

## Philosophical review of heredity and environment in Islamic education

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### ABSTRACT

This research explains that heredity affects the formation of personality. However, it is not the only one absolute factor which can't be changed. In fact, personality can be supple and the tool to change is the environment. The purpose of this study is to show that heredity and environment are important in determining the quality of individual character development in Islamic education studies. In the teachings of Islam, both sourced through the Quran, the Hadith of the Prophet, and the opinions of other experts, although not explicitly stated, there are also several sources that explain and justify that heredity and the environment can affect the growth of character and behavior human behavior. Both heredity and the environment have a very significant relation either individually and together in the education process. Thus, in the world of education a teaching and learning strategy, it is needed to be able to accommodate human and religious values. In other words, humanitarian and religious values are inseparable wither in transfer of knowledge, transfer of value and transfer of method. Therefore the method in this research is uses research type/approach of library research.

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## 1. INTRODUCTION

A child living with parents as police officer is most likely that the child will be taught to be a police man. Besides, the child is considered to have good intellectual abilities so that he can become a police officer. However, in fact, the child has a low intellectual level. The parent provides the opportunity for the child to attend a good formal education and attend training or tutoring in order to support his/her achievement. Yet, the child still has a retarded intellectual ability even until the time he becomes a policeman. It turns out that the child is mentally unprepared and he feels unprepared with what his parents expect. It is because the child has more desires or other ideals/goals.

In fact, we can have two conclusions from the case above. First, the environment plays a role in affecting individual's development [1]. Perhaps, according to the above case, the child has an environment in which there are no signs of becoming a police officer. A simple example is that the child has a friend whose hobby is to become a racer. Thus, he also has the same ideals as his friend. It is because the child is more familiar with the racer environment. Second, it shows that genetic factors do not fully affect an individual's

development [2]. Genetic factors inherited by parents do not fully affect. Based on the example above, his parents are highly intellectuals, but do not necessarily guarantee that they will inherit their children [3].

There are three factors which affect the formation of a child's personality, which are heredity, the environment (cosmosentris) and human free will [4]. Heredity and environmental factors have proven to be influential, but both can be defeated by human free will on the condition "*bi ma'unatillah*" (Allah's help). Education is a process related to the activities of preparing and developing all students both material and immaterial, as well as forming their views of nature, life, himself, society and its relationship with life in accordance with Islamic values [5]. A Muslim educator without the solidity of the basic values (structure of ideas) that Islam holds, the educational process can be interrupted the connection between reality in the field and idealism, between the concept of reality, and between religion (theocentric), humanity (anthropocentric) and natural (cosmosentris). Though the relationship must always be integral, harmonious and continuous [6].

## 2. RESEARCH METHOD

This research uses research type/approach of library research. Library research is used to collect data and information with the assistance of a variety of materials contained in libraries, including documents, books, magazines, historical stories, and others. This library research can also be used to study a variety of reference books and/or similar previous research results and is useful for obtaining a theoretical basis related to the problem to be studied. The data base used as a reference source is research journals and research book on this topic. This research can be considered to conduct data collection techniques by reviewing books, literature, notes, and report variants related to the problem being solved. According to the definition of other experts, the literature research can be considered also as a theoretical study, reference study and study of scientific literature which has a relationship with values, norms, and culture that develops in a social situation that is the object of research studies [7].

## 3. RESULTS AND DISCUSSION

### 3.1. Heredity

Heredity can be defined as inheritance or transfer of individual biological characteristics from both parents to the child. Inheritance of characters from parent to offspring either biologically through genes (DNA) or socially through inheritance of titles, or social status. This understanding has also been stated by Baqir Sharif al-Qarashi, that heredity is a decrease in genetic traits from parents to their children [8]. Every individual was born into the world with a certain heredity. Heredity in individuals is innate "specific genes". Congenital or inheritance or heredity comes from both parents (Genes) and can not be engineered. Congenital has an important role in the growth and development of children. The child was born with various kinds of inheritance which came from both mother and father or grandparents. The heredity factor is the first factor affecting individual development [9].

Heredity is the natural tendency of branches to imitate their original sources in physical and psychological composition. Other heredity experts define it as copying branches from the source. [10] The laws of heredity are outside the will of humans, who accompany individuals in all phases of life. One of the clearest and most well-known laws of heredity is the branch of copying the original source on external appearances and personal intricacies. In humans, infants have a variety of similarities with their parents in general, as well as character. Likewise, intelligence is also an inherited character. [11] Heredity is categorized into three parts: [12]

#### a) Heredity and marriage (partiality)

It is inherited one of the two original sources in its entirety or most of its properties. For example, a son accepts all physical and mental qualities from their fathers.

#### b) Heredity and unification (coalition)

The branches are contrary to the nature of the original source. For example, when an eastern man marries a western woman, their child will not bear the same physical traits as their parents.

#### c) Heredity and merger (association)

The branches copy one particular characteristic from the original source as well as copy the others from another source. A child may receive intelligence and height from the father, but hair and eye color are from the mother.

Islam precedes psychologists and geneticists in showing the many effects and phenomena of heredity. As mentioned in the Koran surah Noah: 26-27 and al Baqarah: 221, as follows:

دَبَّارًا الْكُفْرَيْنِ مِنَ الْأَرْضِ عَلَى تَنْذَرٍ لَا رَبِّ نُوحٍ قَالَ وَ  
اَكْفَارًا فَاجْرًا إِلَّا يَلْدُوا وَلَا عِبَادَكَ يُضِلُّوا تَنْذَرُهُمْ إِنَّ لَكَ

The translation: *Nuh said: "O my Lord, do not let any of the disbelievers live on earth. Surely if You make them to live, surely they will mislead your servants, and they will not give birth to other children who do pious again are very infidel (QS. Noah: 26-27)."*

### 3.2. Environment

In general, environment is the situation around us. In the field of education, the meaning of the environment is still very broad which is everything outside the child, in the universe. The environment surrounds humans from birth to death. Between the environment and humans have mutual effect [13]. The environment in which children receive education is called the educational environment. Humans are faced with the environment since it is still a fetus in the mother's womb. The environment at that time is a liquid which is a food starch for prospective humans. Besides, the fetus is also affected by the mother's psycho-physical condition. Since children are born in the world, children are directly confronted with the surrounding environment [14]. The environment that children face can be divided into the following [15]:

- a) Inner Environment  
It is the environment in human body of fluids that seep into the human body from food and drinks so that people can feel hungry, thirsty, sick and tired.
- b) Physical Environment  
It is natural environment around children in the form of plants, animals, earth, solid objects, liquids and gas objects.
- c) Cultural Environment  
It is tangible environment, art, science, customs and others.
- d) Social Environment [16]  
It is the environment which includes forms of the relation between humans with each other. This includes attitudes or behavior between people, the behavior of fathers, mothers, family members, neighbors, friends and others. The family is a miniature of the community. Thus, the introduction of family life gives a little or a lot of color to the child's view of community life patterns.
- e) Spiritual Environment [17]  
It is the environment in the form of religion, the beliefs held by the surrounding community and ideas that emerge in the community where the child lives.

Based on some definitions of environment above, it can be known that environment is a place that is used as a place in the education process, starting from the educational process from the womb until the child is born. The family environment is the first and foremost environment in children's education. As often as the growth and development of age and knowledge, children will also recognize the social community environment as an educational environment. The educational environment refers to the situations and conditions that surround and have an influence on personal development [18].

Creating an educational environment with the concept of Islamic education is very important since the prenatal period. Familiarizing children with the Islamic education environment will be a long investment in life [19]. The Islamic education environment is referred to by Abuddin Nata as the *tarbiyah Islamiyah* environment [20]. The research of Islamic education environment is usually implicitly integrated with discussions of various types of educational environments. According to him, the *tarbiyah Islamiyah* environment is an environment in which there are Islamic characteristics that enable the implementation of Islamic education properly. The natural environment has an important role in Islamic education. It is because the environment is a significant element in the formation of personality and the achievement of individual desires within the general framework of civilization [21].

### 3.3. The relation between heredity and environment

In the relation of human development process, some experts find the pattern of human self-development in four factors which are the effect factor of nature, the effect factor of the surrounding environment, the emancipation factor (the desire to be free from others), and the influence factor of exploration (exploration of the state of the outside world) [22]. According to pedagogic experts, human development experiences a process in three factors which affect each other's development which are innate factors, environmental factors, and dialectical factors [23]. It is believed that human beings with all the characteristics of their growth characteristics are the result of achieving two factors, such as inheritance and environmental factors. Except in a few circumstances that physical growth may be referred to heredity such as the color of hair, eyes, facial features, etc. are hereditary factors except in some forms of personality and social growth that may be referred to as environmental factors [24].

There is a relationship or interaction between heredity and environment. Each heredity factor operates in different ways according to different environmental conditions. In addition to interactions, the relationship between heredity and the environment can also be described as an additive contribution [25].

Both heredity and the environment contribute to the growth and development of physiology and even individual behavior jointly. Growth and development require physical and spiritual health conditions of children. The level and degree of hereditary and environmental influences on children differ according to aspects of their personality growth. The levels of influence of these two factors are also different looking at the age and growth phase that is passed. Hereditary factors are generally more powerful at the infant's level. This hereditary factor develops prior to the social relations they undergo and their development limits their experience. On the other hand, the effect of the environment is greater when people are growing up. At that time, the arena of the relationship and the space around the child that is the nature in which he interacted, is increasingly broad [26].

Islamic view toward heredity and environment have difference with three streams of educational philosophy of nativism, empiricism and convergence. The three streams are more inclined to humans as a center of learning or better known as anthropocentric. The Islamic view is different because it is apart from recognizing the internal influence of human values (anthropocentric), external influences from the environment (cosmosentric), and a sense of diversity by believing in the power and existence of God as the creator of life (theocentric). Heredity as an inheritance is the result of a compound between theocentric and anthropocentric. Theocentric, that in Islam recognizes God as the creator of man and man as the *khlaifah fil ardh* with all its potential [27].

The environment is the result of a compound between theocentric and cosmocentric. God created the universe. Learning obtained from our environment lives is not solely natural law (cosmosentris) and human findings (anthropocentric), but on the other hand, there are laws that have not been found by humans known as '*inayatullah* (theocentric) [28]. Thus,, experts in Islamic education have always linked the search for world life in the search for knowledge and spiritual ethics [29]. Talking about the descendants of many opinions, there are scholars who agree and some who reject there are also neutral groups. They acknowledge the influence of heredity in terms of body, body and mind. However, they can't accept the inheritance of moral character and social habits. After all, the hereditary factor is not so rigid that it cannot be affected. In fact, it can be flexed to a certain extent. The tool for bending and changing are the environment [30]. The environment is the most important aspect. Islamic teachings contained in the verses of the Qur'an, the Hadith of the Prophet, and the opinions of experts, although they do not determine environmental factors and heredity as the main factors that affect human growth, but no less sources that explain and acknowledge the effect of the relationship. these two factors are in the growth of character and behavior [31].

Interaction of genetic and environment can occur in the active relation or vice versa. Active relationships occur when children have or create environmental conditions that are supportive of their potential genotypically. Likewise, the passive relation between genes and environmental influences can occur in children [32]. Although there is a lot of evidence that shows the important role of heredity, it is worth remembering that the influence of heredity has limitations. According to them non-genetic factors, it can also contribute more to development such as the environment [33].

Heredity and the environment have a significant relation. They have an important role in the education process. Therefore, in the world of education learning strategies link religious spiritual values and human values into something that cannot be separated either in the transfer of knowledge, the transfer of value, and the transfer of methodology (expert methods) and science transformation [34].

### **3.4. The relation between human dependency and freedom**

Human has the highest level of other creatures that God created. Humans are social creatures which means that humans can't live alone, always needing others. Humans are dynamic creatures, always in pairs with each other [35]. while comparing Humans with other creatures, it makes no difference which is the same nature of eating, drinking, doing activities, walking, and so on. But what distinguishes it from the others is piety. God gives humans a brain, intelligence, with this, humans can elevate their degrees and can also lower their degrees in God's sight. Through thinking, intelligence, the ability to build a civilization which ultimately also has freedom [36].

Based on relationship with God, God is the ruler of this universe that is not like Him. In Islam's view, God is the determinant of one's destiny and He is the one and there is nothing like him. Allah is the creator of the universe and its contents. According to the author, that God and humans are inseparable because God essentially creates humans to make him His servant and the caliph [37]. Likewise humans, in essence, humans always ask and rely only on God. Any disbeliever will surely remember his Lord/God, when he makes a mistake. Similarly, the purpose of human existence in the Islamic view of humans created in this world is only to worship, servitude, and be obedient and loyal to Allah SWT [38].

Freedom is the ability of human, especially to give meaning and direction to their lives and works. The ability to accept or reject the possibilities and values are constantly offered to us by all things in life. In the world of education it is basically manifested in three categories of schools of thought, which are

cosmosentris, anthropocentric and theocentric [39]. The three schools emphasize their discussion of the internal "interaction" of human and external human factors, towards the knowledge and will processes of human beings. With regard to dependence and human freedom, the concept of human deeds are two categories of Islamic *kalam* in viewing this, there are Jabariyah-Ash'ariyah (free will) and Qodariyah-Mu'tazilah (free act) [40]. Jabariyah argues that humans are not free to will and do, it is by the will of God. Whereas, Qodariyah argues that humans are the creators of their deeds and wills and all natural events take place according to sunnatullah namely natural law which is causality. The opinions of both streams (Jabariyah-Qodariyah) run with the beliefs and paradigms of each community.

Islam recognizes the existence of the effect of heredity and the natural environment, both the natural environment and social environment in the formation of human personality. However, these two factors are not an exact price, even if someone who lives in a good environment and has good heredity, will also be good as well. Otherwise, even if you are in a bad environment and have bad heredity, it might also be good. [41] The factors that affect are because human free will and ability in accordance with the limits of humanity, will be able to defeat these two factors of influence on the help of Allah (bi ma'unatillah). Human freedom in the limitations of reason is not a certainty and absolute (absolute). Absolute and surely only belongs to Allah and also comes from Allah [42]

Based on the explanation above, heredity factor, environment and dependency and Human freedom as a free will to respond to himself and his environment, are factors that influence the development of personality and potential that exists in each individual [43]. In addition to influencing personality, of course it also affects education [44]. Education is life. Life is education. Education will bring the direction and purpose of life towards a better and more beneficial [45]. Besides, the education process is to accept the effect of heredity as inheritance from both parents, then control the influence of the environment by being inherited from the heredity. As a creature created by Allah SWT as most noble and has been given the provision of reason, it must be used to think and make considerations in acting without being free from the supervision of Allah SWT [46]. Therefore besides the theory of the west are also no Islamic educational [47], and Islamic religious education should be managed professionally, based saintek and quality [48]. Aside from that Islamic education teachers' content knowledge of matters related to Islamic law [49]. There is a positive perception of the teachers in terms educational techniques and educational strategies of teaching and learning in the classroom [50].

#### 4. CONCLUSION

Based on the explanation about the data of research, then it can be conclude that Islamic education indirectly participates in passing down the values, norms and culture that support the realization of the objectives of Islamic education, namely the formation of Islamic civilization. In line with the objectives of Islamic education, the effect of heredity and environment, whether the natural environment and social environment is very influential in the formation of human personality. Heredity and environment are not determinants in shaping human personality, even if someone who lives in the midst of a good environment and has good heredity, will immediately become a good person too. And vice versa, even if the individual is in the middle of a bad environment and has bad heredity, it is possible to become a good person. Factors which also affect the formation of individual personality are due to human free will and other abilities. This can occur entirely with the help of Allah SWT. That in the end, human freedom with all the limitations of his reasoning thought is not a certain thing and absolutely influences the formation of his personality. Something that is certain and absolute is the authority of Allah SWT. Islamic education as a legacy of values, norms and culture can't escape from its dependence on Islamic teachings themselves. The balance between the factors of heredity, environment, and education is ultimately an inseparable unity, and this is where the function of education in passing down the values of civilization in order to grow and develop in humans.

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