



## Analysis of Environmental Education Materials in Islamic Religious Education and Character Textbook for Senior High School

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### Abstract

**Keywords:**

Environmental  
Education;  
Environmentally  
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Islamic  
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Character.

The environment education (PLH) material has almost no place in the Islamic Religious Education and character (PAI-BP) textbooks for senior high school levels. Evidently, in the textbooks for grades 10, 11, and 12, none of the chapters specifically contains PLH. Even if there is PLH material, it is integrated into certain chapters with very limited descriptions. In contrast, the environment is one of the important aspects of Islamic teachings, especially in human relations with other creatures and the natural surroundings. Therefore, preserving in an Islamic perspective, the environment is not only a noble act but also rewarding worship. On the other hand, destroying the environment is not just an act of violation but also a sin that is threatened with punishment. For this reason, the government needs to revise the curriculum in order to adequately increase the content of PLH material in PAI-BP lessons. This, in the short term, aims to overcome the shortage of PLH materials, PAI-BP teachers need to optimize PLH through habituation, providing examples of clean living and clean environmental activities.

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### Abstrak:

**Kata Kunci:**

Pendidikan  
Lingkungan;  
Ramah Lingkungan;  
Pendidikan Islam;  
Karakter.

*Materi Pendidikan Lingkungan Hidup (PLH) hampir tak mendapat tempat dalam buku teks pelajaran PAI-BP untuk SMA. Terbukti, dalam buku teks kelas 10, 11, dan 12 tak satupun bab yang secara khusus memuat PLH. Kalaupun ada materi PLH, diintegrasikan ke bab tertentu dengan uraian sangat terbatas. Padahal lingkungan hidup merupakan salah satu aspek penting dalam ajaran Islam, terutama dalam konteks hubungan manusia dengan makhluk lain dan alam sekitar. Karena itu, melestarikan lingkungan dalam perspektif Islam bukan sekedar perbuatan mulia melainkan juga sebagai ibadah yang berpahala. Sebaliknya, merusak lingkungan bukan sekedar tindakan melanggar melainkan juga sebagai perbuatan dosa yang diancam siksa. Untuk itu, penting sekali pemerintah merevisi kurikulum guna menambah muatan materi PLH dalam pelajaran PAI-BP secara memadai. Dalam jangka pendek, guna mengatasi kekurangan materi PLH, guru PAI-BP perlu mengoptimalkan PLH melalui pembiasaan, pemberian contoh hidup bersih, dan kegiatan-kegiatan bersih lingkungan.*

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## 1. Introduction

The phenomenon of pollution behavior and even environmental destruction is increasingly being found around us, such as throwing garbage in any place, illegal logging, throwing waste into rivers, burning garbage, burning forests, using polluted motorized vehicles, and excessive pesticides. Their actions have some impacts on environmental pollution and damage, such as floods, landslides, erosion, air pollution, and other negative impacts that are detrimental to human life. Among the wider community and in educational institutions, especially schools, there are still many school members who behave in the same way. It is proven that there are still many school buildings that are dirty and neglected. Garbage is scattered around the school, school walls are scribbled left dirty, school toilets are not clean, sewers are dirty and clogged, classrooms are dirty, an arid school environment, and a waste of electricity and water. Their behavior, done by students, if left unchecked, will become a negative and irresponsible character, easy to pollute, and even pollute the environment without feeling guilty. It can be, in the future, their actions will harm the ecosystem. On the other side, in the future, students will become future leaders who will not be separated from environmental problems, which become more complex. Therefore, this condition must be solved soon.

The government has long launched Environmental Education (hereinafter called PLH) to reduce the rate of environmentally unfriendly behavior in schools. This is a preventive effort so that students have the knowledge, skills, attitudes and behavior, motivation, and commitment to preserving the environment and preventing environmental damage from an early age. It started in 1977/1978 through the Pilot Outline of the Environmental Teaching Program, which was piloted in Jakarta at fifteen elementary schools. In the year 1986, Environmental and Population Education is included in formal education by holding Environmental and Population Education subjects. Since 1989/1990, various training on environmental education has been held by the government for elementary, junior, and senior high school teachers. In 1996, a collaboration was carried out between the Ministry of National Education and the Ministry of Environment and Forestry (No. 0142/U/1996 & No. Kep. 89/MENLH/5/1996) on the Guidance and Development of Environmental Education, which was updated in 2005 (Kep No. 07/MenLH/06/2005 & No. 05/VI/KB/2005) and 2010. As a follow-up to the agreement, in 2006 the Ministry of Environment and Forestry developed a program environmental education at the primary and secondary education levels through the *Adiwiyata* Program (i.e., an education program so that school residents commits to maintain a healthy, clean, and beautiful environment) then continues until now. In 2019, published Regulation of the Minister of Environment and Forestry No. P.52/MENLHK/SETJEN/KUM.1/9/2019 concerning the Movement for Environmental Care and Culture in Schools, which

aims to realize responsible school community behavior in the effort to preserve environmental functions and in the context of improving the quality of the living environment. This movement is carried out through five activities, namely; (1) learning in subjects, extracurricular and self-accustoming, (2) application of environmentally friendly behavior for the community around the school, (3) forming a working network and communication, (4) campaigns and publications for the Movement for Environmental Care and Culture in Schools, and (5) forming and empowering *adhiyaya* cadres. The government's efforts to organize PLH in schools are carried out formally and non-formally. Formally, it is structured using an integrated curriculum approach or a monolithic curriculum (separate from the subject). In the current curriculum, Curriculum 2013, PLH is carried out by integrating PLH material into several subjects, not as separate subjects. Besides, some universities make PLH a separate subject. Meanwhile, informally, PLH is carried out in the form of environmentally conscious activities and habituation - environment at school.

The explanation above shows that there is a gap between reality and expectations related to PLH in schools. It was found that there are still many schools that are not environmentally friendly even though the government has long made breakthroughs to encourage the formation of environmentally friendly characters and the creation of a sustainable school environment. The gap between expectations and reality shows that there are still problems in implementing PLH in schools. This problem can come from either government programs or the implementation of environmental education programs in schools. The problem that will be studied in this research is the environmental education (PLH) program, which is integrated into the curriculum, especially the subjects of Islamic religious education and characters (hereinafter called PAI-BP) for senior high school. PAI-BP appears because this subject can be integrated with PLH considering the great concern of Islam on the environment. From the Islamic perspective, preserving the environment is a noble act and an act of worship value. On the other hand, destroying the environment is a despicable act and a sinful act.

The question is, how far the PLH content in PAI-BP textbooks for senior high school is? The PLH material referred to in this study is Islamic religious education and characters material that provides a guide to preserve the environment and not damage the environment. Other terms from PLH that are often used in several writings are environmentally friendly education and environmentally conscious education. The meaning of '*PAI-BP textbooks*' are student handbooks in PAI-BP subjects compiled by the Ministry of Religious Affairs based on Core Competencies and Basic Competencies regulated in the Minister of Education and Culture by Regulation Number 37 of 2018. The results of this study are expected to provide multiple benefits, theoretical and practical. Theoretically, the results are expected to enrich studies on environmental conservation in educational institutions from the perspective of Islamic religious education. Meanwhile, practically, the results are expected to be input for curriculum developers and PAI-BP textbook writers.

So far, there has been no study of the PLH content in the PAI-BP textbooks in schools. Most of the research states implementation of PLH materials in PAI-BP subjects in schools, such as Eha Julaeha and Asep Kurniawan's research<sup>1</sup>, Alfauzan Amin,<sup>2</sup> and Nurramidah Nasution's research.<sup>3</sup>

## 2. Methods

This study uses a qualitative approach with the type of literature study. A qualitative approach is a research procedure that produces descriptive data in words (speech), writing, and observable public behavior.<sup>4</sup> As a literature study, there are two sources of data studied, namely primary and secondary data sources. Primary data sources are (1) PAI-BP textbooks for senior high school students, which consist of three grades; grade 10, grade 11, and grade 12, which the Indonesian Ministry of Religious Affairs publishes in December 2019; and (2) the copy of Regulation of the Minister of Education and Culture Number 37 of 2018 concerning Amendments to the Regulation of the Minister of Education and Culture Number 24 of 2016 concerning Core Competencies and Basic Competencies of Subjects in Curriculum 2013 for Elementary and Secondary School. This second source was chosen as the primary source because it became the basis for compiling the textbook. While secondary sources include documents whose studies are related to primary data sources

The data collection used in this research is the documentation method. The data analysis uses document analysis, which is a systematic procedure for reviewing or evaluating documents, both printed and electronic,<sup>5</sup> with the steps as follows; (1) define the themes and keywords of the document to be studied, (2) give meaning to these themes and keywords, and (3) perform the internal interpretation.<sup>6</sup>

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<sup>1</sup>Eha Julaeha and Asep Kurniawan, "Implementasi Pendidikan Agama Islam Berwawasan Lingkungan di Sekolah Menengah Kejuruan Negeri I Indramayu", *Jurnal al-Tarbawi al-Haditsah*, 3 (2), 2018.

<sup>2</sup>Alfauzan Amin, et.al, "Implementasi Pendidikan Agama Islam Berwawasan Lingkungan Hidup dan Budaya di Sekolah Menengah Pertama", *Indonesian Journal of Social Science Education*, 1 (1), 2019.

<https://ejournal.iainbengkulu.ac.id/index.php/ijssse/article/view/1917>

<sup>3</sup>Nurramidah Nasution, et.al., "Implementasi Pembelajaran PAI Berbasis Lingkungan Sekolah di SMP Negeri 16 Medan", *Jurnal ANSIRU PAI*, 3 (1), 2019.

<http://jurnal.uinsu.ac.id/index.php/ansiru/article/view/5477/2445>

<sup>4</sup>Bogdan, R., & Biklen, S. K. *Qualitative Research For Education*. Boston: Allyn And Bacon, Inc. 1992.

<sup>5</sup>Glenn Bowen, "Document Analysis As A Qualitatif Research Method", *Qualitative Research Journal*, 9 (2) , 27-40, DOI:10.3316/Qrj0902027

<sup>6</sup>Noeng Muhadjir, *Metodologi Penelitian Kualitatif*. Yogyakarta: Rake Sarasin, 2000, 90-94.

### 3. Results and Discussion

#### 3.1. Results

Indonesia is a religious nation<sup>7</sup>, therefore, Islamic religious education is determined as a compulsory subject in schools, under the religion adopted by students and taught by teachers who share the same religion with the students.<sup>8</sup> Muslim students receive PAI-BP lessons, and Muslim educators teach them. The objectives of PAI-BP lessons in schools are to (a) increase faith, and piety to Allah SWT for students through the introduction, understanding, appreciation of the created and written verses of Allah (b) form Muslim's characters in students through the introduction, understanding, and habituation of Islamic norms and rules in carrying out harmonious relationships with God, oneself, others, and the environment; and (c) develop reasoning and moral attitudes that are in line with Islamic beliefs in life as citizens, Indonesian citizens, and citizens of the world.<sup>9</sup>

The scope of PAI-BP subjects in schools includes harmony and compatibility, balance in the relationship between humans and God, humans and themselves, among humans, and the relationship between humans and other creatures and the natural environment.<sup>10</sup> At the operational level, these four aspects are divided into some material aspects of PAI-BP, including *Al-Qur'an*, *Hadith*, *Tawhid*, *Akhlaq*, *Fiqh*, and Islamic History. These six aspects are then systematically arranged into teaching materials that are ready to be taught to students. Preparation of teaching materials for each subject in curriculum 2013 based on the core competencies and basic competency of every subject is set by the government, in this case, by the Ministry of Education and Culture.

Core Competence is the level of ability to achieve graduate competency standards that students must possess at every grade level. Core competencies consist of spiritual attitudes, social attitudes, knowledge, and skills. Meanwhile, Basic Competencies are the competencies of each subject for each grade derived from the Core Competencies. Basic Competencies contain attitudes, knowledge, and skills sourced from core competencies that students must master. Core Competencies and Basic Competencies become the basis for compiling textbooks for each subject.<sup>11</sup>

The PAI-BP textbook for senior high school consists of three grades, namely for grade 10 (13 chapters), grade 11 (11 chapters), and grade 12 (10 chapters). Each book consists of several features that are designed in such a way as to attract the attention of students, which include: let's read the *Al-Qur'an* (contains verses of the *Al-Qur'an* related to the theme); graphic info (contains the presentation of material by presenting visually and graphically); *tadabur* (contains an invitation to pay attention to the image and write comments on the image); Islamic insight (contains subject matter according to basic competencies);

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<sup>7</sup>Mahfud Md, "Politik Hukum dalam Perda Berbasis Syariah". *Jurnal Hukum*, 1, 2007, 1–21. <https://journal.uii.ac.id/lustum/Article/View/1058/1795>

<sup>8</sup>Law No. 20 of 2003 concerning the National Education System, article 12.

<sup>9</sup>Decree of the Minister of Religion No. 211 of 2011 concerning Guidelines for Development of National Standards for Islamic Religious Education in Schools.

<sup>10</sup>Ibid.

<sup>11</sup>Regulation of the Minister of Education and Culture No. 37 of 2018.

character application (contains items of attitude and character values which are the implementation of the subject matter); *khulasah* (contains a summary of the material presented with Islamic insight); and assessment (contains the assessment of attitudes, knowledge, and skills).

The results of the study of PLH material in the PAI-BP textbook are presented as follows: first, the grade 10 textbook. Among the 13 chapters presented, none of the chapters specifically contains PLH material. The chapters discussed are more directed at (1) living in peace by controlling oneself, being kind, and fraternizing; (2) implementing an honest attitude; (3) imitating *Asma'ul Husna* in life; (4) containing the importance of studying and practicing it; (5) sourced by Islamic law; (6) the pilgrimage strengthens the unity of the people; (7) imitating the *da'wah* of the Prophet in Mecca; (8) imitating the *da'wah* of the Prophet in Medina; (9) *waqf* management for the benefit of the people; (10) management of zakat for the benefit of the people; (11) live in dignity by wearing Muslim clothes; (12) together with angels in daily life; and (13) stay away from promiscuity and adultery.

*Second*, among 11 chapters presented, at textbook grade 11, none of the chapters contain PLH material. The existing chapters discuss (1) being a devout, competitive, and work ethic Muslim; (2) live righteously with the *Al-Qur'an*; (3) be brave because it is right; (4) management of corpses; (5) spread Islam politely and peacefully; (6) the triumph of Islamic civilization; (7) live in peace with tolerance and avoid violence; (8) imitate the Prophet with polite behavior; (9) live a blessed life with Islamic economy; (10) respect and obey parents and teachers; and (11) Islamic civilization in modern times.

*Third*, in the textbook for grade 12, among the ten chapters presented, none of the chapters discuss environmental issues. The discussion of each chapter leads to (1) critical and democratic thinking; (2) life on the Day of Judgment; (3) favors hard work and responsibility; (4) marriage in Islam; (5) Islamic *da'wah* with wisdom and peace in the archipelago; (6) advising each other and do good; (7) believe in *qada* and *qadar*; (8) reach for blessings in *mawarist*; (9) the advancement of Islamic civilization in the world; and (10) the decline factor of Islamic civilization in the world.

In the formulation of Core Competencies and Basic Competencies of PAI-BP Lessons for senior and vocational high school (Minister of Education and Culture Regulation No. 37 of 2018), which is the basis for forming the textbook, there is also no competency leads to PLH. Furthermore, in the Regulation of the Minister of Education and Culture No. 24 of 2016, which was previously applicable, there is no competency lead to PLH. Thus, from the beginning, the government had no plans to include PLH material in PAI-BP subjects for senior or vocational high school.

However, it must be admitted, although there is no specific chapter containing PLH in the PAI-BP textbook. Several sentences refer to PLH even though they seem to be forced because they do not relate to the discussed chapter. In grade 11, for example, in Chapter 7 (with the theme of living in peace with tolerance, harmony, and avoiding acts of violence). There is one point of attitude (out of the three existing items) that leads to PLH, namely the sentence

"Solving problems by prioritizing deliberation, throwing thorns or nails in the trash, be a mediator when a friend is at fault" (page 219). Likewise, in grade 12, especially in chapter 2 with the theme of life on the Day of Judgment, there are points on the application of character (page 45), which lead to PLH, namely *Abu Mujib saw the natural damage caused by human activities. Then he described the existence of doomsday to keep nature from being damaged. He campaigned to the community not to litter and not to cut down the forest.*"

### 3.2. Discussion

It is clearly stated in the data above that PLH does not receive attention in PAI-BP lessons in senior high school. It impresses that the government ignores one important aspect of Islamic teachings, namely the aspect of human relations with other creatures and the natural environment. Why was this blame delegated to the government? That's happened because, in the Curriculum 2013, which is currently used, the government plays an important role. Starting from formulating core competencies and basic competencies to the preparation of textbooks, the government has already arranged it. However, this is different from curriculum 2013 before 2018. Before 2018, the Ministry of Education and Culture preparation was carried out through the National Curriculum Center. While after 2018, especially after the enactment of the Minister of Education and Culture Regulation No. 37 of 2018, the preparation of textbooks was carried out by the Ministry of Religious Affairs through the Directorate General of Islamic Education.

Besides ignoring aspects of human relations with the environment, the government seems to pay less attention to religious values as an important component in realizing local learning citizens to realize the environment. Even though many regulations are issued to work in school through a curriculum, it is challenging to find PLH material in PAI-BP lessons for high school. In reality, there are many opportunities to include PLH material in each book at every grade because some chapters presented in each grade have similar themes but repeating up to 3 chapters in one book. For example, in the PAI-BP textbook for grade 10, three chapters discuss friendly Islam, namely chapter 5 (spreading Islam politely and peacefully), chapter 7 (living in peace with tolerance and avoiding violence), and chapter 8 (imitating Rasulullah kindness with polite behavior). The spirit of spreading peaceful Islam must be supported while strengthening the exclusive under the name of religion stroll in students (wahidinstitute.org), but that does not mean ignoring other aspects, especially aspects of human relations with the natural surroundings.

It turns out that not only in high school but also happens in the PAI-BP textbook for junior high school. The results of PAI-BP textbooks PLH-based content for junior high school, from grade 7 (13 chapters), 8 (14 chapters), and grade 9 (12 chapters), are only published in grade 7. Moreover, it is just published for one chapter, to be precise, in chapter 3 with the title "Everything is Clean, Life Becomes Comfortable" on pages 32-45. This chapter is more directed at the *fiqh* material (worship) about *thahārah* (purification from unclean and hadats). However, it also explained the importance of a clean lifestyle, along with some pictures of students practicing a clean lifestyle (putting trash in its place,

sweeping the yard, washing hands, and keeping flowers around the schoolyard). Also, in the "Reflexive" (page 32) quoted a hadith about cleanliness "*al-thuhūr syatr al-īmān*" (cleanliness is part of faith). And this hadith is followed by a brief description of the importance of clean living. Also, on pages 39-40, there is an exemplary story entitled "The Cempaka Flower Seller", which tells the story of an old woman who, every time she comes home from the market, stops by the mosque to pray. Before praying, she cleans the leaves that were scattered in the courtyard of the mosque. Every time she takes a leaf, the older woman reads one *Salawat*, and so on.

It needs to note that the increasingly widespread environmental crisis cannot be solved partially but have to take an integrated approach that involves all aspects, including the religious aspect. Moreover, a lot of environmental damage is caused by irresponsible and selfishness. This behavior is possible because of the anthropocentrism mindset that views humans as the center of the universe system. Humans and their interests are considered the most decisive in the ecosystem order. The highest value is humans and their interests; others in this universe are only seen as objects, tools, and means to fulfill human interests. Nature is only a tool to achieve human goals.<sup>12</sup> This anthropocentrism mindset must be corrected by presenting religion as an essential component in overcoming environmental problems. Now this holistic approach is known as eco-anthropocentric, which is an approach in anticipating pollution and environmental damage as well as environmental management by involving physical and spiritual-religious approaches at the same time.<sup>13</sup>

PLH material in the PAI-BP textbook is important because environmental issues are one of the important aspects of Islam. Therefore, the scope of PAI-BP subjects in schools includes harmony and compatibility, as well as the balance of the relationship between humans and God, humans with themselves, among humans, and the relationship between humans and other creatures and the natural environment.<sup>14</sup> However, the latter's scope is not optimally utilized by the government in developing the PAI-BP curriculum in schools.

As explained earlier, from the Islamic perspective, environmental conservation is not just a noble act but an act that has the value of worship and reward. On the other hand, destroying the environment is not just a despicable act, but a sin threatened with punishment. There are many verses of the Qur'an and Hadith that discuss environmental issues, including (1) the prohibition of damaging the environments in QS. al-A'raf 56, which means: "And do not do mischief on the earth after (created) properly ...", (2) preserving the environment is part of faith, in the hadith narrated by Imam Muslim which means: "Cleanliness is part of faith ...." and in the hadith narrated by Imam Bukhari and Imam Muslim "Faith consists of seventy branches. The foremost is the saying of *Lā ilāha illallāh* and the lowest act is removing dirt from the streets. Shyness is a branch of faith."

<sup>12</sup>Sutoyo. "Paradigma Perlindungan Lingkungan Hidup", *Adil: Jurnal Hukum*, 4 (1), 2013.  
Doi: 10.33476/Ajl.V4i1

<sup>13</sup>Mujiyono Abdillah, *Agama Ramah Lingkungan Perspektif Al-Qur'an*. Jakarta; Paramadina, 2001

<sup>14</sup>Decree of the Minister of Religion No. 211 of 2011



(3) Environmental conservationists get reward and forgiveness, in the hadith narrated by Imam Bukhari and Imam Muslim which means "There was a man who walked on a road. Suddenly he saw a branch of a thorny tree. He removes the branch so Allah will thank him and forgive him.", 4) environmental destroyers are threatened with hell, in the hadith narrated by Imam Abu Haud which means: "Whoever cuts down a *side* (a medicinal tree), Allah will bow his head in hell." When Imam Abu Dawud was asked about the meaning of this hadith, he said that this hadith is short. That is, whoever *Sidr* tree bang used to shelter travelers or animals in the desert, for no apparent reason or by persecution, Allah will bow his head in hell." (5) Environmental polluters are cursed by Allah, in the hadith narrated by Imam Muslim, which means: "Stay away from two actions that bring curses!" Friends asked, "What are the two acts that bring curses?" The Prophet Answers, "People who defecate on public roads or in human shelters", (6) maintaining cleanliness is rewarding and polluting the environment is sinful, in the hadith narrated by Imam Muslim, which means: "I was shown the practices of my ummah, the good, and the bad. I find that among good deeds is filth that is removed from the road, and I have fought among the bad deeds is the saliva that is thrown in the mosque and not covered (earth)." and in the hadith narrated by Imam Tabrani, which means "Whoever removes dirt from the streets of the Muslims, his actions are recorded as a good deed. Whoever receives from him one good deed, he will enter heaven.", (8) cultivating unproductive land is rewarded, in the hadith narrated by Imam Ahmad, which means: "Whoever cultivates dead land, he gets a reward. Whatever a living being eats from its processed products is of alms value to him."

At the time of *Khalifah* Abu Bakr, when he would ask some armies to Sham (Syria); he ordered Yazid bin Abi Sofyan (one of the warlords who was assigned to lead the troops) as follows: I strongly confirm that you with ten things; do not kill women, children, weak old people; do not cut down fruit trees; do not tear down buildings; do not slaughter goats and (nor) camels except for food, do not knock down date palms and burn date palms, do not be treacherous, and do not be a coward.<sup>15</sup>

The explanation of those arguments shows that the issue of environmental preservation is closely related to three aspects of Islamic teachings; faith (*tawhid*), Islam (*fiqh*), and *ihsan* (morals). The aspect of faith can be shown by cleanliness. Meanwhile, aspects of *fiqh* regulate the procedures for caring for and managing land, animals, and plants so that it does not contradict Islamic teachings. In the *Ihsan* aspect, the pattern of human attitudes towards the environment is regulated. Regarding this attitude of *ihsan*, the Prophet Mohammad explained in more detail in a *hadith* narrated by Imam Muslim which means "Indeed Allah obliges to do good (*ihsan*) to everything. If you kill things, kill it in a good way (*ihsan*); if you slaughter things, slaughter it in a good way (*ihsan*). You should sharpen the knife so that you can slaughter it faster.

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<sup>15</sup>Imam Al-Baihaqi. *Sunan Al-Baihaqi Al-Kubro*, Juz 9, No. 17927 (Al-Maktabah Al-Syamilah).

In addition, the command to maintain and preserve the environment and the prohibition against destroying it is also related to human duties as *the khalifah of Allah fil ardhi* (on the earth) in charge of managing and maintaining the universe according to Allah's instructions. Even to facilitate the task of the *khalifah*, Allah guides the universe for humans, as Allah says in QS. Al-Jātsiyah verse 13, which means: "And He bowed down all the things in the sky and all the things in the earth for you all (as mercy) from Him. Indeed, in this, there are signs (of Allah's greatness) for those who think."

The importance of preserving the environment in Islam is strengthened by Qaradhawi<sup>16</sup>, a contemporary Muslim scholar, who says that maintaining the environment is the same as maintaining the five basic goals of Islam (*maqashid al-syari'ah*); namely preserving religion (*hifdzud din*); soul (*hifdzun nafs*); minds (*hifdzul 'aql*), offspring (*hifdzul nasl*), and treasure (*hifdzul mal*). Thus the destroyer of the environment can be seen as destroying religion, souls, minds, offspring, and treasures. The explanation is thus; the destroyer of the environment is seen as the destroyer of religion does not heed the messages of Islam that must preserve the environment. Likewise, environmental destruction, pollution, depletion of natural resources, and ignoring the balance of nature will damage the development of the human soul. Keeping offspring is maintaining the sustainability of future generations. By destroying the environment and taking irresponsible natural resources that are the rights of others, it will threaten future generations as well. With his mind, humans accept the burden of sharia to be carried out and accounted for, including preserving the environment. However, if the human mind cannot distinguish what is right and what is wrong, then the survival of life does not work, even like an animal. The earth and its contents are priceless treasures for humans. Therefore, maintaining, preserving, and not exploiting nature is an obligation that must be fulfilled.

Even considering the importance of environmental issues, Yafie<sup>17</sup>, an expert of Usul Fiqh from Indonesia, added one more basic goal of Islam, which brings it to six, namely *hifzul al-bi'ah* (preserving the environment). Furthermore, Ali Yafie said that environmental conservation is a social obligation. As long as environmental problems have not been resolved, environmental conservation must be carried out by every element of society without aborting other groups, even though there have been groups that have done so.

According to Qaradhawi<sup>18</sup> there are several efforts must be made so that the environment is maintained, namely (1) tree planting and reforestation, (2) soil plowing and fertilization, (3) maintaining cleanliness, (4) preserving natural resources, (5) maintaining human health, (6) being friendly to the environment, (7) protecting the environment against destruction, and (8) maintaining environmental balance.

Based on the description above, making PLH one of the PAI-BP materials in schools is very important. PLH does not need to be integrated into the PAI-BP

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<sup>16</sup>Yusuf Al-Qaradhawi, *Islam Agama Ramah Lingkungan*. Jakarta: Pustaka Al-Kautsar, 2002, 59-71.

<sup>17</sup>Ali Yafie, *Merintis Fiqh Lingkungan Hidup*, Jakarta: Ufuk Press, 2006.

<sup>18</sup>Al-Qaradhawi, *Islam Agama Ramah Lingkungan*, 81-234.

material because the environment is PAI materials. Therefore, if PAI-BP lessons do not include environmental topics, it should doubt the Islamic understanding and maximize environmental topics in PAI-BP lessons at school. It is important to use *knowing the good, loving the good, and acting the good*<sup>19</sup>. *Knowing the good* can be easily taught because it is only knowledge or cognitive. After *knowing the good, loving the good* must be grown, namely how someone feels and loves the virtues taught, raises awareness that someone wants to do good because he loves the benevolent behavior. After growing love and the will to do the good, *acting the goodwill* grows the habit of doing virtue spontaneously. It is the ultimate goal of character education, namely the formation of a person who can spontaneously do good according to the values taught.<sup>20</sup>

Strengthening Suyanto's opinion, Nurjhani and Widodo stated that there are four aspects of PLH has to be given to students from an early age, namely (1) cognitive aspects; PLH functions to improve understanding of environmental problems as well as improve memory, application, analysis, and evaluation; (2) effective aspects; PLH functions to increase acceptance, assessment, organization, personality, and characteristics in managing life to be in harmony with nature; (3) psychomotor aspects; in this case, PLH plays a role in imitating and manipulating interactions with the surrounding environment to increase a culture of loving the environment; and (4) the interesting aspect, in this case, PLH is used to increase children's interest in studying environmental problems.<sup>21</sup>

Adequate materials related to PLH are needed in the PAI-BP textbook To make the above efforts easily carried out. It is because textbooks have an important role in learning. For students, textbooks play a role in (a) helping students learn without the presence of a teacher or other students, (b) making students learn anytime and anywhere, (c) helping students learn with their learning speed, (d) making students able to learn at their own pace, and (e) increase students' potential to become independent learners. Meanwhile, for teachers, textbooks have the role of (a) saving teaching time, (b) changing the teacher's role from being the prior information in the classroom to being a facilitator, and (c) helping the learning process become more effective.<sup>22</sup>

With the limited material of PLH in the PAI-BP textbooks, Islamic religious teachers do not have much time in class to explain the meaning of environmental awareness from an Islamic perspective to form an environmentally conscious character in an Islamic way. Then, what should Islamic religious teachers do to conduct PLH, while the material on this textbook is very limited? Of course, teachers should not give up and just wait for curriculum changes. There are other efforts that Islamic religious teachers can make to overcome the limitations of

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<sup>19</sup>Suyanto, *Urgensi Pendidikan Karakter*, <http://Waskitamandiribk.Wordpress.Com/2010/06/02/Urgensi-Pendidikan-Karakter/>

<sup>20</sup>Imad al-Halali, *Tahdzīb al-Akhlāk li ibn Miskawaih: Dirāsah wa Tahqīq*. Libanon: Mansyūrat al-Jamal. 2011.

<sup>21</sup>Nurhafni., Shahza, A., Auzar., & Nofrizal. "Strategi Pengembangan Sekolah Adiwiyata Nasional di Tingkat SMA Pekanbaru", *Dinamika Lingkungan Indonesia*, 6 (1), 2019, 45-54.

<sup>22</sup>Development Tim, *Panduan Pengembangan Bahan Ajar Pembelajaran Jarak Jauh Ba-Pjj Sekolah Dasar*. Pekalongan: Dinas Pendidikan Kota Pekalongan, 2020.

PLH material, namely through indirect teaching in the form of exemplary environment, habituation, and environmentally friendly school culture. In other words, efforts to grow and develop an environmentally friendly attitude are carried out throughout the learning process. In addition, Islamic religious teachers can use religious extracurricular activities to provide a correct understanding of the environment from an Islamic perspective and campaign a friendly environment, both at school also outside the school.

#### **4. Conclusion**

Government programs that integrate environmental materials into subjects have not been proven to be taken seriously. This is indicated by the almost non-existence of PLH material in PAI-BP textbooks for senior high school. The same thing is also found in the PAI-BP textbook for junior high school. The government, as a curriculum developer, seems to ignore PLH material in PAI-BP lessons. In contrast, four human relationships in Islamic teachings, namely the human relationship with Allah, the human relationship with himself, the human relationship with fellow humans, and the human relationship with other creatures and the natural environment. Therefore, from an Islamic perspective, being friendly to the environment is just a noble act and rewarding worship. Likewise, destroying the environment is an act of violation and an act of sin that is threatened with punishment. Therefore, it is very inappropriate if the PLH material is not included in the PAI-BP material. Moreover, to instill the character of caring for the environment in students, a religious approach is necessary.

Therefore, the government must improve the PAI-BP curriculum in schools by making PLH one of the important materials. In short, to overcome the limitations of the material in the PAI-BP textbook, religious teachers must be creative in making PLH an important matter delivered through extracurricular activities and habituation of a clean and environmentally friendly lifestyle. It is also important for PAI-BP teachers to master the basic concepts of PLH so that they are easy to teach to students.

This study only takes one issue regarding the PLH content in the PAI-BP textbook for senior high school. The study will be better if it also studied the integration of PLH into other subjects, especially related to the implementation level. Thus, there is still available "space" for other reviewers who will research similar issues.

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