

Educational Environment in the Qur'an

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Abstract

Educational environment is needed in the education process, because the educational environment serves to support the process of teaching and learning. The Environment of education is not described in the Qur'an explicitly, but there are several signs that indicate the presence of the educational environment. This writing is carried out through a literature study which is carried out by examining the concepts and theories used based on the available literature, including articles published in scientific journals that contain theories relevant to research problems. The family is the first educational environment where children get an education. At this point in the family laid the foundations of a child's personality. The school as second in environment that developing the potential environmental grounds owned by the child. School is an environment where students absorb academic values including socializing with teachers and school friends. The Society is an educational institution after family and school. The shades of various education received by students in the community, covering all areas of both habit formation, the formation of knowledge, attitudes, interests, and the establishment of morality and religion. The natural environment is also used as a source of learning.

Keywords: *Environment, Education, Family, School and Society.*

Abstrak

Lingkungan Pendidikan sangat dibutuhkan dalam proses pendidikan, sebab lingkungan pendidikan berfungsi menunjang terjadinya proses belajar mengajar. Lingkungan Pendidikan tidak dijelaskan dalam al-Qur'an secara eksplisit, namun ada beberapa tanda yang menunjukkan adanya lingkungan pendidikan. Penulisan ini dilakukan melalui studi Pustaka yang dilakukan dengan mengkaji mengenai konsep dan teori yang digunakan berdasarkan literatur yang tersedia, yang diantaranya artikel-artikel yang dipublikasikan dalam jurnal ilmiah yang berisi teori-teori yang relevan dengan masalah-masalah penelitian. Keluarga merupakan lingkungan pendidikan pertama tempat anak mendapatkan pendidikan. Pada titik inilah keluarga meletakkan dasar-dasar kepribadian seorang anak. Sekolah sebagai lingkungan kedua yang mengembangkan potensi lingkungan yang dimiliki oleh anak. Sekolah merupakan lingkungan dimana siswa menyerap nilai-nilai akademik termasuk bersosialisasi dengan guru dan teman sekolah. Masyarakat adalah lembaga pendidikan setelah keluarga dan sekolah. Nuansa berbagai Pendidikan yang diterima peserta didik di masyarakat, meliputi segala bidang baik pembentukan kebiasaan, pembentukan pengetahuan, sikap, minat, maupun pembentukan akhlak dan agama. Lingkungan alam juga dijadikan sebagai sumber belajar.

Kata Kunci: *Lingkungan, Pendidikan, Keluarga, Sekolah dan Masyarakat.*

INTRODUCTION

Human life cannot be separated from the environment. The environment can have a positive effect on humans or vice versa, have a negative effect on the human personality. The educational environment is very much needed in the educational process, because the educational environment functions to support the teaching and learning process, a comfortable and supportive environment for the implementation of education is very much needed and also influences the achievement of the desired educational goals. Therefore, the environment is one of the things that is very important in the educational process so that the expected educational goals can be achieved. According to Saratin, an American psychologist, what is meant by the surrounding environment includes all conditions in this world that in certain ways affect human behavior, growth and development except for genes and even genes can also be seen as preparing the environment for other genes. Likewise in the education system, the environment must be created in such a way that it is in accordance with the characteristics of Islamic education itself.¹

These activities are found in teaching activities carried out by teachers. As stated by Juhji, teaching is arranging the environment so that it can help learning.² There are four places where Islamic religious education is held, namely: 1) at home, 2) in society, 3) at school, and 4) at places of worship. Of the four places, the one with the greatest influence is family education, especially in instilling faith, instilling faith can be carried out optimally in everyday life and it is only possible to do at home, because both at school and in places of worship or majlis taklim only last a few hours in practice the environment of Islamic education is the home, mosque, library, madrasah and university.³

In the Qur'an, Allah SWT commands humans to pay attention to their environment, such as the earth, mountains and camels. The words of Allah SWT 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

Meaning: So do they not notice the camel how it was created, And the sky, how it was raised, And the mountains how it was erected, And the earth how it was spread out.⁴

The educational environment *البيئة التربية* is an institution or institution where

¹ Yayah Maemunah and Undang Ruslan Wahyudi, "Pengaruh Lingkungan Pendidikan Islami Terhadap Karakter Anak Usia Sekolah | ANWARUL," December 31, 2022, <https://ejournal.yasin-alsys.org/index.php/anwarul/article/view/771/>.

² Ahmad Ridwan, Delvira Asmita, and Neiny Puteri Wulandari, "Fungsi Dan Peran Guru Pendidikan Agama Islam Untuk Peningkatkan Kedisiplinan Pelaksanakan Sholat Berjamaah Siswa," *Journal on Education* 5, no. 4 (March 10, 2023): 12026–42, <https://doi.org/10.31004/joe.v5i4.2164>.

³ Rosmiati Azis, "Hakikat dan Prinsip Metode Pembelajaran PAI," *Inspiratif Pendidikan* 8, no. 2 (December 30, 2019): 292–300, <https://doi.org/10.24252/ip.v8i2.11302>.

⁴ Kementerian Agama Republik Indonesia, *Alquran Dan Terjemah* (Bandung: Penerbit J-Art, 2014).

education takes place. This environment will affect the ongoing educational process. According to Abuddin Nata, the study of the Islamic educational environment (Islamic tarbiyah) is usually implicitly integrated with the discussion of various educational environments. However, it can be understood that the Islamic educational environment is an environment in which there are Islamic characteristics that allow for the implementation of Islamic education properly.⁵

In educational literature, the environment is usually equated with educational institutions or institutions. Although this study is not explicitly explained in the Qur'an, there are several signs that indicate the existence of such an educational environment. Therefore, in Islamic educational studies, the educational environment also receives attention. To understand more clearly about what and how the nature of the educational environment is excavated from the verses of the Qur'an, a comprehensive and in-depth study of the educational environment according to the Qur'an is needed.⁶

RESEARCH METHOD

This writing is done through literature study. Literature study is a research conducted by reviewing the concepts and theories used based on available literature, including articles published in scientific journals containing theories relevant to research problems. The data collection tool in this study is to search for journals found in several electronic media such as digital libraries, the internet, through Google Scholar. The data analysis technique used in this study is bibliographic annotation analysis (annotated bibliography) which means a simple conclusion from an article, book, journal, or several other written sources. While bibliography is defined as a list of sources from a topic.⁷

RESULT AND DISCUSSIONS

One of the systems that allows the process of Islamic education to take place consistently and continuously in order to achieve its goals is the institution or institution of Islamic education. From this statement it can be understood that the Islamic education environment is an institution or institution where education takes place. According to Abudin Nata, the Islamic education environment is an environment in which there are Islamic characteristics that allow Islamic education to be carried out properly.⁸

In the Qur'an, there is no explanation about the Islamic educational environment, except for the educational environment found in historical practices that are used as places for education, such as mosques, houses, and others. Although such environments are not directly mentioned in the Qur'an, the Qur'an also mentions and pays attention to the

⁵ Dalmi Iskandar Sultani and Syamsu Nahar, "Lingkungan Pendidikan Islam Perspektif Hadis," *Journal Analytica Islamica* 11, no. 2 (December 30, 2022): 417–27, <https://doi.org/10.30829/jai.v11i2.14291>.

⁶ Hendra Kurniawan, Suaib H. Muhammad, and Ali Hamdan, "Sekolah dan Masyarakat dalam Perspektif Alquran," *Jurnal Mudarrisuna: Media Kajian Pendidikan Agama Islam* 11, no. 3 (September 30, 2021): 414–24, <https://doi.org/10.22373/jm.v11i3.10695>.

⁷ John W. Creswell and J. David Creswell, *Research Design: Qualitative, Quantitative, and Mixed Methods Approaches* (SAGE Publications, 2022); Hardani Hardani et al., *Buku Metode Penelitian Kualitatif & Kuantitatif* (Yogyakarta: CV Pustaka Ilmu, 2020).

⁸ Sultani and Nahar, "Lingkungan Pendidikan Islam Perspektif Hadis."

environment as a place for something. As in describing the place where humans live in general, the term al-Qaryah is known which is repeated in the Qur'an 52 times which is connected to the behavior of its inhabitants. Some of them are connected to its inhabitants who do disobedience and then receive punishment from Allah SWT, including in the letter al-A'raf verse 4 as follows:

وَكَمْ مِنْ قَرْيَةٍ أَهْلَكْنَاهَا فَجَاءَهَا بَأْسُنَا بَيَاتًا أَوْ هُمْ قَائِلُونَ

Meaning: How many countries have We destroyed, then Our torment comes (on its inhabitants) when they are at night, or when they are resting in the middle of the day.

The word qaryah is defined as country. The country can also be interpreted as the environment. In this verse, Allah destroyed several countries because their people were disobedient. This means that those around them who disobey Allah, Allah will destroy them. Some of it is also connected with the people who do good things, thereby creating a safe and peaceful atmosphere, as explained in Surah an-Nahl verse 112 as follows:

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

Meaning: And Allah has made an example (of) a country which was previously safe and peaceful, its sustenance came to it in abundance from all its permanent places (inhabitants) denying Allah's blessings; because of that, Allah felt for them clothing, hunger and fear, because of what they always did.

In the verses above, it is shown that the environment greatly influences the process to the final goal and plays an important role as a place for human activities, both worldly and hereafter activities, including learning process activities carried out by Islamic education such as elementary madrasahs, junior madrasahs, senior madrasahs, ta'lim assemblies, and so on. This discussion discusses the educational environment from the perspective of the Qur'an by presenting several verses of the Qur'an that in a way describe the Islamic educational environment. Tracing the concept of the educational environment in the Qur'an is embedded very broadly, and the concept offered certainly will not represent the meaning contained in the Qur'an, because the meaning of the educational environment includes everything that is outside the students, both physical and non-physical, which has an influence on the development of human potential, so that it can be directed properly. In this study, the author only focuses on three things, namely family, school, and society.

Family

In the Qur'an the word family is indicated by the words ahl, 'ali, and 'asyir, but not all of these words are related to the meaning of family, such as the words ahl al-kitab, ahl al-injeel, ahl al-madinah. Family can be obtained through descent (children, grandchildren), marriage (husband, wife), breastfeeding and independence. The family (subjects and citizens) in the anthropological view is the smallest social unit of humans as social creatures who have a place to live and are characterized by economic

cooperation, development, education, protection, care, and so on. The nucleus of the family is father, mother and children.⁹

Family is part of informal educational institutions that have an influence on children's development, both motor development, kinesthetic development and other developments. In addition, the family is also referred to as an out-of-school educational unit. The family has a very important role in educating every child. The family is a natural society whose members' relationships are unique, in the family environment lies the foundation of education. In the family, education takes place by itself according to the prevailing social order in it. The family is the first environment and has an important role and great influence in children's education. Because the family is the first place for children to grow and develop, both physically and spiritually. The family is very influential in shaping the child's faith, mentality, spirituality and personality, as well as the child's mindset. What is instilled during these times will continue to leave a mark on the child's soul and personality and will not be easily lost or changed afterwards.

Children are members of the family where parents are the leaders of the family as those responsible for the safety of their children both in the world and in the hereafter, so parents are obliged to educate their children. As emphasized by Allah SWT in QS. at-Tahrim verse 6 as follows:

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 of hell whose fuel is people and stones; The guardians are angels who are rough, tough, and do not disobey Allah in what He has commanded them and always do what they are commanded.

In the book of tafsir Jalalain explains that (O you who believe, look after yourselves and your families) namely by directing them to the path of obedience to Allah, (from the fire of hell whose fuel is humans) what humans mean is the disbelievers (and stones) like the idols they worship which fuel hell. Or in other words the fire of hell is very hot, so these things can burn. Different from fires in the world which are lit with wood and so on. (the guardians of the angels) that is, the caretakers of hell are nineteen angels, as explained in Surah al-Muddatsir, (the rough ones) namely the rough ones at heart, (the hard ones) the blows are very hard, (they do not disobey Allah against what He commanded them) the guardian angels of hell never disobey Allah, (and they always do what they are commanded) the lafadz of this verse is in the badal of the previous lafadz. This verse contains a threat to believers not to apostatize, and this verse is also a threat to hypocrites, namely those who claim to believe with their tongues but their hearts remain

⁹ Muhammad Fuad Abd Al-Baqi, *Mu' Jam Al-Muhfahras Li Alfazh Al-Quran Al-Karim* (Beirut: Dar al-Fikr, 2010).

infidels.¹⁰

In the verse there is the word *qu anfusakum* which means make something that can be a barrier to the coming of the torment of hellfire by avoiding sinful deeds, carrying out obedience (to Allah). Next *wa ahliikum*, meaning order your family about *ta'dib* (teaching manners) by giving them advice and education.¹¹ Meanwhile, what is meant by *al-Ahl* (family) is wife, children and servants.¹²

Then *waqud* is something that can be used to start a fire. Meanwhile, humans and stones are made into materials that ignite the fires of hell. What humans here mean are disbelievers and stones mean stone idols that are usually worshiped by the *jahiliyyah* community.¹³ *Alaihaa Malaikatun* in this verse means the nineteen *Zabaniyah* angels who are tasked with guarding hell and torturing its inhabitants (meaning QS. *Al-Muddatsir* verses 26-30).¹⁴

While *ghiladzun* means a hard heart, namely a heart that has no compassion when someone asks for pity. And *syidadun* means hard, having a strength that cannot be defeated.¹⁵ In the last sentence in this verse, namely *la ya'shuunallahu maa marahum wa yaf'aluuna ma yu'maruun*, shows the absolute obedience of angels to Allah's command. All their cruel and harsh natures are only to carry out Allah's command in carrying out the punishment of hell obediently and faithfully, not arguing, not delaying, and not changing anything about Allah's command.

The purpose of mentioning these two sentences is to emphasize the meaning of *ath-Thawaa'iyyah* (obedience, compliance, obedient attitude) because the meaning of not disobeying emphasizes that they are sterile from arrogance, haughtiness, and unwillingness. While the meaning of carrying out orders emphasizes that they are sterile from slowness and laziness.¹⁶

Wahbah Zuhaili in his interpretation states that the way to maintain oneself is to always be in obedience and abandon immoral acts. Meanwhile, maintaining a family is by providing education. Hasby Ash-Shiddieqy revealed that the way to protect children from the fire of hell is by giving children moral lessons and preventing them from associating with people with bad character.¹⁷

Munasabah Surah at-Tahrim verse 6 with the previous verse (Q.S. at-Tahrim verse 5) is Verse 6 of Surah Al-Tahrim has a close relationship with the previous verse,

¹⁰ Jalaluddin Muhammad Bin Ahmad Al-Mahalli, *Terjemah Tafsir Jalalain* (Yogyakarta: Senja Publishing, 2018).

¹¹ Muhammad Al-Baidhawiy, *Tafsir Al-Baidhawi* (Beirut: Dar al-Kutub al-Ilmiyah, 1988).

¹² Wahbah Zuhaili, *Al-Tafsir Al-Munir*, Jilid 14 (Beirut: Dar Al-fikri, t.t), h. 692

¹³ Muhammad al-Razi Fakhruddin, *Al-Tafsir al-Ghaib Wa Mafatih al-Ghaib* (Beirut: Dar al-Fikr, 1998).

¹⁴ Ahmad Mustafa al-Maraghi, *Tafsir Al-Maraghi* (Beirut: Dar al-Fikr, 1995).

¹⁵ Abuddin Nata, "Fungsi-Fungsi Al-Qur'an Dalam Pengembangan Ilmu, Kebudayaan Dan Peradaban," *Ta'dibuna: Jurnal Pendidikan Islam* 11, no. 3 (September 10, 2022): 352–78, <https://doi.org/10.32832/tadibuna.v11i3.7609>.

¹⁶ Syeikh Wahbah a-Zuhaili, *Tafsir al-Munir* (Jakarta: Gema Insani, 2013), <http://archive.org/details/tafsir-al-munir-karya-syeikh-wahbah-a-zuhaili>.

¹⁷ Muhammad Faisal, "Kontribusi T.M Hasbi Ash-Shiddieqy Dalam Pengembangan Ilmu Al-Qur'an Dan Tafsir Di Indonesia," *Al-Bayan: Jurnal Ilmu al-Qur'an Dan Hadist* 4, no. 1 (2021): 24–53, <https://doi.org/10.35132/albayan.v4i1.101>.

namely, after Allah ordered some of the wives of the Prophet Muhammad SAW to repent from all their mistakes and explained to him that Allah is the one who preserves and helps His messenger, so that their cooperation will not endanger the Prophet.¹⁸ Then Allah warned that their actions that troubled the Prophet should not be prolonged which could result in them being divorced and being dropped from their noble positions as mothers of the believers, because they were replaced by wives who were better, obedient, diligent in worship, and others. In this verse, Allah commands the believers in general to protect themselves and their families from the fire of hell whose fuel is humans and idols on the Day of Resurrection. This is related to us having to maintain harmonious relationships in the household, and to resolve the problems faced as soon as possible.

Munasabah Surah at-Tahrim verse 6 and the verse after it (Q.S. at-Tahrim verse 7) are after Allah warns the believers to protect themselves and their families from hell whose fuel is stones and humans. In the next verse it is explained that there is no point in making excuses/reasons if the Day of Resurrection has come. Namely on the day when it is said to the disbelievers, "Do not make excuses because the time is too late. You are receiving a reward for what you did in the world."¹⁹

This shows that on the Day of Resurrection, the repentance of the disbelievers will not be accepted, nor will their excuses, reasons, regrets and apologies. Even though it is useless, the prohibition on giving excuses is still said with the intention of truly creating despair and frustration.²⁰

The events that led to the revelation of this verse were: It is reported that the prophet took turns in his wives. When it was Hafshah's turn, he asked his parents for permission to visit and the Prophet gave permission. When Hafshah came out, the Prophet called a slave girl named Mariyah al-Qibtiyah and talked to her in Hafshah's room. When Hafshah returned, he saw Mariyah in her room and was very jealous and said, "You put her in my room when we were away and made out with her on my bed? We only saw you doing this because I was despised in your eyes." The Prophet said to please Hafshah, "Indeed, I have forbidden it for myself and don't let anyone tell you about it." However, when the prophet left his side, Hafshah knocked on the wall separating him and Aisha, and told him the secret. So the prophet became angry and swore that he would not visit his wives for a month. So Allah revealed the verse, O Prophet, why have you forbidden what Allah has made lawful for you?²¹

Then, after verse 6 was revealed, the following incident occurred: It has been narrated that Umar said when this verse was revealed, "O Messenger of Allah, we take care of ourselves. But how do we take care of our families?" Rasulullah saw. answered, "You forbid them to do what Allah has forbidden you, and you command them what Allah has commanded you. That is their protection from hell."²²

¹⁸ Ahmad Mustafa al-Maraghi, *Tafsir Al-Maraghi*.

¹⁹ Ahmad Mustafa al-Maraghi.

²⁰ Syeikh Wahbah a-Zuhaili, *Tafsir al-Munir*.

²¹ Muhammad Ali As-Shabuni, *Shafwa At-Tafsir (Tafsir Alquran Al-Karim)* (Beirut: Dar al-Quran al-Karim, 1981).

²² Ahmad Mustafa al-Maraghi, *Tafsir Al-Maraghi*.

In Ibn Kathir's interpretation of the words of Allah (Preserve yourself and your family from the fire of hell), Mujahid said: "Be fearful of Allah and tell your family to fear Allah." While Qatadah said: "That is, you should order them to obey Allah and prevent them from disobeying Him. And you must carry out Allah's commands and order them to carry them out, and help them in carrying them out. If you see them committing disobedience to Allah, warn them and prevent them." This was also stated by adh-Dhahhak and Muqatil bin Hayyan, where they said: "Every Muslim is obliged to teach his family, including his relatives and slaves, various things regarding the things that Allah has required of them and what He has prohibited."²³

Abi Abdillah Muhammad bin Ahmad al-Anshari al-Qurthubi, in *Al-Jami'u li Ahkami Al-Qur'an* explains that in this word of Allah (Q.S. at-Tahrim verse 6) there is one problem, namely the command for humans to protect themselves and their families from hell. This means that a person must improve themselves by obeying, and also improve their family. Ali bin Abi Thalhah narrated from Ibn Abbas: "Protect yourselves and order your families to remember Allah and pray, so that Allah will protect them because of you (from hellfire). The scholars agree that in this verse, children are included in it, because children are part of it. Thus, a person must teach his child something that is halal and haram, while keeping him away from disobedience and sin, and other laws."²⁴

Wahbah Zuhaili in the book *At-Tafsir al-Wasith* explains that, in the word of Allah (Q.S. at-Tahrim verse 6) it means: "O you who justify Allah and His Messenger, train yourselves and your families (to carry out good deeds pious). Make protection for all of you from the fire of hell; for yourself by always obeying Allah SWT, while for your family by giving them advice and also encouraging them to obey. So that you and them will not fall into the terrible fire of hell, which is lit with people and stones. This is a postulate that a teacher must know what he commands and what he prohibits. Ibnu Jarir said, it is our obligation to teach religion and the goodness of manners, ethics and manners that are absolutely necessary to our children."²⁵

Parents really determine the direction of children's behavior. In this case the Prophet sallallahu 'Alaihi wa Salam said:

كُلُّ مَوْلُودٍ يُوَلَّدُ عَلَى الْفِطْرَةِ فَأَبَوَاهُ يُهَوِّدَانِهِ أَوْ يُمَجِّسَانِهِ أَوْ يَنْصَرَانِهِ

Meaning: Every child is born in a state of purity, it is his parents who make him Jewish, Zoroastrian or Christian. (HR. Bukhari Muslim).

The nature mentioned in the hadith above is potential. Potential is ability, so the nature referred to here is innate. The father and mother in this hadith are the environment as intended by education experts. Both of them (innate and environment), according to

²³ Abu al-Fida' Ismail ibn Umar ibn Katsir, *Tafsir Ibnu Katsir*, trans. M. Abdul Ghoffar E.M, Jilid 4 (Bogor: Pustaka Imam Asy-Syafi'I, 2004).

²⁴ Syaikh Imam Al-Qurthubi, *Tafsir Al-Qurthubi* jil. 18, terj. Faturrahman, dkk. (Jakarta : Pustaka Azzam, 2009), hlm. 744

²⁵ Wahbah Zuhaili, *Tafsir Al-Wasith* jil. 3, terj. Muhtadi, dkk, (Jakarta : Gema Insani, 2013), hlm. 679

the hadith, determine a person's development.²⁶

The influence occurs in both physical, intellectual and spiritual aspects. The physical aspect is greatly influenced by the physical world (in addition to heredity), the intellectual aspect is greatly influenced by the cultural environment (in addition to heredity), and the spiritual aspect is influenced by both environments (in addition to heredity). These influences differ in level and degree of influence between one person and another. Educating children in a Muslim household is a major issue discussed by Islam, and is very important for the future of Muslims. They are children who must be educated seriously and carefully. Educating them to always be consistent, explaining what is halal and haram, describing the boundaries of life in Islam, and having good morals and noble ethics.²⁷

In Islam, the most responsible person for a child's education is the parent. They are responsible since the child is still in the womb. The mother is ordered to pay attention to her health, because the mother's health affects the development of the fetus, even religious obligations can be postponed if in its implementation it interferes with the health of the mother or fetus. This responsibility is caused by two things, namely: 1) because of nature, and 2) because of the interests of both parents. Parents are destined to be responsible for the education of their children. Thus, parental education must also be considered, especially the mother's education, so that it is hoped that housewives will not only follow education while still in school, but must always learn through religious studies, religious councils, radio, television, and even the internet, because the mother's education will later have very strong implications for the development and education of the child.²⁸

Children take examples from their family members, their father, their mother or their siblings, so parents in the family must pay attention to their children and educate them. Parents are interested in the progress and development of their children, people always hope that their sons and daughters will be better than their parents. Also, children are the successors of their parents' charity, so that children do not become weak and so that children are safe both in the world and in the hereafter so that they can bring goodness to their parents. The family is the "smallest community" that has a leader and members, has a division of tasks and work, as well as rights and obligations for each member. The mother who gives birth is called umm, the same root as the word ummat, this is because the mother who has given birth on her shoulders is burdened with the guidance of children in household life which is the pillar of the community, the pillar of the state and nation.

The values instilled by a mother in the family greatly influence the children's morals and thoughts in the future.²⁹ To realize the above, there are several tips or steps that parents need to take, namely:

²⁶ Ahmad Tafsir, *ibid*

²⁷ Ali Abdul Halim Mahmud, *Pendidikan Ruhani*, (Jakarta: Gema Insani Press, 2000), cet. 1, h. 47.

²⁸ Ramayulis. *Ilmu Pendidikan Islam*. (Jakarta: Kalam Mulia, 2008), h. 266

²⁹ Susi Fatmala, "Peran Orang Tua Terhadap Pendidikan Karakter Anak Usia Dini," *PROCEEDING UMSURABAYA* 1, no. 1 (September 1, 2022), <https://journal.um-surabaya.ac.id/Pro/article/view/14951>.

- a. Since still in the womb, a mother is required to pray a lot and recite the Qur'an and avoid disgraceful actions according to the word of Allah in Surah Al-Furqan verse 74 as follows.:

وَالَّذِينَ يَقُولُونَ رَبَّنَا هَبْ لَنَا مِنْ أَزْوَاجِنَا وَذُرِّيَّاتِنَا قُرَّةَ أَعْيُنٍ وَاجْعَلْنَا لِلْمُتَّقِينَ إِمَامًا

Meaning: *And those who say, "O our Lord, grant us our spouses and our offspring as the delight of (our) hearts, and make us leaders of the pious."*

- b. Parents tell their children to pray, according to the word of Allah in Surah Thaha verse 132 which reads:

وَأْمُرْ أَهْلَكَ بِالصَّلَاةِ وَاصْطَبِرْ عَلَيْهَا لَا نَسْأَلُكَ رِزْقًا نَحْنُ نَرْزُقُكَ وَالْعَاقِبَةُ لِلتَّقْوَى

Meaning: *And order your family to perform prayers and be patient in doing them. We do not ask you for sustenance, We are the ones who give you sustenance. And the consequences (good in the afterlife) are for those who are pious.*

This is also in line with the word of Allah SWT in Surah As-Syu'ara' verse 214 as follows:

وَأَنْذِرْ عَشِيرَتَكَ الْأَقْرَبِينَ

Meaning: *And give warning to your closest relatives.*

- c. Parents Create peace in the household according to Surah An-Nisa verse 128, namely:

وَإِنْ امْرَأَةٌ خَافَتْ مِنْ بَعْلِهَا نُشُوزًا أَوْ إِعْرَاضًا فَلَا جُنَاحَ عَلَيْهِمَا أَنْ يُصْلِحَا بَيْنَهُمَا صُلْحًا وَالصُّلْحُ خَيْرٌ وَأُحْضِرَتِ الْأَنْفُسُ الشُّحَّ وَإِنْ تُحْسِنُوا وَتَتَّقُوا فَإِنَّ اللَّهَ كَانَ بِمَا تَعْمَلُونَ خَبِيرًا

Meaning: *And if a woman is worried that her husband will be nusyuz or will be indifferent, then the two of them can make true peace, and that peace is better (for them) even though the human being is stingy by nature. And if you improve (your relationship with your wife) and protect yourself (from nusyuz and indifference), then indeed, Allah is careful about what you do.*

- d. Parents teach their children lessons that can leave an impression on their souls. Allah's Word in Surah an-Nisa verse 63:

أُولَئِكَ الَّذِينَ يَعْلَمُ اللَّهُ مَا فِي قُلُوبِهِمْ فَأَعْرِضْ عَنْهُمْ وَعِظْهُمْ وَقُلْ لَهُمْ فِي أَنْفُسِهِمْ قَوْلًا بَلِيغًا

Meaning: *They are people who (indeed) Allah knows what is in their hearts. Therefore turn your back on them, and give them advice, and speak to them words that will impress their souls.*

- e. Parents are careful with their children according to the letter at-Taghabun verse 14 which reads:

يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّ مِنْ أَزْوَاجِكُمْ وَأَوْلَادِكُمْ عَدُوًّا لَكُمْ فَاحْذَرُوهُمْ وَإِنْ تَعَفَوْا وَتَصَفَّحُوا وَتَغْفِرُوا فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ

Meaning: *O people of rhyme, indeed among your wives and children there are those who are enemies to you, so be careful of them; and if you forgive and are polite and forgive (them), then indeed, Allah is Most Forgiving, Most Merciful.*

- f. Parents educate children to be filial to their parents. Allah's Word in Surah al-Isra verse 23:

وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ وَبِالْوَالِدَيْنِ إِحْسَانًا إِمَّا يَبُلُغَنَّ عِنْدَكَ الْكِبَرَ أَحَدُهُمَا أَوْ كِلَيْهِمَا فَلَا تَقُلْ لَهُمَا آفٍ وَلَا تَنْهَرْهُمَا وَقُلْ لَهُمَا قَوْلًا كَرِيمًا

Meaning: *And your Lord has commanded you not to worship other than Him and to do good to your parents. If one of them or both of them reaches old age in your care, then never say to both of them the word "ah" and do not shout at both of them, and say to both of them good words.*

This is because parents are the best and closest examples in the eyes of children, who will be imitated in their actions and manners, whether they realize it or not, even imprinted in the soul and feelings of an image of the parents, both in speech or deeds, both material and spiritual, known or unknown. No matter how holy and clean human nature is, no matter how good an education system is, it will not be able to produce or shape a good generation, without the example of the educator (parents).

A child will grow in goodness, have noble morals, if both parents give good examples, and vice versa, he will grow in error, walk in disbelief and disobedience, if he sees both parents giving bad examples. It is impossible for a child to learn trustworthiness, nobility, good manners, affection and so on, if both parents have opposing traits such as lying, being rude, liking to criticize, and vice versa.

The best exemplary education for children is if both parents are able to connect their children with the example of the Prophet sallallaahu 'Alaihi wa Salam, the guidance of all mankind. As ordered by Rasûlullâh SAW, which means; "Educate your children three things: love for their prophet, love for their relatives and reading the Qur'an" (H.R. ath-Thabrâni). This is in line with the hadith of the Prophet Muhammad sallallaahu 'Alaihi wa Salam narrated by Imam al-Baihaqi:

نَوِّرُوا مَنَازِلَكُمْ بِالصَّلَاةِ وَقِرَاءَةِ الْقُرْآنِ

Meaning: *Illuminate your homes with prayer and reading the Qur'an.*

School

Madrasah is a noun derived from the word darasa which means a place to study. And the term madrasah has now merged with the term school or college.³⁰ The existence of Madrasahs as a place of learning is no longer questioned.

Abuddin Nata³¹ explains that in the Qur'an there is not a single word that directly

³⁰ Departemen Pendidikan Nasional, *Kamus Besar Bahasa Indonesia*, (Jakarta: Balai Pustaka, 1996), h. 892

³¹ Abuddin Nata, *Filsafat Pendidikan Islam*, h. 171-172

indicates the meaning of school (madrasah). However, as the root of the word madrasah, namely *darasa* in the Qur'an is found 6 times. The word *darasa* has various meanings, including learning something (Q.S. 6: 105); studying the Torah (Q.S. 7: 169); the command for them (people of the book) to worship Allah because they have read the Book (Q.S. 3: 79); a question to the Jews whether they have a book that can be studied (Q.S. 68: 37); information that Allah has never given them a book that they study (read) (Q.S. 34: 44); and contains information that the Qur'an is intended as reading for everyone (Q.S. 6: 165).

From the explanation above, it can be understood that the word *darasa* which is the root word of *madrasah* is found in the Qur'an. This shows that the existence of *madrasah* as an educational environment is in line with the spirit of the Qur'an which always shows humanity to learn something. *Madrasahs* provide educational guidance to students based on the trust given by families and communities. This condition arises because families and communities have limitations in implementing education.³² *Madrasahs* continue and develop the education that has been obtained in the family environment as an informal educational environment that children have previously known.

Schools or in Islam often called *madrasah*, are formal educational institutions, also determine the formation of Islamic student personalities. 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 school friends. A conducive-academic 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 hopes of the school community, school health and activities that focus on student development.³³

Religious education in schools/*madrasahs* is very important for human life, especially in achieving inner peace and mental health in general. There is no doubt that Islam is the best life guidance, the most powerful prevention of wrong and evil deeds, and unmatched moral control. To equip students, a religious school environment is needed.³⁴

Meanwhile, the method that must be carried out in the educational process according to the verse used as a reference is:

a. *Yatlu*

The term *yatlu* is taken from the word *tala*. This term is found in the Qur'an with various forms as many as 10533 which means to follow, move and read.³⁵ From the verse above, if we trace it, the dominant reading has an object like Allah's expression in Q.S. Al-Bayyinah (98): 2, which means: (namely) an Apostle from

³² Wiji Suwarno, *Dasar-dasar Ilmu Pendidikan*, (Cet. I; Yogyakarta : Ar-Ruzz Media, 2006), h. 42.

³³ E. Mulyasa, *Menjadi Kepala Sekolah Profesional*, (Bandung: Remaja Rosdakarya, 2009), cet, ke 10, h. 23.

³⁴ Zakiah Daradjat, *Pendidikan Islam dalam Keluarga dan Sekolah*, (Jakarta: Ruhama, 1994), h. 95.

³⁵ Ahmad Warson al-Munawwir, *Kamus al-Munawwir*, (Yogyakarta: Pondok Pesantren al-Munawwir, tt), h. 149

Allah (Muhammad) who reads the purified pages (the Qur'an). If the Qur'an uses the word *tala*, then the reading has an object, which is different from the meaning of *iqra'* which does not have an object, then according to the author's search, the objects contained in the Qur'an that are related to the word *tala* are two, namely *al-kitab* and *ayatun*, according to al-Jalalain that *al-kitab* and *ayatun* are the Qur'an, they read the Qur'an because they had never known the Qur'an before.

The command to read is the first word of the first revelation sent down by Allah SWT which was received by the Prophet Muhammad SAW, but it is very surprising because the command was directed at someone who had never read a book before the revelation of the Qur'an, that means reading is something that is very useful and beneficial for people's lives. Because reading is a path that leads humans to achieve a perfect degree of humanity. The command to read in the first letter using the term *qara'a* is different from the command to read using the term *tala*. In the first verse there is no object, while in the root word *tala* there is an object, and the object that is read is sacred and certainly true namely the Qur'an. Reading the verses of the Qur'an can also be interpreted as conveying the verses of the Qur'an to students. Rasulullah Saw., in this case, as the recipient of revelation, was tasked with conveying the instructions contained in the Qur'an.³⁶

b. *Yuzakki*

The term *yuzakki* comes from the root word *zaka*, which means to grow and develop. The term is found in the Qur'an in various forms 25 times. According to Isfahani, the sentence *zakā* basically means to grow because of God's blessings, as contained in *zakat*, if it is connected to food it means halal but if it is connected to *nafs* (human), it means commendable qualities.³⁷

The Qur'an suggests that a polluted soul can still be tried to return to purity, and can be done because of one's own motivation, or encouraged by others through education. *Tazkiyah* with the encouragement of others or through an educational environment can be found in Q.S. al-Baqarah: 129, 151, Q.S. Ali Imran: 164, and Q.S. al-Jumu'ah: 2). The exegetes have different views on the meaning of *tazkiyah*:

- *Tazkiyah* in the sense that the apostles taught humans something which, if obeyed, would cause their souls to be purified by it.
- *Tazkiyah* in the sense of purifying humans from *shirk*, because *shirk* is seen by the Qur'an as unclean.
- *Tazkiyah* in the sense of purifying humans from *shirk* and other low qualities.
- *Tazkiyah* in the sense of purifying the soul from sin.
- *Tazkiyah* in the sense of elevating humans from the dignity of hypocrites to

³⁶ M. Quraish Shihab, "*Membumikan*" *Al-Quran: Fungsi dan Peran Wahyu dalam Kehidupan Masyarakat* (Mizan Pustaka, 2007).

³⁷ Anas Habibi Ritonga, "Konsep Umat Dalam Al-Qur'an (Perspektif Pengembangan Masyarakat)," *Jurnal At-Taghyir: Jurnal Dakwah Dan Pengembangan Masyarakat Desa* 3, no. 1 (December 30, 2020): 103–16, <https://doi.org/10.24952/taghyir.v3i1.3332>.

the dignity of mukhlisin.

Quraish Shihab views that purification in the verse above is identical to educating because the meaning of education is not only filling the brain but also how to improve morals, while Ahmad Mubarak further stated that yuzakkihim perfects the quality of the relationship between the human soul and its God.

c. *Yu'allimu*

The term yu'allimu comes from the words allama which means to understand and understand correctly according to language experts means to understand, understand to reach something according to the actual situation. According to Abd Fattah Jalal that the term ta'lim is more universal, because the Prophet SAW in teaching the Qur'an, was not limited to making them just able to read, but read with contemplation that contains understanding, responsibility and trust, even further said, the term ta'lim does not stop at external knowledge, and also does not reach taqlid knowledge, but ta'lim also includes theoretical knowledge, repeating and reviewing verbally and thoroughly and implementing that knowledge.³⁸

It can be understood that the educational environment is the condition and situation where the educational process takes place which can have an influence on students, both through reading and through teaching, therefore the environment can be physical and non-physical, such as the situation, climate and culture of the people around the implementation of education.

Society

Society is a collection of many individuals who are bound by a unit, custom or special law and live together. And according to Quraish Shihab, the Qur'an uses the words ummah, qaum, syu'ub in indicating the word society.

The term ummah can be found in the Qur'an in the letter Ali Imran verse 110, which means:

You are the best people born for humans, commanding what is right. and refrain from evil, and believe in Allah, if the people of the Book believe, that is certainly better for them. Among them there are those who believe, and most of them are wicked people.

The word ummah is rooted in the word amma, yaummu which means path and purpose. From the origin of this word it can be seen that society is a group of individuals who have the same beliefs, goals and intentions, uniting themselves harmoniously with common intentions and goals.³⁹

Murthadha Muthahhari is of the opinion that society is a collection of people who are interconnected with each other by a system of values, customs, rituals and certain laws and who live together in the same climate and food supply.⁴⁰

³⁸ Rahmadi Agus Setiawan, "Corak Penafsiran Muhammad Quraish Shihab Dalam Tafsir Al-Mishbah," *MUSHAF JOURNAL: Jurnal Ilmu Al Quran Dan Hadis* 3, no. 1 (May 20, 2023): 129–50.

³⁹ Ali Syariati, *Sosiologi Islam*, (Jakarta: Ananda, 1982), h. 159

⁴⁰ Murthada Mutahhari, *Society and History*, diterjemahkan oleh M. Hashen dengan judul Masyarakat dan Sejarah, (Cet. I; Bandung: Mizan, 1986), h. 15

In the Qur'an, it cannot be fully interpreted as a group of people who live in a certain area with a set of characteristics that distinguish them from other communities, but the term ummah in the Qur'an has broader characteristics than that.

The words qaum come from the words qama, yaqumu, qiyam which means standing and rising the word qaum is used to indicate a group of people who rise to fight to defend something. Furthermore, the terms syu'ub and qabail can be found in the Qur'an, Surah al-Hujurat: 13, which means nation and tribe. Nation and tribe are in society or as elements and society. As the word of Allah SWT:

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَىٰكُمْ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ

Meaning: *O people, indeed We created you from a man and a woman and made you into nations and tribes so that you may know each other. Indeed, the most noble person among you in the sight of Allah is the one who is most pious among you. Indeed, Allah is All-Knowing, All-Knowing.*

There are several versions that discuss asbabun nuzul or the reasons for the decline of the QS. Al-Hujuraat verse 13, including;

First, this verse was revealed about Abu Hindun. This is what Abu Daud said in the book Al Maraasil: Amr bin Uthman and Katsir bin Ubaid told us, both of them said: Baqiyah bin Al Walid told us, he said: Az-Zuhri told us, he said, "Rasulullah SAW ordered Bani Bayadhah to marry Abu Hindun to a woman from their circle. They then asked Rasulullah SAW, "(Should) we marry our daughters to our slaves?" Allah then revealed this verse.

Second, according to one opinion, this verse was revealed about Thabit bin Qais bin Syamas and his words to people who did not give him a place: "Where is Fulanah's son?" The Prophet then asked: "Who said Fulanah?" Thabit replied, "I am, O Messenger of Allah." The Prophet said to him, "Look at the faces of those people." Thabit saw (their faces), then Rasulullah asked, "What do you see?" Thabit answered, "I saw white, black and red." The Prophet said, "Indeed, you cannot surpass them except through piety." So this verse descended on Thabit, while on those who did not give him a place, the verse descended: "O you who believe, when it is said to you: Be free in the assembly." (QS. Al-Mujaida: 11).

Third, Ibn Abbas said, "On the day of the conquest of the city of Makkah, the Prophet SAW ordered Bilal to climb to the top of the Kaaba and then make the call to prayer. Atab bin Usaid bin Abi Al Ish said, 'Praise be to Allah who has taken my father so that he does not see this day. Al Harith bin Hisyam said, Muhammad did not find any mu'adzin apart from this black crow. Suhail bin Amr said, If Allah wills something, He will change that something. Abu Sufyan said, I will not say anything, for fear that the Lord of the heavens will tell it (to Muhammad). The angel Gabriel then came to the Prophet SAW and told him what they had said to him. He called them and asked what they had said, and they admitted it. So Allah revealed this verse to forbid them from being

proud of their lineage and wealth, and forbid them to despise poor people. Because the measure is piety. The meaning of God's word is that all humans come from Adam and Eve. Indeed, glory is due to piety.⁴¹

In the interpretation of al-Mishbah, it is explained that the Qur'an, Surah al-Hujuraat, verse 13 discusses the basic principles of human relations. Therefore, this verse no longer uses a call addressed to believers, but to the human species. The first part of this verse, "... indeed We created you from a male and a female..." is an introduction to emphasize that all humans have the same degree of humanity in the sight of Allah, there is no difference between one tribe and another. There is also no difference in the value of humanity between men and women because all were created from a male and a female.

This introduction leads to the conclusion mentioned by the last part of this verse, namely "Indeed, the noblest among you in the sight of Allah is the most pious". Therefore, try to increase your piety so that you become nobler in the sight of Allah.

This verse emphasizes the unity of human origin by showing the equality of human humanity. It is not natural for someone to be proud and feel that they are superior to others, not only between one nation, tribe, or skin color and so on, but between their gender.

In this context, during the hajj wada' (farewell), the Prophet SAW. message, among other things: "O people, indeed your God is One, your father is one, there is no superiority among Arabs over non-Arabs, nor non-Arabs over Arabs, nor black (skinned) people over red (i.e. white) people. and vice versa, except with piety, verily the noblest of you in the sight of Allah are the most pious." (HR. Al-Baihaqi via Jabir Ibn Abdillah).

The word syu'uub is the plural form of the word sya'b. This word is used to refer to a collection of several qabiilah which can be translated as a tribe referring to one grandfather. Qabiilah/tribe also consists of several groups called imaarah, and this one consists again of the many groups named bathn. Under bathn there are several fakhdz until finally reaching the smallest family group.

The word ta'aarafu is taken from the word 'arafa which means to know. The patron word used in this verse contains a reciprocal meaning. Thus, it means to know each other. The stronger the recognition of one party to another, the more opportunities are open to mutual benefit. Therefore, the verse above emphasizes the need to know each other. This introduction is needed to draw lessons and experiences from other parties in order to increase piety to Allah SWT. the impact of which is reflected in the peace and welfare of worldly life and the happiness of the hereafter. The word akramakum is taken from the word karuma which basically means good and special according to its object. A good and

⁴¹ Siti Rodiah, Eva Khudzaeva, and Dzuriyatun Toyibah, "Multiculturalism in the Qur'an As Counter Extremism Narrative," in *Proceedings of the 4th International Colloquium on Interdisciplinary Islamic Studies in Conjunction with the 1st International Conference on Education, Science, Technology, Indonesian and Islamic Studies, ICIS and ICESIIS 2021, 20-21 October 2021, Jambi, Indonesia* (Proceedings of the 4th International Colloquium on Interdisciplinary Islamic Studies in conjunction with the 1st International Conference on Education, Science, Technology, Indonesian and Islamic Studies, ICIS and ICESIIS 2021, 20-21 October 2021, Jambi, Indonesia, Jambi, Indonesia: EAI, 2022), <https://doi.org/10.4108/eai.20-10-2021.2316343>.

special person is one who has good morals towards Allah and towards fellow creatures.⁴²

Humans have a tendency to seek and even compete and race to be the best. Many people assume that material possessions, beauty, and social status due to power or lineage are the glory that must be possessed and therefore many try to possess them. However, if observed, what is considered privilege and a source of glory is very temporary and often leads its owner to destruction. So, these things are not a source of glory.

Glory is something that is eternal and continuously makes us happy. Eternal and lasting glory is in the sight of Allah SWT. and to achieve it is by getting closer to Him, avoiding His prohibitions, carrying out His commands, and emulating His qualities according to human ability. That is piety, and thus, the most noble in the sight of Allah is the most pious. To achieve this, humans do not need to worry about lacking because it is abundant, exceeding human needs and even desires so that it never runs out.

The attributes of *Aliim* and *Khabiir* both contain the meaning of Allah SWT's Omniscience. While scholars differentiate between the two by stating that *Aliim* describes His knowledge regarding everything. The emphasis is on the essence of Allah who is Omniscient - not on something that is known. Meanwhile, *Khabiir* describes His knowledge that reaches something. Here, the emphasis is not on His essence as Omniscient but on something that is known.

The closing of this verse *inna Allah Aliim(un) Khabiir verily Allah is All-Knowing and All-Aware*, namely combining two attributes of Allah that have similar meanings, is only found three times in the Qur'an. The context of the three is in things that are impossible or very difficult for humans to know. First, the place of someone's death (QS. Luqman verse 34). Second, a secret that is deeply hidden (QS. at-Tahrim verse 3). Third, the quality of someone's piety and nobility in the sight of Allah (namely the verse that is interpreted here). This means that something that is very difficult, even impossible, for a human being to assess the level and quality of someone's faith and piety, the only one who knows it is Allah SWT.

On the other hand, the conclusion of this verse also suggests that what Allah has determined regarding the essence of glory is the most appropriate, not what is fought over by many people because Allah is All-Knowing and All-Aware. Thus, people should pay attention to what is ordered by the Creator of humans Who is All-Knowing and knows them as well as their welfare.⁴³

So, based on the interpretation above, it can be understood that the community environment is one of the important environments in education. In the community environment, individuals will get to know each other. The stronger the introduction of one party to another, the more opportunities there are to provide mutual benefits. Therefore, the verse above emphasizes the need to get to know each other. This introduction is needed to draw lessons and experiences from other parties in order to increase piety to Allah SWT. the impact of which is reflected in the peace and welfare of worldly life and the happiness of the hereafter. A good community environment will be

⁴² Quraish Shihab, *Tafsir Al-Misbah* (Jakarta: Lentera Hati, 2006).

⁴³ Shihab.

able to attract individuals to increase piety and educate them to become superior individuals.

The community environment is an educational institution after family and school. There are many types of education received by students in society, covering all areas, both the formation of habits, the formation of knowledge, attitudes, interests, and the formation of morality and religion.

Education in society can be said to be indirect education, education that is carried out unconsciously by society. Children consciously or unconsciously educate themselves, seek their own knowledge and experience, strengthen their own faith and belief in moral and religious values in society.

Institutions in society can participate in implementing education. such as youth organizations such as mosque youth, youth organizations, KNPI. Arts organizations, such as dance studios, music clubs. Religious organizations, sports, and so on also help education in an effort to shape children's personalities.

CONCLUSION

Tracing the concept of educational environment in the Qur'an is embedded very broadly, and the concept offered certainly will not represent the meaning contained in the Qur'an, because the meaning of the educational environment includes everything that is outside the students, both physical and non-physical, which has an influence on the development of human potential, so that it can be directed properly. The educational process that occurs in the history of humanity is certainly inseparable from the existence of an educational environment that has a very significant influence on the development of human potential, namely the family environment, the madrasah environment and the community environment, and the educational environment can color the lives of mankind. The educational environment aims to foster society so that they have a solid faith and noble character.

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