The Significance of Educative Environment to the Character Development: A Study of al-Zarnûjî's *Ta'lim Al-Muta'allim*

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Abstract

Some factors pertainning to the formation of human character in the field of education are influenced by the divergent means. One of them, as the external factor, includes the environment on how to make a conducive circumstance both selecting the partners and choosing the educators. In addition, the ultimate aim of this study is a rediscovery effort on educational thought of al-Zarnûjî in his book Ta'lim al-Muta'allim, the monumental work containning the fundamental principles in education, which has been used in the Muslim world in the context of the role in the formation of character development. The approach used to investigate is a descritiptive analysis to find out the possibility of application of the character development. This study discovers that al-Zarnûjîs idea, particularly on the significant role in performing the process of character development is through well conducive circumstance. It indicates that the way in choosing both partners and educators, where both of them should interact with, has the fundamental impact, namely for encouragement, empowerement, enhancement and refinement. Finally, this study is highly supposed to enrich the concept of character education, particularly in the educative environment for the character development, as the significant role in the process of education.

Keywords : *al-Zarnûjî, Ta'lim al-Muta'allim, educative environment, character development, empowerement, encouragement, enhancement, refinement*

1. Introduction

Education is a complex process which involves various sides, particularly the milieu of family, school and society. Moreover, the function and the role of these three centres as being the pilar of education are the significant factor in achieving the educational purpose, which can build and prepare the human resource into the qualified outcomes. Meanwhile, each person can study from anything and anyone, involving the circumstance surrounding. Similarly, as Haydon argued, it is in some places and at some times the emphasis may be more on education doing what is best for each individual, at other times and places more on promoting what is the best for society (2006, p. 1). In addition, from this context, both good environment and bad one can simultaneously give the side effect. In the field of education, the availability of environment intentionally designed to educate in accordance with the desired destination is one of the significantly basic roles. In other words, this is one strategy in the process of education in which the educator becomes the strategic figure and even is significantly basic way in the effort to make a good character development for the learners. Moreover,

the ethical environment raises important issues for all of those who are concerned with the relationship between education and values.

In the formation of character development in education, the means usually used by the human will continuously develop along with the development of cases pertainning to the human life as in the changing of community. In addition, as long as the learners' character and outcomes from such educational institution are not compatible with the expected aim, there needs to be provided by scrutinizing the classical herritage containning noble values. Thus, there is a hope which can be obtained to solve the issues of human character in nowdays. Moreover, in regard to the problem of character in current educational system, it can be observed from phenomena of some learners at the present still on the negative impacts. These include aggressive and antisocial behaviors, drug use, precocious sexual activity, criminal activities, academic under-achievement, and school failure (Lickona, 2009: 13-19). The moral decadence deals with the poverty of moral conduct; there are treasury and haritage, from either religous or traditional resource. Each of these problems, individually, has been addressed through a variety of approaches found to be reasonably effective, although many have not.

It is actually in regard to the problem solution to the contemporary issues, there are some ways to be used to the strategy to solve with having their benefit and weakness. In addition, each strategy has the featured characteristic, both cognitive, afective and psychological aspect ; furthermore, the readiness of the educator as the user of strategy, the learner, as well as the circumstance. Accordingly, the search for new innovation of the strategy in the formation of character development should keep to implement through both *discovery* and *rediscovery* with the review from such strategy ever existed. Hence, in regard to the last one mentioned, particularly in the Islamic herritage, there are some Muslim scholars (*'ulama*) resulting some remarkable works sufficiently valuable to be re-examined. One of them is the religious book *Ta'lim al-Muta'allim*, the monumental work of al-Burhan al-Din Zarnuji. It is sure that to analyse such content of religious book (*kitab*) is significantly necessary in order to pervade the noble values in the order for one effort of steps implementable to overcome the problem regarding the moral decadence. In addition, it is true that one of the main problems is that classical values sufficiently applicable in many documents are not internalized yet, furthermore into the fast-coming of foreign culture which is not in accordance with Eastern culture. Here we see that the issue is not only the content of value education, but how the strategies as a means developed to those involved in the process of education should be implemented. One of them is the significant role of the milieu both partners and educators.

2.1. A Brief of the Book *Ta'lim al-Muta'allim*

Basically, this book, *Ta'lim al-Muta'allim*, one treatise of al-Zarnûjî , contains the user manual in both learning and teaching with full of moral values sufficiently applicable through the whole process of learning and teaching, and in turn creates an educative environment. According to Syamsuddin (2012) this book is widely recognised as the monumental work, a very regarded existence (p.5). In addition, according to Haji Khalifah in his book *Kasyf al Zunun' an Asami' al kitab al funuun* as cited in Yahya, it is argued that between fiveteen thousands of literature titles in 17 century it is noted an elucidation that *Ta'lim al Muta'allim* is one treatise of al-Zarnûjî (2005: 2).

In addition, this religious book (*kitab*) is also much used as reference and research material in writing of scientific works, especially in the field of education. This religious book is not only used to some Muslim scientists, but also by Western scientists and orientalists (Syamsuddin, 2012: 6). In Indonesia, this religious book has been studied and scrutinized and is popular among almost all Islamic education institution, particularly in both pesantren in Islamic traditional boarding, *Salafiyah*. Because it has been as the main reference for the students (*santri*) in acquisiton of the knowledge, and even in modern institution, such as pesantren Gontor (Nata, 2003: 107).

The translation of this book, *Ta'lim,* has been first published in Mursidabad (1265), in Tunis (1286 and 1873), in Cairo (1281, 1307, 1318), in Istanbul (1292), and in Kasan (1898). Morever, this religious book has been given some commentaries into seven publications : first, on behalf of Nau'i (n.d.) ; scond, Ibrahim ibn Nu'man (996H/1588M) ; third, Sa'rani (710-711 H) ; fourth, Ishaq ibn Ibnu Rumi al Qili (720 H) with the title Mir'ah al Thalibiin ; fifth, Qadi ibn Zakariya al Anshari A'ashaf ; sixth, Otman Pazari, 1986 with the title *Tafhim al Mutafahhim* ; seventh, H.B. Al-Faqir, without date and notification (Affandi, 1995: 67). According to Yunus, this religious book (*kitab*) has been given comments by some scholars, like Syech Ibrahim ibn Ismail with the entitled work named *Syarh Ta'lim al Muta'allim*, and Syech Yahya ibn Nashuh (d. 1007 H/1598 M), who is the poet from Turkey, Imam Abd al Wahab al Sya'rani, a sufician, as well as al Qadhi Zakaria al Anshari (1990: 15).

Additionally, it is in particular that this book characterizes the educational science, and gives such an impact in Islamic value for the sake of seeking knowledge, furthermore as the manual for the educator to educate and purpose (Yunus, 1990: 155). Moreover, as Bisri (1992) argued that to form the future generations, trained as well as fearful to God (good spirituality), in other words to form a civilised generation, there are no particular guidelines apart from the book *Ta'limul Muta'alim.*

Hence, the main reason to assume in this discussion by choosing this book is that 1) this religious book has been performing the world's educational society, particularly in the midst of pesantren ; 2) its model of teaching and learning has been suitability united to the soul of Islamic education ; 3) the basic foundation of the content sufficiently applicable in the context of current Islamic educational system in the midst of Indonesian Islamic heterogeneous community. In other words, it contains the Islamic educational values ; the precedent of learning and teaching having been performed among those involved in Islamic education milieu, mainly Islamic boarding (*pesantren*). There are some opinions regarding this merit in performing the classical instance into the moral conduct to be practiced among those being involved in educational process, like educator, student as well as the parents.

2.2. About al-Zarnûjî 's Background

As far as the information to be attachable regarding the author name of the book, *Ta'lim*, there are two names referred to him, namely al-Zarnûjî who is Burhanuddin al-Zarnûjî , who lived in 6th century or 13 century and Tajuddin al-Zarnûjî who is Nu'man Ibrahim who passed away in 6th century (Athiyatullah, 1970: 58). Al Zarnûjĭ was among the pioneers in the field of education. Furthermore, he was also one religious scholar of Hanafith Madhab around 13th century, and thus he could be recognised as in year 593 H with his treatise, *Ta'lim al Muta'allim*.

In regard to the place where he lived in, it is referred that he lived in Zarnuq or Zarnuj (Athiyatullah, 1970: 58). Moreover, there has been an assumption that the place for his birth was the famous state located at around Tigris river, namely Eastern Turkistan. When assumming implicitly about the date of his life, he did not mention it in his religious book. However, it is in general that he lived in the last period of Abbasite chaliph, where its last caliphate was al Mu'tashim (1258M/656H). Some of the information regarding the period of scholars' life which is regarded as al-Zarnûjî 'educator or with whom al-Zarnûjî had at least corresponded will shed the light on this problem. In this regard, Ahmad (1986) gave the information that there are (1) Fakhr al Islam al Hasan Ibn Mansur al Farghani Khadikan who died in 592/ 1196 ; (2) Zahir al- Din al Hasan Ibn 'Ali al Marghinani, who died circa 600/ 1204 ; (3) Fakhr al Din al Kashani who died in 587/1191; (4) Imam Burhan al-Din Ali ibn Abi Bakr al-Farghinani al-Marghinani who died in 593 /1195; (5) Imam Rukn al-Din Muhammad bin Abi Bakr Imam Khwarzade who died in 491-576 H (p.14).

In accordance with the reason for his completion through treatise, it can be outlined with a very real purpose at that time. Furhtermore, in 1203, such the chapter on the book has been compiled by al-Zarnûjî, namely 13

chapters. Because, at that time, many students had much passion to struggle both for education and for the attainment of knowledge; unfortunately falling short of their aim, in which this purpose was considered as modest or splendid. These students, according to him, did not find the success for their goal because almost of them were not mindful of the right methods of learning. In otherwords, they did not abide what was the right for them and floundered it with wasted time. Therefore, as al-Zarnûjî decided to explain to the student a method of study which he had read about and head from his own teachers (Grunebaum and Abel, 1947: 2).

3.1. Character (*akhlaq*), Ethics and Moral

Prior to further discussion about the process of character development in the perspective of the book *Ta'lim al-Muta'allim*, it is necessary and worthwhile to comprehend comprehensively on the significance, differences and similarities among moral, ethics and character (*akhlaq*). It is below that the researcher will further discribe each of them briefly.

According to some experts, there are few significant expositions in the meaning among character, moral and ethics. Generally, character, both good and bad, is determined to be observable in person's conduct and behavior. In this regard, as Zainuddin (2004) outlinned, the word character derives from the Arabic word, namely '*al-khuluq*' which means '*al-sajiyyah*' or character; '*al- tabi'ah*' or nature and temperament; *al-'adah* or tradition and custom; *al-din* or religion; and *al-muru'ah* or self-esteem (p.25-26). From this perspective, it can be understood that character (*akhlaq*) is a nature cultivated within the soul which causes acts with an easiness and conveniences without thinking and determining. In case, a form emerging the wonderful and appropriate act based on the 'sense' and 'shari'a,' this form is, then, named with good character and also its opposite. In addition, regarding its component, Battistich (2005) clearly argued that,

> character includes *attitudes* such as the desire to do one's best and being concerned about the welfare of others; *intellectual* capacities such as critical thinking and moral reasoning; *behaviors* such as being honest and responsible, and standing up for moral principles in the face of injustice; *interpersonal* and *emotional* skills that enable us to interact effectively with others in a variety of circumstances; and the *commitment* to contribute to one's community and society. Moreover, character, in ortherwords, is the realization of one's positive development as a person, intellectually, socially, emotionally, and ethically (p.2).

Meanwhile, al-Qardawi (1981) divided the term of character (*akhlaq*) into six basic components that are: 1) individual character; 2) social-family character; 3) character that governs social life; 4) character that guides people to behave better towards animals; 5) character which guides human morality to maintain balance in the physical environment; 6) character which considers servant attitudes toward the Creator (p.106-107). From such exposition, it is obvious that although there are significant divergences, character includes wider context of human action as clearly explainned by some experts above.

While, ethics, sometimes known as moral philosophy, is a branch of philosophy that involves systematizing, defending and recommending concepts of right and wrong conduct (Wikipedia: 2015). It means that ethics known as the kind of term both right and bad, in wide meaning, arranged and adjusted the regards of human acts considered to differ between 'appropriateness' and its opposite. In other words, ethics is science arranging the right and bad of all the human, particularly, pertainning to the mind and sense movement which is measurement for the purpose as the act. Ethics (Wikipedia: 2015) may be divided into three major areas of study:

1) meta-ethics, about the theoretical meaning and reference of moral propositions and how their truth values (if any) may be determined;
2) normative ethics, about the practical means of determining a moral course of action;
3) applied ethics draws upon ethical theory in order to ask what a person is obligated to do in some very specific situation, or within some particular domain of action (such as business).

In other words, morality, 'manner, character, proper behavior,' is the differentiation of intentions, decisions, and actions between those that are good or right and those that are bad or wrong. From this perspective, this can be understood that the orientation of moral is a term used to provide 'restrictions on human activity' with value, both good or bad, and right or wrong.

3.2. The Differences and Similarities among Character, Ethics and Moral

Seen from their roles and functions, it can be analysed that both character (*akhlaq*), ethics and moral have the similarities, namely determining the values of acts performed by the human to determine what is right or good and bad or poor, all of which are willing to create the peacefulness for the social condition. According to the Diffen Dictionary (2015), ethics and morals relate to 'right' and 'wrong' conduct. Moreover, 'ethics' refers to the rules provided by an external source, e.g., codes of conduct in workplaces or principles in religions. Meanwhile, 'moral' refers to an individual's own principles regarding right and wrong.

Pertainning to the differences, ethics is 'more theoretical' or based on reasoning and lookes at 'human behavior' in general, while the moral is a 'practical,' whose size is a form of action. However, the character (*akhlaq*) is based on the 'Qur'an and Sunnah,' ethics based reasoning. It is true that the source of which is used as a benchmark to determine the good and bad is different.

3.3. The Meaning and Significance of Educative Environment to Character Development

Generally, character, both good and bad, is determined to be observable in person's conduct and behavior. Character is the accumulations from values in that values are orientations or dispositions whereas character involves action or activation of knowledge and values. In addition, pertainning to the character formation for human being, explicitly, al-Zarnûjî did not mention in his religious book, while inplicitly he seems to be more indicated to emphasize the role of educative environment in affecting the human character. This can be viewed and analyzed from the way of al-Zarnûjî in choosing both the 'partners' and the 'educators' indicating that the milieu in which each person should interact with has the profoundly significant impact (2008, p. 23). Moreover, according to him, the first step to be conducted by the learners is how to choose the partner and select the educator appropriately as the main priority to be impacted upon the soul of the spirit in the order for inculcating the character values, through educative environment.

Environment has the significant role in the process of development of human character. In case, there is in a good environment, then it can give good impact. Otherwise, in opposite condition, there will be to impact to the individual who is in the bad one. Without any support from this, the process for implementing the potential talent into the real life will not occur. Thus, its function and role in the process of character development can be assumed as the factor for sequential, that is one factor which influences the manifestation of potency both good and bad. It is because the role of environment in this case can characterise a good effect which means that its impact is good and sustains to the development for the individual potency; it can also characterise a bad one which means that its impact is bad and also impedes the development. Therefore, it is a main task for the educator to perform and supply the good environment in order to support the human character and also to endeavor in managing and avoidding the role of bad environment which can empede the character development.

Environment, itself, is actually one element of education. It contains various kinds which are simultaneously impacting in the base of their function, fluency of the process and result in education. However, in the wide meaning, it covers various areas including weather, geograhy, culture, education and universe. In other words, this environment is all the regards which are visible and lie on this life always developing. It is all existing, both human itself and human creation, or even moving nature as well as fixed one, in which such the happening has the relationship to mankind. It means that emphasis on the human process of character

development is influenced by how far the mankind can be together with his environment. So, in that level, the chance for character development process of human being will occure as the influence of educational process. Notwithstanding, it is not always that this can be with the educational values, because it can even undermine the human character development. In this perspective, as Purwanto (2000) outlined, the environment comprises all the condition in this world with certain means to impact the human character involving the growth, development and life process, except for the genetic factor (p.72).

Furthermore, the educative environment is also one external factor which plays the role to create the learning achievement in the process of education. As for the significance of environment towards education, generally, according to Uhbiyati (1998: 211), there are three kinds of the impact of the milieu or environment in the education, particularly in Islamic education, namely:

1) Positive impact, which means that the milieu which gives the endeavor can motivate and stimulate the learners to accept, comprehend, ensure and practice the Islamic discourse;
2) Negative impact, which means the milieau which hampers the learners to accept, comprehend, ensure and practice the Islamic discourse;
3) Neutral impact, which means the milieu which encourages to ensure and practice the religious discourse and which does not also hamper the learners to ensure and practice the Islamic discourse.

From these three categories as the impact of educative environment in the process of character development, it is sure that the particular element to be employed is how to perform the significant conducive milieu in order to inculcate the character values.

4. Al-Zarnûjî's Ideas on the Educative Environment as the Ultimate Role of Character Development

The significant role belonging to each educator can actually be analysed through the meaning of root words, that are, *ustadh, mudarris, mu'allim, mu'addib, murabby*, which all generally refer to one who conducted to transfer the knowledge, experience and values to the student (Nata, 1997: 61-2). Notwithstanding, the role of educator in educative interaction is same as that of other educator generally. Educator has very important role in educative interaction in Islamic Boarding School, for instance. The appropriate role and position of educator will guarantee the achievement of desired education aim. Accordingly, the role of educator has the significant impact in helping students'earning process; it is significantly expected. Moreover, each educator should know specific character of each student. He must be patient to face it and try to cope with the complexity.

Pertainning to the character development, as Bisri (1992) argued to the ideas of al-Zarnûjî's *Ta'lim al-Muta'allim*, it is like '*al-ṭab'u saraqa,*' which means that the attitude is infected to have the seriously significant effect to make influences of character. In other words, the significant role in performing a character of person is through well conducive circumstance. So important in selecting the educators, al-Zarnûjî cited a wise man's saying that "in case, one learner went to seek the knowledge, then should not hastily select to the educator; while firstly, it should keep to stay for two months and then think about to determine the appropriate educator" (2008: 28).

In addition, from some educators, with their more capable knowledge, sometimes, the way which they use to teach is different with the person's usually employed patterns, and thus because of this, the learner goes away to change another educator, so that this learning will be needless without any result and thus not be blessed (2008: 28-29). From this perspective, it is sure to analyse in nowdays that the manner usually used in higher university, for example, depends on the student in choosing the supervisor as the educator appropriate to his/her capacity of the knowledge. Furthermore, determining the appropriate educator is necessary for learner in order to endure with him and to absorb the knowledge well.

In other hand, besides on choosing the 'appropriate educator', it should be for the learner to select the convenient partners (p.31). Furthermore, as in al-Zarnûjî's religious book, a learner should select the appropriate partners with the following criteria such as, 'diligence'; 'learned person'; 'continuity'; and 'self refinement', and also should keep away from the partners who are 'lazzy', 'atheis', 'talk more', 'blighter' and 'detractor'. As in the poet saying as follows:

> "do not ask the person's conduct, but observe who is his collegeu. Because, usually a person follows his partners. Moreover, in chase a bad one, then should avoid, and if good then should chum in order to acquire the guidance" (p.31).Similarly, in other statement, he also simplified that "those who have the good conduct but then being damaged due to the others' bad behavior. In other hand, the quick impact from the ignorant person to the learned one is like a fire positioned on the cinder, then it will quench"(p.32).

Regarding the significance of partners, it is one effort to perform what should be done to react with them as the one step to make character formation. According to al-Zarnûjî, students in interacting to their other partners are necessary to select which one should be made as the partners carefully due to their influence quite strong to impact. Hence, it seems that according to him, the 'educative environment' in performing the character development, both good and bad, has the significant role to transfer and to affect which kind of the partners' impact is.

In regard to the ways which al-Zarnûjî points out for designing the character formation, as in the chapter third, it is said that it is necessary to select the educators and partners to discuss what will be done during pursuing the study (2008: 23). It means that the role of both the partners and educators in which they simultaneously interact with has the fundamental effect to transfer the values through the figure and modelling. Accordingly, as Nucci (1989) clarified, it is sure that educator education has downplayed the educator's role as a transmitter of social and personal values and emphasized other areas such teaching techniques, strategies, models, and skills. It means that in educative interaction, students as the partners for other student also found various complexities. Moreover, each student grows and develops in various rhythms and variations based on their nature. He will learn although he will succeed or not. He also never thinks that his behaviour will eventually meet praise or not. He learns with his own way based on his competence, potency, skill and talent. He learns corresponding with his individual.

Accordingly, to choose the appropriate educator and partner is highly affected to the educative environment. Through various criteria proposed by al-Zarnûjî based on his religious book, *Ta'lim al-Muta'allim*, the fundamental impact as the result of al-Zarnûjî's proposed cirteria in choosing and selecting educators and partners highly required to give profound influences can be analysed as below.

4.1. Encouragement by High Motivation (*Mujidd*)

One means necessary to be possessed by every learner is to have the motivation, which can affect the human character to do anything regarding his/ her task. In the field of education, this is one of the particular notions to make the spirit in order to raise the duty in the school. Accordingly, the motivation can be both intrinsically and extrinsically given to the student by the best of performance throughout the study period. For instance, according to al-Zarnûjî, one should believe and work hard for the hereafter (2008: 50). In the process of character development through educative environment, the role of this essence can comprehensively be used to make a part of inculcating the values with having high motivation, and thus significantly be affected to the learners' behavior and attitude.

In addition, in regard to the fundamental notion of motivation necessary to be possessed by each learner, al-Zarnûjî referred to the Quran, " *as for those who strive hard in Us (Our Case), We will surely guide them to Our Paths (i.e. Allah's religion, Islamic Monotheism). And verily Allah is with the Muhsinin (good doers)*" (Quran, 29: 69). There is also a wise saying that where there is a strong will, there is a way. It means that as

long as in the learners heart there is motivation to do anything in general and to perform the character in particular, there will be any result as the reward for him or her into the extent of effort. In further, it is sure that according to that essence, the high motivation will affect nearer something far and will open closed screen (2008: 51). Therefore, in relation to the formation of character, this is necessary to be made as one of particular elements in affecting to others.

4.2. Empowerement by Having More Experience (*Asann*)

One of the most important thing necessary to be the process of character development is that the significance of experience as the signal entering to the inside of human, and thus this can be identified also as a part of series for inculcating values during the process of acquisition of knowledge (Dewey, 2007). Similarly, al-Zarnûjî based on his religious book argued that generally, the significance of having more experinced essence, having good deed and keeping away from bad deed, particularly for educator, has quite fundamental chance to affect the learners' character (2008: 23). It means that the process of instilling the values of character is quite significant. It is because the role to empower by the educator with having more experienced essence into the learners has been one procedure to be completed in the process of learning while in the other hand is also transferring the knowledge. Moreover, in the order for sucessful implementation in that process, it is necessary for teacher to always construct the essence for learner by supporting some figures, in order that the learner can be affected to do what the teacher conduct.

4.3. Enhancement by Responsiveness (*Mutafahhim*)

Other role of character development to be completed is the essence of responsiveness in which each of learner can simultaneously interact with other in inculcating the essence of character. In this process, the role of responsive essence is quite significant. It is because this can be the quality of being responsive; reacting quickly; as a quality of people, it involves responding with emotion to people and events. As al-Zarnûjî's emphasis on his religious book, it is true that the role of responsiveness (*mutafahhim*) in the essence as the readiness of individual to accept the values is quite enough to be one significant role in affecting character appeal (p.21). In other words, this essence is of the view that the role in tranforming the character values as one major effort to conduct is to give the impact to be imitated simultaneously with the development of human character. It is true notwithstanding the responsiveness is the ability to accept through one of five senses and to give the reaction. In addition, it is also one effort to comprehend what is received and accepted by the sense.

4.4. Refinement with Consistence (*Mustaqim*)

Regarding the refinement, where learners should be consistently and continuously in all subjects pertainning to their task. Its significance is that this essence contains the ability to keep up self towards any temptation. Moreover, this proposes that people are motivated to change and act consistently with their beliefs, values, and perceptions when there is psychological inconsistency or disagreement between two pieces of information. As of al-Zarnûjî's light towards this assumption, it is one effort to conduct what is need as the main process of inculcating the character values, particularly in making friendship with partners (2008: p.31). It means that the essense of this process has the significant role into the stability on from any bad things coming from outside environment, like friendship or partnership. Thus, this can be exerted to contribute as one major standarization for defending the soul from kind of any bad deed.

5.1. Position of al-Zarnûjî's Ideas in the View of Psychological Theories

Regarding the process of development of human character, it is necessary to outlook some theories. According to the Empirism, the development of human character is influenced by some factors of milieu coming from outside factor, i.e. education. This theory has been pioneered by John Locke (1632-1704) popularly known as 'Tabularasa' or Empirism. It means that each individual is born like a blank paper or white paper and thus the milieu will impact the colour on that paper. In addition, according to John Locke, the experience derived from milieu will decide the individual character. It is evidently seen that this theory is optimistic because the role of milieu is regarded to have a significant role to construct and develop human potency as expeted.

Different with Empirism, Nativism, which is more pessimistic than empirism, has been pioneered by Athur Schonpenhauer (1788-1860). This theory argued that the human character development is decided to the human nature as the essential, and also by the human talent. Hence, the process of character development is just only the talent and can not be influenced by outside factor, such as education and environment. Thereofore, such these potencies are from human talent, not from environment impact through both education and experience. It is true notwithstanding that the educational implementation to perform the human character expected without support of the talents will not be reached. 'Convergence' theory is, however, different with both two above, which is significantly opposite. It is true that this can not be accepted. This theory, pioneered by William Stem (1871-1983), argued that the process of human character is significantly influenced by both human talent or nature and milieu, like education.

Accordingly, al-Zarnûjî, based on analysis from such statements for remarks in his treatise, indicates that basically the person has the good potency as well as active nature towards the outside world. In otherwords, it characterises the cooperation between heredity potency and educational milieu. Furthermore, the person, in base of this ideology, can be fully affected by the environment or vice verse. Moreover, both self condition and milieu one can also merge to attract and affect each other continuously and in the cooperation. Thus, al-Zarnûjî can be analysed that the emphasis in social milieu through organising 'educative environment' in which this can be clearly observed from his manner in conditioning well conducive good by chossing the appropriate 'partners' and 'teachers' is quite clear and profound meaning. Notwithstanding, it should not be surely classified that al-Zarnûjî's views appertains the Empirism. Because, in otherside from his remarks, he emphasised to perform the trust nature in God, Tawakkal, being as the characteristic of Nativism. Therefore, it is more appropriate to assume that al-Zarnûjî's view is categorised into the 'convergence.' This is, certainly, the human being can not sparate both the heredity and the environmental affection, or even the interactive cooperation.

6. Conclusion and Recommendation

From above discussion, it is obvious that the significant role of the formation as the process of character development is through the milieu, which is educative environment, on how to select the educators and choose the partners has the fundamental impact towards the character development. It is becauses the the figure of both has a greatly affected model, as al-Zarnûjî emphasised on some chapters of his book. It means that al-Zarnûjî is really concerned to carefully select both of them, due to that the role of each valuable figure on the quite influencing effect. In addition, the process of character development through designing the educative environment as al-Zarnûjî revealed in his book indicates one of the significant basic strategies to be employed in the current educational system, both in formal and nonformal institution. There is no more requirements for implementing that concept. Even, at the present, this is in accordance with the commitment to apply what is designed as the sufficiently applicable means by some of classical Moslem scholars.

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