Optimizing the Tri-Center of Education as the Root of the Formation of an Islamic Educational Environment from a Hadith Perspective

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Abstract: This study discusses the three educational centers that are fully optimized in order to form an Islamic educational environment based on the hadith of the Prophet Muhammad SAW. The research method used is a qualitative approach with a type of library research. This approach was chosen because the research is focused on content analysis of hadiths related to the Islamic educational environment. Education in the Islamic view is not limited to formal institutions such as schools or madrasahs, but includes a wider space, including the family and community environment known as the three educational centers. This term was first introduced by Ki Hadjar Dewantara who stated that the educational process takes place through three main centers. These three elements form a complete educational ecosystem and are interrelated in the process of forming personality, character, and competence. Education is influenced by the environment which is the main foundation that forms the direction and pattern of education. The better a person's educational environment, the better the quality of their education.

Keywords: Tri-Center of Education; Islamic Education Environment; Hadith

Abstract: Penelitian ini berbicara tentang tripusat pendidikan yang dioptimalkan secara penuh supaya bisa membentuk lingkungan pendidikan yang islami berdasarkan dengan hadits Nabi Muhammad SAW. Metode Penelitian yang digunakan adalah pendekatan kualitatif dengan jenis penelitian kepustakaan (library research)**.** Pendekatan ini dipilih karena penelitian difokuskan pada analisis isi (content analysis) terhadap hadis-hadis yang berkaitan dengan lingkungan pendidikan Islam. Pendidikan dalam padangan Islam tidak terbatas pada lembaga formal seperti sekolah atau madrasah, melainkan mencakup ruang yang lebih luas, termasuk lingkungan keluarga dan masyarakat yang dikenal dengan tripusat pendidikan. Istilah ini pertama kali diperkenalkan oleh Ki Hadjar Dewantara yang menyatakan bahwa proses pendidikan berlangsung melalui tiga pusat utama. Ketiga elemen ini membentuk suatu ekosistem pendidikan yang utuh dan saling berkaitan dalam proses pembentukan kepribadian, karakter, dan kompetensi. Pendidikan dipengaruhi oleh lingkungan yang merupakan fondasi utama yang membentuk arah dan pola pendidikan. Semakin baik lingkungan pendidikan seseorang maka kualitas pendidikannya lebih baik pula.

Keywords: Tripusat Pendidikan; Lingkungan Pendidikan Islam; Hadits

INTRODUCTION

Education is a primary factor in the formation of human personality. Education plays a significant role in shaping the good or bad of human personality according to normative standards. On the other hand, the process of human development and educationdoes not only occur and is influenced by the educational process that exists in the formal education system (schools) alone.

Throughout their lives, humans are constantly influenced by family, school, and the wider community. These three environments are often referred to as the three centers of education. In other words, the process of human educational development to achieve maximum results depends not only on how the formal education system is implemented but also on the educational environment outside the formal environment. One factor that enables the process of Islamic education to proceed consistently and sustainably in order to achieve its goals is the Islamic educational institution or institution where it takes place. However, it can be understood that the Islamic education environment is one that contains Islamic characteristics that enable the proper implementation of Islamic education (Rahmawati, 2021).

Then, the educational environment in general means the surrounding situation that can shape a person's thinking, speaking, and acting (Hasbullah, 2018). Furthermore, the environment is also defined as the atmosphere of religious life for humans to reflect moral values, customs prevailing in society, developing science, and increasingly advanced technological civilization (Nata, 2010). Abuddin Nata stated that the study of the Islamic educational environment (Tarbiyah Islamiyah) is usually explicitly integrated with discussions of various educational environments. However, it can also be understood that the Islamic educational environment is a condition in which there are Islamic characteristics and allows for the implementation of good education.

In the National Education System Law No. 20 of 2003, it is explained that education is a conscious and planned effort to realize learning and the learning process so that students actively develop their potential to have spiritual religious strength, self-control, personality, intelligence, noble morals, and skills, society, nation and state.

Based on the explanation above, it's important to understand that the educational environment is crucial for shaping a person's character. The reciprocal relationship between education and the environment also impacts the development process, and therefore, it must be harmonized to optimize educational outcomes.

RESEARCH METHODS

This study employed a qualitative approach with library research. This approach was chosen because the study focused on content analysis of hadiths related to the Islamic educational environment. This research is descriptive-analytical, describing hadith texts and analyzing them based on the context of Islamic education (Az-Zarnuji, 2021). Data were collected through documentation, namely by identifying, reviewing, and recording hadiths related to elements of the

educational environment, both within the context of family, school, and society. Furthermore, the authors also collected data from recent scientific journals to support the study (Yulianti & Siregar, 2020). The data analysis technique used was content analysis with a thematic approach (mawḍūʿī). This study classified hadiths based on the theme of the educational environment, then analyzed their content according to the perspective of Islamic education (Ahmad, 2023).

RESULTS AND DISCUSSION

Creating an Islamic Educational Environment

Education is a strategic aspect of life. Education is defined as the effort to foster, shape, direct, enlighten, and train all students, both formally and informally. Ahmad Tafsir states that Islamic education is the continuous guidance provided by education to individuals so that they develop optimally according to Islamic teachings. It also encompasses all efforts to maintain and develop human nature and human resources into complete human beings in accordance with Islamic law (Tafsir, 2004). Omar Muhammad Al-Toumi Al-Syaibani defines Islamic education as the process of transforming individual behavior in personal life, society, and the surrounding environment through learning as a fundamental activity and as a profession among the fundamental professions in society.

In the author's opinion, education is inextricably linked to the environment that shapes one's personality. The better the educational environment, the better a person will think, speak, and act in all aspects. A person's way of thinking is influenced by their educational environment, as the saying goes, "those who frequently associate with perfume sellers will also smell good." While the environment doesn't absolutely influence a person's education, it does have a significant influence on the formation of a person's character.

In Islamic teachings, it has been stated by the Prophet Muhammad SAW in his words narrated by Abu Hurairah RA:

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ بُرَيْدِ بْنِ عَبْدِ اللَّهِ، عَنْ جَدِّهِ، عَنْ أَبِي مُوسَى، عَنِ النَّبِيّ حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ بُرَيْدٍ، عَنْ أَبِي —وَاللَّفْظُ لَهُ —صلى الله عليه وسلم ح وَحَدَّثَنَا مُحَمَّدُ بْنُ الْعَلاَءِ الْهَمْدَانِيُّ، إِنَّمَا مَثَلُ الْجَلِيسِ الصَّالِحِ وَالْجَلِيسِ السَّوْءِ كَحَامِلِ " بُرْدَةَ، عَنْ أَبِي مُوسَى، عَنِ النَّبِيّ صلى الله عليه وسلم قَالَ الْمِسْكِ وَنَافِخِ الْكِيرِ فَحَامِلُ الْمِسْكِ إِمَّا أَنْ يُحْذِيَكَ وَإِمَّا أَنْ تَبْتَاعَ مِنْهُ وَإِمَّا أَنْ تَجِدَ مِنْهُ رِيحًا طَيِّبَةً وَنَافِخُ الْكِيرِ إِمَّا " خَبِيثَةً أَنْ يُحْرِقَ ثِيَابَكَ وَإِمَّا أَنْ تَجِدَ رِيحًا

It means: *"It has been narrated to us by Abu Bakr bin Abi Shaybah, Sufyan bin Uyaynah, it has been narrated to us from Burayd bin Abdullah, from his grandfather, from Abu Musa, from the Prophet sallallaahu 'alaihi wa sallam. And it has been narrated to us by Muhammad bin al-Ala' al-Hamdani - and this is the lafadz - Abu Usamah narrated to us from Burayd, from Abu Burdah, from Abu Musa. Rasulullah SAW said: "The parable of a good friend and a bad friend is like a perfume seller and a blacksmith. The perfume seller may give you (perfume oil), or you buy it from*

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him, or you get a good smell from him. As for the blacksmith, it might burn your clothes, or you will smell an unpleasant odor from him."(HR. Bukhari, No. 5534 and Muslim, No. 2628)

The relevance of this hadith to the educational environment is that it demonstrates that the social environment significantly influences the development of a person's character (Hidayatullah, 2021). In the educational context, among other things, 1) The social environment is an essential part of the non-formal educational environment. 2) This hadith emphasizes the role of the surrounding environment as a medium for character formation, which is the primary goal of Islamic education. 3) Teachers, friends, and the learning environment contribute to shaping students' values and morals (Maulana, 2022).

Types of Educational Environments

The educational environment significantly determines the pattern and direction of a nation's education. Education does not develop in a vacuum; it is influenced by the surrounding social, cultural, economic, and political climate. From era to era, these changes will vary slightly according to the socio-cultural conditions of a nation (Nasution, 2023). Changing times bring shifts in values, challenges, and needs that must be addressed by the education system, including in Islam. Nevertheless, the basic principles of education in Islam, derived from the Qur'an and Hadith, remain universal and relevant throughout time. From the perspective of the Hadith, the Prophet Muhammad (peace be upon him) exemplifies that education is not static, but rather dynamic, according to the context of community life. Therefore, the educational environment must be adaptive to change while maintaining core Islamic values such as noble character, justice, and responsibility.

For example, in the early period of the Prophet Muhammad (peace be upon him), Muslims were familiar with educational institutions such as the Kutab (temple), where they taught the reading and writing of the Quran, as well as Quranic knowledge and other religious disciplines. Early in the Prophet's preaching, he used the Arqam house as an educational institution for his early companions (assabiqunal awwalun). Then, in the Middle Ages, specifically during the golden age of Islam (the Abbasid dynasty), the educational institutions established included the Baitul Hikmah (House of Wisdom), the largest library and Islamic study institution in the world. Moving forward to the modern era, specifically during the Islamic era in Indonesia, educational institutions called Islamic boarding schools (pesantren) emerged. Pesantren became the final gateway to moral formation for the Indonesian people (Sari & Maulana, 2021).

In subsequent developments, education was simplified into three types: family education as a non-formal educational unit, as well as informal education; school education as formal education; and community education as non-formal education. These three forms of educational institutions will influence the development and personality of students. The National Education System Law No. 20 of 2003 states in its general provisions:

1. An educational unit is a group of educational services that provides education on formal, non-formal and informal channels at every level and type of education.
2. Formal education is a structured and tiered educational path consisting of primary education, secondary education and higher education.
3. Non-formal education is an educational path outside formal education that can be implemented in a structured and tiered manner.
4. Informal education is a path of family and environmental education.

Thus, building an ideal Islamic educational environment relies not only on a formal curriculum but also on creating an ecosystem that supports the development of an intelligent, ethical generation ready to face the challenges of the times. The family, community, school, and even the digital world must all synergize as educational platforms within the framework of Islamic values derived from the Prophet's hadith.

Tri-Center of Education as the Root of the Formation of an Islamic Educational Environment

Education in the Islamic view is not limited to formal institutions such as schools or madrasas, but rather encompasses a wider space, including the family and community environment, which is known as the three centers of education.(Rizka Qurot Taani, 2022)This term was first introduced by Ki Hadjar Dewantara, who stated that the educational process takes place through three main centers: the family, the primary educational environment that instills the foundation of faith, morals, and personality in children. Second, schools serve as a place to develop knowledge, intelligence, and character through the focused role of teachers. Third, society provides a social space that enriches learning experiences and strengthens collective responsibility in nurturing generations. Thus, Islamic education emphasizes the integration of these three centers so that the process of forming students' reason, morals, and faith takes place holistically and continuously, forming a holistic and interconnected educational ecosystem in the process of shaping students' personality, character, and competencies (Suryadi & Fitria, 2021).

In Islam, the Hadith of the Prophet Muhammad (peace be upon him) is the second source of Islamic teachings after the Quran, containing numerous instructions on the importance of the environment in supporting the educational process. The instillation of Islamic values occurs not only through direct teaching but also through habits and social interactions built within an environment (Fatimah, 2021). A detailed explanation of the three centers of education from a hadith perspective includes:

1. Family Education

The family is a child's first and primary educational center. It is here that fundamental values such as religion, manners, responsibility, and social etiquette are instilled. Family education is personal and emotional, with a long-term impact on a child's character.

According to Suryadi & Fitria (2021), parenting styles and interactions within the family significantly determine educational success in other settings. When

families create a warm, religious, and nurturing environment, children are better prepared to receive education at school and interact with society. A hadith from the Prophet Muhammad (peace be upon him) explains the importance of family education, explaining that a child's purity is determined by how the family's upbringing shapes them. The hadith reads :

حَدَّثَنَا أَبُو الْيَمَانِ، أَخْبَرَنَا شُعَيْبٌ، قَالَ ابْنُ شِهَابٍ يُصَلَّى عَلَى كُلِّ مَوْلُودٍ مُتَوَفًّى وَإِنْ كَانَ لِغَيَّةٍ، مِنْ أَجْلِ أَنَّهُ وُلِدَ عَلَى فِطْرَةِ الإِسْلاَمِ، يَدَّعِي أَبَوَاهُ الإِسْلاَمَ أَوْ أَبُوهُ خَاصَّةً، وَإِنْ كَانَتْ أُمُّهُ عَلَى غَيْرِ الإِسْلاَمِ، إِذَا اسْتَهَلَّ صَارِخًا صُلِّيَ عَلَيْهِ، وَلاَ يُصَلَّى عَلَى مَنْ لاَ يَسْتَهِلُّ مِنْ أَجْلِ أَنَّهُ سِقْطٌ، فَإِنَّ أَبَا هُرَيْرَةَ . رضى الله عنه .كَانَ مَا مِنْ مَوْلُودٍ إِلاَّ يُولَدُ عَلَى الْفِطْرَةِ، فَأَبَوَاهُ يُهَوِّدَانِهِ أَوْ يُنَصِّرَانِهِ أَوْ "يُحَدِّثُ قَالَ النَّبِيُّ صلى الله عليه وسلم ثُمَّ يَقُولُ أَبُو هُرَيْرَةَ . رضى الله عنه . "يُمَجِّسَانِهِ، كَمَا تُنْتَجُ الْبَهِيمَةُ بَهِيمَةً جَمْعَاءَ هَلْ تُحِسُّونَ فِيهَا مِنْ جَدْعَاءَ عَلَيْهَا فِطْرَةَ اللهِ الَّتِي فَطَرَ النَّاسَ—}

It means :*"Abu al-Yaman narrated to us, Shu`ayb narrated to us, Ibn Shihab said: Every baby who dies must be given a funeral prayer, even if it was due to a mistake, because he was born in a state of Islam, and both his parents were Muslims, or especially his father, even if his mother was not Muslim. If he cries loudly, then the funeral prayer is given for him. The funeral prayer is not given for one who does not cry because of a miscarriage, because Abu Hurairah - may Allah be pleased with him - narrated that the Prophet sallallaahu 'alaihi wa sallam - said: "There is no newborn baby except that he is born in a state of fitrah, then his parents make him a Jew, a Christian, or a Magian, just as an animal gives birth to a whole animal.*(HR. Bukhari No. 1358, Muslim No. 2658)

This hadith demonstrates that children are born pure and possess the potential for faith, but the role of parents and their environment significantly determines the direction of their faith and moral development. Therefore, Islam mandates holistic education from an early age, with the family as the primary center of education, nurturing and nurturing children's natural disposition toward goodness and righteous faith (Rohim, 2022).

2. School Education

Schools play a strategic role in systematically developing students' academic potential and personality. Schools not only transfer knowledge but also instill national values, discipline, and social responsibility (Rahman, 2022).

In the context of the educational environment, schools serve as a vehicle for fostering a culture of learning, collaboration, and multicultural interaction. According to Ramadhan & Amin (2023), schools should be a second home for students, a place where they feel safe, valued, and encouraged to develop according to their potential. The hadith of the Prophet Muhammad (peace be upon him) explains that whoever seeks knowledge, Allah will make easy the path to paradise. This means that seeking knowledge should not be neglected by mankind, as it is fardhu ain (obligatory duty). The hadith reads:

الْجَنَّةِ مَنْ سَلَكَ طَرِيقًا يَلْتَمِسُ فِيهِ عِلْمًا سَهَّلَ اللَّهُ لَهُ بِهِ طَرِيقًا إِلَى

It means : *"Whoever follows a path in search of knowledge, Allah will make easy for him the path to Paradise."*(HR. Muslim No. 2699)

This hadith provides strong spiritual motivation, emphasizing that seeking knowledge not only broadens one's horizons but also paves the way to paradise. Islam honors learning as a form of worship, rewarded with ease in life and the afterlife. In a world full of moral and intellectual challenges, the pursuit of knowledge is key to facing the times and achieving God's approval. This hadith encourages Muslims to continually learn, both religious knowledge and knowledge that promotes goodness. This aligns with the spirit of Islam as a religion that cherishes lifelong knowledge.

However, challenges such as school violence, curriculum pressures, and disparities in facilities remain obstacles to creating an ideal learning environment. Therefore, collaboration between schools and parents is needed to create a conducive educational environment (Kurniawan, 2020).

3. Community Education

The community, as a center for non-formal education, plays a role in providing social experiences and character development through social interaction. A healthy community environment will support the values instilled by families and schools.

Utami & Wahyuni (2020) emphasize that society plays a crucial role in strengthening character education, such as mutual cooperation, tolerance, and social awareness. However, society can also pose a threat if children are exposed to negative values such as drugs, violence, or promiscuity. Therefore, strengthening the social function of society as an educational environment is necessary through community programs, youth training, and the involvement of community leaders in education.

The application of amar ma'ruf nahi munkar in society also tends to be broad. This means that sometimes mistakes made by students in school may be tolerated by a teacher, but not in society. Once a mistake is made, it is forever remembered and can result in severe social sanctions. In society, individuals must be able to learn the lessons of life that will mature them. This is in accordance with the hadith of the Prophet Muhammad (peace be upon him) :

عَنْ أَبِي سَعِيدٍ الْخُدْرِيّ رَضِيَ اللَّهُ عَنْهُ، قَالَ: سَمِعْتُ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: «مَنْ رَأَى مِنْكُمْ

مُنْكَرًا فَلْيُغَيِّرْهُ بِيَدِهِ، فَإِنْ لَمْ يَسْتَطِعْ فَبِلِسَانِهِ، فَإِنْ لَمْ يَسْتَطِعْ فَبِقَلْبِهِ، وَذَلِكَ أَضْعَفُ الْإِيمَانِ.

It means : *"From Abu Sa'îd al-Khudri Radhiyallahu anhu, he said, "I once heard Rasûlullâh Sallallahu 'alaihi wa sallam say, 'Whoever among you sees evil, let him change it with his hand (his power); if he is unable, then with his tongue (advise him); and if he is not able, then with his heart (feeling dissatisfied and disagreeing), and that is as weak as faith."*(HR. Muslim No. 49)

This hadith emphasizes that every Muslim bears a social responsibility to uphold good and prevent evil according to their capacity, whether through direct action, verbal advice, or silent rejection. This principle demonstrates that change must be pursued with wisdom, justice, and determination to avoid harm. Furthermore, this hadith emphasizes that true faith does not stop at inner conviction but must be manifested in concrete attitudes and actions against deviations that occur in society. In line with this,(Syamsul Bahri & Abbas, 2020)emphasizes that amar ma'ruf nahi munkar is the core of Islamic preaching which demands the presence of faith in the form of an active role in maintaining truth and social morality.

CONCLUSION

The educational environment is the primary foundation that shapes the direction and pattern of a nation's education. Changes in the times and socio-cultural conditions of society will always influence how education is designed, implemented, and developed. Therefore, the ideal education system is one that can adapt to the dynamics of the times while still upholding moral, cultural, and religious values. In Islam, the Prophet's hadith serves as an important guide in creating a conducive educational environment, capable of producing a generation with strong character and high competitiveness. The educational environment, from the perspective of the hadith, encompasses all dimensions of human life: family, school, and society. Islam views education as a comprehensive, lifelong, and holistic process. Therefore, the formation of a person's character and morals is greatly influenced by the quality of the environment in which they grow and learn. The Prophet's hadith provide clear guidance that the environment has a crucial and interconnected educational function.

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