, the environment can be divided into three parts, namely: 1) the natural or external environment, 2) the internal environment, and 3) the social or community environment. The natural or external environment is something that exists in this world that is

not human, such as houses, plants, air, climate, animals and so on. While the internal environment is everything that is included in the external or natural environment, but the food that is already in the stomach, we say is between the external and internal environment, because the food that is already in the stomach has been or is being digested and absorbed in the blood vessels. Food and air that have been in the blood vessels or in the lymph fluid affect every cell in the body, and are truly included in the internal environment. So it is very difficult according to him to draw a clear boundary between ourselves and our environment, (Hasbullah, 2018).

Every society wherever it is certainly has its own characteristics as a special norm in the socio-cultural field that is different from the characteristics of other societies, but also has universal norms with society in general among the society there are socio-cultural norms that must be followed by its citizens and these norms influence the formation of the personality of its citizens in acting and behaving. Considering the important role of society as an educational environment, every individual as a member of society must create a comfortable atmosphere for the continuity of the educational process that occurs in it.

Social Networking Environment

Talking about social media is certainly familiar to us, right? In today's modern world, social media is inseparable. However, excessive use is also detrimental . Besides damaging our eyesight, we also lose time by wasting it on less-than-beneficial activities.

Sadly, the use of social media today is often misguided and used to spread slander, which will not bring any benefit. Many irresponsible parties exploit the badness of others as a starting point to bring down their rivals to gain power and personal or group gain. There is a verse that explains this: *“O you who believe, avoid much suspicion, for some suspicion is sinful. And do not seek out the faults of others and do not backbite one another. Is there any one of you who likes to eat the flesh of his dead brother? Then you will certainly feel*



shallow in his presence. And fear Allah. Indeed, Allah is Oft-Receiving, Most Merciful." (QS Al-Hujurat verse 12)

If the information disseminated on social media is, or is suspected of being, slander, then those of you who participated in creating or spreading it could be passed on to vile people, my friend. The Quran explains this:

"And kill them wherever you find them, and expel them from the place where they have expelled you (Mecca); and slander is more dangerous than murder, and do not fight them at the Grand Mosque, unless they fight you in that place. If they fight you (in that place), then kill them. So be the reward for the disbelievers." (QS. Al – Baqarah: 191).

Social media or social networks can be positive for individuals as long as the content they use and access is positive and fosters better communication. Islamic social media is seen as beneficial for preaching, fostering friendship, and so on.

O you who believe, if it is told to you: "Be spacious in the assembly", then be spacious, Allah will surely give you space. And if it is said: "Stand up", then stand up, Allah will surely elevate those who believe among you and those who have been given knowledge by several degrees. And Allah is All-Knowing of what you do." (QS. Al-Mujadilah: 11)

Conclusion

The educational environment consists of the family, madrasah, community, and natural environment. Families must create an educational atmosphere for their members, starting from the formation of the ark (future fathers and mothers) through the birth process and training from childhood to adulthood, so that Islamic education can be implemented and produce the desired educational goals. Historically, the existence of schools is a further development of the existence of mosques. This is because the educational process that took place in mosques in the early period included educators, students, materials, and learning methods that were applied according to the material and conditions of the students.

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