

THE ROLE OF THE ENVIRONMENT IN FITRAH EDUCATION

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ABSTRACT

In the world of education, the environment is an important component and has a major influence on students. It is mentioned in the Qur'an and Hadith that the environment can also affect the basic human nature which then develops into an object of education in education. Islamic education has a goal to develop the potential of this nature so that happiness is achieved in this world and the hereafter. Namely the creation of a person who is pious, has noble character and has life skills according to his talents and interests. Children born in a good environment such as boarding schools are certainly different from children born in prostitution and so on. So that educators in such an unfavorable environment must be more active in educating their aqidah and morals. in contrast to educators in the pesantren environment, of course they have another focus. Therefore, it is necessary to conduct more in-depth research on how important the role of the environment in nature education is.

Keywords: *Environmental Role, Fitrah Education, Al-Qur'an and Al-Hadith perspectives*

A. INTRODUCTION

Humans were created by God in the most perfect form among His other creations. It is this privilege that makes humans called caliphs on this earth. Called the most perfect because it has physiological and psychological elements, so that humans are the only creations of God who have reason to think.

Therefore, humans as caliphs on this earth have the obligation to regulate, manage and utilize the universe and everything in it as well as possible. So that God equips humans by providing a set of basic abilities to develop, which in behaviorism psychology is called potential reflexes (basic abilities that can automatically develop).¹

Many people say that a person's Islam is because he was born into a Muslim family or lives in a Muslim environment. In other words, a person's Islam is due to inheritance or environmental factors. In the world of psychology there are theories of nativism,

¹ H. M. Arifin, Ilmu Pendidikan Islam, *Tinjauan Teoritis dan Praktis berdasarkan Pendekatan Interdisipliner*, (Jakarta: Bumi Aksara, 2014), Hlm. 42.

empiricism and convergence. The theory of nativism was first pioneered by the German philosopher, Arthur Schopenhauer (1788-1860).

The theory of nativism believes that the process of human development is determined by the presence of innate factors from birth. These inherited factors include physical and psychological characteristics as well as abilities in the form of talent, intelligence, etc. that are inherited genetically. It is believed that these innate factors will determine a child's developmental outcomes in the future. If the child has an intelligent disposition, the child will be smart in the future. On the other hand, if the child is less intelligent, his academic achievement will be lower. According to nativism theory, the educational process and the surrounding environment cannot change these innate traits. Because good and bad traits are determined from birth. The role of education in the view of nativism theory is only limited to developing talent. Therefore, this theory in educational science is called pedagogical pessimism.

Meanwhile, the theory of empiricism which was coined by John Locke (1632-1704), an English philosopher, has a view that is the opposite of nativism. because it ignores the factor of talent or innate potential in the educational process. This theory emphasizes the importance of experience, environment and education in the child's development process. According to this theory, humans are born like pure white paper, still blank or what is called the tabula rasa theory. The role of educators is very important in forming children. In educational science, the theory of empiricism is called pedagogical optimism

The third is convergence theory which can be said to be a combination of the theories of nativism and empiricism. This theory combines elements of talent and environment or education. These two elements are considered to have a mutual influence on the child's development process. Convergence theory was pioneered by a German education expert, William Stern (1871-1938). According to him, children who are born into the world are accompanied by good and bad characteristics. William Stern, through this theory, concluded that everything that develops within an individual and through educational outcomes is determined by innate factors as well as by the environment.

These three theories are not as complete as the Islamic theory regarding the potential of human children which emphasizes that goodness and straightness of faith are

things that are natural to humans. When humans commit crimes or deviations, they have deviated from nature.

In Islam, basic abilities are called fitrah, as stated by Ibn Athiyah, he understands fitrah as a condition of creation that makes humans have potential, are able to know God and distinguish his creations. However, this nature will develop and be influenced by environmental conditions.² If the environmental conditions are good then the effect is good and vice versa.

The first environment of humans is the family, so the family should consider the development of the child. So laying the foundations of religious education such as aqidah is the responsibility of parents as family leaders. Therefore, it is important to provide education to children from an early age so that children can develop a spirit of monotheism, faith, and piety to Allah in accordance with their nature. Based on the above background, the author is interested in discussing "The Role of the Environment in Al-Qur'an and Al-Hadith Perspective Fitrah Education".

B. RESEARCH METHODS

The research method used is the method descriptive qualitative, with techniques data collection, namely interviews; observation; and documentation studies.

C. ENVIRONMENT IN FITRAH EDUCATION

According to Din Wahyudin, the environment is the unity of space with all living and non-living things and power and humans with all their reciprocally interconnected behavior, if there is a change in one component it will affect the other components.³

The environment according to the author's opinion includes physiological and psychological conditions of humans such as everything in the human body and every stimulus received by humans from the prenatal period until death.

Paying attention to the environment has also been commanded by Allah in the Qur'an in Qs. Al-Ghasyiyah verses 17-20;

أَفَلَا يَنْظُرُونَ إِلَى الْإِبِلِ كَيْفَ خُلِقَتْ

"Then do they not pay attention to the camel how he was created?"

² Abdul Haq ibn Atiyah Al-Andalusi, *Al-Muharrar Al-Wajiz*, (Ttp: Dar ibn Hazm, 1423), Hlm. 1476.

³ Din Wahyudin, Dkk, *Pengantar Pendidikan*, (Jakarta : Universitas Terbuka, 2004) Hlm. 31

وَأَلَى السَّمَاءِ كَيْفَ رُفِعَتْ

and the sky, how is it raised

وَأَلَى الْجِبَالِ كَيْفَ نُصِبَتْ

and the mountains how he was erected

وَأَلَى الْأَرْضِ كَيْفَ سُطِحَتْ

and how the earth is spread

Allah's command to humans to reflect on the universe both materially and spiritually. Didn't Allah swt create all these events not in vain, but there is a secret behind it, as evidence of the almighty power of Allah over all things and as the rububiyah and divine evidence of Allah azza wajalla. Rabbulalamin.

The environment in education has three levels, namely; household, school and community environment. The household is the beginning of education, where parents are educators and the main person in charge. When the child is old enough to enter the school environment, besides that the child will also be in a wider social environment.

Meanwhile, fitrah in terms of language, fitrah means creation, certain characteristics which every being is characterized by it at the beginning of its creation, human nature (which is present from birth), religion, as-sunnah.

In terminology, fitrah is the original human image, which has the potential to be good or bad depending on the choice in which it is actualized. Good fitrah is the primary original image, while bad nature is the secondary original image. Fitrah is a dynamic original image, which exists in human psycho-physical systems and can be actualized in the form of behavior.⁴

So it can be concluded that basically since birth humans have been given the fitrah or the potential to be good and evil, but a newborn child is always in a pure state without stains and sins. Therefore, if in the future in their development the child becomes big and mature with bad characteristics, then it is a result of environmental education.

Explanation Of Verses In The Quran And Hadith About The Environment In Fitrah Education

So it can be concluded that basically since birth humans have been given the fitrah

⁴ Remiswal, dan Arham Junaidi Firman, *Konsep Fitrah Dalam Pendidikan Islam*, (Yogyakarta: Diandrcreative, 2018), hlm. 69.

or the potential

1. Al-Qur'an Surah Ar-Rum verse 30

فَأَقِمْ وَجْهَكَ لِلدِّينِ حَنِيفًا فِطْرَتَ اللَّهِ الَّتِي فَطَرَ النَّاسَ عَلَيْهَا لَا تَبْدِيلَ لِخَلْقِ اللَّهِ ذَلِكَ الدِّينُ الْقَوِيمُ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ

Meaning : So, face your face straight towards the religion (Islam according to) the fitrah (of) Allah who has created humans according to that (fitrah). There is no change in Allah's (such) creation. That is the straight religion, but most people do not know.

This verse tells the Prophet Muhammad to continue his duties in conveying da'wah, by allowing the stubborn polytheists to go astray. In the sentence "So turn your face straight towards the religion (Islam); (according to) the fitrah of Allah", there is Allah's command to the Prophet Muhammad to follow the straight religion, namely the religion of Islam, and follow the fitrah of Allah. There are those who think that this sentence means that Allah ordered Muslims to follow the religion of Allah that He created for humans.

Here "fitrah" is interpreted as "religion" because humans are made to practice that religion. This is confirmed by the words of Allah in another surah: And I did not create jinn and humans except that they should worship Me. (adz-dzariyat/51: 56) Turning your face (face) means straightening out your goals with all sincerity without looking at others. "Face" is a special mention here because it is the place where all the five senses gather, and is the most respectable part of the body. In connection with the word fitrah mentioned in this verse, there is an authentic hadith from Abu Hurairah which reads: There is no child unless he is born according to fitrah. It is the two mothers and fathers who will Judaize, Christianize, or promote it, just as animals give birth to their offspring in perfect condition. Do you feel lacking in him? Then Abu Hurairah said, "Read this verse which means: Allah's fitrah is because He has created humans according to that (fitrah). There is no change in Allah's creation." In another narration, "So you destroy it (the animal)." The companions asked, "O Messenger of Allah, do you know the condition of people who died as children?" The Apostle answered, "Allah knows best what they do." (Narrated by al-Bukhari and Muslim) Scholars differ in their opinions regarding the meaning of fitrah. There are those who argue that fitrah means "Islam". This was said by Abu Hurairah, Ibnu Shihab, and others. They say that this opinion is well known among the main Salaf circles who adhere to tawil. Their reason is verse (30) and the hadith of Abu Hurairah above. They also argue with the hadith that the Messenger of Allah said to people one day: Would you

like me to tell you what Allah has told me in His Book? Indeed, Allah has created Adam and his descendants to tend to truth and obey Allah. Allah gave them halal wealth, not haram.

Then they made the property given to them halal and haram. . . "(Reported by Ahmad from Hammad) The above opinion is shared by most commentators. As for the meaning of the Prophet's words, when he was asked about the condition of the children of the polytheists, he answered, "Allah knows better than what they know," that is, if they intelligent. This takwil is confirmed by the hadith of al-Bukhari from Samurah bin Jundub from the Prophet SAW. Part of the long hadith reads as follows: As for the tallest person in heaven is Ibrahim as. As for the children around him, they are all are children born according to nature. Samurah said, "Then the Messenger of Allah was asked, 'O Rasulallah, about the children of polytheists? Rasulallah answered, 'And polytheist children.'" (Narrated by al-Bukhari from Samurah bin Jundub) Some other scholars interpret "fitrah" as the "event" by which Allah makes children know their Lord. It is as if it was said, "Every child was born because of the incident." With this incident, the child will know his God if he has reason and knowledge.

The incident here is different from the incident with animals which did not come to the knowledge of their God. They argued that "fithrah" means "incidence" and "fathir" means "the one who created" with the words of Allah: Say, "O Allah, Creator of the heavens and the earth." (az-Zumar/39: 46) And there is no reason for me not to worship (Allah) who has created me. (Yasin/36 : 22) He (Ibrahim) answered, "In fact your Lord is the Lord (owner) of the heavens and the earth; (It is He) who has created it." (al-Anbiya'/21: 56) Then the sentence in verse (30) is continued with the expression that in Allah's nature there is no change. Allah will not change His nature. There is nothing. what violates the rules means that the people whom Allah makes happy will not suffer, and conversely the people whom He makes miserable will not be happy. According to Mujahid, this means that there will be no change in Allah's religion. This opinion is supported by Qatadah, Ibn Jubair, adh-ahhak, Ibn Zaid, and an-Nakha'i.

They argue that the expression above is related to belief. 'Ikrimah narrated from Ibn 'Abbas that Umar bin Khaththab said, "There is no change for Allah's creatures from sterilized animals." This word means a prohibition on spaying animals. The phrase "that is

the straight religion", according to Ibn 'Abbas, means "that is the straight decision". Muqatil said that was the real calculation. Some say that the straight religion is Islam, but most people don't know. They don't want to think that Islam is the true religion. Therefore, they do not want to submit themselves to their Creator, and God who precedes them (qadim) decides things and carries out His decisions.

2. Al-Qur'an Surah An-Nahl verse 78

وَاللَّهُ أَخْرَجَكُمْ مِنْ بُطُونِ أُمَّهَاتِكُمْ لَا تَعْلَمُونَ شَيْئًا وَجَعَلَ لَكُمُ السَّمْعَ وَالْأَبْصَارَ وَالْأَفْئِدَةَ لَعَلَّكُمْ تَشْكُرُونَ

Meaning: "And Allah brought you out of your mother's womb knowing nothing, and He gave you hearing, sight and heart, so that you may be grateful".

Various gifts that God has bestowed, when humans are removed from their mother's stomach in a state of not knowing anything. So Allah equips him with hearing so that he can know sound, sight so that he can see, and the heart as the center of reason so that he is able to determine.

The nature of human creation will lead him to the deen (Islam). So that in its development the perfection of nature will be achieved by humans gradually if indeed he is able to resist temptations and disturbances to deviate from his nature.

The meaning of this verse is, Allah taught you what you did not know before, namely after Allah took you out of your mother's womb without understanding or knowing anything. Allah has given you reason to understand and differentiate between good and bad. Allah opened your eyes to see what you did not see before, and gave you ears to hear voices so that some of you understand your conversations, and gave you eyes to see various figures, so that you can know and differentiate each other. وَالْأَفْئِدَةَ means the heart that you use to know everything, record it and think about it so that you understand it.

Term "لَعَلَّكُمْ تَشْكُرُونَ" "so that you may be grateful", the meaning is that we do this to you, so you should thank Allah for the things He has given you, not thank the gods and their rivals. Do not be partners with Allah in giving thanks, because Allah has no partners in bestowing His blessings on you.

According to Tafsir Al Maraghi, this verse contains the explanation that after Allah gave birth to you from your mother's womb, He made you able to know

everything that you did not know before. He has given you the following kinds of gifts:

1. Reason; as a tool for understanding something, especially with reason you can differentiate between good and bad, between straight and wrong, between right and wrong.
2. Hearing; as a tool for listening to sounds, especially with that hearing you can understand the conversation between you.
3. Vision; as a tool to see everything, especially with that vision you can get to know each other.
4. Other live devices; so that you can find out how to find sustenance and other materials that you need, you can even choose which ones are best for you and leave the bad ones.

Everything that God has given you has no other purpose except for you to be grateful, meaning that you use all of God's gifts mentioned above solely to achieve the true goal of life, namely:

a. *يَتَّبِعُونَ فَضْلًا مِنْ رَبِّهِمْ*: exploiting as much as possible of Allah's gifts which are spread throughout His world for the benefit of human life.

وَرِضْوَانًا : and attain His pleasure, because with His pleasure your life becomes more dignified.

That is what every human being should do according to his life duties as a servant of Allah and his caliph on earth.[3]

Allah made this verse an example of a simple explanation of the early processes of human life that He is able to know. Humans do know the stages of fetal growth, but this is unseen as long as humans do not know the details of its development.

This verse also proves God's power in bringing creatures to life and death. There is nothing difficult for God to do such a thing.

The introduction of the word order of hearing over sight is correct because based on modern medical science, the sense of hearing functions before the sense of sight. The function of the heart (in this case the mind and the eyes of the heart) which differentiates good from bad functions long after these two senses.

This verse also contains the basic tools for gaining knowledge. On material objects of knowledge, humans can use their eyes and ears. As for scientific objects that

are immaterial in nature, humans can use reason and will.

Humans are born without the slightest knowledge. The knowledge referred to is of a kasbiy nature, namely knowledge obtained by humans through human efforts. However, humans still carry the nature of purity that has been inherent in them since birth, namely the nature that makes them 'know' that Allah is Almighty.

Allah SWT with His power produces human babies through the birth process by mothers who carry them for approximately nine months. Human babies are born weak and in a state of not knowing anything and are then breastfed by their mothers, cared for, raised and given education until they become strong and intelligent

Factors that influence human growth The potential given by God to humans will be meaningless if this potential is not explored and used properly. Therefore, there are several factors that influence human growth, namely family and environment.

First, family factors. It cannot be denied that the family, especially parents, have a very important role in their child's growth. In Islamic education there is the term Al-ummu madrasatul ula. This term is very appropriate to use in education, because children first get to know their parents before they get to know the outside world around them.

Parents should start teaching and exploring their children's potential from a young age and include religious values in their family's daily life.

Second, Environmental Factors. The environment around where a child lives also influences the child's physical and psychological development. This is because children have a tendency to imitate what they see.

This is where the role of parents lies, to always pay attention to their child's activities and warn him when he makes a mistake.

3. Al-Qur'an Surah Al-Isra 'verse 70

وَلَقَدْ كَرَّمْنَا بَنِي آدَمَ وَحَمَلْنَاهُمْ فِي الْبَرِّ وَالْبَحْرِ وَرَزَقْنَاهُمْ مِنَ الطَّيِّبَاتِ وَفَضَّلْنَاهُمْ عَلَى كَثِيرٍ مِمَّنْ خَلَقْنَا تَفْضِيلًا

Meaning: "And verily We have honored the children of Adam, We transported them on land and in the sea, We gave them sustenance from the good things and We gave them a perfect advantage over most of the creatures We have created."

Asbabun Nuzul verse above, in general, jahiliyyah women do not have social

rights in society. Men or husbands have a dominant position in society and the family this is because the social function of men in tribal society is indeed large, so that it has an impact on the magnitude of power in the family. The practice of polygamy shows how dominant the position of Arab men was at that time. Polygamy is practiced without knowing the number limit. Besides a number of wives, the Arabs also had several slaves either very, jariyyah, sariyyah or malak yamin.

In this verse, Allah swt explicitly states that every human being is born without any knowledge at all. However, Allah has included and provided several media within the self, namely the senses of hearing, sight and fu'ad (mind and heart), which through these media, human potentials can be directed, educated and developed. through the educational process.⁵

On the other hand, the potential possessed by humans is also a maziyyah (privilege) that Allah has bestowed on them, where with these privileges, they become different from other creatures of Allah, including the angels.

Thus, if these potentials are educated and developed properly, correctly and optimally, then they will become human beings who have glory and high degrees with God, even exceeding the glory and degrees of the angels. However. and vice versa, if that potential is left unattended, not cared for and not properly functioned, let alone misused, then they will be more despicable than stars, even Allah will threaten to throw them into His hell.

4. Hadith History Of Bukhori

حَدَّثَنَا عَبْدَانُ أَخْبَرَنَا عَبْدُ اللَّهِ أَخْبَرَنَا يُونُسُ عَنْ الزُّهْرِيِّ أَخْبَرَنِي أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ أَنَّ أَبَا هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَامِنْ مَوْلُودٍ إِلَّا يُولَدُ عَلَى الْفِطْرَةِ فَأَبَوَاهُ يُهَوِّدَانِهِ أَوْ يُنَصِّرَانِهِ أَوْ يُمَجِّسَانِهِ كَمَا تَلِ الْبَيْهِيمَةَ تُنْجِ الْبَيْهِيمَةَ هَلْ تُحْسِنُونَ فِيهَا مِنْ جَدْعَاءِ (رواه البخري)

Meaning: "Had told us Adam had told us Ibn Abu Dza'ibin from Az Zuhry from Abu Salamah bin 'Abdurrahman from Abu Hurairah ra said: The Prophet Muhammad SAW said: "every child is born in a state of fitrah. Then it is his parents who will make the child a Jew, Christian, or Magian like cattle that give birth to livestock perfectly. Do you

⁵ Ainul Yaqin, *Pendidikan Islam dalam Sorotan Al-Qur'an dan Al-Hadis (Kajian Komprehensif Tafsir dan Hadis Tarbawy)*, (Pamekasan: Dua Media Publihing, 2015), hlm. 57.

see any defects in him?" (Narrated by Buhkori. No. 1296).⁶

Humans have the basic potential of human power and innate or hereditary talents, although all of these are still potentials that contain possibilities. In terms of explanation of its meaning, the hadith explains that humans are born in a state of fitrah, fitrah in the hadith is interpreted as fitrah to be able to accept the truth that Allah is their god. The hadith does not only discuss human potential in terms of religion, but also other human potentials. This potential that has been possessed must be guided in its development, especially by his parents.⁷

The link between the hadith of every human being born in a state of nature with education is in the hadith the Prophet explained that every child born carries potential. These potentials will not be useful if they are not developed through education. Education is very important in developing the potential of children. Education must always be applied in everyday life. The Prophet taught every parent to educate their children well, in accordance with what has been guided in the Qur'an and as-Sunnah.⁸

Ahmad Tafsir explains that according to this hadith, humans are born with abilities; that ability is called innate: the fitrah mentioned in this hadith is potential. Potential is ability; So, the nature referred to here is innate. The father-mother in this hadith is the environment as intended by educational experts. Both, according to this hadith, determine a person's development.

The influence occurs both in the physical, intellectual and spiritual aspects. Physical aspects are much influenced by the physical nature (other than by nature); the aspect of reason is much influenced by the cultural environment (besides by nature); and the spiritual aspect is heavily influenced by the two environments (besides by nature).

This influence, according to al-Syaibani, as quoted by Ahmad Tafsir, that it starts from the baby in the form of an embryo, and only ends after the person's death. The degree and degree of this influence differs from person to person, according to the aspects of each individual's growth; The level of this influence also differs according to the age difference and the different stages of development of each. Congenital factors

⁶ Imam al-Bukhari, *Shahih al-Bukhari* (Beirut: Dar Ibn Katsir al-Yamamah, 1987) Hadis Nomor 1293, Jilid I, Hlm. 456.

⁷ Zuhairini, Dkk, *Filsafat Pendidikan Islam*, (Jakarta: Bumi Aksara, 2018), Hlm. 176

⁸ Nandang Kosim dan Lukman Syah, *Jurnal Qathruna Vol. 3 No. 1, Potensi Dasar Manusia Menurut Ibnu Taimiyah*, 2016. Hlm. 77

are more dominant when people are still babies; The environment (nature and culture) has more dominant influence when people start to grow up.⁹

CONCLUSION

The environment in education includes all human physiological conditions such as nutrition, nerves and other body organs. Meanwhile, the psychological condition of humans includes all stimuli received by humans from the prenatal period to death.

The educational environment can be divided into three, namely the household environment, the school environment and the social or community environment. Basically the environment both in the family, education and social has a big influence in the development of the potential of human nature.

So to realize the goals of education, there needs to be a serious commitment between parents, teachers or educators and community leaders where the basic human potential develops.

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⁹ Ahmad Tafsir, *Ilmu Pendiidkan Dalam Perspektif Islam*, (Bandung: PT. Remaja Rosdakarya, 1992), Hlm.35.