Education Environment in the Era of Globalization Perspective of the Philosophy of Islamic Education

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Keywords:	Abstract
Educational Environment, Era of Globalization, Islamic Perspective, Educational Philosophy.	*The purpose of this study is to describe how the educational environment in the era of globalisation from the perspective of Islamic education philosophy, both the family, school, community and social media environment. This type of research is qualitative with a literature study design through the use of databases as an online-based journal article search engine; Databases such as Jstor, Sage, Proquest, Elsevier, Emerald Insight, Garuda and Google Scholars were used for the purposes of this research covering the period 2013 to the end of October 2023, using the keywords educational environment, globalisation era, Islamic perspective, and philosophy of education, a total of fifty articles were found. Data analysis was conducted by first collecting articles related to the topic of discussion, then limiting the number of articles according to the topic, then presenting the data, and finally making conclusions. The results of this study found that the role of the educational environment in the context of Islamic education has an increasingly deep relevance by observing the three main aspects of the educational environment, namely family, school, and society, in a global era like today, the educational environment lists new offers that are also included in the category of educational environments, namely social media. Where social media currently has a very significant influence on humans who are not limited by age, it can be a positive influence and also a negative influence, just how social media users direct themselves with experience from the three previous educational environments.*
Lingkungan Pendidikan, Era Globalisasi, Perspektif Islam, Filsafat Pendidikan.	Tujuan penelitian ini mendeskripsikan bagaimana lingkungan pendidikan di era globalisasi dari sudut pandang filsafat pendidikan Islam, baik lingkungan keluarga, sekolah, masyarakat dan sosial media. Jenis penelitian ini kualitatif dengan rancangan studi pustaka melalui pemanfaatan database sebagai mesin pencari artikel jurnal berbasis online; Database seperti Jstor, Sage, Proquest, Elsevier, Emerald Insight, Garuda dan Google Scholars digunakan untuk keperluan penelitian ini yang mencakup periode 2013 hingga akhir Oktober 2023, dengan menggunakan kata kunci lingkungan pendidikan, era globalisasi, Islami. perspektif, dan filsafat pendidikan, total lima puluh artikel ditemukan. Analisa

data dilakukan dengan terlebih dahulu mengumpulkan artikel-artikel yang berkaitan dengan topik pembahasan, kemudian membatasi jumlah artikel sesuai topik, kemudian menyajikan data, dan terakhir membuat kesimpulan. Hasil penelitian ini menemukan bahwa peran lingkungan pendidikan dalam konteks pendidikan Islam memiliki relevansi yang semakin mendalam dengan mengamati tiga aspek utama dalam lingkungan pendidikan, yaitu keluarga, sekolah, dan masyarakat, di era global seperti saat ini, lingkungan pendidikan memberi list tawaran baru yang juga masuk kategori lingkungan pendidikan yakni sosial media. Dimana sosmed saat ini memiliki pengaruh yang sangat signifikan bagi manusia yang tidak dibatasi dengan usia, bisa pengaruh positif dan juga pengaruh negatif, tinggal bagaimana pengguna sosmed mengarahkan dirinya sendiri dengan pengalaman dari tiga lingkungan pendidikan sebelumnya.

1. Introduction

The environment has an important influence on the growth and development of the individual. Because environmental influences influence human growth. As a result, depending on the environmental conditions, human growth can change to positive or negative. Environmental variables are one of the influences on human growth and development in the Islamic perspective (Prasetiya, 2017).

The environment has a significant impact on the formation and development of the child's mind and personality, both positively and negatively. The environment can also influence motivation, social attitudes, interests, attention, learning integrity, moral development, and religious beliefs. Thus, it can be said that the environment affects growth physiologically, psychologically, and socioculturally. In order to grow and thrive well in a profitable way, it is necessary to cultivate a pleasant atmosphere (Damanik, 2019).

A supportive environment in the educational discourse is essential for quality Islamic education. Islamic education is the process of educating students successfully and efficiently for the future and achieving their purpose in life (Ikhwan, 2018). Maintaining an education requires a comfortable and supportive atmosphere in order to the intended educational objectives. Compared to the Islamic education system. Zahra Idris argues that the Islamic education system is a unity made of components or pieces or resources that have regular functional connections, as opposed to mere coincidence, and help each other a goal. If the atmosphere is really conducive to the creation of good values, Islamic education can also be effective.

As drivers of the growth process of Islamic education, homes, schools, and communities can all be used as learning environments. If the ideals of goodness are already embedded in the flesh of each student in the three educational contexts, then the learning process by the student can be said to be effective and moral.

Some individuals have not considered a significant educational environment so far. Although only the school education environment is considered important, the

home education environment and the community are often ignored. In fact, they all play an important role in education. If the educational environment of the family or society is bad, then it will produce bad humans, even though the school environment has taught and built excellent behavior.

So, in education, just prioritizing the school environment would be fatal. However, this does not mean that the school environment is not important, but in education it can be said that the family environment and the community are equally important.

Related to a dynamic educational environment. Such a rapid change will have a positive and a negative impact on the child. The environment is changing all the time and has its own impact. The educational environment plays an important role in the learning process of the pupil. Therefore, the environment has a vital role in determining the well-being of the child. Therefore, the importance of conducting an examination of the educational environment, in this study will be focused on the study of the perspective of the Islamic philosophy of education.

2. Methods

This type of research is library research, that is, research that seeks to obtain data using library sources. The data that is at the centre of this study is collected through variable data that focuses on the writing, thinking, and opinions of the figures and experts who talk about the themes of the research. This research is categorized into research in the field of philosophy, where this research is heuristic. Heuristics in philosophy is the constant actualization of thought. Philosophy must strive again and again to present the fundamental problems. It must prevent routine thought, and return it to the path of personal reflection, so that the urgency of the problem is realized. Philosophy must reject mechanistic thinking, and rebuild a dynamic and creative stream of thought (Denzin & Lincoln, 2018; Ikhwan, 2021; Sukmadinata, 2016).

3. Result and Discussion

3.1.   *Environment Education*

Environment is a natural condition that can affect behavior, growth or life processes by using certain ways. According to Ki Hajar Dewantara the educational environment is divided into three broadly namely family, school and community called the Tri Center for Education (Suwahyu, 2018). Education is part of life. Therefore, there is a link between family education, school and society and the demands of ability to keep up with developments in them.

In the three educational environments there are distinct characteristics in the maintenance of education. Thus, the three are distinguished as informal education, formal education and non-formal education (Ikhwan, Fahriana, et al., 2019). Education that takes place naturally and naturally is called informal education, which takes place in a family environment, whereas education that happens intentionally and is designed with the presence of strict rules in its implementation as should be continuous and must be in line is called formal education. It is in formal education based on the assumption that the general knowledge should be possessed by every child, such as reading, writing, counting. The difference with non-formal education is that there are no special rules and rules (Latchem, 2014).

Educational environment There are two words that need to be understood: environment and education. The environment affects the survival and well-being of other living creatures through the unity of space with all things, forces, conditions, and living beings, including humans and their behaviour. Basically, the environment is all the conditions and conditions of this world that can influence individual behavior and growth or development in certain ways (Biantoro, 2019).

The environment is the source of everything other than that within the child. Because the ongoing educational activities are always in an environment. The environment can also be real objects, such as plants, humans, the environment, politics, socio-economics, animals, cultures, beliefs, and even other human qualities including education.

Educational activities that take place are always carried out in a particular environment, which relates to both space and time. In general, the term environment is defined as our environment, whereas in environmental education it is meant as everything that is around us, such as observable objects, like plants, animals, humans, and others (Rohmad et al., 2020). Besides, there are environments that cannot be captured by the senses because of their nature, such as economic, political, social conditions, beliefs, customs and cultures. In this sense, education is also part of the environment. However, since the influence given by the educator is not the same as that of the environment, it separates educators from the environment.

Because the environment has a huge influence on the development of the child accidentally, the environment can be said to be hidden education. It can be a problem if, in terms of educational activities, the pupil is more subject to the deliberate influence of the educator. So this problem needs to be resolved immediately. To cope with this, it can find an environment that is conducive and stimulating for students and has a positive impact on their development, such as interest, intelligence, rationality, appreciation and other psychological development. Besides, as parents should give them a positive environment, such as parent behavior, conversation, habits, interest in learning, etc (Solahudin et al., 2023).

Explicitly in Islam, when referring to the Qur'an, there is no explanation of the Islamic educational environment, except for those educational environments that exist in historical practice that are used as places of education, such as mosques, houses, sanggar, madrasah, or universities. Though this environment is not directly insulted in the Qur'an, the Quran focuses on the environment of education. As in the description of the home of man in general, known as al-qaryah repeated in the Qur'an 52 times associated with the behavior of its inhabitants. It is associated with a part of the people who do evil in the QS. an-Nahl: 72, qS. al-A'raf: 4, QS, al-Isra: 16, qS, an'Naml: 34 and some of the population who do good in QS al-An'am: 92. It shows that the environment plays an important role, including in Islamic educational activities.

3.2. *Kinds of Educational Environments*

The educational environment is very much needed in educational activities. The environment serves as a supporter of the learning process to be comfortable, safe,

orderly and sustainable. Then from that with a good atmosphere the goal of education is expected to be achieved.

In the beginning of the period, the people of Islam were taught the Qur'an and the other religious sciences. In the early days of Islam, the Prophet Muhammad saw the use of the house of the best friend of Arqam as an educational institution where the best friends gathered (*al-sabiqun al-awwalun*). It can be said that in Islam education recognizes the presence of houses, mosques, kutab and madrasah as the environment of education (Aisyah et al., 2020).

The educational environment in the current process of development is simpler by referring to three types of environment: family, school and community. The family environment is an informal educational institution, the school is a formal education institution and the society is a non-formal education institution.

3.2.1.   Family Environment

Law No. 20 of 2003 states that the family is part of an informal educational institution. Besides, the family includes an out-of-school education unit (UU No. 20, 2003). The family plays an important and primary role in the education of every child, so the discussion of the family becomes interesting. As mentioned by Ki Hajar Dewantara who said family for everyone is the first world of education.

In order for a family to be able to perform its functions in the Islamic way, before building a family it is necessary to prepare well. In the Qur'an there are psychological conditions, love for one another, maturity marked by age and sufficient knowledge and experience for responsibility.

The greatest role of the family as an educational environment Sidi Gazalba groups the family into primary education institutions, mainly in children of young age, childhood until school (Bawa, 2020). Dalam hal ini pendidik yang dimaksud adalah orang tua, kerabat, famili, dan lainnya.

Keluarga merupakan lingkungan utama di mana watak dan karakter seseorang terbentuk. Keluarga dalam konteks pendidikan Islam merupakan lembaga pendidikan pertama. Karakter dasar seorang anak akan terbentuk dalam lingkungan keluarga. Model pendidikan keluarga akan menentukan baik buruknya perilaku seorang anak. Dalam pendidikan keluarga dapat menumbuhkan perilaku dan sikap baik yang merupakan bagian dari pendidikan akhlak. Selain itu di dalam lingkungan keluarga pendidikan akhlak juga memiliki peranan yang penting yaitu menumbuhkan kepribadian anak menjadi baik. Menurut Al-Ghazali pendidikan pertama yang patut diberikan oleh keluarga adalah pendidikan akhlak (Anwar, 2021; Machali et al., 2021; Supardi et al., 2015).

If the family gives a good education of morality, then in the development of other personalities will have a positive impact when you grow up (Ikhwan, Frenki, et al., 2019). On the other hand, when there is a growing affection from parents to their children then education in the family environment will be of positive value. To give love and care to the child is one of the instincts of all creatures that God has given. Educating with affection and affection for their children is a responsibility that should be borne by a family or a parent. Because for the growth and psychological and social development of the child this is very influential. If the

love and affection for the child is not realized well, then the child will seek refuge outside the family.

Parental affection plays an important role in educating children. Because love and affection are the foundations of a happy family life. When in a family environment education is built on the basis of compassion, it is very possible for children when they grow up will spread compassion to the family even to the wider society. When education in the family environment has been built on a basis of love and compassion then it can be used as a bridge for children to develop attitudes of love to each other and to love each other (Alblezi et al., 2022; Anwar, 2021).

In raising children there is a demand for every parent to have a strong sense of belief in the existence of the Creator. After that, as a form of actualization of devotion to God, parents will teach their children about good behavior towards each other. A child must also be accustomed to remembering the glory and grace of God, it is the duty of parents as educators. Here too, parents need to set a good example to their children. 'Cause for every child, immaturity is the best education. They will be inherited in the souls of children, whether we realize it or not, and then they will always be imitated in their speech or in their deeds. This is the best way to educate a child. When you cultivate a child by giving him a personal example (Zukhrufin et al., 2021).

In the family environment, the important role of education lies with the parents. Therefore, it is the duty of parents to give their children the best education in order to be useful in the future and to be a barrier to the disgrace of their parents. In this case, parents as educators and children as pupils. Therefore, the family must create an educational atmosphere so that the child grows and develops into a personal as the ideal goal of Islamic education. Therefore the parents are required to be an example for their children, both in relation to worship, morals and other. Thus, the child will have an Islamic personality from an early age, which is the most decisive initial capital in the future educational process.

The guidance of the Qur'an in this aspect is the primary guidance for families, a pleasant guide for families. There is a concept of the word of Mawadah and warahmah in the Qur'an precisely the letter ar-Ruum verse 21:

وَمِنْ آيَاتِهِ أَنْ خَلَقَ لَكُم مِّنْ أَنفُسِكُمْ أَزْوَاجًا لِّتَسْكُنُوا إِلَيْهَا وَجَعَلَ بَيْنَكُم مَّوَدَّةً وَرَحْمَةً إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ يَتَفَكَّرُونَ

"And among His signs is that He has created for you wives of your own kind, so that you may have affection for her, and that He may have love for you. Verily in this are signs for a people who think". (QS. Ar-Ruum [30]: 21).

It is in your tongue that the word is revealed, so that you may have a meaningful word. It is four times in the Qur'an, three of which refer to the night. Generally the night is the place where a man or husband returns home to find peace with his wife as a soothing soul and exercise. While mawadah is love to have with all the advantages and shortcomings, so complement each other. As for the uterus, it is the love of devotion. This word has a sacred connotation and proof, a devotion between the two that is not exhausted. Thus, the family must create an educational

atmosphere in it so that Islamic tarbiyah can be implemented and the educational objectives as desired.

3.2.2. School Environment

School, or madrasah in Islam, is a formal educational institution that affects the personal development of an Islamic child. Even schools can be regarded as the second educational institution that contributes to the education of young people. It makes sense, given that school is a unique environment because it requires diverse knowledge. Abu Ahmadi and Nur Uhbiyati affirmed that an institution is called a school if education is organized somewhere, regularly, methodically, over a long period of time, from basic education to higher education, and in accordance with the rules established by the government (Ikhwan, 2019; Qomar, 2007).

The presence of a madrasah is historically a consequence of the existence of a mosque. Because the early education process in the mosque includes educators, pupils, learning resources, and methods used according to the conditions and materials of pupils. It is only that sometimes in teaching a subject it is necessary to ask answers, as well as change of mind, even in the form of debate, so that such an approach does not fit the tranquility and sense of majesty that some mosque visitors should have.

There is not a single word in the Qur'an that directly indicates the meaning of madrasah. In the Qur'an there are six verses of the Quran, and there is a number of verses in the Quran. This proves that the existence of the madrasah as a place of learning or an Environment of Education is in line with the spirit of the Qur'an which always shows to mankind to learn something.

In Indonesia, the educational institutions that have always been identified with the Islamic education institutions are the practitioners, the Madrasah Ibtidaiyah, the Tsanawiyah and the Aliyah, including colleges such as UIN, IAIN, STAIN and other colleges in the shadow of Islamic organizations.

3.2.3. Public Environment

The success of education in addition to the family and school environment is inherent responsibility and an important role also belongs to the community environment. A group of people who are bound by the same experience and occupy the same territory and live by mutual agreement in accordance with traditions and customs is called a society. To behave and behave according to the norms that apply in society one must be taught that which in every person whether adult or children this particular norm can be used as a place of learning. When customs and traditions in society are built well then in giving education to the child has a good influence too. For example, a child is polite in behavior, respect, appreciation, tolerance and various other good behaviors.

In the educational process a very important role also belongs to the society as a non-formal educational institution. Individuals and educational processes around them can be influenced by society. Ibn Qayyim proposed about the term tarbiyah ijtimaiyah or education in society that to produce individuals who love each other and pray for each other this important role also belongs to education in the society (Anwas, 2012).

Education is also a social responsibility. An-Nahlawi explains that there are some things in education that are the responsibility of the people, namely: First, to know that God created the invokers of good and the prohibitors of anger to the people. Secondly, in order to take care of the children in the neighborhood as well as taking care of their own children, the society must regard the children as their own brothers or even children. Thirdly, the society must enforce the law that applies when someone commits a crime, including threats, punishment and other violence, using educated means. Fourthly, through isolation, boycott, and when there are institutions or educational processes that are contrary to Islam, social relations can be terminated. It's done as a construction. Fifth, the Muslim community is a cohesive society.

Therefore, in the educational institutions we must cooperate in an integrated manner. It can be seen from the above opinion that in education society has a very important role. The formation of the individual's personality is also influenced by society (Izzah, 2018).

3.3. *The Influence of Globalization in the Islamic Educational Environment*

Globalization is a special phenomenon in human civilization and moves in global societies, globalization also is part of human global processes. The word globalization appeared about twenty years ago, and it was only about five to ten years ago that globalisation as a new ideology became so popular (Damanhuri et al., 2013). In societies around the world, globalization is an acceptable or well-known term.

There is a very familiar phrase heard by the people that is not wanting to, like not like, the current of globalization we cannot avoid as well as to take advantage of the big flow of how we prepare ourselves to face globalisation. The socio-cultural development of the Muslim community in Indonesia or Islamic education will be influenced by the era of globalization, including training in particular. So the process of globalization cannot be avoided, including by the Muslim community (Muqit, 2018).

Indeed, globalization is not a new phenomenon for Muslims in Indonesia. The coming of various global waves that continuously go hand in hand with the formation and development of Indonesian Muslim society over time. The sources of globalization come from the Middle East, Mecca and Medina, especially from the late 19th and early 20th centuries. Although globalization has been coloured by a religious-political spirit at some times, it can also be assumed that it is more religio-intellectual (Zamzami, 2015).

However, the sources and character displayed by the ongoing globalization that strikes Indonesian Muslim society today are different. The source of today's globalization process is no longer from the Middle East but from the West, which in the various spheres of the world's society generally continues to hold supremacy and hegemony. We can see that the globalization that comes from the West has an economic, political and scientific-technical character. In some respects, Western political dominance and hegemony may have deteriorated, since the end of World War II or the recent Cold War. But even though some new economic powers such as Japan and South Korea have emerged, Western economic and technological hegemony remains unwavering. But the culture of economic hegemony and

science-technology remained filled with Western values (Rohman & Hairudin, 2018).

In the advances of the times and technological advances who do not want to receive education must receive which most of the resources come from Western countries such as television, cell phones, computers and others. Since Islamic education is not possible only through basic methods such as lectures in the delivery of material, Islamic Education cannot escape this phenomenon of globalization. With LCDs and educational language labs, the technology-based delivery has been proven. Then, in Islamic education, the Muslims must be able to fortify. Islamic education will be able to deviate from Islamic teachings when they are unable to carry out the fortification. With the globalization they should be able to accept and to obtain the happiness of the world and the Hereafter they do not forget what has been taught by Islam and do not occupy themselves with the smell of technology in their lives.

In education, it turns out that the process of globalization also has direct interests that are used to campaign the concept of globalisation which will later be the supplier of obedient industry workers, the printer of the great global frameworks, as well as in the global process of becoming a source of legitimacy. The campaign was conducted through research and seminars (Suradarma, 2018).

One response by educational institutions is to shift the focus of their curricula. Because of the pleasure of the administrators in developing programs of study that are of a practical nature, the consequence is that there is an emphasis on the students to study better and more enthusiastic to be able to compete after graduation in the job market later. This condition is precisely directed to the fields of knowledge that are actually indicators for an educated person. Even many students in order to meet the job market, they choose to switch to practical areas that were previously intellectual oriented. Those students think that, for example, business administration, computer science, mechanical engineering and medicine are programs of study that can provide greater employment. It is also related to the process of globalization with which their educational institutions have been affiliated and collaborated as part of the education system. Then the education system in Indonesia will be affected by the current of globalization (Nugroho, 2016).

Globalization also has a negative impact that can occur, such as a change in the characteristics of educational institutions which specifically focus on the field of science they call Islamic studies. The process of globalization has resulted in a change in the tendencies of students and society in general and educational institutions are forced to respond to these changes in order to compete in the labour market. From this issue, then the form of a cautious response from the current of globalization that is coming in, then to filter out every new culture that is beginning to flourish is very important (Suradarma, 2018). In developing every society of course needs care, especially Indonesia is a country that is still in the special stage of development of the Muslims.

4. Conclusion

In the midst of an era of globalization, the role of the educational environment in the context of Islamic education has an increasingly profound relevance. The

educational environment, also known as the educational institution, plays a central role in organizing a quality learning process. This view can be understood by observing three main aspects of the educational environment, namely family, school, and society. The family environment, as the first foundation in the formation of individual character, plays a significant role in the development of religious understanding. The family is the place where the values of faith and ethics begin to be instilled from an early age. In this context, the family acts as a spiritual foundation that helps students to understand religious values in depth. Schools, as formal institutions, take on a further role in shaping students' religious understanding. In an age of globalization, schools must be able to face the challenges and opportunities offered by the development of technology and information. The use of technology can enrich teaching methods and help students develop critical skills in understanding religious teachings from a more open perspective. Societies also have an important contribution to shaping an inclusive and sustainable educational environment. In an era of globalization, societies have a role to play in supporting and promoting Islamic education that accommodates the changing times. Interaction with different cultures and world views in a global society demands a deeper and more inclusive understanding of religion.

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