

Developing An Islamic Educational Environment For Elementary School/Madrasah Ibtidaiyah -Age Children

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ABSTRACT

The educational environment can be in the form of physical or psychological, which is related to the life of the child, including the family, school and community environment, which must be fostered in a conducive way, to make noble educational goals. This study aims to show the development of an educational environment with Islamic nuances for common or Islamic elementary school children. For this reason, this research is a type of library research, whose data sources are taken from the texts of the Qur'an and al-Hadith, books, and journals about Islamic education. While the data analysis used descriptive qualitative analysis. The results of this study illustrate that fostering an Islamic educational environment for common or Islamic elementary school children in the family environment must cultivate an Islamic life, starting from eating, drinking, talking, dressing, decorating the house, using social media and others. At school, an Islamic atmosphere is created, there is a prayer room, congregational prayers, Ramadan Islamic boarding schools, reading Qur'an, congregational Zuhr prayers, donations for orphans, Friday alms, and commemoration of Islamic holidays. In the community, mosques were built with congregational prayers, Friday prayers, *tarawih* prayers, eclipse prayers, Qur'an education, learning together with *Shaikh*, receiving and distributing *Zakat*, and commemorating major Islamic holidays, and the community also maintained morals of children, thus causing disobedience.

Keyword: fostering; Islamic educational environment; Islamic elementary school-age children

INTRODUCTION

Humans are creatures equipped by God with spirit, mind, passion, and heart. With these provisions, humans have the potential to develop more than other creatures. That's why Allah confirmed that Allah SWT created humans with the best form conditions (Surah Attiin: 4). With those provisions, humans should be able to create a form of noble and high culture by utilizing the development of science and technology. The potential that a child brings from birth may not be able to develop optimally, without involving the environment around the child. Humans as social beings will live normally when in the middle of humans because humans as individuals are impossible to escape from social interaction with fellow humans. (Bali, MME I: 2017). When a baby is born, she/he already needs other human help. Babies have no power when they are born. They cannot survive without the help of others, especially those closest to them.

Since birth, children have interacted with the surrounding environment. Starting in the family environment that is getting acquainted with several members of a family such as father, mother, brother, sister, grandfather, and grandmother. When a new child is born he has started to have social relations with the people around him, especially his mother. Children communicate with their parents expressed by body language, namely by crying when they

feel uncomfortable. (Aryanti, Z: 2017) Similarly, in subsequent developments the baby begins to smile, so he will smile when given a stimulus that makes the child happy.

At the age of 3-6 years, she/he began to enter the community around his house. Children begin to get acquainted and interact with whatever is in the surrounding environment such as neighboring children, adults around the house, livestock, trees, and so on. At the age of 7, he has entered a formal educational institution, so that children know the school environment. At the same time, when she/he was at school, he had become acquainted with the wider community until someone died.

The long process of education lasts a lifetime, from the family environment, school to the community environment, it is very important to introduce the educational environment as a whole, because the environment functions as an urgent factor in the process of both learning and teaching (Ramdhani, M. A: 2017). These three types of educational environment play a role and influence the growth and development of a child in accordance with the environmental capacity, which is expected in good behavior or character for students. (Arifin, M. F, 2018 and Kurniawan, M. I: 2015)

Islam is a complete religion that contains rules in the form of basic principles to regulate the life of its *ummah*, whether in the form of a belief, worship, morals, or *muamalat* that mentioned in the Quran and the *Sunnah* of Prophet Muhammad's Messenger. Among the basic principles referred to above are the principles regarding the implementation of education. Islam highly upholds the role of education to be able to realize human beings who can be pious as Allah wills. Therefore, Allah revealed the first verse of the Qur'an is about the command to read (surah Al'Alaq verse 1) to increase knowledge.

The implementation of education always involves various elements, which are closely related to one another. The elements in question are elements of educational goals, educators, students, tools, and educational environment (Saat, S: 2015). The five elements of education have their respective functions and roles, so they are called a system, which is more popularly called the education system. Therefore, to be able to achieve maximum educational goals, of course, all existing components must be conditioned and manipulated as well as possible so that they can function properly, and the synergy of all its components can be well established.

Elementary School/*Madrasah Ibtidaiyah* children mean children aged 7-13 years. In the phase of mental development, it is included in the phase of late childhood (ages 6-12 years). (Soetjningsih, CH: 2018) In this phase, it means that the child still lives in the parent's house, as well as in the community, which must support each other, but sometimes the environment often contradicts each other. Therefore, the introduction of the characteristics and nature of each environment is very necessary to create an Islamic environment so that the development of children is in accordance with the objectives contained in Islam, namely to create a generation of Muslims who have faith and piety to Allah SWT firmly and consistently. (Anwar, 2017: 48-55).

Elementary/*MI*-age children have characteristics such as being happy to play, happy to move, happy to work in groups, and happy to feel/do things directly. (Ramayulis, 2019: 65). Therefore, teachers should develop learning that contains elements of games, allows students to move or move and work or study in groups, and provide opportunities for students to be directly involved in learning. Thus, it is very necessary to create a learning environment for students to be able to develop the potential contained in them. At this time, an Islamic nuanced environment is needed, so that the development of the soul and behavior of children will be nurtured Islamically. (Endang Syarif Nurulloh; 2019, pp. 237-254).

This paper will at least be able to provide initial thoughts in creating an educational environment with Islamic nuances because so far, most of the writings on the educational environment are according to the Western concept, and very little has been discussed about

the educational environment according to the Islamic concept. Moreover, it is limited only to children who are in elementary school/*madrasah ibtidaiyah*. For this reason, this paper aims to reveal the development of an Islamic educational environment for children who are at the elementary school/*madrasah ibtidaiyah* level. The results of this study are expected to be a guide for educators in the family, community, and school environment.

RESEARCH METHODS

In accordance with the research objectives, this research will reveal how to foster an Islamic educational environment for elementary school/*madrasah ibtidaiyah* children. For this reason, the data to be extracted comes from the text of the Qur'an, Hadith texts, books, journals, magazines which contain descriptions of the development of the educational environment for elementary/*MI* children. Researchers will deal directly with the technology whose data is ready to use and in general, these sources are obtained from secondary sources. Therefore, this research uses the library research method (Zed, M.: 2004).

Some of the main literatures used in this paper are as follows:

1. Neni, *Environmental-Based Islamic Religious Education Model*, PT. Indragiri Dot Com, Indragiri, 2021.
2. Ramayulis, *Islamic Education*, Kalam Mulia, Jakarta: 2019.
3. Kamberani Buseri, *Reinventing Islamic Education*, Banjarmasin, Antasari Press, 2010.
4. Aini, *Implementation of Islamic school culture (BUSI) at Sultan Agung Integrated Islamic Elementary School 05 Kriyan Jepara*(Doctoral dissertation, UIN Walisongo), 2014.
5. Herson Anwar, "Management of the Islamic Education-Based Learning Environment", *Irfani Journal*, Volume 13 Number 1 June 2017.
6. Nurulloh, Endang Syarif, "Islamic Education and Development of Environmental Awareness", *Journal Islamic Education Research*, Vol. 7, No. 2., 2019.

After collecting data that is relevant to the research topic, the writer then analyzes the data using descriptive qualitative analysis through literature study. The results of the analysis are descriptive data in the form of sentences.

RESEARCH RESULTS AND DISCUSSION

1. Educational Environment Educational

The environment is two words that can be interpreted separately, environment and education. Abuddin Nata (2010: 291) explains that etymologically the environment is anything that exists and can have an influence around a person's life, both physical and non-physical. The physical can be in the form of the universe and all its contents, human and not human, non-physical can be in the form of conditions of religious life, values adopted in society, customs or habits that apply in the middle of society, science, the culture that is always evolving, and the technology they have. In line with the opinion above, Sahudi (2011) said that the environment includes:

1. The environment place of residence, the physical environment, such as natural conditions, soil, and climate.
2. Local culture is formed in the environment; such as culture, language, art, economy, science, way of life, and religion.
3. Groups live together such as families, playgroups, and village organizations (Neni, 2021).

The word education means a continuous process that can increase human dignity from the world of nature to be able to lead to a life characterized by the world of culture because education is a cultural process. (Din Wahyudin et al, 2007). Education according to Islamic education experts states that there are at least three words used to indicate the connotation of education, namely *ليم* which is the root of the word *لم - لم*, the basic word of *-* and which is the root of *-*. The term *tarbiyah* has a broader connotation because it includes educating,

teaching, nurturing, and so on. With *tarbiyah*, it is not just giving knowledge and fostering morals but includes all aspects of developing the personality of students as a whole. (Erwati Azis, 2003). In more detail, Abudin Nata, (2010; 291) states that education in Islam has a very broad meaning, namely all activities in the form of direction, guidance, imparting knowledge, explanations, coaching, teaching, orders, understanding, warning, deepening, enlightening reason and spiritual, intellectual and self-purification.

While the purpose of education based on Islam is to make humans into servants of Allah and become *khalifatullah* on Earth. This is in accordance with the Word of Allah in the Qur'an Surah Adz Dzariyat verse 56, and the Qur'an Surah Al Baqarah verse 30 that the essence of a human is to obey God's commands. While *khalifatullah* means that humans are able to manage the earth for prosperity and prosperity in life (Muhidin, M., Ahmad, N., & Suhartini, A.: 2021: 150-159)

Islamic thinkers also formulate educational goals according to Islam. According to al Ghazali quoted by Zainuddin et al (1991) states that the purpose of education is to achieve a perfect character, happiness in life in this world and the hereafter. Meanwhile, according to Nur Uhbiyati (1977), the purpose of Islamic education is to shape a person's personality so that she/he becomes a pious human being.

The educational process can occur anywhere, within the family, at school, and in the community. Each of these institutions has different characteristics. Therefore, education experts divide the educational environment into 1) the family environment, 2) the school environment and 3) the community environment. (Abuddin Nata: 1997).

In Islam, it is also taught about the environment from an early age, including *SD/MI* ages, such as eating hygiene, drinking hygiene, house hygiene, water source cleanliness, yards, and roads. In accordance with the hadith of the Prophet Muhammad SAW, cleanliness is the part of faith. The meaning of cleanliness is the part of faith that is the motto that must be echoed in the world of education and related institutions. To start cleaning behavior as part of faith requires cooperation with various parties. Implementing this behavior requires the participation of law enforcement and policymakers in order to realize these ideals together.

Cleanliness of the school environment, knowledge about the environment needs to be given from an early age (*SD/MI*) in order to provide a deep understanding of the importance of the environment for humans so that it can produce citizens who have responsible behavior towards their environment and foster a sense of environmental awareness (Waskitoningtyas et al., 2018). The teacher is the closest motivator to the students. Students learn from what they see. So it would be nice if the teacher could invite and give an example to his students about keeping the environment clean in order to create a clean and comfortable environment.

How to create a healthy school environment including:

1. Launch the green schools' program (green school).The school reforestation program, in addition to making the school shady, can also provide comfort during teaching and learning activities.
2. Implement school rules and maintain the cleanliness and balance of the school environment.
3. Instilling an attitude of caring for the environment towards students by launching various programs that can make students aware of the importance of maintaining the cleanliness and health of the school environment.
4. Carry out strict supervision and enforce strict school regulations so that school members are willing and consciously willing to carry out school orders and regulations.
5. Organize environmental love activities or school cleaning activities.

6. If possible, schools should take advantage of national holidays to carry out positive activities, such as community service cleaning schools or launching environmental care activities (Waskitoningtyas et al., 2018).

2. Fostering an Islamic Educational

a. Environment Family Environment

According to Kamrani Buseri (1990: 29), the family is the center of education in addition to other environments. The family as the center of education takes place naturally and fairly. The primary and first educator is the family, where the educators who are most responsible for the implementation of education for children are parents (Fitri, AZ: 2016: 21-34). In the family, children first receive education and guidance. The main environment is mentioned because most of the children's lives are in the family. Thus, the education that most children receive is family education. Even when the child has entered the school environment, the child is still in the family environment.

Parents are given the basic nature of loving and loving the children they give birth to. Therefore, all parents want their children to become citizens of society who are obedient to the values and norms adopted by their parents. With a relationship of love, help, and nurturing, parents provide knowledge, guidance, direction, and warning. (Neni, 2021; 137). In family life, education begins to form a small environmental center called the first-tier educational environment. (Suparlan Suhartono: 2006: 153) The family is the smallest social unit consisting of the father, mother, and children. They are bound by a marriage bond.

Islam views the family environment as very important for efforts to shape humans into pious people. Many verses of the Qur'an and Hadith emphasize the functions and roles that must be carried out by parents. In the Qur'an surah At Tahrim verse 6 Allah commands parents to protect their children from the torment of hellfire, and is the basis for parental responsibility towards their children in terms of religious norms. By using the word command or *fi'il amar* from the verse above, it means that it contains obligations for parents.

According to Zainuddin, (1991: 88-89) children are God's mandate to their parents. Their hearts are pure like a beautiful jewel and clean from all scratches and shapes. This responsibility includes two kinds of reasons:

- a. When a child is born, she/he is pure, clean, and simple so they are needs to be guided towards maturity.
- b. Children born into the world is a direct result of the actions of her/his father and mother.

For the above reasons, parents inevitably have to carry out education for their children. Education in the family does not only contain material that is to increase knowledge and skills, but also instill values and attitudes to maintain the purity, cleanliness, and simplicity of the soul. Parents need to instill the basics of moral education, social education, and religious values. (Hasbullah; 2011)

Abdul Hafiz and Hasni Noor (2016: 112-127) states that the family provides moral education, religious education, community education, mental education. The realization of educational goals in the family is very much determined by the role of the environment in the family. The educational environment in the family includes; 1) Social environment such as father, mother, brother/sister, grandfather, grandmother, and maid (if any); 2) Physical environment such as house building, household utensils, communication tools, animals; 3) Family culture environment, and religious atmosphere. All of the above aspects play a role in the education of children in the family. It can play a positive but also a negative role.

Parents are a very dominant factor in achieving educational success for their children. This is in accordance with the Hadith of the Prophet narrated by Imam al Bukhari (hadith no. 1270) which reads:

عَنْ أَبِي هُرَيْرَةَ؛ أَنَّهُ كَانَ يَقُولُ ، قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: مَا مِنْ مَوْلُودٍ إِلَّا يُولَدُ
عَلَى
الْفِطْرَةِ. فَأَبَوَاهُ يُهَوِّدَانِهِ وَيُنَصِّرَانِهِ وَيُمَجِّسَانِهِ.

Meaning: *A child is not born except in a state of purity, then it is his parents who make him a Jew or a Christian or a Magian.*

Parents need to set an example for their children because at the age of children he has the nature of imitating the behavior of his parents. Starting from daily behavior, words and attitudes of parents become the attention of their children to be obeyed. Therefore, the above hadith clearly states that the religion of the child depends on the religion of the parents.

The atmosphere of the household also shapes the personality of children aged *SD/MI*. A mother must sing a song containing *taibah* sentences when she is going to put her child to sleep. Likewise, when you start eating, you read a prayer, when you sneeze, you read a prayer, when you enter the toilet and you read a prayer. Parents always read the Quran every day. When the child is aged 6-7 years, he is invited to the mosque or *mushalla* to join the congregational prayer. All these habits will imprint in the child's personality so that he becomes the foundation for the development of the religious spirit in the future. Avoid a household atmosphere that can hurt children. Some conditions that can hurt children are when there is violence against children. Violence against children can occur in the form of physical violence, psychological violence, sexual violence, and economic violence (Maknun, L.: 2017: 66-77).

House decorations such as pictures, strive for images with Islamic nuances, do not display images that contradict Islamic teachings. Likewise, viewing from electronic media such as TV, video, and the internet is managed under parental control, so it is hoped that no broadcasts or programs watched by children will be contradictory to efforts to guide and direct children to become human beings who are devout. Parents' caution on modern communication technology is very necessary because according to Kamrani Buseri (2010: 70), modern technology has allowed the creation of communication that knows no national borders. Modern technology enters a country even to the point of stifling through the media of radio, television, and cell phones, computers (internet). Although modern communication technology has a positive side, it also has a negative side. The positive side, for example: increasing children's insight, making it easier for children to find information, building children's creativity. While the negative side of modern communication technology is the moral decline of society, especially in adolescents, juvenile delinquency and deviations in behavior are increasing, the pattern of community interaction is changing to become more individual. (Ngafifi, M: 2014; 2.1).

b. School Environment School

As a center for formal education, its presence is to meet the educational needs of a wider and deeper community where parents are no longer able to teach various knowledge, values and attitudes, and skills that continue to develop. On that basis, several learning materials are prepared according to the needs/desires of the community. Besides that, the population is increasing, so the implementation of education needs to be considered in a place so that it can be efficient and effective. Because many learning materials need to be delivered to students and many subject materials have a delivery order, levels of material are made, so that schools are made with a tiered system. Therefore, school education institutions have the

characteristics of having levels that have a hierarchical relationship; the age of students is relatively homogeneous; the material is academic and general; (Hasbullah: 2011: 46-47).

Although the school is the second educational environment for children, its role is also very urgent for the formation of the child's personality. In fact, because of the large role played by schools, schools can be called social engineering institutions. This means that what kind of society is desired in the future can be formed by the school. The implementation of the educational process in schools involves several elements such as teachers, students, administrative staff, school leaders, buildings, textbooks, curriculum, media, libraries, school canteens, and others. In addition, school culture and the academic atmosphere are an environment that also influences children's education. The elements above all mean the educational environment in the school. (Neni, 2021; 211).

Especially in Islamic educational institutions, the school environment is coupled with the presence of places of worship such as mosques, ablution places, and religious activities, both those listed in the school curriculum and those not regulated in the school curriculum. In Islamic boarding schools, the environment includes a cleric who becomes a role model. To achieve the goals of education as expected by Islam, then all the above environmental components need to be directed towards the creation of Islamic conditions and atmosphere. Elementary schools (SD) or *Madrasah Ibtidaiyah* (MI) must program Islamic school culture. There are many forms of Islamic school culture programs such as: applying Islamic etiquette when entering class, dressing Islamically in class, Islamic etiquette in socializing, praying in congregation, praying *dhuha*, reminding each other, Ramadan boarding schools, *tadarussan*, Friday prayers, compensation for orphans, alms Friday (Aini, N.: 2014: vi).

c. Community Education Environment.

Society can be understood as the third layer of education after family and school education. The surrounding environment provides a variety of beneficial learning experiences for children, which schools do not provide. Learning by introducing children directly to the environment will provide real experiences for elementary/*MI* children. They not only learn theory but also observe and feel it directly (Moh. Miftahul Choiri: 2017: 90-98). Therefore, the learning materials are emphasized on the target of reading, writing, and arithmetic skills. However, some subjects specifically form life skills, according to the field of work and market demand (Sukarlan Suhartono: 2006: 160)

Public education has characteristics such as; no level (class/strata); heterogeneous; study time is loosely regulated; and learning curriculum in the form of work skills (Sukarlan Suhartono: 2006: 161). In addition, the scope of education is very broad. Therefore, all aspects of community life contain the content of education and learning (Sukarlan Suhartono: 2006: 171). The formation of society because individuals enter into agreements or social contracts to live together in social life (John Locke's Contract Theory) (Soedjono: 1976: 47). In the association of living together, there is interaction and social interrelation. It is in this social interaction and interrelation that the educational process occurs. Therefore, it can be stated that the community education environment according to the western concept is anything that exists in a society that can make someone carry out the educational process. It includes living things, inanimate objects, culture, and religion in society. All these environments influence and even become part of the system that forms the learning system of society. A person gets a lot of learning from the community, for example, learning life skills, getting to know community norms, getting to know community institutions, customs, and others.

Islam views society as part of an institution that is required to be involved and responsible in educating its citizens so that the ideals of Islamic education can be realized.

According to Abdurrahman An Nahlawi (2002: 176-186), several reasons why society must be responsible for educating its citizens, including elementary/*MI* age children, are:

- a. Allah confirms in surah Ali Imran verse 110 that society should invite people to do good things and prevent evil deeds.
- b. In surah Al Hujarat verse 10 it is emphasized that the believers are brothers so that all Muslims should feel that the children of other Muslims are also considered as their children and children or adolescents must also regard other people as their parents.
- c. Society can be used as a means to educate other community members.
- d. The Messenger of Allah, by Allah's permission, once ordered a friend to cut off relations with three friends because they did not join the war. This is intended to instill awareness of the importance of togetherness in society.
- e. Community education requires strong and integrated cooperation from the entire community.
- f. Community education is based on mutual love.
- g. The importance of instilling awareness in the younger generation to choose good friends based on *taqwa*.

From the explanation above, the community tries to educate its citizens under the goals of Islamic education. Therefore, the community builds educational institutions such as mosques, *majlis ta'lim* groups, *yasinan* groups, committees to commemorate Islamic holidays, and others. However, efforts to form *insan kamil* also face obstacles from the culture formed by the community itself. For example, places of entertainment, places where young people gather freely, liquor, narcotics and addictive substances, gambling, places of hidden prostitution, and others.

CONCLUSION

From the description above, it can be concluded that the educational environment is anything that is around children, both physical and non-physical, who are directly involved in the educational process or who are not directly involved. Because *SD/MI* children are around 7-13 years old, the educational environment for children is the family environment, school environment, and community environment.

To foster a family environment into an Islamic environment, parents must realize that children are a mandate given by Allah to them so that parents make the family a place for Islamic education. The social environment in the household such as father, mother, brother/sister, grandfather, grandmother, and maid (if any) must behave Islamically, obediently practice Islam, because children will imitate the behavior of the people around them. The physical environment such as building houses, household utensils, animals, home decorations, especially communication tools must be able to become a means of growing habits for children to behave Islamically both in worship and in *muamalah*. Especially for information tools such as television, computers, and cell phones, parents should be able to control them so that they can present Islamic information. Likewise, the family cultural environment, as well as the religious atmosphere in the family really must be created so that the Islamic atmosphere is reflected.

As for the school environment, to become an Islamic educational environment, schools must provide facilities for Islamic activities such as a prayer room complete with a place for ablution, equipment for worship practices, and classroom decorations with Islamic photos. School culture must reflect an Islamic atmosphere such as greetings when entering class, or when meeting each other, teachers and students dress according to Islamic provisions. Schools create programs that are useful for increasing students' faith, such as

Ramadan Islamic boarding schools, *tadarussan*, congregational of Zuhur prayers, donations for orphans, and Friday alms.

To foster the community environment so that it becomes an Islamic educational environment for SD/MI children, the community environment is built with worship facilities such as mosques/*mushalla* which have congregational prayer activities, Friday prayers, *tarawih* prayers, eclipse prayers, Qur'an education, *majlis ta'lim*, receiving and distributing *Zakat Fitrah*, slaughtering sacrificial animals, and commemorating Islamic holidays. Besides that, the community has a sense of responsibility towards the morals of children, so that their environment is protected from various means that will lead to disobedience such as gambling, drinking, drugs, promiscuity, porn movies, fights, and others.

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