



ADPIKS
Asosiasi Dosen Peneliti
Ilmu Keislaman dan Sosial

Islamic Educational Environment

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Abstract

This study aims to examine the concept of the Islamic educational environment and its role in shaping human personality from an Islamic perspective. The research focuses on understanding the objectives, characteristics, and interrelationship of educational environments in Islam, including the family, school/madrasah, and society. This study employs a qualitative method through library research with a normative and conceptual approach. Data are collected from the Qur'an, Hadith, and relevant Islamic education literature, then analyzed using content analysis to identify key concepts and patterns. The findings show that the Islamic educational environment functions as an integrated system that influences intellectual, moral, spiritual, and social development. Family plays a foundational role, schools provide structured guidance, and society reinforces values through social interaction. These environments are not only shaped by human effort but are also guided by divine direction, reflecting the principle of theocentric humanism in Islamic education. This study concludes that a harmonious interaction among these environments is essential for achieving holistic educational outcomes. Future researchers are encouraged to conduct empirical studies on the implementation of Islamic educational environments in contemporary contexts and to explore their impact on learners' character formation and educational achievement.

Keywords: Islamic Educational Environment; Islamic Education; Family, School, and Society; Character Development.

Abstrak

Penelitian ini bertujuan untuk mengkaji konsep lingkungan pendidikan Islam serta perannya dalam pembentukan kepribadian manusia dari perspektif Islam. Fokus penelitian diarahkan pada pemahaman tujuan, karakteristik, dan keterkaitan antarlingkungan pendidikan dalam Islam, yang meliputi lingkungan keluarga, sekolah/madrasah, dan masyarakat. Penelitian ini menggunakan metode kualitatif melalui studi kepustakaan dengan pendekatan normatif dan konseptual. Data diperoleh dari Al-Qur'an, Hadis, serta literatur pendidikan Islam yang relevan, kemudian dianalisis menggunakan teknik analisis isi untuk mengidentifikasi konsep dan pola utama. Hasil penelitian menunjukkan bahwa lingkungan pendidikan Islam berfungsi sebagai sistem yang terintegrasi dalam memengaruhi perkembangan intelektual, moral, spiritual, dan sosial. Keluarga berperan sebagai fondasi awal, sekolah memberikan pembinaan secara terstruktur, dan masyarakat memperkuat nilai-nilai melalui interaksi sosial. Ketiga lingkungan tersebut tidak hanya dibentuk oleh usaha manusia, tetapi juga berada dalam bimbingan Ilahi yang mencerminkan prinsip humanisme teosentris dalam pendidikan Islam. Penelitian ini menegaskan pentingnya keharmonisan antarlingkungan pendidikan dalam mewujudkan tujuan pendidikan Islam secara menyeluruh. Peneliti selanjutnya disarankan untuk melakukan kajian empiris mengenai penerapan lingkungan pendidikan Islam dalam konteks kontemporer serta dampaknya terhadap pembentukan karakter dan capaian pendidikan peserta didik.

Kata kunci: Lingkungan Pendidikan Islam; Pendidikan Islam; Keluarga, Sekolah, dan Masyarakat; Pembentukan Karakter.



Introduction

The basic concept of Islamic education is based on Islamic teachings and the educational principles applicable within an Islamic context. Islamic education aims to integrate Islamic religious and ethical values into the educational process and to prepare Muslim individuals to become qualified individuals both academically and spiritually. The concept of tawhid, or the oneness of God, is fundamental to Islamic education. Islamic education fosters awareness of God's existence as the creator and ruler of the universe. Knowledge of God and humanity's connection to Him are the focus of Islamic education.(Mukhlis, 2023).

Education is the process of maturing students and transferring skills to each individual, to achieve predetermined competency standards. Essentially, every human being has the right to an education. This is in accordance with established government regulations. In every stage of their development, students are inseparable from their environment, which is their immediate surroundings. When a student's environment serves as a useful educational platform, their development can be maximized. Education here is not only acquired in school but also encompasses the overall development of a person's personality, encompassing all aspects of their life. Therefore, the environment, including the school, family, and community, significantly influences students, and vice versa.(Hidayat, 2015).

There are at least several Islamic educational environments that can serve as learning environments: family, school, and community. These environments form a unified whole that can drive the development of Islamic education. In other words, students can succeed in the Islamic education process and develop good morals if these three educational environments instill good values in each student. To date, the educational environment has been undervalued by many. Even if one is considered important, only the school environment is. Meanwhile, the family and community environments are often overlooked. Yet, both play a crucial role in education. A negative family and community environment can lead a child/student to bad behavior, even if the school environment teaches and supports the development of good behavior.(Nurulloh, 2019).



This article begins with an introduction, understanding the environment, various types of Islamic educational environments, Islamic views on the environment, and ending with a conclusion.

Research Methods

This research uses a descriptive qualitative approach, which aims to understand and describe phenomena in depth based on real-world conditions. This approach was chosen because studying the Islamic educational environment requires a contextual understanding of how families, schools, and communities play a role in shaping the character and development of students in accordance with Islamic values. Through this approach, researchers can explore the meanings, perceptions, and experiences related to the influence of the environment on Islamic education.(Imanina, 2025)

The data sources in this study consist of two types: primary and secondary data. Primary data were obtained through observations of the educational environments of families, schools, and the communities that were the focus of the study. Observations were conducted to directly observe interactions, habits, and the process of instilling Islamic values in the lives of students. Furthermore, secondary data were obtained through a literature review of relevant literature, such as books, journals, scientific articles, and official documents related to the concept of Islamic education, educational environmental theory, and the principles of moral development in Islam.

The data analysis technique used descriptive analysis, which involves organizing data from observations and literature reviews, then interpreting it according to the research objectives. The analysis was conducted by reducing the data, presenting it systematically, and drawing conclusions based on the relationship between Islamic educational concepts, monotheistic values, and the role of the environment in shaping student behavior. With this method, the research is expected to provide a comprehensive overview of the importance of family, school, and community environments in developing a holistic Islamic education.



Results and Discussion

Understanding the Environment

The environment (hai-ah) in the context of education is often referred to as the educational environment or hai-ah al-tarbiyyah. The term education commonly used today in Arabic is tarbiyah, with the verb rabba, while teaching in Arabic is ta'lim with the verb 'allama. Education and teaching are called tarbiyah wa ta'lim, while Islamic education is known as tarbiyah islamiyah. The verb rabba has been used since the time of the Prophet Muhammad in the context of education. Theoretically, education means "feeding" the souls of students so that they obtain spiritual satisfaction, and is often interpreted as the process of "growing" basic human abilities. Islamic education itself is guidance provided by adults to students during their growth period so that they develop a Muslim personality. Zakiyah Daradjat emphasizes that parents are the first educators for their children. Islamic education specifically aims to shape a life attitude imbued with Islamic values while developing knowledge abilities based on those values (Nurdin & Nur, 2022).

Literally, the environment can be defined as everything that surrounds life, including physical aspects such as the universe, and non-physical aspects such as religious atmosphere, values, customs, science, culture, and technology. This entire environment exists without human planning. The educational environment is also understood as the institution or place where the educational process takes place. Although a specific definition of the Islamic educational environment is rare, this concept is generally integrated with discussions of various educational environments. The Islamic educational environment can be understood as an environment that possesses Islamic characteristics that enable the optimal implementation of Islamic education. The Qur'an does not directly explain the Islamic educational environment, but historical practice shows that mosques, homes, literary studios, madrasas, and universities have become places where education takes place. (Muhaimin, 2020)



In general terms, the environment refers to the situation surrounding humans. In the world of education, its meaning is very broad, encompassing everything outside the child in the natural environment. This environment surrounds humans from birth to death, and there is a reciprocal relationship between the two: the environment influences humans, and humans influence the environment. In psychology, the environment encompasses everything inside and outside an individual, all of which can influence attitudes, behavior, and development. The environment includes the internal environment such as nutrition and health, the natural environment such as climate and geographic conditions, and the social environment such as family and community. Physiologically, psychologically, and socio-culturally, the environment has a significant influence on individual development. The reciprocal relationship between humans and the environment shows that the formation of behavior and personality is never separate from the environmental context in which a person lives and develops (Najitama, 2016).

Various Types of Islamic Educational Environments

According to Abdurrahman Saleh, the influence of the educational environment on children's religiosity can be divided into three forms: an environment that is indifferent to religion, an environment that adheres to religious traditions without inner awareness, and an environment that has living religious traditions and is lived consciously. An indifferent environment usually pays little attention to religious education. The latter environment produces children who are traditionally religious without deep understanding. The latter environment provides strong motivation for children to participate in religious education, and if supported by good leadership and adequate facilities, their educational outcomes will be more optimal. From this description, it can be concluded that the educational environment can be positive, negative, or neutral (Safaruddin, 2020).

Types of Islamic educational environments include the family, school or madrasah, and community. The family environment is the smallest social unit



consisting of people living in one house, at least a husband and wife. The family is a very important informal educational institution. The Qur'an frequently mentions the family in various contexts, such as in Surah Al-Baqarah verse 126 and An-Nisa verse 58. In Islam, the family is known as *usrah* or *nasb*, and its existence as an educational institution is strongly emphasized, as stated by Allah in Surah At-Tahrim verse 6. Parents are the first and foremost educators for children, because it is from them that children first receive education that influences their development in life. Zakiah Daradjat explains that the responsibilities of parents include caring for and raising children, protecting and ensuring physical and spiritual safety, providing the broadest possible education, and making children happy in this world and the hereafter. Therefore, parents need to instill a love of knowledge, discipline, and provide good examples (Arisanti, 2017).

The school or madrasah environment is a formal educational institution that provides structured instruction. Since the time of the Prophet Muhammad (peace be upon him), education has been conducted using methods such as lectures, discussions, dialogues, parables, stories, and memorization. The Al-Arqam House was the first place of Islamic education. Schools, as formal institutions, have relationships that are not inherent like families, but are based on the needs and developments of the times. Schools function to assist families in educating children, especially as educational needs expand. According to Ahmad Tafsir, schools are responsible for developing students' physical, psychomotor, skills, intelligence, and knowledge aspects. While affective aspects cannot be fully developed in schools due to limited methods and opportunities. The primary goal of schools is to prepare students to become adults capable of facing life's challenges as individuals, members of society, and as creatures of God (Faruqi Ali et al., 2024).

The community environment is the third educational environment after the family and school. Humans cannot live alone and require society to meet their material and spiritual needs. In society, children acquire education through habituation, experience, knowledge, skills, moral values, and religious beliefs. Society consists of various educational backgrounds, professions, ethnicities,

cultures, and religions, making it a very broad educational space. Educators in society are adults responsible for helping their members mature through continued socialization. Because of their educational responsibilities, communities organize non-formal educational activities through institutions such as mosques, prayer rooms (mushala), Islamic boarding schools (pesantren), religious study groups (masjid taklim), spiritual development bodies, and religious consultancy institutions. Community educational institutions are part of the lifelong learning process, because what is learned in the family and school will develop in the community. The community plays a role in education by creating a conducive atmosphere, organizing education, providing personnel, facilities, and employment opportunities, and supporting professional development. Thus, the types of Islamic educational environments include the family, school or madrasah, and the community, all of which complement each other in shaping the personality of a Muslim (Sulistyo, 2018).

Islamic Views on the Environment

The basic concept of Islamic education is based on Islamic teachings and the educational principles applicable within an Islamic context. Islamic education aims to integrate Islamic religious and ethical values into the educational process and to prepare Muslim individuals to become qualified individuals both academically and spiritually. The concept of tawhid, or the oneness of God, is fundamental to Islamic education. Islamic education fosters awareness of God's existence as the creator and ruler of the universe. Knowledge of God and humanity's connection to Him are the focus of Islamic education (Soraya & Alizza, 2023).

The Quran and Hadith are the two primary sources for understanding Islam. The concept of Islamic education is rooted in the teachings contained in the Quran and Hadith. Educational principles, moral values, and behavioral guidelines can be found in these sources. Islamic education emphasizes the importance of developing good morals and moral behavior. Islamic ethics encompass principles such as honesty, justice, patience, mutual assistance, and compassion. Islamic education



strives to shape noble character and foster a responsible attitude in everyday life (Nadhiroh et al., 2024).

The schools of empiricism, behaviorism, nativism, humanism, and convergence, with their various variations as mentioned above, basically talk about aspects that influence the formation of the human personality. In nativism, on the other hand, it is the person's nature that plays a role in shaping the human personality, not the environment. In empiricism, the role in shaping the human personality is the environment, not the person's nature. And in convergence, the role in shaping the human personality is both the nature and the environment simultaneously. By referring to the principle of balance contained in Islamic teachings, namely between the physical (empiricism) and the inner (nativism) and the hadith of the Prophet which means: That every child is born in a state of purity, then both parents are the ones who cause the child to become a follower of Judaism, Christianity, or Zoroastrianism, among Islamic educators, many are of the opinion that in terms of the processes and factors that influence the formation of the human personality, Islam tends more towards the convergence school as mentioned above. However, if analyzed in a deeper and more thorough way, it seems that Islamic teachings do not adhere to any of these schools, because all three schools rely solely on the influence or factors originating from human effort itself. All these schools of thought still focus on human effort (anthropocentric) and do not yet incorporate the role of God. This contradicts the Islamic educational ideology of theocentric humanism, which essentially combines human effort with divine guidance. Thus, the educational process in Islam is influenced by three factors: innate human factors, environmental factors, and guidance from Allah Ta'ala (Syifa'udin et al., 2024).

As explained above, every child is born in a state of purity, and it is his or her parents who cause the child to become a follower of Judaism, Christianity, or Zoroastrianism. Among Islamic educators, many believe that in terms of the processes and factors that influence the formation of human personality, Islam tends more towards the convergence school as mentioned above. However, upon closer



analysis, it appears that Islamic teachings do not adhere to any of these schools, because all three schools rely solely on the influence or factors originating from human effort itself. All of these schools still focus on human effort and do not involve the role of Allah SWT. This contradicts the Islamic educational ideology of theo-centric humanism, which essentially combines human effort with the help (guidance) of Allah SWT. The educational process in Islam is influenced by three factors: innate factors within humans, environmental factors, and the guidance factor from Allah SWT.

Conclusion

As explained above, the environment, in a general sense, refers to the situation around us. In the field of education, the environment has a very broad meaning, encompassing everything outside the child, within the universe. This environment surrounds humans from birth to death. There is a reciprocal influence between the environment and humans, meaning the environment influences humans, and vice versa, humans also influence their surroundings.

The types of Islamic educational environments are the family environment, the school/madrasa environment, and the final environment in Islamic education, namely society.

We seem to agree with the quote above, which explains that every child is born in a state of purity, and that both parents are the ones who cause the child to become a follower of Judaism, Christianity, or Zoroastrianism. Among Islamic educators, many argue that in terms of the processes and factors that influence the formation of human personality, Islam tends more towards the convergence school as mentioned above. However, upon closer analysis, it seems that Islamic teachings do not adhere to any of these schools, because all three schools rely solely on the influence or factors originating from human effort itself. All of these schools still focus on human effort and do not involve the role of Allah SWT. This contradicts the Islamic educational ideology which is characterized by theo-centric humanism, which essentially combines human effort and help (guidance) from Allah SWT. The



educational process in Islam is influenced by three factors: innate factors within humans, environmental factors, and guidance factors from Allah SWT.



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