The Educational Environment According to the Qur'an and Hadith: Perspectives and Implications

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ABSTRACT

The educational environment in Islam plays a strategic role in shaping students' character. This study aims to explore the concept of the academic environment from the perspective of the Qur'an and Hadith and analyze its implications for the formation of an Islamic generation. Employing a qualitative approach with a literature review method, the research examines various relevant sources. The findings identify three main dimensions of an ideal educational environment: the family, school, and community. These three dimensions are interdependent and work synergistically to shape a generation rooted in faith, knowledge, and noble character. The family serves as the initial foundation for instilling values of faith and morality. The school extends this foundation through structured, formal education, and the community provides a real-life context for practicing these values. This study highlights the lack of integration between family, school, and community roles in current Islamic educational models. It concludes that strengthening the synergy among these three pillars can contribute significantly to building a holistic Islamic education system that is adaptive to contemporary challenges and capable of fostering character education based on Islamic values.

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INTRODUCTION

The educational environment has an important role in shaping a person's character and personality. In the framework of Islamic education, the environment is more than just a physical space for learning but also includes moral and spiritual values that significantly affect students' behavior and mindset. In the midst of the challenges posed by globalization and technological advances, the importance of the environment as a supporting pillar of the educational process is becoming increasingly important to be reviewed and strengthened.

The Qur'an and hadith offer comprehensive guidance regarding the ideal environment for education, encompassing the domains of family, educational institutions, and the broader community. From an Islamic perspective, the surrounding environment plays a crucial role in shaping an individual's moral character and personal development. The Qur'an, for instance, illustrates in *Surah Al-A'raf* (7:4) and *Surah An-Nahl* (16:112) how societal conditions can lead communities either toward righteousness or moral decline. These verses emphasize that the external environment is not value-neutral it significantly influences individual and collective behavior. Additionally, prophetic traditions highlight the primacy of the family in early education. In a well-known hadith, the Prophet Muhammad (peace be upon him) stated, *"Every child is born in a state of fitrah (natural disposition), and it is his parents who make him a Jew, Christian, or Magian."* This hadith underscores the foundational role of parents in shaping a child's religious and ethical orientation, further reinforcing the concept that moral formation begins within the family unit. [1]

The family, as the first environment that children encounter, has an important role in instilling basic values of faith and morals. The Prophet's Hadith confirms that every child is born in a state of fitrah, and his parents play a role in determining the orientation of his beliefs.[2] In the Qur'an, verses such as QS. At-Tahrim: 6 underlines the responsibility of the family to protect and educate its members in accordance with Islamic teachings. According to Hasbullah's research, a conducive family environment can shape the moral and moral foundations of students, while a positive school environment plays a role in strengthening religious values and science.[3] Schools or madrasahs continue the role of the family by providing facilities and structured teaching to form knowledgeable and noble learners. A conducive school environment, as mentioned in Islamic education literature, should support the learning of religion and science with a balanced approach between spiritual and intellectual aspects. The community, as an external environment, serves as a place where learners apply the values that have been obtained at home and school. The Qur'an and hadith emphasize the importance of a positive community environment to create individuals who are able to make a real contribution in realizing baldatun thayyibatun wa rabbun ghafur.

In the modern era, globalization and technology pose challenges to the creation of education that is in line with Islamic values. Islamic education must be able to respond to changing times without neglecting traditional values as the basis for character building. Issues such as the increasing moral degradation of students (up 25% in the last five years) and the minimal role of families due to work commitments are clear evidence of these challenges.[4] Lack of support from the school environment which only focuses on the

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[1] Muhammad Ibn Ismail Al-Bukhari, *Shahih Al-Bukhari* (Beirut: Dar Ibn Kathir, 2001).

[2] Al-Bukhari, *Shahih Al-Bukhari*

[3] Hasbullah, "Lingkungan Pendidikan dalam Al-Qur'an dan Hadis," *Tarbawi: Jurnal Keilmuan Manajemen Pendidikan* 4, no. 1 (2018): 13–26, https://doi.org/10.32678/tarbawi.v4i01.1768.

[4] Hasbullah, "Lingkungan Pendidikan dalam Al-Qur'an dan Hadis," 21.

curriculum without paying attention to the moral development of students, and the negative influence of media and technology which has been proven to reduce learning concentration by 40% according to a recent survey on high school students.[5]

However, in the modern era, the influence of globalization and rapid technological development presents serious challenges to the cultivation of an educational environment that aligns with Islamic values. Islamic education is expected not only to adapt to the demands of contemporary life but also to preserve foundational traditions that underpin the development of Islamic character. Recent trends indicate a significant rise in student behavioral issues and a noticeable decline in learning concentration. These issues are often linked to several key factors: the weakening role of the family in education due to limited interaction time between parents and children caused by occupational demands; insufficient moral guidance within schools, where curriculum delivery tends to be prioritized over holistic character formation; and the pervasive impact of digital media, which can disrupt students' cognitive focus and emotional regulation. Collectively, these dynamics underscore the urgency of rethinking how Islamic education engages with modern realities while remaining anchored in its core ethical and spiritual principles.

Pepen Supendi Setiawan's research shows that a non-conducive learning environment contributes to low learning motivation and the loss of students' focus on religious values.[6] Meanwhile, Hasbullah identifies that family education is often suboptimal due to parents' limited understanding of the importance of their role in shaping children's character.[7] The urgency of this study becomes more relevant given the tendency of moral degradation in various circles of the younger generation caused by the influence of a less conducive environment. Many studies have shown that family, school and community environments have a major contribution to the success of education. However, the integration between these three elements from an Islamic perspective is still often neglected in practice.

This article seeks to make theoretical and practical contributions to the development of Islamic education by analyzing the concept of educational environment in the Qur'an and hadith and exploring its implications for the formation of generations with Islamic character. By understanding this concept, it is hoped that an educational strategy can be produced that is not only relevant to religious values but also responsive to the challenges of the times. This research is expected to provide guidance for policymakers, educators, and the community in building a generation that is not only knowledgeable but also noble and resilient in facing the changing times.

LITERATURE REVIEW

Studies on the educational environment from an Islamic perspective have been conducted by many scholars; however, most focus only on one aspect of family, school, or community rather than examining them integratively. Labaso emphasizes the importance of parental roles in instilling religious values from an early age, while Ummah and Fitri underline the socio-emotional dimensions of Islamic parenting, demonstrating

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[5] Yasin Syafii Azami et al., "Islamic Education Environment in the Perspective of Hadith and Its Implications for Student Development," *Forum Paedagogik* 14, no. 2 (2023): 150–159, http://dx.doi.org/10.24952/paedagogik.v14i2.8543.

[6] Pepen Supendi Setiawan, "Eksistensi Lingkungan Belajar Fil Qur'an Wal Hadith," *Concept: Journal of Social Humanities and Education* 1, no. 3 (2022): 110–120, https://doi.org/10.55606/concept.v1i3.109.

[7] Hasbullah, "Lingkungan Pendidikan dalam Al-Qur'an dan Hadis," 21.

a complementary relationship between value transmission and emotional development. Meanwhile, Afriani highlights the spiritual responsibility of parents in shaping children's character according to the teachings of the Qur'an and Hadith.[8]

At the school level, Sari reveals that formal educational institutions contribute significantly to early childhood literacy, especially when supported by active parental involvement.[9] Hasbullah stresses the importance of a conducive learning environment in strengthening both religious and intellectual values through a balanced spiritual and cognitive approach.[10] A character-based curriculum aligned with Islamic values is the central theme in Sayed's study, which analyzes the integration of moral values into contextual learning practices.[11] In terms of community, Shihab, in his *Tafsir al-Misbah*, highlights the social role of the Muslim ummah in implementing the principles of *amar ma'ruf nahi munkar* through public education and religious social engagement.[12] A religiously inclined community is viewed as a key actor in reinforcing Islamic values at the societal level, as also demonstrated in Eva et al.'s research on the social environment as a medium for psychological and ethical development in children.[13]

Nevertheless, most of these studies treat the three environments family, school, and community as isolated entities. Hasan, for instance, focuses solely on the pesantren community as a model of ideal Islamic education without addressing its interconnection with familial and formal school systems.[14] This presents both a theoretical and practical gap in understanding the holistic dynamics of Islamic education. Therefore, this study attempts to fill that gap by examining the integration of these three environments as a comprehensive and contextually grounded Islamic educational system. In conclusion, this review underscores a persistent gap in the literature concerning an integrative model that combines family, school, and community in the continuous formation of Islamic character. The synthesis suggests that a holistic approach is required one that positions the educational environment as an interconnected system supporting the comprehensive development of Islamic personality.

METHODS

This study uses a qualitative approach with a literature review method to examine the concept of educational environment based on the Qur'an and Hadith. The research design is descriptive-analytical, aiming to explore the conceptual framework of Islamic educational thought through the interpretation of religious texts. Data were collected

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[8] Ahmad Zainudin dan Fatima Al-Muqri, "The Role of Family on Children's Education: Islamic Law Perspective," *As-Sakinah: Jurnal Hukum Keluarga Islam* 2, no. 2 (2024): 75–84, https://doi.org/10.55210/jhki.v2i2.436.

[9] Linda Sari Bulan Siregar, "Islamic Education: Factors that Affect Teachers in Building Student's Islamic Character," *International Journal of Asian Education* 2, no. 4 (2021): 462–471, https://doi.org/10.46966/ijae.v2i4.211.

[10] Hasbullah, "Lingkungan Pendidikan dalam Al-Qur'an dan Hadis."

[11] Sayed Muhammad Ichsan dan Maragustam Siregar, "Harun Nasution's Thoughts on Islamic Education and Implications with Industrial Revolution 5.0," *Recoms: Jurnal Penelitian dan Pengabdian* 1, no. 2 (2024): 95–112, https://doi.org/10.59548/rc.v1i2.294.

[12] Ali Geno Berutu, "Tafsir Al-Misbah Muhammad Quraish Shihab," OSF Preprints, 2019, https://doi.org/10.31219/osf.io/9vx5y.

[13] Eva Latipah, Hanif Cahyo Adi Kistoro, dan Imaniyah Khairunnisa, "Scientific Attitudes in Islamic Education Learning: Relationship and the Role of Self-Efficacy and Social Support," *Edukasia: Jurnal Penelitian Pendidikan Islam* 15, no. 1 (2020): 37–56, https://doi.org/10.21043/edukasia.v15i1.7364.

[14] Azyana Alda Sirait, Hasan Basri, dan Zaizul Ab Rahman "The Concept of Merdeka Curriculum Implementation: Realizing Humanistic Islamic Education Learning," *Educative: Jurnal Ilmiah Pendidikan* 2, no. 1 (2024): 34–50, https://doi.org/10.37985/educative.v2i1.210.

purposively from primary sources such as the Qur'an, authentic Hadith (Sahih Bukhari, Muslim, Sunan Abu Dawud), as well as secondary sources in the form of classical interpretations (Ibn Kathir, al-Qurtubi), contemporary Islamic educational literature, and reputable scientific journal articles.

Data collection was conducted by tracing verses and hadiths relevant to the themes of family, school, and community education, then grouping them thematically. The views of classical and contemporary scholars were also examined to maintain contextual accuracy and understanding. Data analysis followed Miles and Huberman's interactive model: data reduction, data presentation, and conclusion drawing through triangulation and critical synthesis. Thematic coding techniques were used to connect the principles of the Qur'an and Hadith with contemporary educational implications. This approach ensured that the research remained based on authentic Islamic sources and relevant to modern educational challenges.

RESULTS AND DISCUSSION
The Concept of Educational Environment in the Qur'an and Hadith

The concept of "environment" is broad, encompassing all that surrounds life in both physical and non-physical forms. It includes the entire universe and its elements, as well as intangible factors such as the norms and values that prevail in society.[15] The environment is essential to the educational process because it provides the space in which learning activities take place. According to Imam Syafi'i, the learning environment is the place where education takes place and influences the learning process. Soemanto and Ramdani explained that the learning environment includes various materials and stimuli that come from inside and outside the individual, including physiological, psychological and socio-cultural aspects[16].

Learning environment factors can also affect student achievement. The learning environment includes all materials and stimuli, both from within the individual and from outside, including physical, psychological, and socio-cultural elements. Therefore, elements in the environment need to be considered to support the optimal learning achievement, because various environmental factors can play an important role in improving learning outcomes.[17]

Islamic education is rooted in the teachings of the Qur'an and the Hadith. While the goal of national education is to develop all aspects of students' potential to become quality individuals in accordance with the nation's culture and to contribute to the building of their present and future lives, Islamic education focuses on achieving well-being in this world and the hereafter. Islamic education is also often identified with character education. The Prophet Muhammad SAW succeeded in changing the Arab society that

[15] Suhada. Suhada, "Lingkungan Pendidikan dalam Perspektif Al-Qur'an," *Hikmah: Journal of Islamic Studies* 13, no. 1 (2017): 1-20. http://dx.doi.org/10.47466/hikmah.v13i1.79.

[16] M. R. Dahlan dan Lela Qodriah, "Lingkungan Pendidikan Islami dan Hubungannya dengan Minat Belajar Pendidikan Agama Islam Siswa SMA Negeri 10 Bogor," *Edukasi Islami: Jurnal Pendidkan Islam* 7, no. 2 (2018): 195–210, https://doi.org/10.30868/ei.v7i2.276.

[17] Iwan Kandori, Yance Tawas, dan Jolanda Johanes, "Pengaruh Lingkungan Keluarga dan Lingkungan Masyarakat Terhadap Hasil Belajar Siswa di SMA Negeri 2 Tondano," *Literacy: Jurnal Pendidikan Ekonomi* 4, no. 1 (2023): 182–190, https://doi.org/10.53682/jpeunima.v4i1.6011.

previously lived in ignorance into an advanced society, even able to defeat the two great civilizations of his day, namely Rome and Persia.[18]

According to Abudin Nata, the Islamic education environment refers to a place or atmosphere that has Islamic characteristics so that it supports the optimal implementation of Islamic education. Examples of these environments include madrasas, Islamic boarding schools, Islamic colleges, and *majlis taklim*, all of which act as a vehicle for learning religious values in everyday life.[19] In this regard, Islam plays a vital role in changing our perspective as human beings by guiding us to teach and practice education correctly. Prophet Muhammad SAW, as the last Prophet sent by Allah SWT, was entrusted with the task of perfecting human morality. Therefore, it is clear that the outcome of education should be the development of *akhlakul karimah* in students. [20]

A conducive and supportive environment is crucial for the successful implementation of education and contributes greatly to achieving the desired educational outcomes. Similarly, in Islamic education, the environment must be designed to reflect the principles of Islamic education itself. In educational literature, the environment is often associated with educational institutions or facilities. Although the concept of the educational environment is not directly addressed in the Qur'an, there are indications of its importance. Thus, the study of Islamic education also takes the educational environment into consideration.[21]

The concept of the Islamic educational environment is not explicitly explained in the Qur'an, but historical practices indicate that Islamic education took place in places such as mosques, homes, and similar environments. Although not explicitly stated, the Qur'an acknowledges the environment as a space for human activity. The term *al-Qaryah*, which means community or settlement, is mentioned 52 times and is often associated with the behavior of its inhabitants. QS. Al-A'raf: 4 and An-Nahl: 112 indicate that the collective behavior of society has a significant impact on the blessing or destruction of the environment. When society deviates from the values of truth, it can bring disaster as a consequence of its actions.

The Hadith of the Prophet Muhammad SAW emphasizes the crucial role of parents in the upbringing of their children, stressing that every child is born in a state of fitrah, meaning that they have an innate inclination to embrace faith and truth. A hadith narrated by Bukhari and Muslim states: "Every child is born in a state of fitrah, and it is his parents who make him a Jew, a Christian, or a Majusi." (HR. Bukhari, no. 1385; Muslim, no. 2658). This hadith underscores the significant influence that parents have in shaping their children's *aqidah* (faith) and morals and emphasizes the importance of creating a family environment that is conducive to the development of an Islamic character.[22]

From the above explanation, it can be concluded that Islamic education goes beyond the mere transmission of knowledge; it is a process designed to shape an individual who is virtuous and equipped to face the challenges of life in accordance with religious guidance. Therefore, fostering an Islamic environment, both at home and at school, is essential for the education of children. Without a supportive environment, it becomes difficult for religious and moral values to flourish.

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[18] Hasbullah, "Lingkungan Pendidikan dalam Al-Qur'an dan Hadis."

[19] Abuddin Nata, *Perspektif Islam Tentang Strategi Pembelajaran* (Jakarta: Kencana, 2010).

[20] A. Nurhuda, "Islamic Education in the Family: Concept, Role, Relationship, and Parenting Style," *Journal Corner of Education, Linguistics, and Literature* 2, no. 4 (2023): 359–368, https://doi.org/10.54012/jcell.v2i4.153.

[21] Nurhuda, "Islamic Education in the Family: Concept, Role, Relationship, and Parenting Style."

[22] I. H. Muslim, *Shahih Muslim* (Beirut: Dar Ihya' At-Turath Al-Arabi, 2001).

Environmental Dimensions of Islamic Education

In the context of education, the environment is closely related to the concept of the "three centers of education" introduced by Ki Hajar Dewantara. He emphasized that education takes place in three primary environments: the family, the school, and the community.[23] These concepts provide the basis for the formation of a holistic educational environment, which does not rely solely on one institution, but also involves all aspects of Muslim life in shaping character and morality. The Islamic educational environment includes three main dimensions, namely:

1. Family Environment

يَا أَيُّهَا الَّذِينَ آمَنُوا قُوا أَنْفُسَكُمْ وَأَهْلِيكُمْ نَارًا وَقُودُهَا النَّاسُ وَالْحِجَارَةُ عَلَيْهَا مَلَائِكَةٌ غِلَاظٌ شِدَادٌ لَا يَعْصُونَ اللَّهَ مَا أَمَرَهُمْ وَيَفْعَلُونَ مَا يُؤْمَرُونَ

Meaning:
"O you who believe! protect yourselves and your families from the Fire, the fuel of which are men and stones. Its guardians are strict angels who do not disobey Allah in what He commands them and always act in accordance with His will. (QS. At-Tahrim: 6)

The family serves as the primary environment that initiates the moral and spiritual development of a child, in QS. At-Tahrim:6, Allah commands believers to protect themselves and their families from the Fire a verse that scholars such as Ibn Kathir interpret as a directive to fulfill religious duties, uphold moral conduct, and guide one's household toward righteousness. [24] This central role is echoed by Quraysh Shihab, who describes the family as the "first school" where children internalize fundamental values such as loyalty, compassion, and responsibility. Hasbullah also emphasizes that a supportive and religiously grounded family environment lays the foundation for a child's moral identity, which is later strengthened by formal education and community involvement. Islamic parenting, therefore, is not merely a domestic responsibility, but a comprehensive system of character formation. [25] The father is seen as the protector and enforcer of discipline, while the mother nurtures emotional well-being and early religious practices. [26] Together, they are expected to foster an environment that aligns with *fitrah* the natural disposition toward faith by integrating affection, moral instruction, and consistent religious modeling. Rather than repeating scriptural references in different sections, this study presents the core interpretations here and refers to them subsequently in support of the broader educational framework.

In As-Sa'di's view, guarding the family from hellfire is done by directing them towards obedience and keeping them away from disobedience. He emphasizes that this responsibility does not only involve formal education but also includes creating a home environment conducive to worship and the formation of noble morals. According to him, the home environment is the first and foremost place to instill the values of obedience to

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[23] K. H. Dewantara, *Education in the Perspective of Ki Hajar Dewantara* (Jakarta: Balai Pustaka, 2010).

[24] Hasbullah, "Lingkungan Pendidikan dalam Al-Qur'an dan Hadis."

[25] M. Quraish Shihab, *Tafsir Al-Misbah: Pesan, Kesan, dan Keserasian Al-Qur'an* (Jilid 2) (Jakarta: Lentera Hati, 1993).

[26] Ibn Kathir, *Tafsir Ibn Kathir*, Vol. 2 (Beirut: Imam Ash-Shafi'i Library, 2003).

Allah.[27] Al-Mawardi adds that a Muslim's obligation is not only to protect himself but also to ensure the safety of his family from punishment in the hereafter. He explains that this includes teaching the basics of religion, supervising the implementation of sharia, and constant reminders to repent to Allah. According to him, the role of the family in supporting each other is key to maintaining the continuity of faith and obedience."[28]

The scholars of tafsir agree that Surah At-Tahrim verse 6 contains two main responsibilities: the individual responsibility to obey Allah's commands and the collective responsibility towards the family, namely to educate, protect from evil, and create an Islamic environment. This verse emphasizes the important role of the head of the family in guiding family members toward salvation in this world and the hereafter. Religious and moral education, according to the exegetes, begins at home. The Prophet's hadith states that every child is born in a state of fitrah, and it is the parents who determine the direction of their faith. Therefore, the family plays a significant role in instilling Islamic values that shape a generation of believers with noble character.

According to Abdul Mujib and Jusuf Mudzakkir, the responsibility of parents in raising children differs because of the different roles of father and mother. The father has the duty to provide for the needs of the family by fulfilling his role as the primary breadwinner, which is seen as an expression of gratitude for the sustenance provided by Allah SWT. This is consistent with the hadith that discusses the duties and rights of parents in raising their children.[29] According to Al-Nahlawi, parents, especially fathers and mothers, have important responsibilities in raising their children. These responsibilities include: (1) ensuring that children always obey the rules of Allah SWT, (2) creating harmony and inner unity in the family, (3) carrying out the commands of Allah SWT and His Messenger, and (4) making education a tangible manifestation of parents' love for their children.[30] The Prophet Muhammad also paid great attention to the role of the family environment in shaping the personality of the child. In a hadith he said:

$$\text{مَا مِنْ مَوْلُودٍ إِلَّا يُولَدُ عَلَى الْفِطْرَةِ، فَأَبَوَاهُ يُهَوِّدَانِهِ أَوْ يُنَصِّرَانِهِ أَوْ يُمَجِّسَانِهِ"}$$

"Every child is born in a state of fitrah (purity), and it is his parents who make him a Jew, a Christian, or a Magi. (HR. Bukhari, no. 1385; Muslim, no. 2658).

The hadith stating that every child is born in a state of fitrah indicates that humans possess purity and spiritual potential from birth. However, the development of this potential is greatly influenced by the immediate environment, particularly the family. In the Islamic perspective, the family is the primary institution for instilling faith, morality, and ethics. Parents, as the first educators, play a significant role in shaping a child's behavior, worldview, and relationship with Allah.

The guidance of the Prophet ﷺ is in line with the principles of the Qur'an, which emphasizes the importance of a religious family environment to protect children from moral corruption and shape responsible character. Parental education begins at birth through religious rituals and early worship practices, such as teaching prayer at the age of seven and discipline at the age of ten.

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[27] Abdurrahman bin Nasir As-Sa'di, *Taisir Al-Karim Ar-Rahman fi Tafsir Kalam Al-Mannan* (Riyadh: Maktabah Darussalam, 2002).

[28] Al-Mawardi, *Tafsir Al-Nukat wa Al-'Uyun* (Beirut: Dar Al-Kutub Ilmiyyah, 1993).

[29] A. Mujib dan J. Mudzakkir, *Ilmu Pendidikan Islam* (Jakarta: Kencana Prenada Media Group, 2006).

[30] Abdul Rahman Al-Nahlawi, *Ushul al-Tarbiyah al-Islamiyah wa Asalibuha* (Damaskus: Dar al-Fikr, 1997).

Modern research shows that positive parenting characterized by love, involvement, and good communication results in children who are confident and emotionally stable. Conversely, authoritarian or neglectful parenting can lead to behavioral issues and low self-esteem. Therefore, the family serves as the center for moral development and education, and the solution to the current behavioral crisis among children is to return to Islamic parenting practices that balance love and discipline.

2. School Environment

Schools serve as formal agents in reinforcing the religious values taught at home, especially through structured character education. In the context of an Islamic society, schools are not merely institutions for cognitive development but are also expected to cultivate moral and spiritual growth in line with Islamic teachings.[31] This integration requires synergy between family and school in upholding a unified vision of Islamic education. The school environment encompasses all structural and interpersonal elements of teachers, peers, curriculum, and administrative culture that collectively support this mission. While teachers carry the formal responsibility for instruction, students also contribute actively to the construction of knowledge through peer interaction and participatory learning. [32]

Islamic schools and madrasahs continue the formative role of the family by providing structured learning experiences that aim to develop both piety (*taqwa*) and intellectual competence. As noted in Hasbullah's research, a positive school climate significantly strengthens students' religious identity and supports a balanced integration between spiritual and academic excellence. [33] In this regard, Glasser's educational theory emphasizing intrinsic motivation, meaningful relationships, and the relevance of learning to real-life goals resonates with Islamic pedagogical principles. His notion that students learn best when they find personal value in the material aligns with the Islamic objective of holistic student development, where knowledge is internalized not just for grades, but for character and accountability before God (*amanah ilahiyyah*). Therefore, creating a school environment that reflects these principles is crucial for developing morally upright, intellectually active, and socially responsible Muslim learners.

Schools are places that support formal learning. In Islam, schools or madrasas teach both religious and worldly sciences. Madrasahs are the center of teaching religious and general sciences with the support of good educational facilities. According to Mulyasa, conducive schools provide character learning through modeling and habituation. The use of methods such as contextual teaching and learning (CTL) can increase the relevance of learning to students' life experiences.[34]

In the beginning, education took place in the family environment, with fathers and mothers acting as the main educators. However, nowadays, the responsibility of education is often transferred entirely to formal education institutions. Therefore, the role of teachers in schools becomes very important and needs to be optimized. As

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[31] F. Susanti and S. Anafiah, "Pemanfaatan Lingkungan Sekolah Sebagai Sumber Belajar Pada Pembelajaran Tematik SD Negeri Bhayangkara Yogyakarta," *Prosiding Seminar Nasional PGSD UST* 1, no. 1 (2019): 147–156, https://jurnal.ustjogja.ac.id/index.php/sn-pgsd/article/view/4741.

[32] Hasbullah, "Lingkungan Pendidikan dalam Al-Qur'an dan Hadis."

[33] E. Mulyasa, *Manajemen Pendidikan Karakter* (Jakarta: Bumi Aksara, 2013).

[34] Zubaedi, *Desain Pendidikan Karakter: Konsepsi dan Aplikasinya dalam Lembaga Pendidikan* (Jakarta: Kencana, 2011).

educators who are given a mandate, teachers are responsible for conveying and applying the values entrusted to them by parents.[35]

Qur'anic and Hadith evidence on the importance of the school environment in Islamic education:

عَنْ أَبِي مُوسَى رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ:

"مَثَلُ الْجَلِيسِ الصَّالِحِ وَالْجَلِيسِ السَّوْءِ كَمَثَلِ حَامِلِ الْمِسْكِ وَالْكِيْرَانِ. حَامِلُ الْمِسْكِ إِمَّا أَنْ يَحْذِيَكَ، أَوْ تَبْتَاعَ مِنْهُ، أَوْ تَجِدَ لَهُ رِيحًا طَيِّبَةً. وَالْكِيْرَانِ إِمَّا أَنْ يُحْرِقَ ثِيَابَكَ، أَوْ تَجِدَ لَهُ رِيحًا خَبِيثَةً".

رَوَاهُ الْبُخَارِيُّ (٥٥٣٤) وَمُسْلِمٌ (٢٦٢٨)

Meaning:
"The example of a good friend and a bad friend is like that of a perfumer and a blacksmith. The perfumer may allow you to enjoy his perfume, you may buy it from him, or you may simply benefit from the pleasant smell around him. As for the blacksmith, he may burn your clothes, or you may get an unpleasant smell from him."[36]

This hadith emphasizes the importance of choosing good friends, as their influence significantly affects the development of one's character and personality. In the context of Islamic education, it is relevant to the need to foster a positive school environment. A school is not only a place for the acquisition of knowledge but also for the formation of character and morals. According to Abu Ahmadi and Nur Uhbiyati, a school is defined as an organized and systematic institution where education takes place over a period of time, from basic to higher education, and where students are governed by established rules. Just as a good friend is like a perfume carrier who consistently exerts a positive influence, a well-structured school environment that imparts Islamic values will similarly shape the character and morals of students. Thus, the school serves not only as a place of learning but also as a place of character building according to Islamic teachings.[37]

A good school will educate its students not only in the field of science, but also in terms of morals, manners, and religious education, all of which are an integral part of Islamic education. Therefore, the role of the school environment is vital in forming quality individuals, with good character, and noble morals.

William Glasser[38], In his book The Quality School Teacher, Glasser describes a vision of a quality school through six key principles. Starting with creating a warm and supportive classroom atmosphere, Glasser believes that a comfortable environment is the foundation for effective learning. She then emphasizes the importance of assigning relevant and rewarding tasks so that students not only learn but also understand the value of what they are doing. In addition, each student is encouraged to do their best according to their abilities. In the process, students are trained to assess their own work, provide space for reflection, and strive for continuous improvement. Moreover, Glasser[39] Mentions that quality tasks should be able to bring a sense of fun to learning, creating an

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[35] Hasbullah, "Lingkungan Pendidikan dalam Al-Qur'an dan Hadis."

[36] I. H. Muslim, *Sahih Muslim* (Beirut: Dar Ihya' At-Turath Al-Arabi, 2001); reported also in Bukhari, no. 5534; Muslim, no. 2628.

[37] H. Abu Ahmadi dan Nur Uhbiyati, *Ilmu Pendidikan* (Jakarta: Rineka Cipta, 2001).

[38] William Glasser, *The Quality School Teacher: A Companion Volume to the Quality School* (New York: HarperPerennial, 1998), 25.

[39] Glasser, *The Quality School Teacher,* 25.

exciting experience for students. Finally, she emphasizes that quality tasks should not have a destructive impact on either the students or the environment. Through these principles, Glasser shows that quality schooling is not only about outcomes but also about meaningful and enjoyable learning processes.

3. Community Environment

The community, as an external environment, serves as a place where students apply the values acquired at home and school. The Qur'an and Hadith emphasize the importance of a positive community environment in creating individuals who can make a real contribution to the realization of baldatun thayyibatun wa rabbun ghafur. The active role of the community in education can improve the quality of educational management and produce a superior generation.

Rahmawati revealed that the family environment, the community, and the experiences gained by children play a role in shaping their overall development. A supportive environment can increase children's motivation and learning achievement, while a less supportive environment can hinder their educational development.[40]

In the Qur'an, QS. Ali Imran: 110 describes Muslims as the best community that calls for good and forbids evil. The community's role in character education is seen in social activities such as majelis taklim or community service, which help foster solidarity.[41] The following Surah Al Imran verses 104 and 110:

وَلْتَكُنْ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى ٱلْخَيْرِ وَيَأْمُرُونَ بِٱلْمَعْرُوفِ وَيَنْهَوْنَ عَنِ ٱلْمُنْكَرِ ۚ وَأُولَٰئِكَ هُمُ ٱلْمُفْلِحُونَ

Meaning:
"And let there be among you a people who call for good, and enjoin good, and forbid evil: they are the happy ones.

كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ الْمُنكَرِ وَتُؤْمِنُونَ بِاللَّهِ وَلَوْ آمَنَ أَهْلُ الْكِتَابِ لَكَانَ خَيْرًا لَّهُم مِّنْهُمُ الْمُؤْمِنُونَ وَأَكْثَرُهُمُ الْفَاسِقُونَ

Meaning:
"Thou art the best of men, born for mankind, who enjoin good and forbid evil, and who believe in Allah. If the People of the Book had believed, it would have been better for them: some of them did believe, but most of them were unjust. (Q.S. Al Imron: 110)

In Surah Ali Imran verse 104, the Qur'an underscores the vital responsibility of a Muslim community to promote goodness and prevent wrongdoing. Allah SWT commands the establishment of a group that consistently calls to *al-khayr* (goodness), enjoins *ma'ruf* (righteous acts), forbids *munkar* (wrongdoing), and labels them *mufliḥūn* those who attain true success in this world and the hereafter. Further, verse 110 of the same surah refers to Muslims as *khaira ummah* (the best of nations), distinguished by three essential traits: calling to good, forbidding evil, and maintaining faith in Allah. Ibn Kathir's *tafsir*

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[40] S. Rahmawati and D. Fitriani, "The Influence of Environment on Children's Education," *Journal of Islamic Religious Education* 25, no. 3 (2021): 65–78.

[41] A. Rahman, "Moral Education in Islam: Implementation in Schools," *Journal of Islamic Education* 22, no. 1 (2015): 11–22.

asserts that this honor is granted because Muslims uphold these principles as foundational guidelines for sustaining a moral society. [42]

Quraish Shihab, in *Tafsir Al-Misbah*, adds that *amar ma'ruf* and *nahi munkar* are not merely verbal exhortations but require concrete, lived expressions in daily life. For him, the Muslim community holds a moral mandate to embody and disseminate Islamic ethics through collective conduct, religious education, and civic engagement. Similarly, *Tafsir al-Jalalayn* affirms that Muslims, as "the best people," are divinely appointed to guide and influence society positively by promoting justice and preventing moral decline. [43]

Together, these interpretations reinforce the community's duty to ensure moral and religious continuity across generations. In practical educational terms, the community acts as a learning support system that complements formal institutions. It serves as a collective moral role model for youth by exemplifying Islamic values in public life and interpersonal relationships. Moreover, through public religious education such as *halaqah* (study circles), mosque-based programs, and civic activities the community cultivates spiritual awareness, encourages lifelong learning, and anchors Islamic fcharacter education beyond the classroom. In doing so, the community becomes not only a site of social order but also an indispensable pillar in the holistic Islamic educational ecosystem.

In the Jalalain tafsir, it is explained that Muslims are referred to as the "best of the people" because Allah has prepared them to be leaders in society. This affirms the responsibility of Muslims to set an example in behavior and decision-making that reflects Islamic values. Enjoining the good means actively promoting justice, while preventing the bad means protecting society from various forms of vices that can undermine morals and social structures.[44]

Then, another evidence about the role of society is in Surah Al-Ma'idah (5:2):

وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَىٰ وَلَا تَعَاوَنُوا عَلَى الْإِثْمِ وَالْعُدْوَانِ ۚ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ

Meaning:
"And cooperate with each other in righteousness and piety, and do not cooperate with each other in sin and wickedness. And fear Allah: for Allah is strict in punishment. (Surah Al-Ma'idah, 5:2).

This verse emphasizes the importance of mutual cooperation in doing good, including in the field of education. As a community, society has a responsibility to support each other in educating the younger generation to become pious and virtuous individuals. In addition, there are hadiths about the role of society in the environment: *The Prophet said: "Each of you is a leader, and each of you will be responsible for his leadership..." (HR. Bukhari, no. 893; Muslim, no. 1829).* This hadith teaches that every individual in society has a responsibility for the education and moral development of children. Another relevant hadith regarding the role of society in the environment is Anas ibn Malik (may Allah be pleased with him) reported that the Prophet (s) said: *"None of you truly believes until he loves for his brother what he loves for himself." (HR: Bukhari, no. 13; Muslim, no. 45).*

The prophetic tradition and Qur'anic injunctions emphasize that education is not solely the duty of parents but a collective obligation of the ummah. A community that embodies the spirit of *ta'āwun 'ala al-birr wa al-taqwā* (cooperation in righteousness and

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[42] Ibn Kathir, *Tafsir Ibn Kathir*, vol. 2 (Beirut: Imam Ash-Shafi'i Library, 2003).
[43] Shihab, *Tafsir Al-Misbah: Pesan, Kesan, dan Keserasian Al-Qur'an* (Jilid 2).
[44] Jalaluddin Al-Mahalli and Jalaluddin As-Suyuti, *Tafsir Jalalain* (Beirut: Darul Kutub Ilmiyah, 1990).

piety) plays a transformative role in ensuring that all children regardless of their familial ties have access to learning and moral formation. Islamic society, since its inception, has embraced a model of shared educational responsibility, where neighbors act as moral agents, masjids become centers of learning, and each child is treated as a communal trust. This model demonstrates that holistic education requires not just individual involvement but societal cohesion that supports moral, intellectual, and spiritual development.

Conceptually, community-based education in Islam operates through multiple mechanisms: social encouragement of good (*amr ma'ruf*), prevention of deviance (*nahy munkar*), and educational social sanctions when necessary. [45] As outlined in Surah Ali Imran (3:110) and Surah al-Taubah (9:117–118), the community is not a passive observer but an active educator who employs both compassionate support and corrective measures to guide individuals toward ethical refinement. Practices such as public admonition, symbolic social distancing, and targeted criticism serve not to shame but to recalibrate behavior for communal harmony. This model underscores the moral interdependence among believers, as metaphorically described by the Prophet: "The believers are like one body..." (Muslim).

In modern Islamic education, this concept finds renewed urgency. The state, through Law No. 2 of 1989, already mandates community participation, yet the deeper spiritual mandate lies in embedding Islamic values through environmental immersion. Educational environments shaped by collective affection, ethical modeling, and mutual accountability offer fertile ground for character building.[46] As Fuady argues, active community participation is not just structural but spiritual it sustains the moral ecosystem necessary for nurturing future generations. Thus, reimagining education as a shared *ijtihād* a communal effort to cultivate virtue emerges as both a theological imperative and a contemporary educational paradigm.[47]

Implications of the Educational Environment for Learner Development

A child's growth is greatly influenced by their environment, especially the family as the first and most influential place. The family shapes a child's values, behavior, and outlook on life through parenting styles, socioeconomic conditions, and traditional values. In Islam, the family is considered the primary source of faith and moral education. This is where the foundations of faith and piety are first established. The Prophet Muhammad ﷺ stated that every child is born in a state of fitrah, and it is the parents who determine the direction of their child's beliefs, emphasizing the importance of the family's role in shaping a child's identity.

Empirical research supports this view. Ummah and Nisa Fitri found that the family significantly shapes children's social-emotional development, as indicated by even small but meaningful variations (0.06%) in developmental outcomes. Afriani reinforces that parents carry not only the duty to educate or enroll their children in schools but also the

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[45] Al-Nahlawi, *Principles of Islamic Education in Hadith Perspective* (Yogyakarta: Student Library, 2018).

[46] Heru Juabdin Sada, "Peran Masyarakat Dalam Pendidikan Perspektif Pendidikan Islam," *Al-Tadzkiyyah: Jurnal Pendidikan Islam* 8, no. 1 (2017): 117-125, https://doi.org/10.24042/atjpi.v8i1.2120.

[47] Syafrizal Fuady, "Partisipasi Masyarakat Dalam Pengembangan Pendidikan Islam di Desa Marga Cinta Kec. Belitang Madang Raya Kab. Oku Timur," *Tarbiyatul Misbah (Jurnal Kajian Ilmu Pendidikan)* 15, no. 2 (2022): 154-170, https://doi.org/10.70688/tarbiyatulmisbah.v15i2.259.

divine mandate to cultivate *taqwa* and instill obedience to religious principles. [48] Similarly, Sari and Hidayati demonstrated that early childhood literacy is enhanced when parents actively engage in reading and writing activities with their children. Khaerunnisa et al. further emphasized the importance of a socially supportive family environment in fostering creativity and psychological resilience, noting that an unsupportive home can lead to shyness, social withdrawal, or behavioral excesses.

However, the educational process does not stop at home. Schools serve as formal institutions that extend and systematize the foundational religious values introduced in the family. They are tasked not only with delivering curriculum but also with shaping character through structured moral education. Islamic educational models ideally integrate both *diniyah* (religious) and general sciences within a holistic pedagogical framework that emphasizes a balance between intellectual, emotional, and spiritual development. Glasser's theory of meaningful learning and intrinsic motivation resonates with this Islamic vision, where learning is not coercive but internalized, echoing the Islamic principle that "There is no compulsion in religion" (QS. Al-Baqarah: 256).

Meanwhile, the broader community acts as the arena where Islamic values are enacted and tested in daily life. The Qur'an (QS. Ali Imran: 104, 110) calls upon the *ummah* to uphold *amar ma'ruf nahi munkar* enjoining good and forbidding evil establishing the community's active role in moral continuity. Quraish Shihab explains that this responsibility entails not only verbal encouragement but also social actions that uphold justice, solidarity, and spiritual awareness. Community-led educational initiatives such as *halaqah*, mosque-based programs, and religious festivals contribute to public religious education and reinforce the values taught at home and in school. The presence of collective moral role models in the community helps shape students' character in real-world settings.[49]

The synergy of the three environments family, school, and community ensures continuity of Islamic values across life stages. The family imprints early moral consciousness, the school reinforces it through formal character education, and the community provides a living context where these values are practiced and internalized.[50] When harmonized, these three dimensions create a comprehensive educational ecosystem that supports the physiological, psychological, and socio-cultural growth of learners in accordance with Islamic principles. Therefore, Islamic education must view the environment not in isolation, but as an integrated system for producing morally resilient, intellectually equipped, and spiritually grounded individuals.[51]

AUTHOR CONTRIBUTIONS

Inayah served as the lead author, responsible for designing the article structure, developing the theoretical framework, and analyzing the data related to teacher-student interactions in the context of distance learning. She also conducted field data collection,

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[48] A. Nurhuda dan Y. Putri, "The Urgence of Teacher's Example for Student Education in School," *Journal of Education, Linguistics, and Literature Corner* 2, no. 3 (2023): 250–257, https://doi.org/10.54012/jcell.v2i3.128.

[49] Dwi Anggreini Afriani, "Implementation of Islamic Religious Education in the Family, School and Community Environment," *An Educational Journal Zirah* 1, no. 1 (2019): 99–105, https://doi.org/10.24252/auladuna.v7i2a1.2020.

[50] Khaerunnisa Khaerunnisa dkk., "Pengaruh Lingkungan Sosial Terhadap Kebiasaan Tumbuh Kembang Anak Usia Dini," *Seminar Nasional Paedagoria* 3, no. 0 (2023): 105–12, http://journal.ummat.ac.id/index.php/fkip/article/view/16362.

[51] D. P. Sari and N. Hidayati, "The Influence of Family Environment on Early Childhood Literacy Development," *Journal of Tadris* 5, no. 2 (2020): 123–130.

wrote the discussion section, and finalized the manuscript for journal submission. The second author translated the conceptual-theoretical sections and harmonized academic terms in the bilingual context. The third author assisted in data analysis through thematic coding and narrative interpretation and supported the validation of arguments and synthesis of findings.

CONCLUSION

In light of the aforementioned points, it can be concluded that the educational environment plays a pivotal role in Islamic education, serving as the foundational ecosystem for moral, spiritual, and intellectual development. This environment consists of three interconnected domains: the family, the school, and the community. In Islamic teachings, the ideal family fosters *sakinah* (tranquillity), *mawaddah* (love), and *rahmah* (compassion), thus creating a nurturing atmosphere for the internalization of Islamic values.

Parents are expected to be actively involved in the educational process by selecting quality institutions and supporting their children's learning beyond the classroom. Schools reinforce these values through character-based curricula and contextual learning strategies. Meanwhile, the community serves as a living space for value internalization and socio-religious reinforcement.

To achieve holistic Islamic education, collaboration among these three domains is essential. Integrated efforts enable the realization of amar ma'ruf nahi munkar and foster the development of a just, faith-based society (baldatun tayyibatun wa rabbun ghafūr). Future research should examine the practical application of this integrated model to inform policy and improve educational outcomes.

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