

Islamic Religious Education Model With Environmental Insight at SMAN 2 Demak

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ABSTRACT

Environmental problems are still the subject of discussion today because the state of the environment over time continues to decline, both in terms of quality and quantity in supporting human life. This research is a type of field research. The approach in this study uses a phenomenological approach. The data sources for this research are person, place, and paper. Data collection techniques using interviews, observation, and documentation. While the data analysis technique used data reduction, data display, and conclusion drawing. The results showed that the Islamic religious education model with an environmental perspective at SMA N 2 Demak uses the 2013 curriculum which is integrated with environmental education. In integrating into Islamic religious education subjects, more emphasis is placed on aspects of the Qur'an, hadith, and fiqh.

Keywords: *Model, Islamic Education, Environment*

ABSTRAK

Permasalahan lingkungan masih menjadi bahan perbincangan hingga saat ini karena keadaan lingkungan hidup seiring berjalannya waktu terus terjadi adanya penurunan, baik dari segi kualitas maupun kuantitas dalam menunjang kehidupan manusia. Penelitian ini termasuk jenis penelitian lapangan. Pendekatan dalam penelitian ini menggunakan pendekatan fenomenologi. Sumber data penelitian ini berupa *person, place, paper*. Teknik pengumpulan data menggunakan wawancara, observasi dan dokumentasi. Sedangkan teknik analisis data menggunakan *data reduction, data display, conclusion drawing*. Hasil penelitian menunjukkan bahwa model pendidikan agama Islam berwawasan lingkungan hidup di SMA N 2 Demak menggunakan kurikulum 2013 yang terintegrasi dengan pendidikan lingkungan hidup. Dalam mengintegrasikan ke dalam mata pelajaran pendidikan agama Islam lebih ditekankan kepada aspek qur'an hadis dan fiqh.

Kata kunci: *model, PAI, lingkungan hidup*

A. INTRODUCTION

Environmental problems are part of modern contemporary actual issues which include issues of human rights, gender equality, democratization, globalization and the environment. From these issues, it is projected that they will still be actual in the 2nd century (Mujiyono, 2001: 23). Environmental issues are still the subject of discussion in many countries until now (Syukri, 2013: 4), because environmental conditions over time continue to decline, both in terms of quality and quantity in supporting human life (Lilin, 2014: 100).

The capacity of the environment as a gift from God that must be maintained and preserved must not be damaged, let alone destroyed due to the actions of human hands. This is in line with what Siahaan said that humans now have the ability to manage nature, change, regulate and process the environment according to their own wishes (Siahaan, 2007: 32).

In order to solve environmental problems so that they do not get worse, a sustainable strategic breakthrough is needed. The strategic breakthrough in question is through an educational process. In this case, Mujiyono Abdillah in his book "Environmentally Friendly Religion" suggests that education is the most suitable means for internalizing and transforming knowledge and environmental wisdom values contained in Islamic teachings. Education must be able to change every step of a person's life dimension (Mujiyono, 2001: 45). In addition, education is a major prerequisite for promoting changes in one's behavior for the better in order to achieve sustainable environmental development (Eila, 2009: 2).

Islamic education and human self-awareness have close ties in solving environmental problems. To realize Islamic religious education in an effort to preserve the environment is the holding of educational institutions that are environmentally sound. In 1996, the first collaboration between the Ministry of National Education and the State Ministry of the Environment was approved which was later renewed in 2005 and 2010. As a follow-up to the cooperation in 2005, then in 2006, the Ministry of Environment developed an environmental education program at the primary and secondary education levels through the *adiwiyata* program (Pande, 2014: 42). The program was implemented in ten schools on the island of Java as model schools by inviting universities and non-governmental organizations that are active in environmental education (Pande, 2014: 42).

One of the pilot schools that has become an independent *Adiwiyata* school is the State Senior High School (SMA) 2 Demak. The school's mission is to "1) Develop a caring

attitude towards environmental conservation, control environmental damage, control environmental pollution. 2) Realizing a clean and green school environment.” Then Demak Regency is also known as a religious community since ancient times until now marked by the number of Islamic Boarding Schools, Islamic Schools, and Madrasah Diniyyah (<https://ditpdpontren.kemenag.go.id/pdpp/statistik?id=33>).

On the basis of these problems, the author attempts to analyze and discuss the "Model of Islamic Religious Education with Environmental Insight at SMA N 2 Demak".

B. LITERATURE REVIEW

1. Islamic Religious Education Model

The model can be interpreted as an object or thought that is used to describe something. Something that is clear is then transformed into a more comprehensive form. for example, a model of a house made of wood, plastic or glue, or more easily called a miniature of an idea. then the model of the house in question is a miniature of the picture of a real house and can mean shape. for education, the term educational model can mean a miniature of the implementation of the education (Trianto, 2013: 141).

John Dewey argues that education is to improve, maintain, maintain with a process (John, 1964: 10). Frederick J. Mc. Donald in his book Education Psychology argues that education is an activity carried out to obtain the needed changes in human behavior (Frederick, 1959, 4). Oemar Hamalik argues that education is defined as a stage as an effort to influence students to be able to control themselves as well as possible in their environment, so that it will create a change in themselves that can be perfectly useful in people's lives (Oemar, 2008: 3). Meanwhile, Azyumardi Azra, stated that education is a stage in which a country prepares its young successors to carry out life and fulfill their life goals effectively and efficiently (Azyumardi, 1998: 3). Shihab stated that education is the stage of passing down the cultural image to the next generation in order to maintain the personality of the community, and carry out the task of generating human talent for himself and his community (Umar, 2008: 152). According to this explanation, it is understandable if education is a cultural procedure that is carried out in a real way to awaken human talent and reduce the cultural image to carry out life and fulfill life's goals.

Interpreting Islamic education, it is necessary to understand the terms in Islam. In terms of religion, Islam is a religion that guides its adherents to firmly hold teachings whose sources are from the Al-Qur'an and Al-Sunnah and the results of Ijtihad that are not contrary

to the Qur'an and Sunnah (Meaning, 2015: 215). According to Zakiah Darajat's thoughts as quoted by Fatah Syukur, Islamic education is understood to be education that is more shown in mental refinement that can be created through charity, both for oneself and even for others, which are theoretical and practical (Fatah, 2012: 3). Meanwhile, Zuhairini, stated that Islamic education is an effort aimed at developing a child's personality based on Islamic teachings or an effort through Islamic teachings, taking into account, formulating and carrying out actions and being responsible in accordance with Islamic values.

While Maksum stated that Islamic education is all stages of Islamic education whose sources are from the Qur'an, Al-Sunnah, expressions and behavior of friends, and the *ijtihad* of scholars. through the aim of building a strong Muslim character and being able to solve problems in their lives using Islamic methods so that the ultimate goal is achieved, namely prosperity in the hereafter through the pleasure of Allah (Haryanto, 2011: 105). Based on the explanation above, it can be concluded that the Islamic religious education model is a form or example of education that runs according to the basic values of Islamic teachings that are manifested in deeds that originate from His teachings.

2. Environmental Education Concept

Based on the Republic of Indonesia Law no. 20 of 2003 regarding the National Education System (Layly, 2017: 292), it is explained that education is a conscious and planned effort to create learning conditions so that students actively increase their potential for religious spiritual strength, are able to control themselves, have personality, are intelligent, have human character and competencies needed by individuals, society, nation and state. Based on the Republic of Indonesia Law no. 32 of 2009 regarding the protection and management of the environment, it is explained that the environment is a combination of space for all objects, forces, conditions and living things, such as people and their behavior, which affects the survival and prosperity of humans and other creatures (Abdul Gani, 2018: 36). So that the conclusion is that environmental education is an effort to change behavior and attitudes carried out by the community with the aim of developing insight, expertise and awareness of the community about environmental values and environmental issues that can empower the community to be involved in efforts to preserve and save the environment for the needs of the current generation. and the future.

C. METHOD

1. *Type of Research*

This research is a type of field research (field research). This research is in the form of a qualitative descriptive, namely a study whose purpose is to explain social phenomena or an event (Norman, 2000: 236). This research is a type of field research (field research). This research is in the form of a qualitative descriptive, namely a study whose purpose is to explain social phenomena or an event (Norman, 1994: 236).

In this dissertation research, the aim of the research is to obtain a description or description of an object regarding the learning of Islamic religious education with an environmental perspective. This study uses a phenomenological approach based on educational disciplines because the problems studied are related to problems that are developing in life, especially in SMA N 2 Demak.

2. *Time and Place of the Research*

This research took place at SMA N 2 Demak. While the time of the research starts from June 2020 to June 2022.

3. *Research Subject*

Sources of data in this study are; interviews, observations and documentation. Interviews were conducted with informants (respondents), such as school principals, Adiwiyata team leaders and teachers. Observation techniques are used by using data sources in the form of objects, motion or the process of something. The documentation technique is used with the data source in the form of the contents of the notes.

The source of data in the study is the subject from which the data is obtained. data sources can be, first, person, namely data in the form of oral or written answers, second, place, namely data sources in the form of a state of silence (room, equipment, objects, etc.) and moving (activities, performance, teaching and learning activities, etc.) etc.), third, paper, which is the source of data in the form of signs of letters, numbers, pictures, other symbols.

4. *Procedures*

In qualitative research, to test the validity of the data, a triangulation test is used (Matthew, 1992: 436). With this technique, researchers will collect data from several subjects. This technique is also used to match data obtained from observations, interviews, with available

documents. If there are similarities with the data obtained, the researcher will conclude directly.

5. *Techniques for Data Analysis*

In qualitative research, data analysis begins with providing and organizing data (Creswell, 2007: 149). The data that has been obtained is then read, studied, understood, sorted and selected and combined and analyzed using descriptive analytic. Descriptive analysis was carried out to analyze the environmental concept of Islamic Religious Education at SMA N 2 Demak.

D. DISCUSSION

The Islamic Religious Education model with an environmental perspective at SMA N 2 Demak consists of several components, namely:

1. The objectives of Environmentally Insight Islamic Education at SMA N 2 Demak are as follows:

First, the purpose of Islamic religious education with an environmental perspective at SMA N 2 Demak is to foster a caring attitude towards environmental conservation. students are the next generation who still have a long life expectancy and of course need a conducive environment to grow and develop optimally. so it is necessary to teach and instill a caring attitude towards environmental conservation to them from an early age. especially along with the pace of development of the times such as environmental issues which include environmental damage and environmental pollution. caring attitude towards environmental preservation is unlikely to grow by itself. It is necessary to introduce and familiarize students from an early age so that they can better appreciate this environment in a good way (Interview, August 6: 2021).

Second, The purpose of Islamic religious education with environmental insight at SMA N 2 Demak is to create a clean and green school environment. school is a place to study, if the condition of the surrounding natural environment is beautiful, it will feel comfortable in carrying out various activities, because in this case the comfort of a clean and green school environment will be felt by many parties, especially the school community itself. A clean and green school environment with good environmental management is a manifestation of the ideal school. Not only that, it also requires supporting facilities and infrastructure to carry out activities at school. a dream school with good natural environmental conditions overgrown with trees and planted with various plants and a clean environment that is always maintained, reflecting that life in it has high moral values (Interview, August 5: 2021).

2. Environmentally-minded Islamic Education Materials at SMA N 2 Demak

Environmentally-minded Islamic religious education materials at SMA N 2 Demak develop and integrate the cultivation of environmental education values as an integral part of educational activities that occur in schools. The curriculum integrates environmental education as a manifestation of independent Adiwiyata schools, namely schools that care and are environmentally cultured. With the independent adiwiyata program, it is hoped that the entire community around the school will be able to realize that a green environment is a healthy environment for body health. as for Islamic religious education materials at SMA N 2 Demak include moral aqidah, qur'an Hadi, fiqh and history of Islamic culture (Interview, August 6, 2021).

The 2013 curriculum at SMA N 2 Demak is used by paying attention to the activeness of students, then students are required to think creatively, innovatively, quickly and responsively and students are trained to grow courage in themselves (Document: SMA N 2 Demak Year 2021/2022). Although there is no specific environmental education subject, but the environmental education subject is integrated with Islamic religious education, the Islamic religious education teacher at SMA N 2 Demak emphasizes the material aspects of the Qur'an, hadith and fiqh. it aims to provide insight into Islam and the environment (Interview: 6 August 2021).

3. Approach to Environmentally-minded Islamic Religious Education at SMA N 2 Demak.

The approach to Islamic religious education with an environmental perspective at SMA N 2 Demak is carried out in several ways, including:

First, The approach to Islamic religious education with an environmental perspective at SMA N 2 Demak is done by setting an example, for example in the case when a teacher is walking in the school environment, students should not precede the teacher, then when there is a clean Friday activity the teacher also participates in these activities so not only only see but also get involved (Interview: 6 August 2021). Teachers at SMA N 2 Demak must set a good example for their students. The role model that is the center of attention of students is the teachers and education staff who can always be used as examples in all activities in the school, all teachers and education staff are directly involved in these activities. In addition, providing an example in the form of throwing garbage in its place and not smoking in the

school environment and providing other examples to students (Observation: August 6, 2021).

Second, The approach to Islamic religious education with an environmental perspective at SMA N 2 Demak is carried out by motivating. This approach at SMA N 2 Demak is carried out by encouraging the active participation of students in learning. this approach can increase the motivation of students because all human dimensions are actively involved with being given subject matter (Interview: August 5, 2021). This motivational approach can also be done when starting learning in the form of a teacher's speech, the teacher motivates students in the class about the importance of being aware of the environment. This motivation is given by the teacher to students when learning will take place or during learning. Teachers should always motivate students to do good things. This approach also encourages students to be enthusiastic and gives enthusiasm to students in learning (Interview: August 5, 2021).

4. The Strategy of Islamic Religious Education with an Environmental perspective at SMA N 2 Demak.

The strategies for the environmental-oriented Islamic religious education model used in SMA N 2 Demak include:

First, The strategy of Islamic religious education with an environmental perspective at SMA Negeri 2 Demak is carried out by integrating environmental education into Islamic religious education subjects. The real form of the integration of environmental education into Islamic religious education subjects is starting and ending learning activities by picking up trash in the classroom and then continuing to pray (Interview: August 6, 2021). Integration of environmental education into Islamic religious education learning by arranging learning activities based on the values of caring for the environment. strengthening and implementing environmental education into Islamic religious education learning. Islamic religious education with an environmental perspective is carried out by familiarizing and implementing environmental education in every Islamic religious education lesson (Interview: 6 August 2021).

Second, The strategy of Islamic religious education model with an environmental perspective at SMA N 2 Demak is carried out with a strategy of outdoor activities. This activity is more emphasized is the cultivation of environmental values and religious values, namely the value of gratitude and the value of natural wealth, activities like this can open

the horizons of students' thinking about how great God's creation is and how rich nature is owned by the State of Indonesia so that it is expected as a The next generation of the nation has a shared responsibility to manage it (Interview: 5 August 2021).

5. Methods of Islamic Religious Education with Environmental Insight at SMA N 2 Demak

The method of Islamic religious education with an environmental perspective at SMA N 2 Demak is as follows:

First, the lecture method used at SMA N 2 Demak, namely this method is carried out by prioritizing the words of a teacher to students related to the subject matter presented (Interview: August 6, 2021). The teacher in using this lecture method prioritizes the use of clear or vocal speech so that students understand the words conveyed by the teacher and the information spoken by the teacher is easily understood by students and what is conveyed by the teacher is not monotonous so that students are utilized by methods such as the one below. above.

Second, The discussion method used at SMA N 2 Demak is this method is carried out by prioritizing the flow of logical thinking and training yourself to decide an existing problem and train yourself to be more able to respect the opinions of others. so that students are deceived into thinking that their own opinion is the most correct (Interview: August 6, 2021). This method can also add new experiences for students, get an idea, and can feel defending an argument in front of many people. Because there are types of students who can solve a problem by listening to the opinions of others, from the opinions of others students get ideas to solve the problem being discussed. Through discussion, students finally know how to respect other people's opinions and refute them in language that doesn't hurt that person.

Third, The method of Islamic religious education model with an environmental perspective at SMA Negeri 2 Demak is the method with question and answer. This method is carried out by allowing direct, two-way communication because at the same time there is a dialogue between the teacher and students, the teacher asks and students answer or students ask questions and the teacher answers (Interview: August 5, 2021). In this method, there is direct reciprocity between the teacher and the students. Asking questions to students is an activity that cannot be separated in learning. The questions asked by students aim to increase understanding of the subject being studied and conversely the questions asked by

the teacher aim to determine the extent to which students master the material that has been studied.

6. Media of Islamic Religious Education with Environmental perspective at SMA N 2 Demak

Environmentally-minded Islamic education media at SMA N 2 Demak can be implemented in all places in the school, both places of worship such as prayer rooms, school environments such as school gardens, school yards, school gazebos, classrooms and so on (Interview: 6 August 2021). All environments in the school area can be used as media for Islamic religious education with environmental insight. more clearly, the media used in Islamic religious education with environmental insight at SMA N 2 Demak are books related to Islamic religious education and books related to the environment. then props such as posters related to environmental education, then there are LCDs and projectors that are used to display Islamic religious education learning with environmental perspective. all of these are media that can be used as learning both in the classroom and outside the classroom (Interview: 6 August 2021).

7. Evaluation of Environmentally-minded Islamic Education at SMA N 2 Demak.

The evaluation of the Islamic religious education model with an environmental perspective at SMA N 2 Demak was carried out using daily evaluations, weekly evaluations and semester evaluations. besides that there is also an attendance evaluation which is carried out every day (Interview: 8 August 2021). Furthermore, there is an evaluation in the form of a direct warning given by the teacher to students regarding behavior that deviates from the norms in the school, for example throwing garbage in any place, not carrying out the class picket schedule that has been set together, and not participating in other activities. school activities related to environmentally friendly activities and so on. This kind of evaluation is carried out by the teacher in the hope that when students are at home the good habits that exist at school will continue to be implemented.

The form of daily evaluation includes daily observations made by teachers related to the behavior of students with environmentally cultured behavior at school, then evaluated according to reality. This daily evaluation can also be in the form of an assessment of learning activities in the classroom (Interview: August 5, 2021).

Then a weekly evaluation in the form of assignments for Islamic religious education subjects with environmental insight as well as the participation of students in clean Friday activities. and the last one is the mid-semester evaluation and the end-semester evaluation in

the form of a test to determine students' understanding of the materials that have been studied in class during the middle of the semester and one semester. Thus, it can be concluded that the evaluation of the Islamic religious education model with an environmental perspective can be carried out in various ways, starting from evaluation in the form of attitudes and behavior while in school and evaluation of skills in the form of practices of Islamic religious education lessons and the last is evaluation in the form of knowledge of the material. that has been taught in class.

E. CONCLUSSION

The Islamic religious education model with an environmental perspective at SMA N 2 Demak uses the 2013 curriculum which is integrated with environmental education. although in learning there are no special subjects about environmental education. however, environmental education is integrated into all subjects including Islamic religious education subjects which are oriented towards environmental preservation. In integrating into Islamic religious education subjects, emphasis is placed on the material aspects of the Qur'an, Hadith, and Fiqh.

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