

# Integration of Islamic Religion and Character Education with Environmental Education at *Adiwiyata* Junior High School

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## ABSTRACT

Islamic religious education and environmental education have the same goal. The purpose of Islamic religious education and character education in schools is to create students who have good relationships with God, themselves, fellow human beings, and nature. Not much Islamic religious education integrates environmental education. *Adiwiyata* school is an environmental culture school that integrates environmental education in learning, including Islamic religion. This study aims to identify the integration of Islamic religion and Character with environmental education in *Adiwiyata* schools. The research locus is Junior High School 1 Sampit. The research was conducted using a qualitative approach with descriptive methods and case studies.

## INTRODUCTION

The phenomenon of irresponsible actions towards the environment is currently happening and is considered normal by the community. The community that the author found is a Muslim community. The author often finds people throwing garbage into rivers, both household waste and market waste. This behavior has also become a phenomenon in many places and has even become a national issue. What is concerning is that Indonesia, as the largest Muslim country in the world, is one of the largest contributors to food waste. Another fact that the author found in the educational environment, in this case, the campus, is that students do not care about the environment. The author often finds food and drink packaging waste lying around, not being thrown away where it should be. Very worrying, because they are prospective Muslim educators who will later educate the nation's future successors.

The above phenomenon, according to the author, occurs due to a lack of environmental literacy, especially in the context of religious studies. Whereas concern for the environment is part of the teachings of Islam. In line with this, (Nasrulloh, 2019) said that many Muslims do not know so much that they do not care about environmental issues. He added that when someone makes a mistake with the environment (nature), it is considered normal, not despicable behavior, and never thinks of sin. Wrong actions towards the environment will have a wider impact not only on humans but also on the universe.

This shows two things and is a record for Muslims, especially Islamic education. First, there is a gap between theory and practice in Islamic teachings. In theory, Islam teaches that environmental destruction is a violation of Allah's commands, but many Muslims commit environmental destruction without guilt. Second, this means that Islamic teachings about the environment have not

been conveyed properly to their adherents. Thus, environmental issues are not considered important, even separate from Islamic teachings.

By using the logic above, it can be ascertained that there is disconnected information between the source of information and the recipient of the information. Eventually, those who have the responsibility to convey this information are Islamic education, whether formal, informal, or non-formal. This task at school is carried out by Islamic religion subjects, while in junior high schools it is called Islamic religion and character. This author's opinion is supported by (Purwidiyanto, 2017) who states that the religious teaching that has been carried out so far is still partial and not comprehensive so that the understanding of Islamic teachings is only piecemeal, and finally the preservation of the environment as Islamic teachings is simply forgotten. This view is reinforced by Aziz (2013) who states that Islamic education, especially in Indonesia, has not given a place and serious attention in fostering and preserving the environment. He added that the implementation of Islamic values that were accommodated to the environment was still lacking. Research conducted by (Safrihsyah & Fitriani, 2014) revealed almost the same thing, namely the religious education curriculum in the community did not make the environmental theme one of the important topics related to Islam. So many people think that religion and the environment are two separate things.

The author's search also finds an interesting fact that there are not many Islamic religion lessons in schools that provide environmental literacy (insight) to students, especially public schools. Whereas environmental education cannot be separated from Islamic education, it is even a part of Islamic education itself. In the context of learning at school, the goal of Islamic religion is to harmonize, harmonize and balance faith, Islam, and ihsan which is realized through good relations with Allah, fellow human beings, and nature. However, according to the author, Islamic religion learning in schools still touches more on aspects of human relations with the Creator, than human relationships with fellow humans. Meanwhile, the relationship between humans and nature

has not been touched properly. If the problems are not resolved immediately, it will be a bad record for Islamic education.

On the environmental education side, the role of Islamic religious education is very much needed to form humans who can maintain, preserve, manage, improve, and utilize the environment for the welfare of human life as caliphs while providing comfort for worship and creating a better future (Muntaha, 2020). As stated by Sumantri (2015) that the revitalization of religious teachings in classroom learning, natural tadabbur, and muhasabah are needed to form ecological piety. Nasr (2007) also added that the solution to solving environmental problems in the world is to reformulate Islamic teachings on the environment and apply them with the widest possible scope. This is reinforced by Miri who states that the solution to the environmental crisis must be resolved through ontological aspects, basic epistemological aspects, spiritual and intellectual frameworks, as well as cultural paradigms. So that the basis of religiosity becomes one of the pedagogical foundations in the implementation of environmental education. Islamic religious education can touch the awareness of students through values derived from Islamic teachings that are rahmatan lil 'alamin. So that students can have a love for the environment that comes from the teachings of their religion. This approach has also been widely encouraged by environmental education and Islamic education experts. This shows the importance of integrating Islamic religious education with environmental education in schools.

The practice of integrating Islamic religious education with environmental education has been carried out in several institutions. One of the educational institutions committed to this integration is an eco-pesantren. Eco-pesantren is an educational institution that aims to develop the role of Islamic educational institutions in environmental management and environmental issues. The eco-pesantren movement is a response to the concerns that the author has stated above. However, compared to the number of pesantren in Indonesia, the number of eco-pesantren is still very small. More institutions are still needed that integrate Islamic religious education and environmental education.

Another educational institution that focuses on environmental education in primary and secondary schools in the *Adiwiyata* School. Linguistically, *adiwiyata* comes from the words "*adl*" and "*wiyata*". "*Adi*" means tall, big, and majestic. While "*wiyata*" means a place where someone gets education, knowledge, ethics, and morals. So, *adiwiyata* means a good and ideal place where all knowledge and various norms and ethics can be obtained which can be the basis of human beings towards the creation of our welfare and towards the ideals of sustainable development. Implementatively, *adiwiyata* is a title given to schools that have succeeded in carrying out the Movement for Care and Culture of the Environment in Schools (PBLHS). The purpose of the implementation is to form students who have the character of caring and loving the environment.

Environmental education is required to be integrated with several ways, namely: learning on subjects, extracurricular and self-acustoming to environmentally friendly behavior (*PRLH*); Implementation of *PRLH* for the community around the school and/ or in the area; Establishing a network of work and communication; PBLHS Movement campaigns and publications; and Forming and empowering *Adiwiyata* Cadre. Based on these guidelines, environmental education is integrated into several subjects in schools, as well as Islamic Religious Education and Character Education.

Based on a letter issued by the head of the Environmental Office of East Kotawaringin Regency No. 660/3/DLH-PKLH/I/2019 several schools have been nominated as *Adiwiyata* schools at various levels. One of them is State Junior High School (JHS) 1 Sampit as a candidate for an independent *Adiwiyata* school. Candidates for independent *adiwiyata* schools themselves must previously have the status of a national *adiwiyata* and have guided several *adiwiyata* schools. In the preliminary study, Islamic religion and character lessons have integrated Islamic religion learning with environmental education. It is necessary since children and youths who will assure the sustainability of civilization should have good character (*Ülger, Yiğittir, & Ercan, 2014*).

The research is focused on learning because learning is directly related to the process of giving grades to students at

school. The main theory in this research is learning as (*Dick, Carey, & Carey, 2009*). They state that the condition of one learning component will affect the other components. And the theory put forward by (*Kemp, 1977*) states that learning must be designed systematically starting from the planning, development, evaluation, and process management stages.

Through this research, the author hopes to find many facts that have not been revealed regarding the integration of environmental education with Islamic religion and Character education learning at *Adiwiyata* Junior High School. Furthermore, based on these findings, the authors offer ideas for the development of an environmentally friendly Islamic religion learning model that can foster environmental-loving characters in students as a product of research.

Based on the problem or research focus, the main question of this research is how is the learning of Islamic Religious Education and Environmentally Friendly Behavior at JHS *Adiwiyata*, especially at JHS 1 Sampit? The aim is to identify the learning of Islamic Religious Education and Environmentally Friendly Behavior at JHS *Adiwiyata*, especially at JHS 1 Sampit.

In this study, the authors refer to several previous studies, namely: the topic of Islamic boarding school education with environmental ethics (*Affandi, 2020*), Islamic ecotheology (*Zumaro, 2020*), environmental education curriculum at MIN (*Wardanah, 2014*), the formation of ecological piety (*Muntaha, 2020*), education energy-saving morals (*Rohmatulloh, 2021*), an integrative curriculum to form social piety in junior high schools (*Hayati, 2019*).

## METHOD

This study uses a qualitative approach (qualitative approach). The method used is descriptive qualitative and case studies, with a constructivism paradigm as proposed by (*Creswell, 2012*). This method was chosen because it is following the purpose of the study, which is to describe and interpret the data according to the existing conditions. The research stages consist of: identification of research problems, review of literature, determination of research aims and objectives, data collection, data analysis and interpretation,

research reporting, and evaluation. Data was collected using interview techniques (selection of sources was carried out using snowball), observation, and documentation studies. The key instrument of this research is the researcher himself. The analysis used is an inductive analysis using the stages of the data analysis process proposed by (Creswell, 2012). The research locus is JHS 1 Sampit, Central Kalimantan.

## RESULTS AND DISCUSSION

State Junior High School 1 Sampit is a superior school located in Sampit, Central Kalimantan. This school is the oldest junior high school in Sampit City which was established on January 10, 1954. Since 2015, this school has received an award as an adiwiyata school. In 2019, it was recommended by the Environmental Service of East Kotawaringin Regency to become a candidate for an independent Adiwiyata school. Adiwiyata Mandiri itself is the highest award in the assessment of Adiwiyata schools. Candidates for independent adiwiyata schools must have a national adiwiyata title, and have at least 10 partner schools approved by the education office. All these requirements have been owned by JHS 1 Sampit.

The school's vision is "The realization of quality education, science and technology insight, literacy, child-friendly based on faith and piety and environmental insight". The school's missions are a) Realizing *PAIMKEM PBM* activities (active learning, innovative, communicative, effective, fun); b) Realizing the behavior of school residents who are responsible and have noble character; c) Realizing extracurricular activities that are academic and non-academic; d) Creating a conducive school climate; e) Creating a family spirit; f) Realizing the creation of international standard schools; g) Realizing the competence of educators and education staff; h) Realizing complete facilities and infrastructure to support the learning process of Environmental Education (*PLH*); i) Realizing the school community's understanding of School-Based Management (*SBM*); j) Realizing optimal community and school committee participation; and k) Creating a safe, cool, leafy and beautiful school environment (*ASRI*). Based on the school's vision and mission, it is clear that the

aspect of creating an environmental culture is one of the institutional goals at JHS 1 Sampit.

Several facilities and activities have been carried out to make Adiwiyata a success. Among these facilities are good drainage, adequate sanitation, a greenhouse, a garden filled with green plants, hand washing facilities, trash cans that have separated waste that can be recycled. The school also formed a solid and fast-moving adiwiyata team. Adiwiyata team involves all teachers and students. An adiwiyata team is formed in the ranks of students who are included in the Students Council management structure (Hayani, 2020).

JHS 1 Sampit is active in carrying out the *PBLHS* Movement including energy conservation; water conservation; learning in subjects or extracurricular; cleanliness; sanitation and drainage; tree planting and maintenance; and innovations related to environmentally friendly behavior (Sugiarti, 2021). The school is committed to creating environmentally-friendly school community behavior so that it becomes an example for the surrounding community.

## Results

### 1. Learning objectives

The objectives of integrating Islamic religion and Character learning with environmental education at JHS 3 Sampit consist of general objectives and specific objectives. The general goal of learning is to accelerate the achievement of institutional goals. This goal has been stated in the vision and mission to be achieved by the school. To realize the vision and mission, Islamic religion and Character lessons at JHS 1 Sampit have been integrated with environmental education. Integration is done through learning in the classroom, as well as outside the classroom. The purpose of this integration is to provide a basis for environmental behavior to students. By integrating Islamic religion and Character learning with environmental education, it will accelerate the formation of environmentally sound schools. Likewise, the implementation of the Adiwiyata program can run optimally.

While the specific goals are the goals attached to the subject itself or curricular goals. In particular, the purpose of

integrating Islamic religion and Character with Environmental Education is to cultivate environmental role models for students. Through Islamic religion and Character learning, students are expected to have the knowledge, understanding, and environmentally friendly actions. This can be seen from the report on the implementation of Islamic religion and Character learning written by the teacher. The environmental example that is instilled in learning comes from Islamic teachings. This love for the environment aims to make students realize that Islam teaches love for the environment. Not only for humans but also living (biotic) or non-living (abiotic) things. So that students who have a good relationship with God, fellow human beings, and nature

## **2. Lesson Planning**

The planning for teaching Islamic religion and Character with an environmental perspective consists of several steps. The first step begins with a curriculum workshop. In this activity, subject teachers do a basic competence mapping that can be integrated with environmental education. The competence analysis was carried out together according to each subject. Learning planning is done by determining the strategies used in Islamic religion learning and environmentally friendly Character. The learning strategy considers the availability of learning media, learning resources, and teaching materials as well as the condition of the school environment. The teacher considers the school's infrastructure, whether or not it is possible for the learning to be designed. If everything has been determined, then the next step is to write the plan into learning tools. The activity of writing learning tools produces outputs in the form of a syllabus and lesson plans with an environmental perspective.

## **3. Implementation, Evaluation, and Learning Outcomes**

The implementation of Islamic religion and Character learning that integrates environmental education in schools involves all learning components consisting of teaching resources and materials, teaching materials, learning methods, and media, learning activities,

and evaluation. These components support each other to achieve the learning objectives that have been set previously.

Islamic religion and Character's learning resources consist of libraries, books, audiovisuals, and learning environment resources. The library facilitates students who want to borrow the books they need. In addition to the library, the school also facilitates places of worship that are used for worship practices. Audiovisual sources in the form of videos of wisdom and stories about Islam are often used as learning resources in the classroom. The videos are sourced from YouTube and other internet sources that have also been provided by the school. Other learning resources are the environment consisting of the school environment, community environment, and family environment.

The material for Islamic religion and Character taught at JHS 1 Sampit refers to the book on Islamic Religion and Character Education published by the Ministry of Education and Culture of the Republic of Indonesia for the 2013 curriculum. Not all Islamic religion and Character materials are integrated with environmental education. Only a few materials are suitable to be integrated with environmental education. The material is material *taharah* and *Humble, Thrifty, and Simple Makes Life Noble*. According to Islamic religion teachers and Character, only materials that are close to environmental issues can be integrated. Because each material has a different purpose.

The integration of environmental education in the *taharah* material is about living cleanly living behavior as a form of purification provisions. Students are emphasized to keep the environment clean. A clean environment will affect the worship performed by Muslims. Students are instructed that Allah loves people who repent and purify themselves. In this material, students are taught to keep their bodies, clothes, and places of worship clean. So they understand that cleanliness is part of faith. While the procedure for ablution is taught to use enough water not to overdo it. Because, if it is excessive, it

will be redundant and have a bad effect on the environment.

Environmental education on Humble, Thrifty, and Simple material is carried out by providing understanding and examples of humble behavior that is not behaving extravagantly. Such behavior is associated with a good and inhuman attitude to the environment and the universe. This material is practiced with action and habituation in the classroom and outside the classroom. In the classroom, the students are emphasized by the teacher not to overdo the use of electronic devices, such as fans, lights, etc. While outside the classroom, students are asked to get used to the "plastic diet". The program to save on the use of plastic must be carried out because plastic has polluted the environment. When shopping, students are also asked to eat and drink in moderation, so that they are not wasted and can cause food waste that is harmful to environmental health.

The teacher delivers learning materials using several methods. However, the most dominant method used is conventional methods such as lectures, practice, question and answer, and assignments. So that students do not experience boredom, teachers also use audiovisual media in learning. In addition, the teacher provides exemplary attitudes to students not to waste energy. If the class is not too hot, the students are reminded to turn off the fan. Likewise, when students go home, students are asked to turn off all devices that use electricity. The teacher also gives examples of clean living behavior and loves environmental cleanliness. When students are asked to clean the school environment, the teachers are the first to pick up the scattered garbage.

In addition to learning in the classroom and carried out according to the learning schedule, Islamic religion and Character are also integrated with student activities and *adhiyaya*. Islamic religion teachers and Character are actively involved in *adhiyaya* activities, both as *adhiyaya* team and student companions. One form of Islamic religious education and character that is also integrated with

students is the religious Thursday program.

"Thursday Religious" is a religious program that is mandatory for all students of JHS 1 Sampit. In religious Thursday activities, students, as well as Islamic religion teachers and Characters were directly involved in spreading Islamic values about the environment. This activity is held outside the classroom, taking place on the school grounds. Religious teachers and student affairs determine the schedule and staff for these activities. Some students are in charge of hosting events, reciting the Koran, and some are lecturers. This method in *pesantren* is known as *muhadara*.

Apart from religious Thursday activities, the school also organizes Friday *Asap* activities which are divided into several activities. One of them is healthy Friday. Student Council administrators are involved in this activity. Several coordinators supervise grades seven through nine. They invite other students to clean the environment, both inside and outside the classroom. This includes the surrounding environment, such as the A. Yani protocol road (Hayani, 2020).

In general, learning activities in the classroom begin with learning activities consisting of preliminary, core, and closing activities. The evaluation of environmentally sound Islamic religion and character learning at JHS 1 Sampit was carried out as an evaluation to get feedback. Good evaluation for students, teachers, and environmental education programs. Evaluation for students consists of portfolio assessment, attitude, mid-semester assessment, and end-of-semester assessment. While the evaluation for learning improvement was obtained by the teacher from the principal's assessment and personal assessment. Islamic religion teachers and Character are required to submit a learning implementation report to the school principal, who will provide learning feedback.

Learning is quite successful in providing knowledge and foundation to students regarding behavior towards the environment. However, the teacher realizes that it is necessary to develop



environmental insight into Islamic religion and Character learning. In addition, the speakers agreed that the result of the environmental culture created by the school was the result of good cooperation from all components of the *Adiwiyata* school. These components are the *Adiwiyata* team (consisting of the principal, educators, education staff), students, and parents. So with the overall activities integrated learning in class, extracurricular, and other student activities. Every teacher must contribute to creating a cultural environment. Success is not only due to one factor, but all components support each other. If only one factor alone, environmental culture will not be achieved.

#### **4. Supporting and Inhibiting Factors**

JHS 1 Sampit is an excellent school and one of the schools with the best *Adiwiyata* program implementation in Sampit City. This predicate can be seen from the achievements of schools that have become candidates for the first independent *Adiwiyata* school in Sampit. The following factors support the implementation of the integration of Islamic religion and Character learning with environmental education:

First, JHS 1 Sampit is a superior school where most of the parents are from the upper-middle class. This condition makes the involvement of parents in the education process and supervision of children's development to be great as well. Most of the students' parents have a good education (well educated). Thus, good values taught by the school can be passed on at home, including religious values and love for the environment. Parents are very active to be involved in school activities. Not only to supervise their children but also to provide learning support facilities even if not requested. Parents are also an important source of learning for children. They play a big role in encouraging children to participate and be active in school activities.

Second, most of the students who study at JHS 1 Sampit are children who have a good attitude, thus facilitating the learning process. Students who come from good family upbringing have been formed into good personalities. They have had a

personality that was formed since childhood in the family so that they have seriousness in learning. This condition makes it easier for teachers to educate and guide students. The competition is quite tight to get into JHS 1 Sampit also affects the quality of students. In the Islamic religion and Character learning process, students are quite active. They are also critical and ask about phenomena that often occur in society associated with Islamic teachings and values (Aliansyah, 2020).

Third, JHS 1 Sampit is a superior school and the first junior high school that will take part in independent *Adiwiyata*. This condition affects the learning of Islamic religion and Character with environmental insight in schools. All subject teachers, including Islamic religion and Character, are required and must apply environmentally sound learning. This is because the integration of environmental education in the curriculum and classroom learning is one of the important assessments in the *Adiwiyata* program. The predicate of the school as a superior junior high school is also in the spotlight and hopes of many parties in East Kotawaringin Regency. This condition requires schools to continue to improve and improve the quality of education services, including learning. So that the school continues to improve and in the end, it becomes a supporting factor in Islamic religion and Character learning.

Fourth, school support for the development of environmental education is quite good. As a school with an environmental culture and will continue to improve its predicate, the school's support in the learning process is very large. The support is in the form of providing learning facilities, learning resources, learning media, workshops, and a conducive learning environment. Learning facilities are closely related to the quality of learning. These good facilities help Islamic religion and Character's learning process. Although there are some notes the facilities need to be improved. For example, teacher handbooks for material development and student learning resources. However, in general, the

school's support for learning facilities has been well met.

In addition to the supporting factors above, the following factors are an obstacle to learning Islamic religion and Character with environmental insight:

First, the teacher's age factor. As a school that has been around for a long time, this school has many senior teachers. These teachers have a wealth of teaching and educating experience. However, on the other hand, it has drawbacks, especially in an era where changes are very fast. Every educator is required to quickly adapt to these changes. Some of the problems faced by teachers related to lesson planning, material development, and mastery of learning media. Teachers find it difficult to develop lesson plans and materials, especially those that are environmentally sound. The age factor also affects the endurance to work on and develop creative ideas. Likewise with the use of current learning media and related to technology. Student resource persons wanted Islamic religion and Character learning to be more innovative, especially in developing media and learning methods.

Second, the ratio of Islamic religion teachers and Character to students is still lacking. Currently, there are three Islamic religion teachers and Character who teach at JHS 1 Sampit. This number is still relatively small when compared to a large number of students. A serious problem is that one of the teachers will retire, so the number of teachers will decrease. This condition is one of the obstacles to learning Islamic religion and Character at this school. Teachers have difficulty developing and innovating learning because they focus on teaching.

Third, teachers have difficulty developing environmentally-friendly learning materials. This factor is caused by very few Islamic religion and Character lessons at school. So the teacher prefers to pursue teaching mastery. Meanwhile, the small number of Islamic religion and Character teachers also affects the number of teaching hours. The curriculum structure of Islamic religion and Character in JHS has an effect on the development

of material for Islamic religion and Character with an environmental perspective. According to the teacher, not all materials can be integrated with environmental education. Material that has nothing to do with the environment, it is difficult to include environmental insight in it. This difficulty causes Islamic religion and Character learning materials with environmental insight not to be too many. The teacher only takes material that is close to the environmental theme. In order not only to depend on the material in the classroom, but the teacher does also strengthening by integrating it into the *Adiwiyata* and student programs.

## Discussion

### 1. Basis and Objectives of Integration of Islamic religion and Character with Environmental Education

The integration of Islamic religious education and character education with environmental education in schools to instill the values of loving the environment through Islamic teachings. Since Education institutions are not only places where knowledge is transferred, but also places where youth's attitudes, behaviors, character, and leadership are formed (Rokhman, Hum, & Syaifudin, 2014). As a school that practices environmental culture, this integration is very important. The position of Islamic religious education in shaping the character of students cannot be underestimated. (Nasrulloh, Pendidikan Islam dan Pengembangan Keadaran Lingkungan, 2019) mentions that there are at least two strategic roles of Islamic religion in the national education system. First, accelerate the process of achieving national goals. The point is, all the goals of national education are in line with the spirit of Islamic education. Especially the goals of "faith" and "taqwa" To develop people who believe and are pious, religious guidance is needed, in this case, of course, Islamic religion lessons. Second, give value to general subjects.

In line with this, the authors view that the purpose of integrating Islamic religion and Character with environmental education in *Adiwiyata* schools has the same position as the opinion above. First,



accelerating the achievement of institutional goals, namely environmentally cultured schools. Islamic religion itself has a goal to form humans who have good relations with the Creator, humans, and nature. At this level, Islamic religion vision can be in line with the vision and mission of the *Adiwiyata* school so that they can support each other. The existence of Islamic religion and Character with environmental insight can accelerate the achievement of institutional goals. Second, as a giver of value for the school's efforts to internalize environmental values in students. Islamic religion and Character which are sourced from the teachings of Islam have a different approach from other learning approaches. Environmental values taught to students will certainly be more meaningful when he believes that these are part of his religious teachings. In the context of Islamic education, it will be worth worship. Whereas in environmental education it is known as ecological piety.

The two objectives above confirm that the integration of Islamic religious education and character education with environmental education in *Adiwiyata* schools has a big vision and has the potential to continue to be developed so that it can be a solution to environmental problems. This vision is the same as the original purpose of the *Adiwiyata* program and other environmental education programs. The difference is, Islamic education teaches that environmental care is part of a form of servitude to the Creator. The author cites the opinion of (Mangunjaya, 2019) which states that Islam provides a way and a way to solve environmental problems with a different approach from the secular system of life. Environmental care in Islam is part of the totality of human worship. Therefore, Islam has become a religion of rahmatan lil'alam which encourages people not to cause damage or accelerate the rate of damage. A very right choice if schools embrace Islamic religion to accelerate the achievement of institutional goals. Because, until now environmental education continues to look for formulas to produce fundamental changes to the human perspective on the environment. Many experts and studies have proposed

and encouraged religious subjects to be integrated with environmental education in learning. Because only religion can touch the fundamental aspects of students. Islamic religion must take this big role.

In line with this, Prasetyo & Hariyanto (2018) state that one of the pedagogical foundations in the implementation of environmental education is religiosity. Environmental education must be able to develop attitudes, ethics, and religiosity towards the environment. Environmental education in Indonesia must be oriented towards an attitude that is based on a religious belief that the universe is God's creation and must be accountable for its maintenance and sustainability.

Unfortunately, the author's findings in this study contained some unsatisfactory things related to the aspect of learning objectives. The finding is the lack of a basic understanding of Islamic religion view on environmental stewardship. The integration of environmental education in Islamic religion and Character learning in *Adiwiyata* schools is still seen as an effort to fulfill the administrative obligations of the *Adiwiyata* activity itself. In other words, it has not been fully imbued as part of the obligations that must be formed in students through Islamic education. For example, there is a statement that states that Islamic religion and Character lessons must be included in the *Adiwiyata* because they will be examined during the *Adiwiyata* assessment. In another statement, the informant stated that environmental insight was included because it was requested by the principal.

In this context, the integration of Islamic religion and Character with environmental education at *Adiwiyata* Junior High School is more likely to aim at accelerating the achievement of institutional goals. In other words, to succeed and help the *Adiwiyata* program. While the main goals of Islamic religion and Character are still secondary goals attached to the achievement of learning competencies. The indicator is that the learning of Islamic religion and Character with environmental insight is only placed on materials that are close to environmental issues, the most important thing is that they have integrated

environmental education. Environmental education is still considered the main task of other more relevant subjects such as science or social studies. There must be a reconstruction of a basic understanding of Islamic religion with an environmental perspective in schools (if in junior high school it becomes Islamic religion and Character has an environmental perspective). Both to teachers and other policymakers. This is very necessary to open up space for Islamic religion to enter into environmental education further.

## **2. Implementation Challenges and Problems**

In the planning aspect of Islamic religion and Character with an environmental perspective, there are still many obstacles. Teachers still find it difficult to develop lesson plans. Some materials that have the potential to be integrated with environmental education have not been touched on. Likewise, with learning tools, not all teachers write down environmental literacy. Regarding the preparation and development of learning tools, it is a problem in many places. Several factors cause teachers to be less able to develop lesson plans, namely the teacher's teaching time is too tight, teachers lack innovation, and lack guidance.

The implementation of environmentally friendly Islamic religion and Character learning at JHS *Adiwiyata* still has some problems running optimally. Moreover, the author's research locus is a public school. Islamic religion learning is not as intense as in Islamic schools, madrasas, boarding schools, let alone Islamic boarding schools. There are very few hours of religious lessons, so that becomes one of the big challenges. Another problem, almost the same as expressed by Rouf (2014) comes from the lack of teacher competence, the relationship between teacher and student is only formal, the teacher's approach is not able to attract students' interest, and the foundation for managing religious education is still not stable. In addition, there are also external factors in the form of people who are not aware of the importance of religious knowledge, the surrounding environment is not conducive,

and the erosion of religious values. He also emphasized that the practice of Islamic religious education in public schools was minimal or less than optimal.

The author finds the same data as the opinion above. This similarity of opinion came from students at *Adiwiyata Junior High School* who stated that their friends were not very interested in learning Islamic religion and Character because they were considered not too important, and even seemed boring. Meanwhile, other students said that the method used by the teacher was still monotonous.

In this regard, Ismail, Saepulmillah, Ruswandi, & Arifin (2020) argue that the implementation of Islamic religious education learning in schools needs to make innovative improvements, especially in providing methods that can involve student activity. The role of Islamic religion teachers is also very important in determining the quantity and quality of learning that is carried out. Likewise, the expectations of students who become sources of writers. They hope that Islamic religion and Character teachers will be more innovative in developing learning. Meanwhile, external factors must be carried out with policies that are more in favor of Islamic religion learning and character education in schools.

In the process of implementing learning, the methods that are still dominantly used by teachers are conventional methods such as lectures, questions, and answers, and practice is still the methods that are often used. This sometimes makes students feel bored and expects there to be learning development from teachers, especially with contemporary methods that are close to young people. Teachers must immediately abandon the old model in learning and must innovate. Today's students are a generation that likes challenges, including in learning. They prefer learning that involves them actively. This can be seen from their enthusiasm when learning is carried out outside the classroom or integrated with other student activities. So that students have ecological intelligence, they cannot develop through mastery of the material, but through a learning

process that makes a connection between the head, heart, and hands (Orr, Stone, Barlow, & Capra, 2005).

Furthermore, what needs to be considered are sources, materials, and learning materials. The availability of books to support Islamic religion learning and environmentally friendly Character still needs to be developed. Schools are still relying on Islamic religion and Character books published by the Ministry of Education and Culture added with student worksheets for enrichment. If these supporting books are available, the teacher will be able to further explore learning. From the students' side, they will get a lot of interesting new knowledge. However, the problem of supporting books is still a problem in many institutions, especially outside Java.

Based on some of the findings above, Islamic religion and Character have a great opportunity to contribute to environmental education. The Adiwiyata school program as a pilot school for the application of environmental culture can prove the existence of Islamic religion. This is because regulations allow all subjects to contribute to environmental education. This opportunity must be maximized by stakeholders of Islamic religious education in schools.

Islamic religion and Character approach students' awareness through the context of religious teachings. Through this approach, it is hoped that it can produce a generation that is active, creative, and has a high commitment to always protect the earth and the universe based on the legitimacy of the verses of the Qur'an and Al-Hadith (Hidayat, 2015). Islamic religion should be able to play a role and contribute more to environmental problems. Islamic religion through a set of values can provide color in environmental education in schools. To run optimally, there must be improvements in the implementation of the Islamic religion and Character programs that are integrated with the environment. Several notes that the author mentioned above can be an important consideration. In addition, it is also necessary to develop an environmentally friendly Islamic religion and Character learning model. Thus,

Islamic religion can be seen and contribute to solving environmental problems.

## CONCLUSION

The purpose of integrating Islamic religious education and character education with environmental education in adiwiyata schools, especially at the research locus, is more inclined to strengthen and accelerate the achievement of institutional goals. While the specific objectives are attached to the curricular goals of Islamic religion itself. Maximum efforts are needed so that Islamic religion and Character education can play a maximum role in environmental education so that they can be a solution to environmental problems.

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