Implementation of Islamic Religious Education Governance in Forming Environmentally Concerned Characters at State High School 5 Karawang

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Abstract

Humans and the environment are two things that cannot be separated. Humans are very dependent on environmental conditions. Education plays a significant role in shaping human character to be able to care about the environment. Education, predominantly Islamic religious education, focuses on forming human morality and spirituality who care about the environment. Therefore, this study intends to analyze the implementation of Islamic religious education governance in shaping the character of environmental care in the adiwiyata school of SMAN 5 Karawang located in West Kawang. The method used in this research is qualitative with a descriptive approach. The study results indicate that the implementation of Islamic religious education in shaping the character of caring for the environment is outlined in the school education curriculum by integrating environmental education with Islamic religious education in schools. Teachers, especially PAI teachers, are carried out by teachers by focusing on character education caring for the environment in the dimensions of divinity, humanity, and nature.

Keywords: Islamic Religious Education, Environment, Adiwiyata School.

A. INTRODUCTION

Education is one of the influential media in building the intelligence and the personality of human children for the better (Berkowitz & Grych, 2000). Therefore, education continuously continues to be made and developed so that it can produce a bright and brilliant next generation from a learning implementation process, which is expected to bring Indonesia to a better direction (Sbandi, 2013). Education is also a critical human necessity, as it is responsible for preparing resources for the nation’s and state’s development. Advances in science and technology result in a more complicated pattern of change and growth (Sudarsana, 2016). This raises social problems and new demands that cannot be predicted. Education always faces issues because of the gap between what is expected and the results obtained from the educational process.

The environment encompasses all factors both inside and outside the business that can have an effect on the organization’s performance in attaining its objectives (Sutrisno, 2019). The environment encompasses all objects, forces, conditions, and
living things, including humans and their behavior, that have an effect on the continuation of life and welfare of humans and other living beings (Ilyas, 2008). In line with this, the human environment is everything around humans, which affects the characteristics and growth of the human being concerned. Therefore, other humans, cultural objects, regulations, air, water, solar heat, and others are around humans, including the human environment (Lestari, 2017).

The quality and quantity of the current environment continue to decline, its durability continues to decrease. If this cannot be handled properly, then environmental sustainability will be threatened, and in the end, there will be a disaster and destroy life on this earth (Hidayat, 2015). So this is according to Zakiah Daradjat (1973), suggesting that environmental damage is because islamic instruction is not ingrained in and does not grow within the environmental devastater. Therefore, Islamic education needs to be given as early as possible to students, starting from the family environment, continuing to be developed in formal and non-formal institutions and the midst of society.

In recent years, Indonesia has been faced with many natural disasters caused by severe environmental damage. Floods, landslides, forest fires and droughts are frequent occurrences. Data from the National Disaster Management Agency (BNPB) released that until December 29, 2020, there had been 1,067 floods, 573 landslides, 326 forest and land fires and 29 droughts. The number of incidents indicates that the most significant disasters that occur are disasters that can be overcome, the events and risks anticipated (Databoks, 2021). Floods and landslides arise due to natural factors and human activities; floods and landslides are common disasters (Yulaelawati, 2008). In this context, the main factor that triggered the disaster was humans themselves. The lack of human awareness in preserving the environment is minimal, for example, littering, logging, excessive looting of agricultural products and so on.

Various ways are carried out to maintain and preserve the environment, both from awareness to the community and stakeholders, making regulations, national and international agreements, laws, and law enforcement. As responsible for the environment, the Ministry of Environment organizes various programs aimed at environmental management, among others, through educational institutions, seminars, training, coaching, and awards to parents or institutions that have contributed to the preservation and management of the environment (Mulyana, 2009). Efforts carried out by the Ministry of the Environment are through education. This effort is realized through the Environmental Education (PLH) program. By cooperating with the Ministry of National Education in 2006, the Ministry of Environment expanded its reach into primary and secondary education through the Adiwiyata Program, which promotes environmentally conscious schools (Widyaningrum, 2016).

The Adiwiyata program aims to build school citizens who are responsible for environmental protection and management via effective school management in order to promote sustainable development (Landriany, 2014). This Program relates to Law no. 32 of 2009, which defines sustainable development as an endeavor that is aware
and planned and which incorporates ecological, social, and economic components into development plans to assure integrity and safety, environmental capacity and welfare. The quality of life of present and future generations as well. With this program, schools can create a place to learn about environmental values by increasing environmental protection and management by monitoring and preserving pollution and environmental performance, to provide more efficient and conducive teaching and learning conditions as well as to encourage concern for the environment and the environment (Nurulloh, 2019).

Islamic education, an integral part of education in general, has a significant share in instilling the value of loving the environment. Because the basis of Islamic education is the Al Qur'an talking about environmental sustainability, the relationship between Islam and environmental sustainability is very close as the power of morality and spirituality cannot be separated from education. Islamic Religious Education has contributed quite a lot. Controlling attitudes and behaviours that cause a hazardous environment—acting without self-control results in a prolonged disaster (Karim, 2018).

Allah has written the phenomenon of environmental damage in the Qur'an Surah Ar-Rum verse 41:

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\text{ظَهَرَ ٱلۡفَسَادُ فِي ٱلۡبَرِّ وَٱلۡبَحۡرِ بِمَا كَسَبَتۡ أَيۡدِي ٱلنَّاسِ لِيُذِيقَهُم بَعۡضَ ٱلَّذِي عَمِلُواْ لَعَلَّهُمۡ يَرۡجِعُونَ}
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Damage has been seen on land and at sea due to the work of human hands; Allah wants them to feel some of the (results of) their actions so that they return (to the right path).

Six schools in Karawang Regency have received Adiwiyata schools, which have been proven successful in creating a healthy and clean environment. The six schools are State High School 5 Karawang, State High School 3 Karawang, State Vocational High School 1 Karawang, State Junior High School 3 Karawang , State Junior High School 1 Karawang Timur and State Elementary School Nagasari 2 Karawang. SMAN 5 Karawang seeks to realize and preserve a beautiful environment, creating an essential school function, namely a forum for character development which is carried out through habituation and learning activities, student activities and school management. The school plans and implements a sophisticated school environment that is reflected in its vision. An exciting analysis described is to see how the implementation of Islamic religious education is environmentally sound. Islamic Religious Education which includes Al-Qur’an Hadith, Aqidah Akhlak, and Fiqh, integrated with environmental education, brings messages of environmental insight to students. Islamic religious education is also implemented through the activities of students in schools as a form of practising the knowledge they have acquired.

B. METHOD

The author’s study is descriptive qualitative, that is, it is designed to describe what is known about a variable that exists in the field. Qualitative research is founded on the postpositivist theory and is used to assess the state of natural things (Sugiyono,
2009). Qualitative research is innovative because it is conducted in natural settings. The researcher is the primary tool in qualitative research. As a result, researchers must possess extensive theoretical and analytical capabilities in order to pose pertinent questions, evaluate, and develop the item under investigation (Gunawan, 2013). This research places a greater emphasis on meaning and value. Qualitative research in which the researcher plays a major role in data collection and interpretation. Direct observation, interviews, and document studies are often used data collecting techniques. While the validity and reliability of data are established by triangulation using the inductive technique, qualitative research results place a premium on meaning rather than generalization.

This research is utilized to explain the application of Islamic religious education governance in developing the character of environmental stewardship at SMAN 5 Karawang’s adiwiyata school. Generally, this study has a rational, empirical method, which means that data is gathered in accordance with the objectives and sensible conclusions are made from the acquired data.

C. RESULT AND DISCUSSION

1. Islamic View of the Environment

Not only for people, but also for other living things such as animals and plants, the environment promotes life and well-being. Because all of nature’s contents are meant to assist human survival and welfare, plants and animals that can support these two goals must be preserved in their life-sustaining activities (Ilyas, 2008). Because the environment has so many relationships with residents, there are many interactions and correlations. Therefore, it is necessary to research carefully to obtain complete knowledge of the complexities of the environment so that environmental management can be carried out as accurately as possible. Can maintain productivity, can avoid destruction, can maintain sustainability for the sake of future generations who will inherit the environment and its various resources.

The environment, according to Islam, includes all human activities in terms of space and time. The spatial environment consists of the earth, water, animals and plants and all that is above and in the earth's bowels, all of which were created by God to benefit humanity to support their survival (Harahap, 2015). As caliphs, humans are given the responsibility of managing the universe for the welfare of humankind because God created the universe for humans. The caliphate demands interaction between humans and each other and humans with nature. Caliphate means protection, maintenance, and guidance so that every creature achieves the purpose of its creation. In the context of responsibility as the caliph of Allah, humans should preserve nature. As in the word of God in the letter Al Qasash verse 77, which reads:

وَلَيْتُكُنَّ فِي مَا عَطَّيْكَ أَلْلَهُ الْدُّنْيَا اَلۡخِرَةََۖ وَلَا تَنَسَّ نَصِيبَكَ مِنَ الۡأَلۡدَارِۚ أَحۡسِن كَمَا أَحۡسَنَ أَلۡلَهُ إِلَيۡكَۚ وَلَا تَبَغِّ فِي ٱلۡأَرۡضِ ـ٣٧

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And seek what Allah has given you and do not forget your happiness from worldly pleasures, do good to others as Allah has done good to you, and do not make mischief on earth. Verily, Allah does not like those who make mischief.

For us Muslims, environmental conservation efforts are not solely due to economic or political demands or because of the urgency of the national development program. Efforts to preserve the environment must be understood as a religious order that must be carried out by humans together. Every effort to manage and protect the environment correctly and adequately is worshipping Allah SWT, who can get the gift of reward. On the other hand, every action that causes damage to the climate wastes natural resources and neglects God’s creation is an act that is displeasing to Him.

The environment includes dynamic (live) and static (dead). This dormant environment has nature (tabi’ah) created by Allah and industry (Sinaia) created by humans. The character created by Allah SWT includes the environment on earth, outer space and the sky, consisting of the sun, moon and stars. Meanwhile, the industrial environment results from human creation, which includes everything they excavate from rivers, planted trees, built houses, and all equipment made that can be reduced or enlarged for peace or war (Ilyas, 2008).

Humans must conserve nature in order to ensure the sustainability of life, not only for humans, but for all other forms of life. Human behaviors that result in an overconsumption of natural resources and a disregard for maintenance standards and conservation resulting in environmental degradation and damage are prohibited (haram) actions and punished. On the other hand, humans who can maintain and conserve nature properly will have a reward from Allah SWT. In their relationship with God, humans also relate to nature as fellow creatures of God’s creation. Humans need nature to know and understand God in dealing with God (i.e., nature is the verses of God’s kauniyah). Humans also need nature (for example, food, shelter, clothing, transportation and so on) to worship Allah SWT. This human-nature relationship is a form of role and function relationship, not a subordinate relationship (i.e., humans are the rulers of nature). Meanwhile, nature is also related to God, who created it and regulated it. So nature is also subject to the provisions of laws or qadar that the Most Preservant of nature has set. For humans to understand nature with all its statutes, humans must have knowledge and knowledge about nature. Thus, the human effort to understand nature with this knowledge and science is essentially a human effort to recognize and understand the One Who Creates and Preserves nature so that they can relate to Him.

2. Islamic Education

According to Zakiah Daradjat et al., the definition of Islamic Religious Education is “Education through the teachings of Islam, namely in the form of guidance and care for students so that later, after completing their education, they can understand, live, and practice the teachings of Islam that have been taught, he believes thoroughly, and makes the teachings of Islam as a view of his life for the safety and welfare of life in this world and in the hereafter” (Daradjat et al., 1984).
Islamic religious education is the process of internalizing Islamic knowledge and values in students through teaching, habituation, guidance, nurturing, supervision, and direction, as well as the development of potentials in order to achieve physical and spiritual harmony and perfection in this world and the hereafter. This advice is given purposefully and continually, taking into account the nature and talents of both people and groups, in order for them to live, comprehend, and implement Islamic teachings holistically and fully (Arifin, 2018).

The legal, theological, and psychological underpinnings for adopting Islamic religious instruction in schools are robust. The purpose of Islamic religious education is to develop and strengthen faith by imparting and cultivating knowledge, appreciation, and practice of students regarding Islam, in order for them to develop into Muslim human beings who continue to develop in terms of faith, purity, nation, and state, and are capable of continuing at a higher level.

In general, as the objectives of Islamic religious education above, it can be drawn several dimensions to be addressed by Islamic religious education learning activities, namely:

a. The dimensions of pupils’ faith in Islam’s teachings.
b. Dimensions of comprehension or intellectual thinking, as well as pupils’ grasp of Islamic beliefs.
c. Appreciation or inner experience that pupils have when carrying out Islamic teachings. The dimension of practice refers to the way in which students’ belief, understanding, and practice of Islamic teachings may motivate them to put religious teachings and ideals into reality in their daily lives and to actualize them in the life of society, country, and state.

The first education that must be taught to children is faith education or aqidah. Faith education is education about belief in Allah SWT. Akidah in Islamic teachings is the basis for all Muslim actions so as not to fall into shirk behaviours. Shirk is called tyranny because this act places worship out of place and gives it to other than Allah. Islamic religious education must be able to fortify students from things that lead to shirk. Faith in Allah with all His oneness will grow a strong belief in the child.

The second is morality. Islamic morals are morals that are sourced from the Qur’an. Morals are the fruit of true faith and shari’ah. Morality is closely related to the creator of man (Khaliq) and the created (creatures). The Messenger of Allah was sent to perfect morals, improve the relationship between Khaliq (creator) and critters (created), and the relationship between creature and creature. According to Ibn Maskawaih, morality is a trait embedded in a person’s soul that encourages him to take action without the need for thought and consideration (Tafsir, 2011). Furthermore, Al-Ghazali explained that morality is a trait embedded in the human soul that can act and is easy to implement without requiring careful thought and consideration.

The third is the understanding of sharia. The meaning of Shari’ah is the straight path to the trustworthy source of life. Human life is rooted in God’s rules. To enter the presence of Allah SWT, one must take the approach made by Allah, namely
Shari'ah. Sharia is the straight path that Muslims must take to reach their Lord. In terms, shari'ah is the laws established by Allah SWT to regulate humans in their relationship with God, their fellow human beings or their relationship with the universe. According to Hussein Nasar, sharia is the core teachings of Islam. A person can be said to be a Muslim if he accepts the legitimacy of sharia even though he cannot carry out all his instructions.

3. Implementation of Islamic Religious Education Governance in Shaping Environmentally Concerned Characters at SMAN 5 Karawang

School is a second home for children and secondary education after the family, so education in schools plays a vital role in shaping children's character because education itself has the meaning of various efforts made by educators to students to achieve maximum positive development. Efforts to build character following the nation's culture are carried out in schools through habituation in life. Teachers or educators are one of the aspects that affect children's character and have a duty to have a positive influence on children. Therefore, teachers must be good role models for their students. The nature of students can also be influenced by the school environment, meaning that existing policies in schools can support character formation, so the role of all school members is needed (Asriati, 2012).

Character is an individual's capacity to transcend physical constraints and devote his or her life to positive ideals that benefit both the person and the community. Thus, a strong character prepares individuals to serve as change agents for themselves and their communities. Character emerges logically from the consequences of a person's or group's thinking, heart, exercise, and feelings and intentions. Meanwhile, Samani asserts that character education prepares children to become completely human beings with character in the heart, mind, body, taste, and purpose (Samani & Hariyanto, 2011). High School 5 West Karawang is one of several schools in the Karawang Regency to have been awarded the Adiwiyata school designation. This degree shows the school's dedication to building an excellent environmental care culture. In addition, the participation of SMAN 5 Karawang in the Adiwiyata event also supports the formation of environmental care characters in students. Concern for the environment involves a sense of belonging to the natural surroundings so that formal education that applies these teachings automatically shapes the students' character.

Teachers who teach about Islamic religious education become one of the aspects that support the formation of environmental care characters because PAI
teachers can provide an understanding of Islamic religious values to students, which can then be applied in everyday life in the community. The realization of good character or morals in the community is the primary mission of learning Islamic religious education. Therefore, PAI teachers have an essential task in guiding students.

In shaping the character of caring for the environment in students, it can be done by instilling Islamic religious values, including:

a. Divinity dimension environmental education. This divine dimension means that Allah has given signs of His greatness by creating the universe. This is intended so that humans can manage the universe because it is not excessive and not just make it an object of exploitation, following the aspect of the human relationship with his God.

b. Environmental education on the human dimension. The human-size means protecting the natural environment as part of the form of worship to Allah SWT by carrying out duties and obligations as caliphs on earth and the survival of human life. This is following the aspect of human relations with humans.

c. Environmental education of natural dimensions. Environmental education in the natural dimension means that apart from humans managing nature, humans also have a responsibility to maintain the existing ecosystem by supporting the sustainability of other living creatures created by Allah SWT, such as animals and plants.

PAI teachers can instil the importance of saving the environment from damage due to behaviour that does not care about the environment, for example, littering, which can lead to flood disasters, thus harming more than one human being. One bad behaviour that can cause widespread social horror is that the teacher’s role becomes vital to form healthy behaviour that starts from oneself, as about the concept of taharah in fiqh subjects. Students need to be given a correct understanding of the use and maintenance of the environment to impact their behaviour in the natural environment around them. Learning activities that refer to the Islamic Religious Education curriculum are described in the syllabus and expressed through concrete steps in the Learning Implementation Plan. By displaying the characters who want to be instilled in the learning process, the main thing is the awareness of the importance of conserving the environment.

The character of SMAN 5 Karwang students who are instilled are related to concern for the environment, which is developed in the implementation of environmental conservation-based Islamic Education, among others:

a. Environmental stewardship. Environmental stewardship encompasses a broad range of issues, including the home environment, the school environment, and the community environment. The nature of environmental stewardship and preservation may be traced back to each environment in which a human lives.

b. Social assistance. To prevent environmental degradation, social care attitudes must reflect an individual’s sensitivity to environmental factors such as cleanliness, attractiveness, and attractiveness.
c. Accountability. To maintain livable environmental circumstances, the character of duty is applied more to social duty, which entails providing public comfort through the creation of a pollution-free environment.

In addition to the role of teachers, especially PAI teachers, including or integrating the environment in the PAI curriculum in high schools, is at the same time a strategic step to overcome the environmental crisis, as well as an effort to realize the teachings of Islam that are rahmatan Lil Alamin in people's lives. A society that naturally wants a harmonious life between humans and nature so that nature will always exist and be friendly with humans.

The needs of students as the basis for determining curriculum materials can be viewed from two sides, namely the psychological side and the social side. The psychological side is concerned with what arises from the side of students based on psychological and biological needs expressed in their desires and expectations, goals and problems of interest to be studied. The social needs side relates to what society demands are considered necessary for their lives to live in the community. The two sides of the needs of these students depend on how to maintain the environment. If the environment is born, it means that basic human needs will also be supported. Because the destruction of the basic needs of human life depends on the destruction of the environment. Therefore, one of the basic human needs is the need to survive the lives of students themselves. Conditions are very dependent on the environment's survival as a source of energy that comes from God, which must be maintained and preserved through educational institutions.

D. CONCLUSION

The concept of Islamic Religious Education Governance in shaping the character of caring for the environment at SMAN 5 Karawang has been contained in the school education curriculum by integrating environmental education in PAI materials, which include Al-Qur'an Hadith, Akidah Akhlak and Shari'ah, as well as the development carried out by teachers, especially PAI teachers. PAI teachers emphasize education on the formation of environmental care characters to students by instilling Islamic religious values through environmental education in the divine, human, and natural dimensions. The character invested in SMAN 5 Karawang students as an adiwiyata school is an attitude of caring for the environment, caring for social and being responsible.

REFERENCES