



Submitted: 27 Juli 2023 Revised: 3 September 2023 Accepted: 15 Oktober 2023 Published: 19 Desember 2023

Relationship Of Heredity, Environment, And Human Freedom In Islamic Education

Muslihudin¹, Abid Nurhuda², Rumani³

¹⁻² Postgraduate Nahdlatul Ulama University Of Surakarta, Indonesia

³ State Islamic University Raden Mas Said Of Surakarta, Indonesia

E-mail Correspondent: muslihudin714@gmail.com¹

Abstract:

Social facts prove the problem of education when each individual prioritizes his selfish nature under the pretext of freedom of expression. In addition, many educators still use one method in dealing with various problems of their students. Even though students have different heredity. In fact, in practice, many educators consider classroom learning to be a stage to show off their intelligence in front of students so that students only act as spectators. Indirectly, educators have created a monotonous environment that does not support student self-development. The purpose of this research is to find out the nature of heredity, environment, and human freedom in self-development and their relationship in Islamic education. This research includes qualitative research using library research methods. The results of this study state that heredity, environment, and human freedom are integral parts that cannot be separated in individual development. Heredity or intrinsic potential is a factor that needs to be developed through the encouragement of good environmental facilities. Then, human freedom supports each individual to act and think creatively through education. Therefore, through this research, the authors offer the concept of a democratic school which is the result of the relationship between heredity, the environment, and the freedom of each individual.

Keywords: Heredity; Environment; Human Freedom; Islamic Education

Abstrak:

Fakta sosial membuktikan permasalahan pendidikan, ketika setiap individu saling mengutamakan sifat egoisnya masing-masing dengan dalih kebebasan berekspresi. Selain itu, banyak pendidik yang masih menggunakan satu metode dalam menghadapi berbagai masalah peserta didiknya. Padahal peserta didik memiliki hereditas yang berbeda-beda. Bahkan dalam prakteknya, banyak pendidik menganggap kelas belajar merupakan panggung mempertontonkan kepintarannya dihadapan siswa, sehingga siswa hanya berperan sebagai penonton saja. Secara tidak langsung, pendidik telah menciptakan lingkungan monoton yang tidak mendukung perkembangan diri siswa. Tujuan penelitian ini ialah untuk mengetahui hakikat hereditas, lingkungan dan kebebasan manusia dalam pengembangan diri dan hubungannya dalam pendidikan Islam. Penelitian ini termasuk penelitian kualitatif dengan menggunakan metode library research. Hasil penelitian ini menyatakan bahwa hereditas, lingkungan dan kebebasan manusia merupakan satu kesatuan yang tidak dapat dipisahkan dalam pengembangan individu. Hereditas atau potensi intrinsik merupakan faktor yang perlu dikembangkan melalui dorongan fasilitas lingkungan yang baik. Kemudian, kebebasan manusia mendukung setiap individu untuk bertindak dan berfikir kreatif melalui pendidikan. Oleh karena itu, melalui penelitian ini penulis menawarkan konsep sekolah demokratis yang merupakan hasil dari hubungan hereditas, lingkungan dan kebebasan setiap individu.

Kata kunci: Hereditas; Lingkungan; Kebebasan Manusia; Pendidikan Islam

INTRODUCTION

Children are the biggest asset for a country because they are the future generation of the nation. The future progress or even decline of the nation is in determining the quality of children. Therefore, education for children must receive serious attention as the basis for plans for the development of future civilizations. The number of children in 2015 in Indonesia reached 24,065,506 people (Putri, YR, Lazdia, W., & Putri, 2018). This will be a great potential for Indonesia to take advantage of opportunities and benefits by paying attention to education optimally both physically, psychologically, and socially. The meaning of education issued by the Ministry of National Education is the overall growth and development of children which includes physical and non-physical aspects by providing stimulation to develop cognitive, motoric, social-emotional, moral-spiritual, language, and creativity factors appropriately and correctly (Nur Amini & Naimah, 2020).

In essence, every individual is born in a different fitrah. Starting from the character, the level of ability to think, intelligence, abilities, and potential that every human being has is different from one another. This is influenced by several factors, one of which is the form of the gene-heredity. Genetic development inherits the potential of its generation, both physical potential and psychological potential. In psychological science, it can be called potentiality or protection reflex, namely the ability of individuals from birth as a gift from God that can be developed (Arifin, 2006). Whereas in Islamic education it can be called Heredity. The results of research conducted by Amini and Naimah in 2020 stated that the decrease in genes passed on from parents to their children at the time of conception greatly affects the process of developing the characteristics and appearance of children in their lives (Nur Amini & Naimah, 2020). The development of human abilities certainly does not appear by itself. The most influential thing in developing heredity abilities is environmental factors.

Environment and heredity are very influential in the formation and development of each individual's abilities. Things that are not derived from heredity but can be developed through the surrounding environment are the characteristics, behavior, experience, and development of a child's intelligence. The development of the quality of an individual also depends on where to live or settle. If the individual is in the corridor of an environment that supports his self-development, then his quality will be better. And vice versa if the individual is in the midst of an environment that is less supportive of his self-development or even inhibits it, the worse his quality will be (Haironi & Naufal, 2022). Thus, there is an indication of human freedom in determining and shaping environmental conditions.

In addition to the two factors above, humans also have the freedom to determine everything they want in shaping their personality. This is also in accordance with the philosophical theory which is closely related to freedom (Putri & Nurhuda, 2023). In other words, humans have the will to use this freedom to create and play their roles without being dictated by other parties. For example, the freedom to shape the environment or the freedom to act at will. Freedom can also be interpreted as a power value that must be won to overcome a certain amount of determinism (Langgulang, 1980). However, if this freedom is used in negative ways, then this freedom will boomerang for him. This is where the function of education should be in controlling and controlling this freedom so that it can become a quality human being. With education, freedom can be directed at things that can

give rise to a stimulus for self-development. So freedom can present an environment that can be a means of developing heredity components that exist in humans (Amen, 2014).

However, the current social fact is that many people only prioritize aspects of freedom in educating or choosing education for their children without paying attention to heredity and environmental aspects. Even though if you look at the current educational context, of course, it is very worrying due to the rapid entry of the technological era, which has made cultural values that should exist in children fade, such as the words please, thank you and also sorry (Nurhuda, 2022). Finally, these children tend to prioritize their interests and easily fall into an environment that does not support their development. In addition, the child is not confident in discovering and developing skills or abilities because of a lack of knowledge about heredity characteristics in him. It doesn't only happen among the community, things like that still happen a lot in educational institutions. There are still many educators in their learning that require students to master each subject. It happens because of a lack of knowledge about the role of the environment (Nur Amini & Naimah, 2020).

Based on the background of the problems above, the author will examine more deeply the relationship between heredity, the role of the environment, and human freedom in developing self-potential. With this research, it is hoped that parents, educators, and the general public will be able to develop and direct students according to their potential.

There are previous studies that are relevant to this research. First, research was conducted by Daimah and Zainun Wafiqatun Niam in the form of a journal entitled "Philosophical Foundations of Islamic Religious Learning from the Perspective of Heredity, Environment, Human Freedom and God's Inayah" in 2019. Daimah stated that heredity and environmental factors together form human personality. While learning plays a key role in the formation of human personality with its various activities (Niam, 2019). The difference in this study is the presentation of the results of data analysis and educational variables. Daimah's research in presenting the results of data analysis is normative-anthropological, while this research is empirical-pedagogical. Both studies were conducted by Adi Haironi and Faiz Naufal in the form of a journal entitled "The Nature of Heredity and the Environment Perspective of Islamic Education in Early Childhood Learning" in 2022. Adi's research results stated that heredity and environment are two factors that greatly influence early childhood development so that educational goals can be achieved optimally (Haironi & Naufal, 2022). The difference in this research is the research focus and the variable of

human freedom. Adi's research focus is on early childhood learning, while this research focuses on individuals in general. Then, this research has advantages in the variable of human freedom in self-development.

The three studies conducted by Nur Amini and Naimah are in the form of a journal entitled "Heredity Factors Influencing the Development of Early Childhood Intelligence" in 2020. Amini's research results explain that parents pass on to their children only structural traits, not behavior resulting from learning and experience. This heredity factor provides more factors in the development of children's intelligence than the other two factors, namely environmental factors and general factors (Nur Amini & Naimah, 2020). The difference in this study lies in the research focus and the two variables. Amini's research focus is on the development of early childhood intelligence, while this research focuses on Islamic education in general. In addition, this study has two different variables, namely human freedom and the environment. Fourth, research was conducted by Jiyanto in the form of a journal entitled "The Concept of Heredity and the Educational Environment in the Perspective of the Qur'an" in 2022. Jiyanto in his research stated that heredity and environment greatly influence the formation of character in children through pre-conception education, pre-natal education, revitalizing the role of parents, strengthening character education, and building a character environment (Jiyanto, 2022). The difference in this study lies in the variables and the point of view of analysis. This study has a variable of human freedom which is a differentiator in Jiyanto's research. In addition, this study uses the perspective of the Koran, hadith, and science in analyzing it, while Jiyanto's research only uses the perspective of the Koran.

The explanation of previous research above proves that there are differences with this research. Therefore, for academic purposes, this research is feasible to continue. The purpose of this study is to explain the nature of heredity, environment, and human freedom and to describe their relationship in Islamic education.

RESEARCH METHODS

The method used in this study is a non-interactive qualitative research method, namely research whose data source is not the result of interactions with other parties (Sari & Asmendri, 2018). This research also includes library research which according to Abid Nurhuda is looking for data that has nothing to do with field studies (Nurhuda, 2021).

Because this research focuses on sources originating from libraries or others in the form of journals, books, newspapers, magazines, or other literature related to the concept of heredity, the role of the environment, and human freedom in determining potential education. on him. Literature research is also useful for solving problems whose clarity is unknown, holistically complex, dynamic, and full of meaning originating from writing (Meilinda, 2017). The data collection technique used in this study is a documentation technique, namely collecting data from several kinds of literature such as journals, books, archives, written statements, or other scientific works. While the data analysis technique used in this research is the content analysis technique, namely from some of the data that has been collected then identifies the meanings or contents, after which it is presented in written form systematically and objectively (Soegeng, 2016).

RESULT AND DISCUSSION

Heredity Concept

The term heredity as genetic transmission from parents to offspring is an oversimplification because actually what parents pass on to their offspring is a set of alleles and mitochondria located outside the nucleus (cell nucleus), it is this genetic code that digests proteins and then interacts with the surrounding environment to grow. phenotypic character. In heredity, there are the terms allele and gene as alternative expressions of traits. Each individual has a pair of alleles that are different and depend on their parents. This pair of alleles is called a genotype. If a person has the same pair of alleles then it is called a homozygous genotype. If someone has a pair of different alleles, then it is called a heterozygous genotype (Meilinda, 2017).

According to Yusuf, the main factor that influences individual development is heredity (Joseph, 2017). With the intention, heredity is the totality of individual characteristics that are passed on from parents to children, or all the potential, both psychological and psychic that belongs to the individual since the time of conception or fertilization of the ovum by sperm as an inheritance from parents through genetics. Meanwhile, Faturrahman defines heredity as biological transfer in the form of characteristics, talents, and potentials that are passed from parents to their offspring. Heredity also has the meaning of the natural tendency possessed by each individual to

imitate the source in a physiological or psychological form (Fathurrohman, 2016). Thus, the red thread can be drawn that heredity is a set of specifications that are concentrated in the fertilized ovum and are passed on to the offspring both physically and psychologically so that they can bring out character, potential, and talents that are close to the same as the parent source, namely parents.

Inheritance from parents to children in heredity only derives from the nature of the structure, not behavior that is the result of knowledge and experience. There are five principles of heredity compiled by Crow and Crow which are also cited by Muhammad Faturrohman. First, the principle of reproduction, heredity, or heredity takes place through germ cells (seed plasma) not through somatic cells. Parental traits that are formed from environmental influences cannot affect germ cells. Just as a mother who has medical competence will not be passed on directly to her child without a learning process that supports her potential.

The second is the principle of conformity, namely the decline in heredity in the form of class, ethnicity, or species. For example, biologically, skin color, body shape, or other physical things can be directly derived. Therefore, environmental factors here do not affect every individual to become another individual, even though the development of technological advances can change it, this is contrary to human ethics. The three principles of variation, in this principle each individual can have similarities or differences with other individuals. The four principles of filial regression, namely the characteristics possessed by children as descendants of their parents tend to be cognitive and habitual conditions. If parents have good brain intelligence, then their offspring tend to have good intelligence too and vice versa if parents have intelligence that is not too good then their offspring tend to be the same way. This can trigger interest for educators or psychologists to examine in detail the external and internal factors that affect the intelligence of each individual. The five principles of the cross, in this principle of heredity, inheritance from parents has a pattern of crossing over to their offspring. As with daughters, children have many traits and characters in common with their fathers. And vice versa boys will tend to have similar traits and characteristics to their mothers As with daughters, children have many traits and characteristics in common with their fathers (Faturrohman, 2016).

Morris L. Bigge stated that human moral nature belongs to three kinds, namely good, bad, and neutral traits, while human relations with the surrounding environment are active, passive, and interactive. Based on this concept, several theories or laws of heredity emerged from the West, namely the theories of Nativism, empiricism, and convergence. First the theory of Nativism. This theory was pioneered by a well-known Western figure, namely Arthur Schopenhauer (1788-1860). Arthur in the theory of nativism states that the development of each individual is determined by innate potential, while education and experience according to this theory do not affect individual development. In educational science, this concept is called "pedagogical pessimism". These innate or intrinsic factors greatly determine the psychology which is a picture of a person's personality. As stated by the French philosopher Jean Jacques Rousseau (1712-1778) who argued that every individual who is born has good moral potential (noble savage) and this decline occurs since the period of fertilization and cell division (conception period) (Shobur, 2003). There are two types or categories of intrinsic properties, namely the permanent state and the temporary state. The first is the traits that may change due to certain factors such as intelligence and talent. While the temporary state is the properties that are not likely to change from the intrinsic such as body size, habits, body attitudes, and others.

In the Islamic view, the meaning of heredity uses the term al-waritsah (inheritance). Even this aspect of heredity is very concerned with guiding and developing the personality of every Muslim to direct positive things. Where Allah swt gave good offspring to the Prophet Abraham so that the heredity that was passed down to his generation was good. This is explained in QS. Ali Imran: 33-34

إِنَّ اللَّهَ اصْطَفَىٰ آدَمَ وَنُوحًا وَآلَ إِبْرَاهِيمَ وَآلَ عِمْرَانَ عَلَى الْعَالَمِينَ (33) ذُرِّيَّةً بَعْضُهَا مِنْ بَعْضٍ وَاللَّهُ سَمِيعٌ عَلِيمٌ (34)

"Indeed, Allah has chosen Adam, Noah, the family of Abraham, and the family of Imran over all the people (in their respective times), (namely) one descendant of which some (descendants) are from another. And Allah is All-Hearing, All-Knowing."

The second theory of Empiricism. This empiricism theory appeared pioneered by the Western world figure John Locke (1704-1932) who researched and developed the Tabularasa theory, namely the view that humans are born in a state of purity, clean like a white paper then the formation and development of their personality is influenced by the surrounding environment such as family and community conditions (Prof. Dr. H. Usman

Abu Bakar, MA. dan Drs. Surohim, 2005) In contrast to previous theories, this empiricism theory argues that in the development of self-potential is determined and influenced by environmental factors and experiences that the individual has through his educational process. Education in question is not only education in systemized institutions (formal or non-formal education) but what is meant by education in a broad sense is that stimuli come from nature or people around, whether intentional or not. In this theory, humans can be formed into good or bad personalities because it depends on the environment or education that is raised by the manager. In the world of education, this concept is known as pedagogical optimism (Drs. M. Ngalim Purwato, 2003).

The three Convergence theories. This theory is an amalgamation of the two theories above which combines innate aspects with environmental factors that influence one's self-development. This was also expressed by Abid Nurhuda that when someone sees his friend's achievements, it makes him motivated to follow in the footsteps of his achievements (Nurhuda, 2023b). This theory was pioneered by a German philosopher and psychologist named Louis William Stem (1871-1938). William stated that natural potential can develop optimally with the facilities provided by the surrounding environment which can be put to good use (Shobur, 2003). This states that heredity and environmental factors play an important role in self-development. Good hereditary abilities without the support of environmental or educational facilities will not produce individuals with ideal personalities. Vice versa, a good environment or education without heredity will not bring out the ideal personality. So the development of one's potential is a combination of exogenous and endogenous factors (Niam, 2019).

The Role of the Environment in Self-Development

Self-development can also be interpreted as a process of transmitting a hereditary psycho-physical constitution with the stimulation of favorable environmental factors in the embodiment of continuous active interaction (K., 1995). In the process of potential development, environmental aspects become a very important factor besides heredity or heredity, because, without good environmental support, the development of potential is greatly hampered or even absent. This is by the theory of heredity, namely the convergence theory which is a combination of heredity factors and supporting environmental factors. In fact, according to Maragustam, environmental factors are the most important educational

space compared to other educational spaces (Maragustam, 2010). This happens because individuals tend to follow the habits that occur in their environment, both consciously and unconsciously. The environment with its various stimuli and materials, whether from the individual himself or even from outside that is physiological, biological, psychological, or socio-cultural and tradition.

The definition of the environment in the outline is the conditions that exist around us. The world of education also explains the notion of the environment is very broad. According to Atik Latifah, a person's self-development can be influenced by three kinds of environment, including the family environment, school environment, and community environment (Latifah, 2020).

The first is the family environment which is the smallest unit of the social environment. In addition, this environment is the first environmental factor that greatly influences the development and formation of individual personality. Several factors cause the family environment to be very influential in self-development, namely first, the family is a closed face-to-face educational environment. Second, parents have a strong educational motivation for their generation. Third, social relations in the family are closed from things that hinder the educational process (Mutmainnah, 2019). So that children who have good self-development can describe the educational conditions of the family. The success of family environmental education can be seen from the development of attitudes and personalities of the parents as well as parenting communication relationships in the family. Abid Nurhuda also said that the family is the smallest social institution system in a society consisting of children, wife, and husband and usually live together in residence to develop individual potential both physically and spiritually as the initial stage of the socialization process (Nurhuda, 2023a). The family environment can play a full role in the development of individual potential, and cultural inheritance in a comprehensive manner that is mutually sustainable. Three basic objectives of family environmental education must be achieved, namely self-mastery, values, and social roles. First, self-mastery is an individual's ability to control emotional traits and be able to take care of themselves. The process of teaching self-mastery can be done by training children to maintain cleanliness for themselves. The two values that can be formed when a child is at the age of six coincide with the process of self-mastery training. The third social role is a demand for the presence of its role in society. His educational tool in the family is affection and authority (Latifah, 2020).

Both Schools. Not all aspects of education can be completed by the role of parents in the family, especially in terms of knowledge and skills. The basic understanding of the school environment is the continuation of education in the family. In addition, the school is also an educational space that bridges family life with community life. The educational process does not only prepare individuals who can face today's society, but the school environment must also be able to form individuals who can face the challenges of society in the future which are increasingly difficult. Understand some of the conditions that may be faced in society and the role of globalization factors, developments in science and technology, and increasingly dense communication flows (Subianto, 2013)

The three communities. As the third center of education after the family and school environment, community environmental education has different characteristics and functions with unlimited scope and diversity of forms of social life and various types of culture. This community environment has an important role in the development of a person's potential, where this education starts from an early age to the end of his life. This educational process can be through youth organizations, community associations, mosques, and spaces in other forms that are not bound by certain regulations. It is in this environment that one can discover new things that cannot be obtained in family environmental education and school environmental education while at the same time applying and developing the knowledge that has been obtained from this two environmental education. Community-based education is more directed at mental and emotional dispositions (Wardiani & Suryatman, 2018). In addition, not only requires the involvement and active role of the community but the results of the implementation of education are required to be able to solve various community problems. Based on that, it can be seen that community environmental education has an important role in self-development after family and school education.

Human Freedom in Islam

The term freedom has the additional meaning of being free, which means free (not obstructed, disturbed by anything so that it can move). To liberate means to let go of bonds, rules, punishments, power, and so on. While freedom is independence or a state of freedom (Al-Hamdi, 2006). According to Syed Muhammad, Naquib al-Attas emphasized that the correct term for the word freedom in Islam is contained in the theological term, i.e.

endeavor. As used by Islamic theology, it is not the same as the results of modern thought because the root word for the endeavor is *khair* or good, which means choosing something good. Therefore, freedom is choosing the best way of life and to do so requires knowing which choices are good and which are bad. Conversely, choosing bad things is a form of choice based on ignorance and stems from the despicable aspect of lust (Daud, 2003). The term freedom is often expressed by humans as independent beings attached to themselves and humans themselves as their managing subjects. So that concerns regarding the understanding and implementation of skewed freedoms will occur, as well as anticipating mindsets, actions, and policies that can intimidate other parties.

Human freedom seen from its nature is divided into three, namely physical freedom, freedom of will, and moral freedom. The first is physical freedom, namely the freedom to move and use the human limbs. As for the limitations of the range that cannot be exercised by the members of the body, that does not reduce human freedom but is the nature of freedom itself. For example, humans are of the same sex and have hands but cannot fly, so that does not violate freedom because the ability to fly is beyond the capacity of human capabilities. What is meant by violations of physical freedom are coercion or restrictions imposed by other parties based on the physical capabilities that exist in us. Both freedom of will (spiritual), namely the freedom of a person to accept or not the views of others or can be defined as wanting something that is desired. The extent of this free will depends on how far it is possible to think because humans can think of anything they want. Free will is different from physical freedom. Freedom of will cannot be restricted or violated directly from without. That is, a person cannot be forced to want something even though he is physically locked up in a building. Third, moral freedom, in a broad sense, is the absence of various threats, pressure, prohibitions, and other pressures that do not extend to physical coercion (Zubair, 1995).

Even though this freedom is something that has existed in humans since they were born as creatures of nature, this freedom can be influenced by several things that can change the capacity of this freedom. First, there is no control of passions and strong emotions from the power of desire. Lust can appear before the desire influences it, so that lust can reduce our self-freedom. Both fear and anxiety about the possibility of danger that will come. If the action is colored by fear, then freedom is reduced. The third is ignorance of something that should be known. Or even ignorance of the understanding of freedom itself. The four

violence that comes from outside ourselves can reduce or even eliminate freedom (Zubair, 1995).

In Islam, monotheism is one of the main points of Islam which clearly shows that there is no servitude or worship except to God Almighty. Thus, freedom in the liberation paradigm is a basic human need to be released from the bonds that bind him and to be free to do things without being subject to outside powers and not deterministic. The concept of freedom or independence comes from firm faith and acknowledgment of the power of Allah SWT. Because humans are special creatures (unique) who are given the freedom to seek their essence. When the faith of a Muslim becomes stronger and deeper, the more certain of his dignity and freedom, the stronger the desire to fight oppression and slavery (Ash-Shadar, 2002). In this case, the first step that must be taken by Islam is to free itself from the grip of lust. Humans will only be truly free when they can control their actions according to their human personality.

Relationship of Heredity, Environment, and Freedom in Islamic Education

Based on the three concepts that have been explained, namely heredity, environment, and human freedom can foster a new understanding of the factors that can influence the development of human self-development as the success of Islamic education. These three concepts are a unity that cannot be separated from one another. Every human being certainly has these three factors, so every human being has the opportunity to become a human being of high quality and credibility by utilizing the three factors optimally. Therefore, an understanding of heredity, environment, and human freedom that is applied in education is very important.

Heredity has a very strong role in developing one's potential. Explanations about heredity have been confirmed in the Qur'an and hadith that parents inherit their traits to their offspring, both from the moral (al-khalqiyah), kinesthetic (al-jismiyyah), and intellectual (al-aqliyyah) characteristics since the time of conception. As in the Qur'an and hadith, heredity has termed the word fitrah:

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

Meaning: *"And Allah brought you out of the wombs of your mothers in a state of not knowing anything, and He gave you hearing, sight, and conscience, that you may be grateful."* (QS. An-Nahl: 78)

"Selection for your (wife's) semen. Because actually, the offspring has a strong influence "(HR. Dailami and Ibn Majah).

Based on the Al-Qur'an and hadith above, it is emphasized that heredity or endogenous factors greatly affect the potential of children who are inherited by their parents. This will also greatly contribute to the development of self-potential in the educational process. However, this heredity factor cannot run on its own automatically. This means that this factor has limitations and constraints in developing one's full potential. Therefore, this heredity factor requires other factors to develop and shape his personality, namely environmental factors (Lestari, 2011).

Apart from heredity, the environment also has a significant role in Islamic education. The environment is one of the elements in forming personality as the embodiment of desires in people's lives. This is of course influenced by environmental factors, both the natural environment and the social environment. The influence of the environment is also explained in the Qur'an which means:

"And the good land, the plants grow well with the permission of Allah; and infertile soil, the plants only grow miserable. Thus We repeat (Our) signs for those who are grateful. (QS. Al-A'raf: 58)".

Based on the verse above, it is clear that it is not only heredity that influences individual development, but also the environment. If one examines both of them have a balanced portion in the formation of individual character, a person's heredity as a basic potential that is innate from birth is certainly owned by everyone, without exception. It is natural for every human being, then the innate potential is optimally developed through the contribution of the environment, namely education. This is where it will be seen that these two factors are inseparable. That is the essence of the lifelong education process, from the womb (heredity) to the grave (the process of interaction with the environment). This concept is by the theory described above, namely the Convergence theory.

Human freedom is an educational concept that values character, equality, and freedom so that students can develop their potential with a democratic outlook. This has received attention from various educational figures because education, especially the world of Islamic education, has recently experienced a setback with the demands of the times, is stagnant, and does not respond to social developments that are so rapidly changing. In the world of education, we know the names James A. Benne and Michael W. Apple who have brilliant ideas about the education system. This idea is known as a democratic system in schools or the construction of democratic schools. Democratic schools must be developed with an attitude of trust or trust from all parties involved. In addition, John I. Gold quoted by Dede Rosyada also instills a democratic system in students by giving students the widest possible freedom to study. Therefore educators must be able to develop learning methods that provide greater opportunities for students. In line with Gold's thinking, Jerry Aldrige and Rennita Goldman also developed a democratic school system, namely education with the concept that school is a place to learn to think, not to show the intelligence of teachers.

The concept of this school provides enormous opportunities for students to think, work and provide opportunities to build students' knowledge through environmental interaction Therefore educators must be able to develop learning methods that provide greater opportunities for students. In line with Gold's thinking, Jerry Aldrige and Rennita Goldman also developed a democratic school system, namely education with the concept that school is a place to learn to think, not to show the intelligence of teachers. The concept of this school provides enormous opportunities for students to think, work and provide opportunities to build students' knowledge through environmental interaction Therefore educators must be able to develop learning methods that provide greater opportunities for students. In line with Gold's thinking, Jerry Aldrige and Rennita Goldman also developed a democratic school system, namely education with the concept that school is a place to learn to think, not to show the intelligence of teachers. The concept of this school provides enormous opportunities for students to think, and work and provide opportunities to build students' knowledge through environmental interaction (Rosyada, 2004).

Freedom in the world of education should be able to develop freedom in a positive value because freedom can develop student creativity. That is, without freedom students' creativity cannot develop. This concept of education can also be termed the democratization of education. The concept of democratization of education develops the freedom of students

with the help of professional teachers so that students do not feel afraid to develop their creativity. This is based on the assumption that the essence of Islamic education is the process of developing all human potential that respects plurality and heterogeneity as a consequence of cultural, ethnic, ethnic, and religious diversity. So the source of knowledge is the texts of the scriptures, natural reality, social phenomena, intuition, senses, and reason. The general competence that must be carried out is the movement to analyze social conditions. In other words, education must be able to relate to society, so that students are expected to be able to develop their capacities in society (Assegaf, 2013).

CONCLUSION

Based on the explanation above, it can be concluded that heredity, environment, and human freedom are several factors that play an important role in individual self-development. In developing individual potential, the three concepts are an inseparable unit. Although there are several experts in education, psychology, and biology, until now they are still debating about the factors that most influence human development, namely heredity and environment. Some consider heredity to be the most superior, while others argue that education in the sense of the environment has a very large influence. In the end, a stream came to mediate the two contradictions, namely convergence flow. Convergence flow seeks to combine these two factors in human development, especially in the formation of personality and potential. Then, freedom appears to utilize heredity with environmental facilities so that students' creativity can be developed. Therefore, through this research, the authors offer the concept of a democratic school that prioritizes the freedom of students in developing heredity which is supported by their environment.

REFERENCES

- Al-Hamdi, R. (2006). *Selamat Datang Kebebasan dalam Ali Usman Kebebasan dalam Perbincangan Filsafat Pendidikan Agama Islam*. Yogyakarta.
- Amin, A. (2014). Aktualisasi Kebebasan dalam Pendidikan Islam di Era Modern. *Nuansa: Jurnal Studi Islam Dan Kemasyarakatan*, 6(2).
- Arifin, H. . (2006). *Ilmu Pendidikan Islam*. Bina Aksara.
- Ash-Shadar, S. M. B. (2002). *Keunggulan Ekonomi Islam (Mengkaji Sistem Ekonomi Barat dengan Kerangka Pemikiran Ekonomi Islam)*. Pustaka Zahra.

- Assegaf, A. R. (2013). *Aliran Pemikiran Pendidikan Islam: Hadharah Keilmuan Tokoh Klasik Sampai Modern*. PT Raja Grafindo Persada.
- Daud, W. M. N. W. (2003). *Filsafat dan Praktik Pendidikan Islam Syed M.Naqub AlAttas, Terj.dari The Educational Philosophy and Practice Of Syed Muhammad Naquib Al-Attas oleh Hamid Fahmy, M.Arifin Ismail, dan Iskandar*. Mizan.
- Drs. M. Ngalim Purwato, M. (2003). *Psikologi Pendidikan*. PT REMAJA ROSDAKARYA.
- Fathurrohman, M. (2016). Pembawaan Keturunan Dan Lingkungan Dalam Perspektif Islam. *Jurnal Kabilah*, 1(2), 1.
- Faturrohman, M. (2016). Pembawaan Keturunan dan Lingkungan dalam Perspektif Islam. *Jurnal Kabilah*, 1(2).
- Haironi, A., & Naufal, F. (2022). Hakikat Hereditas dan Lingkungan Perspektif Pendidikan Islam dalam Pembelajaran Anak Usia Dini. *At Tuots: Jurnal Pendidikan Islam*, 4(1), 1–10. <https://doi.org/10.51468/jpi.v4i1.93>
- Jiyanto. (2022). Konsep Hereditas dan Lingkungan Pendidikan dalam Perspektif Al-Qur'an. *Andragogi: Jurnal Diklat Teknis Pendidikan Dan Keagamaan*, 10(1), 18–29. <https://doi.org/10.36052/andragogi.v10i1.268>
- K., K. (1995). *Psikologi Anak*. Mandar Maju.
- Langgulung, H. (1980). *Beberapa Pemikiran tentang Pendidikan Islam*. PT al-Ma'arif.
- Latifah, A. (2020). Peran Lingkungan Dan Pola Asuh Orang Tua Terhadap Pembentukan Karakter Anak Usia Dini. (*JAPRA*) *Jurnal Pendidikan Raudhatul Athfal (JAPRA)*, 3(2), 101–112. <https://doi.org/10.15575/japra.v3i2.8785>
- Lestari, A. (2011). Pandangan Islam Tentang Faktor Pembawaan Dan Lingkungan Dalam Pembentukan Manusia; Kajian Ilmu Pendidikan Islam. *Jurnal Pendidikan Universitas Garut*, 05(02), 6–102.
- Maragustam. (2010). *Filsafat Pendidikan Islam Menuju Pembentukan Karakter Menghadapi Arus Global*. Kurnia Kalam Semesta.
- Meilinda. (2017). Teori Hereditas Mendel : Evolusi Atau Revolusi (Kajian Filsafat Sains). *Jurnal Pembelajaran Biologi*, 4(5).
- Mutmainnah, M. (2019). Lingkungan Dan Perkembangan Anak Usia Dini Dilihat Dari Perspektif Psikologi. *Gender Equality: International Journal of Child and Gender Studies*, 5(15).
- Niam, D. & Z. W. (2019). LANDASAN FILOSOFIS PEMBELAJARAN AGAMA ISLAM PERSPEKTIF HEREDITAS, LINGKUNGAN, KEBEBASAN MANUSIA DAN INAYAH TUHAN. *Jurnal At-Tarbiyat*, 3(1), 1. <https://doi.org/10.22456/2527-2616.94434>

- Nur Amini, & Naimah, N. (2020). Faktor Hereditas Dalam Mempengaruhi Perkembangan Intelligensi Anak Usia Dini. *Jurnal Buah Hati*, 7(2), 108–124. <https://doi.org/10.46244/buahhati.v7i2.1162>
- Nurhuda, A. (2021). Pesan Moral Dalam Kisah Umar Bin Khattab Pada Kitab Arobiyyah Lin Nasyiin 4. *Jurnal Hurriah: Jurnal Evaluasi Pendidikan Dan Penelitian*, 2(4), 38–46.
- Nurhuda, A. (2022). Nilai Pendidikan Karakter Dalam Film Layangan Putus 1a Produksi Md Entertainment. *Jurnal Pendidikan Sosiologi Dan Humaniora*, 13(1), 33. <https://doi.org/10.26418/j-psh.v13i1.52107>
- Nurhuda, A. (2023a). *Islamic Education in the Family : Concept , Role , Relationship , and Parenting Style*. 2(4), 359–368.
- Nurhuda, A. (2023b). *Peta Jalan Kehidupan Yang Tak Terlupakan* (Maret). The Journal Publishing.
- Prof. Dr. H. Usman Abu Bakar, MA. dan Drs. Surohim, M. (2005). *Fungsi Ganda Lembaga Pendidikan Islam*. Safiria Insania Press.
- Putri, Y. R., Lazdia, W., & Putri, L. O. E. (2018). Faktor Yang Mempengaruhi Perkembangan Anak Balita Usia 1-2 Tahun Di Kota Bukittinggi. *Real in Nursing Journal*, 1(2).
- Putri, Y., & Nurhuda, A. (2023). *Filsafat Pemikiran Pendidikan Islam Lintas Zaman*. PT Sonpedia Publishing Indonesia. [https://books.google.co.id/books?hl=id&lr=&id=Zaq0EAAAQBAJ&oi=fnd&pg=PP1&dq=filsafat+pendidikan+islam+lintas+zaman&ots=EG0Wtjp8yd&sig=TX4dGf4hQP56wHEP5FFjc2mb98Y&redir_esc=y#v=onepage&q=filsafat pendidikan islam lintas zaman&f=false](https://books.google.co.id/books?hl=id&lr=&id=Zaq0EAAAQBAJ&oi=fnd&pg=PP1&dq=filsafat+pendidikan+islam+lintas+zaman&ots=EG0Wtjp8yd&sig=TX4dGf4hQP56wHEP5FFjc2mb98Y&redir_esc=y#v=onepage&q=filsafat%20pendidikan%20islam%20lintas%20zaman&f=false)
- Rosyada, D. (2004). *Paradigma Pendidikan Demokratis*. Kencana.
- Sari, M., & Asmendri. (2018). Penelitian Kepustakaan (Library Research) dalam Penelitian Pendidikan IPA. *Penelitian Kepustakaan (Library Research) Dalam Penelitian Pendidikan IPA*, 2(1), 15.
- Shobur, D. A. (2003). *Psikologi Umum dalam Lintasan Sejarah*. CV Pustaka Setia.
- Soegeng. (2016). *Dasar-dasar penelitian : bidang sosial, psikologi, dan pendidikan*. Magnum Pustaka Utama.
- Subianto, J. (2013). Peran Keluarga, Sekolah, Dan Masyarakat Dalam Pembentukan Karakter Berkualitas. *Edukasia : Jurnal Penelitian Pendidikan Islam*, 8(2), 331–354. <https://doi.org/10.21043/edukasia.v8i2.757>
- Wardiani, I., & Suryatman, H. . (2018). Peran Lingkungan Keluarga Dan Masyarakat Dalam

Membentuk Kepribadian Dan Perilaku Sosial Anak Usia Smp Di Wilayah Pesisir Munda Kabupaten Cirebon. *Edueksos : Jurnal Pendidikan Sosial & Ekonomi*, 7(2), 133–146. <https://doi.org/10.24235/edueksos.v7i2.3165>

Yusuf, S. (2017). *Psikologi Perkembangan Anak dan Remaja*. PT Remaja Rosdakarya.

Zubair, A. C. (1995). *Kuliah Etika*. PT Raja Grafindo Persada.

