

Environments for the Implementation of Islamic Education

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Abstract: *Children are a gift given by Allah SWT to parents who at the time of birth are in a state of nature or purity and further development in the development of their personality needs to be guided properly following the guidance of Islamic teachings. The environment has a big influence on the child's education process. This study aims to get an explanation of the description of the educational environment in Islam and how it is implemented according to the foundation of Islamic education. The research method used is Library Research. The data sources used come from scientific journals, reference books according to the field of study. The data analysis used in this study is content analysis, the data verification technique used is a descriptive analysis approach. In general, the educational environment where the educational process takes place is divided into three, namely; Formal, Informal, Non-formal. The implementation of these three environments can be carried out in the family, school and community environment. The Islamic education environment is the place where the process of instilling Islamic values takes place in students whose environment consists of the school family environment and the community environment.*

Keywords: Educational Environment, Learning Environment, Islamic Education.

Introduction

Children from an Islamic point of view, are both a gift and a mandate of Allah given to parents. The gift of a child's birth must be believed to be the grace of God bestowed upon man (Burde, Middleton, & Wahl, 2015). As a mandate parents have the responsibility of maintaining that mandate. Evidence of parental gratitude and responsibility towards the child is manifested in good treatment, affection, maintenance, fulfilment of clothing, food, inner and spiritual needs (Keshavarz, 2012). In short, the birth of children as a gift and mandate entrusts the need for education (Muzdalifah,

2017). The need for education gives birth to institutions that function to carry out education, both informally (family), non-formal (community) and formally (school) (Zaharo, 2018).

The existence of these three educational institutions in the context of implementing Islamic education is nothing but an effort to chain activities to help or guide a child or several children to gain religious knowledge so that later a child can grow and develop with a personality that is following the values of Islamic teachings (Ikhwan, 2021b). More specifically, it can be said that the existence of the three Islamic educational institutions, namely informal educational institutions (families), formal educational institutions (schools) and non-formal educational institutions (communities), to form a child or several children to have a personality that makes them able to realize and carry out their obligations in worshipping Allah SWT has a very important role where parents play the role of education in the family, teachers play the role of educators in schools and community leaders as educators in the community (Umar & Jamilah, 2017).

God speaks in QS. An-Nahl [16]: 78, that is;

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

"And God took you out of your mother's belly in a state of not knowing anything, and He gave you hearing, sight, and heart so that you might be grateful."

Based on the word of Allah SWT, it can be understood that every child born by his mother has no knowledge, later to gain knowledge, every human born is equipped with five sensory devices, such as mouth, ears, eyes, heart and others. This condition gives the idea that it is actually factors from outside the child who is born that make a child knowledgeable so that therefore the existence of Islamic educational institutions to educate children so that a child can grow up with an Islamic personality is very urgent (Suyadi, Nuryana, Sutrisno, & Baidi, 2022). Because the child born is still plain like white paper, it depends on what colour touches and the paper changes its colour like the colour that touches it.

Along with the enactment of the National education law No. 20 of 2003 concerning the national education system which has made Islamic educational institutions both informal, formal and non-formal have become an essential part of Islamic educational activities so that it is an era that has provided opportunities for the existence of Islamic

educational institutions has been equated with general teaching institutions in the management of education in Indonesia but severe challenges that must be faced by Islamic educational institutions in the global era where many young Islamic generations fall into behavior that is contrary to the values of Islamic teachings so that this requires Islamic educational institutions to improve themselves in streamlining the Islamic education process in their educational institutions so that the younger generation of Islam can behave according to the demands of Islamic teachings which automatically puts the position of Islamic education in a strategic position because it can be witnessed the increasing awareness of returning to Islamic-based education among the Muslim community as a result of the negative impacts caused by globalization in the context of culture and morality while on the other hand Islamic educational institutions must be able to respond to the needs of the community so that Islamic educational institutions are not only alternative educational institutions but for Muslims to be the main choice educational institutions (Bakr, 2010);(El Rayess, 2020).

The research of M Dahlan R and Lela Qadriah related to the discussion of the Islamic education environment is more focused on the existence of the Islamic educational environment related to the interest in learning PAI students at SMA Negeri 10 Bogor where the results of the research were obtained that there is a strong relationship with the existence of the Islamic education environment with interest in learning PAI students where the better the existence of the Islamic educational environment, the more it makes the learning outcomes PAI students (Dahlan & Qadriah, 2018).

Hasneli's research related to the discussion of the Islamic education environment is more focused on discussing the role of management in the achievement of educational organizations, especially related to the management system of formal educational institutions by involving the community to be actively involved in the development of formal education where the results of his research illustrate that Islamic education should ideally be able to give birth to a generation capable of facing a dynamic and ever-changing era. Good management of formal education is essential for all existing resources to be managed and function so that they can have maximum influence on the achievement of the results of managing educational activities in formal educational institutions. To achieve these goals, it is necessary to have a close relationship between formal educational institutions and the community, and the learning process must adhere to the principle of learning, not for schools but to learn to live because

students come from society and return to society. About the community, parents must also intensely involve educational activities in schools, madrasahs or Islamic boarding schools (Hasneli, 2016).

The purpose of the research activities in the study was more specifically focused on examining the Islamic educational environments about the system of implementing Islamic education in informal educational institutions (families), the system of implementing Islamic education in formal educational institutions (schools) and the system of implementing Islamic education in non-formal educational institutions (communities) to produce a young generation of Islam who obey the teachings of Islam because there is no another way that to realize the younger generation who live following the guidance of Islamic teachings cannot only rely on the existence of formal Islamic educational institutions but must be supported by the existence of informal Islamic educational institutions and non-formal Islamic educational institutions.

Method

The research method used is Library Research (literature research) (Ikhwan, 2021a). Literature research is research carried out by citing several sources and studying the theories of experts available either in libraries or data sources originating from the internet that are closely related to the study problems raised in this research which are carried out critically and in depth where the materials are positioned as sources of ideas and inspiration that can evoke ideas or results of thoughts in order to get answers to the subject matter being studied (Milyasari & Asmendri, 2020). Sedyana Santoso and Badratun Nafis stated that literature research is research carried out with a data acquisition system obtained from various information from resources available in the library such as books, journals, magazines and research results and so on (Santoso & Nafis, 2021).

The type of approach used in this study is Islamic education, which is a model of analysis of research activities using the thinking paradigm referring to the process of interachievement of Islamic doctrinal values, which are managed through the activities of Islamic educational institutions both in informal, formal and non-formal Islamic educational institutions for the formation of a whole person who has faith in Allah Swt (Ikhwan, 2017).

The data sources used in this study come from the data available in the ministry either from scientific journals or based on scientific

references sourced from reference books following the field of study in this study where as the primary data source refers to scientific journals and the support of several book references that are closely related to the field of study in this study.

The data analysis technique used in this research is content analysis, which is a form of research analysis activity that focuses on various materials available in the literature according to the needs of the data in the study. The thinking analysis used in the data processing process is deductive and inductive, whereas deductive thinking analysis is thinking analysis to obtain data from general data of a special nature. In contrast, inductive thinking analysis is a process of thinking analysis from special data to give birth to general data conclusions.

The data verification technique used is a descriptive analysis approach where the data that has been obtained is recorded, selected and classified and then carried out a process of analysis and generalization of the results of the research carried out where this verification procedure is carried out in order to produce descriptive data in the form of written data after analyzing thoughts from a text and then the author in narrating in the form of research data to conclude.

Result and Discussion

Islamic Education

Muhammad Yahdi stated that Islamic education has characteristics that other education does not have in the form of educational activities carried out in order to cultivate intellectual, spiritual, emotional and social intelligence where the education system goes hand in hand with the growth and development of each person regardless of a certain age group, a certain social group of society and a certain work environment to be able to make its students become a dignified being who achieves the happiness of living in the world and the salvation of life in the world (Yahdi, 2010).

Nufiar Syamsuddin stated that Islamic education or Islamic religious education is a systematic effort made by a person to enable students to instil and develop Islamic teachings and their values as a way of life that is implemented in the behaviour of daily life (Syamsuddin, 2022). Alif Achada stated that Islamic religious education aims to form a "perfect human" where the field of study of

Islamic religious education is to regulate human relations with God, human relations with humans, and human relations with nature, so that therefore religious education Islam is the most important part of education for Muslims because it teaches various rules about Islamic teachings and teachers as implementers of Islamic religious education not only teach Islamic teachings material knowledgeable but also teach material formation in daily personality (Achada, 2019).

Eko Budi Prasetyo, Nanat Fatah Natsir & Erni Haryanti stated that Islamic education is a form of educational activity whose implementation purpose is to guide the physical growth and rokhani of Islamic believers according to the guidance in Islamic teachings (Prasetyo, Natsir, & Haryanti, 2020). Suriadi cited Supiana's opinion that Islamic education is a unity of components derived from elements that cooperate with each other to achieve goals following Islamic teachings (Suriadi, 2018).

Nuryanti Siregar quoted Ahmad D Marimba's opinion that Islamic education is an education whose implementation of activities is based on laws derived from the Qur'an and al-Hadith for the formation of the main personality according to Islamic measures (Siregar, 2019). Fatihatul Janah, Fuad Mafatichul Asror & Eko Purnomo stated that Tarbiyatul Islam has principles including;

1. God plays the role of a real educator.
2. The perfection of all dimensions in man his responsibility is the responsibility of man as a creature of God swt
3. Islamic educational activities are sourced from the Qur'an and as-Sunnah
4. Islamic educational activities play a role or maintain all dimensions in humans in carrying out life activities
5. Education must be programmed through a clear and systematic plan
6. The object and subject of Islamic educational activities are human
7. The term tarbiyah is not only limited to only meaning educators but also educators who participate in changing and shaping the frogs of students (Janah, Asror, & Purnomo, 2022).

For this reason, Islamic education activities have a very wide scope of educational activities because they concern all aspects of human life behaviour that are required in life activities and must follow the guidance of Islamic teachings so that all Islamic educational activities

are successful if they can realize their students living following the guidance of Islamic teachings in life. Thus, based on the explanations mentioned above about Islamic education, it can be understood that Islamic education is any form of coaching activities carried out by humans to other humans in life so that the human beings who have been fostered have a personality in all activities in their lives following the values of Islamic teachings.

Environments for the Implementation of Islamic Education

The educational environment is all factors that exist outside of the child, have meaning for his development, and always influence him. If the environment is a factor that educators deliberately create, it is called an educational environment. The educational environment is a type of environment in which the educational process occurs, namely the conscious process of education held to guide the development of children, physical, and spiritual towards the realization of a stable personality in navigating the ark of life.

Jafar stated that the environment for implementing educational activities for students consists of three educational environments: the family, school, and community. Where the three educational environments greatly affect the achievement of student learning achievement in school in addition to factors that come from within the students themselves (Jafar, 2020). As for in general, the educational environment in which the educational process takes place is divided into three, namely;

1. Formal. That is, it shows a tangible form in the sense that its components are formally arranged. For example, educational materials, methods, media, goals, organizations, etc. The formal educational environment is the school, which arises as a result of the development of an increasingly complex society and culture, and to help the originally existing educational environment, that is, the family.
2. Informal, i.e., does not show a tangible form because its components need to be arranged regularly. The components of educational materials are not composed in the curriculum, the educational media does not use scientific strategies, and the media does not show a tangible form. This environment is a family that is considered the first educational environment.
3. Non-formal. Unesco, as a Universal agency, coined the term non-formal educational environment because of the increasing complexity of educational problems. In a non-formal educational

environment, it is only about one or more knowledge and skills. The non-formal education environment is outside the school, and the family is in the community.

If education is about aspects of knowledge, skills, and attitudes, the three educational environments can cooperate with each other. Schools carry out more education that involves knowledge, families carry out a lot of attitude and personality education, while the community environment carries out only one or two types of activities or skills, between the three of them cannot be separated in their function of carrying out education unanimously and education for life.

Zuhairini posits that; For making religious values in children, it is necessary to approach students to give explanations and bring them to realize and carry out what is commanded and prohibited by religion, where those who do this to children are educators in Islam, namely parents, teachers and adults (Zuhairini, 1995).

Based on Zuhairini's opinion, it can be understood that the parties responsible for the efforts to instil Islamic values in children are parents, teachers and adults. This suggests that when connected with the environment, it can be known according to the environment in which the educationists live, namely parents in the family or home, teachers in schools and many adults in the community. This indicates that there are three environments for Islamic education: family, school and community.

H Jalaluddin posited that; The environment for implementing Islamic education for children is divided into three: informal education environments, namely education in the family. Formal education environments are education in schools such as madrasahs or elementary schools to universities, and non-formal education environments, namely education in the community such as ta'lim assemblies either in the mosque or other assemblies (Jalaluddin, 2003).

Based on the explanation from H Jalaluddin mentioned above, it can be understood that the environments for implementing Islamic education for students so that children grow up with an Islamic personality include the educational environment in the family, the educational environment in schools, and the educational environment in the community.

Ahmad Tafsir stated that; Islamic education is basically carried out as a form of guidance carried out by someone to another person

so that the person is guided as much as possible to become a Muslim, and the process of implementing such guidance is carried out or held in the family, school and community environment (Tafsir, 2000).

Based on the explanation from Ahmad Tafsir mentioned above, it can be understood that the place of the process of implementing Islamic educational activities for a person in life so that he can truly become a devout Muslim can be carried out in three places, namely in the family environment, school environment and in the community.

To be very clear that the success of the Islamic education process carried out on children is inseparable from the existence of environments for the implementation of Islamic education, where the existence of Islamic educational environments acts as a place for the process of guiding Islamic teaching values for children where the environment for the implementation of Islamic education is divided, namely the informal education environment that takes place in the family environment, the formal education environment takes place in school educational institutions and non-formal educational environments that take place in the community.

Thus, referring to the explanations about the Islamic education environment mentioned above, an assumption can be put forward that an Islamic educational environment is a place where humans go through the process of developing teaching and learning activities in order to become human beings who, in all their life activities are decorated with Islamic teaching values, where the environment for the implementation of Islamic education is divided into three, namely; formal in the school environment, informal in the family environment and non-formal in the community environment.

Role of Islamic Education Environments

1. The Role of the Family Environment

The family is one of the most important links of life in the history of human life. The family as the first and main social institution undeniably has the most strategic meaning in filling and equipping the life values needed by sons and daughters who are looking for meaning in their lives. Although it is recognized that the family is not the only institution that organizes life because, in addition to the family, there are still many other social institutions that contribute to providing education to children, the family is a starting point as well as the initial capital of children's education.

The success and failure of family education in Islam depend entirely on one's ability to understand the *Islamic manhajul* (method) applied in a family environment based on the Qur'an and al-Sunnah. Islam asserts that man on earth serves as the caliph of Allah, who develops His mandate to uphold the teachings of Allah and preserve the life of his creatures on earth, including human life. Caliph Allah means to carry out some of the duties of Allah in accordance with his fitrah. God is the *Rabbun* (Preserver/educator), so part of His tarbiah is mandated to man. Therefore, tarbiyah (education) is one of the tasks of humans on earth (Mitra & Adelia, 2020).

The smallest units of the family are husband and wife and mother, father and son sheltered under one household, also constituting the smallest social group environment. Parents are the closest institution to educating children. This means that parents as first educators and foremost have an obligation to provide education to their children (Taofiq & Wangid, 2022).

Sayyid Sabiq al-Amawi, as quoted by Rehani, states that education and teaching serve as a means of saving man from the torments of hellfire, and man's salvation from doom and loss will be achieved by educating individuals to have faith in Allah and live His sharia, educate pious charity and follow the Islamic way of life in daily life (Rehani, 2003).

The concept of family education is taught by the Prophet SAW by way of example and habituation carried out by parents because exemplary and habituation are what is not possible in schools, pesantren or religious teachers who are invited to the house. Only both parents may be able to do that perfectly because the parent is the one who is the role model for the child. Every child first admires both parents. All parents' practices will be imitated by the child. Therefore exemplification by parents is strictly required.

Seen from the relationship and responsibility of parents towards children, the existence of educational responsibilities on children basically cannot be carried on others, because teachers and leaders of the people, for example, in carrying the responsibility of education are only a matter of participation. In other words, the educational responsibility carried by educators other than parents who for one reason or another are unlikely to be able to carry out their children's education perfectly (Tafsir, 2000).

The family environment is the first educational environment for children, where in the family environment, the child first gets a

process of educational activities and guidance. The existence of a continuous habituation process in the process of guidance and education carried out for children in the family will greatly affect the growth and development of the child's personality in the future. For this reason, the functions that must be carried out by parents so that the educational process carried out for children can function optimally in the family environment include; educational function, child socialization function, protection function, feeling function, religious function, economic function, and creative function (Taofiq & Wangid, 2022).

More specifically related to the responsibility of parents towards the education of children according to Islam includes;

1. Raising and raising children. This is the simplest form of responsibility for every parent and is a natural impetus to maintain human survival.
2. Protect and guarantee the commonality, both physical and spiritual, from various disorders of disease and from misappropriation of life that deviates from the purpose of life in accordance with the philosophy of life and religion adopted.
3. Providing teaching in a broad sense so that the child has the opportunity to have the widest and highest possible knowledge and skills that he can achieve.
4. Happy children both live in the world and in the hereafter in accordance with the views and goals of Muslim life.

Based on this explanation of the parent's responsibility to the child's education, it can be understood that the responsibility of the parent includes; taking care of and caring for children, protecting children from things that can harm children both physically and non-physically, making children later able to obtain happiness in life in the world and in the hereafter.

For this reason, it is very clear that parents as parties who give birth to children have a great responsibility in striving for the realization of the child's personality in daily life in accordance with the demands of the rules in Islamic teachings where the tasks that must be done or carried out by parents in an effort to achieve these goals are not other than parents always trying to maximize the process of managing and educating children in the family environment and preparing all the needs of children related to the cultivation of Islamic doctrinal values (Anwar, 2022).

Thus, based on the explanation above, the role of the family environment in the implementation of Islamic education for children includes nurturing and taking care of children, preparing everything related to efforts to help the child's learning process and guiding and guiding children with the values of Islamic teachings.

2. School Environment

The existence of schools as one of the institutions for educating children has opened up opportunities for other people (educators other than parents) to also bear educational responsibilities. The opportunity lies in the possibility of whether those other people can fulfil their duties and obligations as expected by the parents. Thus this opportunity is only possible for every adult who has hopes, ideals, views on life and religious life according to what parents pray for their children. In addition, of course, such an adult's willingness is necessary because he thus expresses his willingness to assume part of the educational responsibilities imposed by parents (Daradjat, 2004).

The school is an important educational institution after the family. Due to the increasing needs of children, parents hand over their responsibilities in part to school institutions. The teaching that the child receives at school about what parents cannot or does not have the opportunity to give to the child and carry out. The materials that children receive at school include knowledge, skills and religion. The ethical and religious education organized in schools should be a continuation of what the child receives at home (Zuhairini, 1995).

Muhammad Yahdi stated that teachers in schools are people who are responsible for providing knowledge for their students, but the responsibility of teachers in education is not only in the school environment but also can carry out educational activities such as in mosques, home mushallah and so on so that this makes teachers bear the responsibility of implementing educators not only those carried out in school educational institutions but also outside school educational institutions. Where the coaching system that is carried out can be in groups or individually and teachers always pay attention to their students both related to the attitudes, behaviours and actions of students inside and outside the school (Yahdi, 2010).

Nufiar Syamsuddin stated that in order for Islamic education activities carried out for students to run well and optimally, between parents and teachers in schools in the implementation of Islamic education activities for students, there must be a copy of cooperation and there is an understanding in the process of Islamic religious

education for students. Parents carry out the educational process for children at home, while in schools, the Islamic education process is managed by the school or Islamic religious education teacher. Where in order to establish cohesion in the Islamic education process for students between parents and the school, there must be an understanding. In the implementation of Islamic education for students in schools, PAI teachers have a heavy responsibility to transfer knowledge, guide and nurture students so that students can implement the values of Islamic teachings both in their personal life and in social life in every activity of daily life. The school in this case, PAI teachers have limited time to teach curriculum materials to their students, so they must be able to take advantage of the time available in the process of Islamic education activities for their students because only through hard work and perseverance can PAI teachers make their students able to implement Islamic teaching materials in everyday life (Syamsuddin, 2022).

Tatang Hidayat & Makhmud Syafe'i stated that the purpose of implementing Islamic education material learning activities in schools is characteristically integrated material between achieving happiness in life in the world and life safety in the afterlife so that PAI teachers in schools must formulate learning Islamic educational materials well where these efforts must be supported by the ability of PAI teachers to develop materials and manage learning methods to the maximum of new efforts the integration of Islamic educational materials between the salvation of life in the world and the salvation of life in the hereafter can be achieved in learners. At a minimum, PAI teachers understand and implement the teacher's pedagogical competence well in the process of managing Islamic education learning. PAI teachers must be able to make students master well the knowledge of Islamic religious education and that knowledge is implemented in the form of charitable deeds in everyday life (Hidayat & Syafe'i, 2018).

According to the author's assumption that the existence of an educational environment in schools also has a very large role in the process of embedding the values of Islamic teachings that students must fulfil in everyday life such as material about thaharah, prayer, fasting, akhlak and so on so that for those Islamic religious education teachers in teaching material must apply methods appropriately and effectively so that the subject matter of planting the values taught can be understood and implemented in daily life by the students and in order to support the success of the teacher must establish cooperation with parents and the community in an effort to instil the values of

Islamic teachings so that students are always controlled in all activities of their lives.

Thus, the role of the school education environment in the implementation of Islamic religious education is through teacher teaching activities. The school plays a role in providing knowledge and skills related to the future of children in achieving world welfare and guiding and deepening children's knowledge of religious materials received by children at home so that children's religious insights are expanded so that they further strengthen their personality in carrying out obligations as a servant of God.

3. Community Environment

The educational process in the community begins with the children for a few hours after leaving family care and being outside the school. The variety of education that students receive in society covers many fields, personality formation, knowledge formation, attitudes and interests, as well as the formation of decency and spirituality. The process takes place indirectly and is carried out consciously or unconsciously. By society. Students themselves consciously or unconsciously educate themselves, seek their own knowledge and practice, strengthen their own faith and belief in moral and religious values in society.

Community educational institutions are in the form of institutions such as youth organizations, scouts, sports, religion and so on, while those that are not in the form of institutions are in the form of exemplary processes and community attitudes in terms of practising Islamic teachings and preventing children from doing things that deviate from religious teachings. If something like this can be played by society, then moral degradation as it happens in some teenagers as it is now can be prevented. However, it is true that a large part of our society is unable to act out the roles mentioned above so that our younger generation today in reality has become increasingly difficult to cover (Ikhwan, 2018).

Abdul Kholil stated that the management of educational activities at the present time if you want to produce a quality educational process, it is necessary to collaborate with various parties in various forms of educational activities carried out where collaboration is held with the aim of cooperation between various parties in an effort to realize educational activities where cooperation both occurs between parties from within the educational institution and parties from outside the educational institution. Where collaboration in realizing

educational goals can be carried out with schools, universities, communities, experts, who have a positive influence on the achievement of student achievement and school experience. Collaborative efforts are concrete and systematic efforts in the environment to realize quality education both from knowledge and in terms of practice (Kholil, 2021).

Umar and Sri Jamilah stated that the role of community leaders in the Islamic education process is nothing but realizing a clean community environment where in this case community leaders must play the role of educators and social control in instilling social character values for students (Umar & Jamilah, 2017).

The inevitable fact that the community environment has a fairly important role in playing a role in efforts to instill Islamic values because many realities that occur in life damage to the moral damage of young Islamic generation occurs in the environment so that the community in addition to carrying out activities to foster the values of Islamic teachings for the formation of personality, the formation of knowledge, attitudes and interests, as well as the formation of decency and religious also plays an active role in controlling the daily behaviour of students when they are in the community.

Thus, the role of the community environment in the implementation of children's Islamic education is as a guide for the cultivation of religious values for students in the community, to be an example in practising religion for children in the community and as a controller and preventive for children if they want to do actions that deviate from religious teachings in the community.

Conclusion

Islamic education is any form of effort to usher mankind in life in accordance with the values of Islamic teachings. The Islamic educational environment is a place where the process of instilling Islamic values for students takes place where the environment consists of the school family environment and the community. The role of Islamic educational environments includes; the family environment as a place to nurture and take care of children, prepare everything related to efforts to help the child's learning process and guide and guide children with Islamic teachings, the school environment as a place to provide knowledge and skills for the child's future and guide and deepen children's knowledge about religious materials that children receive at home so that children's religious morals increase and

educational environment The community acts as a place of guidance and cultivation of religious values for children and as a controller and deterrent to children from doing things that are prohibited by religion in the community.

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