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Integration of Environmental Education in Islamic Religious Education Curriculum: A Sustainable Education Perspective

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ABSTRACT

Environmental education plays an important role in creating awareness of sustainable life amidst global challenges related to ecosystem damage. One strategic effort to instill this awareness is through the integration of environmental education into the Islamic Religious Education (PAI) curriculum. This article aims to examine how the concept of environmental education can be integrated into PAI as part of sustainable education. This study highlights the potential of religious values, such as amanah, responsibility, and harmony with nature, in forming a generation that cares about the environment. Through a holistic approach, this integration not only teaches religious knowledge but also builds students' ecological awareness based on the principles of Islamic spirituality and morality. The results of the study show that this integration requires comprehensive curriculum planning, policy support, and training for educators to be able to implement relevant and applicable learning approaches. With proper implementation, environmental education in PAI can be an integral part in forming a generation that plays an active role in preserving nature for the sake of human survival.

ABSTRAK

Pendidikan lingkungan memegang peran penting dalam menciptakan kesadaran akan keberlanjutan hidup di tengah tantangan global terkait kerusakan ekosistem. Salah satu upaya strategis untuk menanamkan kesadaran ini adalah melalui integrasi pendidikan lingkungan ke dalam kurikulum Pendidikan Agama Islam (PAI). Artikel ini bertujuan untuk mengkaji bagaimana konsep pendidikan lingkungan dapat diintegrasikan dalam PAI sebagai bagian dari pendidikan berkelanjutan. Kajian ini menyoroti potensi nilai-nilai keagamaan, seperti amanah, tanggung jawab, dan harmoni dengan alam, dalam membentuk generasi yang peduli terhadap lingkungan. Melalui pendekatan holistik, integrasi ini tidak hanya mengajarkan pengetahuan agama tetapi juga membangun kesadaran ekologis peserta didik yang berlandaskan pada prinsip spiritualitas dan moralitas Islam. Hasil kajian menunjukkan bahwa integrasi ini membutuhkan perencanaan kurikulum yang komprehensif, dukungan kebijakan, serta pelatihan bagi pendidik agar mampu mengimplementasikan pendekatan pembelajaran yang relevan dan aplikatif. Dengan penerapan yang tepat, pendidikan lingkungan dalam PAI dapat menjadi bagian integral dalam membentuk generasi yang berperan aktif dalam menjaga kelestarian alam demi keberlangsungan hidup umat manusia.

PRELIMINARY

The worsening global environmental conditions, such as climate change, ecosystem damage, and pollution, have become serious challenges for human survival. This problem demands an educational approach that focuses not only on the transfer of knowledge, but also on the formation of attitudes and awareness of the importance of maintaining environmental sustainability. Environmental education, as part of sustainable education, has a strategic role in creating a generation that can face these challenges wisely. In the context of Indonesia, Islamic Religious Education (PAI) has great potential to integrate values of concern for the environment. Islam as a comprehensive religion emphasizes the importance of a harmonious relationship between humans, nature, and the Creator.

Concepts such as *khalifah fil ardh* (leader on earth) and *amanah* (trust) provide a theological basis for Muslims to protect the environment as part of their worship and moral responsibility. However, the implementation of environmental education in the Islamic Religious Education curriculum still faces various challenges, including a lack of understanding among educators, minimal integrated materials, and low awareness of students towards environmental issues. This integration also allows for better collaboration between teachers, students, and other stakeholders, thus creating a holistic learning process.

Therefore, the importance of integrated management in the development of the PAI curriculum in schools is the key to producing higher quality and relevant religious education in shaping the character and personality of students in accordance with Islamic values. Educational management plays a vital role in the process of developing the PAI curriculum. Harmonious integration between the principles of educational management and the development of the PAI curriculum can produce better educational outcomes. However, this integration process is not without challenges. Various problems and obstacles often arise, ranging from limited resources to resistance to change.

The Islamic Religious Education (PAI) curriculum has a strategic position in the education system in Indonesia. As regulated in Law Number 20 of 2003 concerning the National Education System, religious education is a compulsory subject at all levels of education. This confirms the state's commitment to meeting the spiritual and moral needs of students through formal education. The importance of the Islamic Religious Education (PAI) curriculum can be seen from several important aspects.

First, the Islamic Religious Education curriculum plays a crucial role in shaping the character of students. Research by shows that the implementation of an effective Islamic Religious Education curriculum is positively related to improving students' morals and ethics, confirming that Islamic Religious Education not only transfers religious knowledge but also forms a personality with noble character. In addition, the Islamic Religious Education curriculum plays an important role in strengthening religious identity amidst the flow of globalization. in the "International Journal of Islamic Education" shows that students who receive comprehensive Islamic religious education have a better understanding of their Islamic identity and are more resistant to negative influences from outside. Contribution to social harmony is also an important aspect of the Islamic Religious Education curriculum. Research in the "Jurnal Studi Islam" reveals that schools that implement the Islamic Religious Education curriculum with a moderation approach (*wasathiyah*) have succeeded in fostering an attitude of tolerance and appreciation for diversity among their students.

Therefore, an effective strategy is needed to integrate environmental education into PAI to be able to form students who not only have religious knowledge, but also high ecological awareness. This article aims to examine the potential for integrating environmental education into the PAI curriculum as part of efforts to support sustainable education. With an analytical and reflective approach, this study will explore the concept, implementation, and challenges faced in integrating environmental education into PAI, so that it can be a strategic step in creating a generation that cares about the sustainability of life and the environment.

METHOD

This study uses a qualitative method with a library research approach, where the subject of the study is literature relevant to the topic of curriculum organization in Islamic religious education. The data sources in this study come from documentation, which includes books and scientific journals that specifically discuss curriculum organization in the context of Islamic Religious Education. The data collection process is carried out through documentation techniques, namely by selecting and collecting

data that is relevant and correlated with the research title. After the data is collected, the author conducts data analysis by reviewing the theories and opinions contained in the literature. This stage involves citing theories and views that support and are related to the problems studied, with the aim of drawing conclusions that are in accordance with the research objectives.

FINDINGS AND DISCUSSION

Islamic Religious Education Curriculum

Islamic Religious Education is often understood narrowly as only part of Islamic Education, even though the two have different scopes. Islamic Religious Education refers to the process of learning and teaching specifically about Islamic teachings that are given as subjects in schools. This includes learning about the Qur'an, Hadith, and other basic Islamic teachings that aim to instill religious values in the lives of students. While Islamic Education is broader, covering the overall education system based on Islamic teachings, including academic, social, and moral aspects, and aims to form individuals who are faithful and pious in a more comprehensive context (Musyafak & Subhi, 2023).

Curriculum as an educational concept has deep roots in history. The term curriculum comes from the Greek word "curir" meaning runner, and the Latin word "curriculae" referring to the distance to be traveled. This concept originally referred to the distance in a race and was later adapted in the educational context to describe the entire program that students must go through to achieve learning goals. The current curriculum functions as a plan or guide that regulates the content and structure of learning, including teaching materials, methods, and evaluations. The Islamic Religious Education Curriculum is designed to shape individuals who not only understand Islamic teachings but also implement them in everyday life. This program aims to instill religious values and life skills that are in accordance with Islamic principles, so that students can become individuals who believe and fear Allah SWT.

The educational process involves various teaching methods designed to achieve these goals, from formal teaching to guidance in everyday life. The curriculum development process is a complex challenge that involves careful planning of the content and methods of learning. Curriculum development includes the preparation of plans for the materials and methods that will be learned by students. This process must consider the vision, mission, and goals of education to be achieved as well as relevance to the needs of society and the development of the times. Therefore, curriculum development requires continuous adjustment to ensure that the education provided is in accordance with the development of social needs and conditions.

The foundation of curriculum development is an important aspect that determines the basis for developing an educational program. This foundation involves basic principles that serve as a reference in developing the curriculum. In the context of Islamic Religious Education, this foundation includes adjusting the curriculum to Islamic teachings and the needs of today's society. These principles must reflect the fundamental values of Islam and consider relevant social and cultural aspects. In the context of Islamic Religious Education, the curriculum concept must be able to reflect the fundamental teachings of Islam and answer the challenges of the times.

The Islamic Religious Education curriculum must integrate religious teachings with the development of students' character. This is important so that students not only gain knowledge but can also apply Islamic values in everyday life, as well as develop attitudes and characters that are in accordance with religious teachings. At-ta'dib includes the formation of character and deep Islamic teaching values, which should be the core of the Islamic Religious Education curriculum. The curriculum must be designed to integrate religious teachings with the development of students' character, ensuring that education does not only focus on the transfer of knowledge but also on the formation of morals (Irawan, 2024). Islamic Religious Education aims to shape personal and social piety. The quality or personal piety of students is expected to radiate in their social interactions, reflecting Islamic values in everyday life.

Therefore, the curriculum must be designed to not only convey knowledge but also shape attitudes and characters that are in accordance with religious principles. Overall, the Islamic Religious Education curriculum is a comprehensive design that includes learning programs, learning experiences, and learning planning. The goal is to equip students with the knowledge and skills needed to become faithful and pious individuals, and to be able to apply Islamic teachings in their lives. The curriculum development process must be continuously adjusted to the times and the needs of society to provide relevant and effective education.

Evaluation of Islamic Religious Education in Public Schools: Successes, Obstacles, and Educational Options

The following is the result of text adjustments so that the format and content are the same as before: Islamic religious education in public schools, in the context of the education system in Indonesia, is a field that has experienced significant development but also faces several challenges. Although there has been clear progress, there are still several obstacles that must be overcome to achieve the full potential of Islamic religious education. This education reflects the needs and expectations of society in the era of globalization. Islamic religious education in public schools has shown a few important successes. First, the implementation of Islamic religious education in public schools has succeeded in realizing the ideals of national education convergence. Through this program, students not only study general subjects but also receive religious education in their respective schools (Irawan, 2023).

This reflects an effort to integrate religious education with general education. Second, the integration of religious education into the general school curriculum emphasizes that schools are not secular. Students receive religious education that is not only theoretical but also practical, allowing them to practice religious teachings in their daily lives. This aims to create a holistic educational environment that respects religious values while providing general knowledge.

Third, the transformation in religious educational institutions such as madrasahs and pesantrens has shown significant progress. Previously, these institutions tended to focus only on religious knowledge, but now many of them integrate general knowledge into their curriculum. This approach recognizes the importance of general knowledge in student development and seeks to avoid the view that worldly knowledge is something that is forbidden. Despite significant achievements, Islamic religious education in public schools still faces several challenges. One of these is achieving a balance between the teaching of religious knowledge and general knowledge. Curricula that integrate the two often face difficulties in ensuring that both areas receive equal attention. This can result in uneven understanding of the material by students, as well as the potential for neglect of one aspect of education.

The quality of teaching is also a major challenge. Effective religious education is highly dependent on the competence and professionalism of teachers. Many religious teachers may not be fully prepared to teach general science material with equivalent quality. This inability can result in problems in delivering material and student understanding, which in turn can affect learning outcomes (Musyafak & Subhi, 2023). Adapting to changing times is another significant challenge. Islamic religious education must adapt to the times and the increasingly complex needs of students. Adapting to a relevant and up-to-date curriculum can be a challenge, especially in the context of globalization and rapid technological advances. This requires ongoing efforts to ensure that the curriculum remains relevant and able to meet the needs of students in the future.

Criticism of the implementation of religious education is largely based on the methodology of Islamic Religious Education learning and its orientation which is more normative, theoretical, and cognitive. The lack of relevance to social change in society makes students less likely to internalize religious values as values that live in everyday life. From the perspective above, Islamic education is an education system that is organized to answer Islamic teachings and values in its educational activities. Meanwhile, Islamic religious education is education through Islamic teachings, in the form of guidance and care for students so that later they can understand, internalize, and implement the values of Islamic teachings as a way of life, to achieve salvation in the world and in the hereafter (Irawan, 2023). Religious education still faces criticism related to the dominance of cognitive aspects in its approach, which is considered to ignore affective aspects and practical values in everyday life. As a result, religious education is less successful in forming a deep awareness of values in students.

Challenges in Islamic Religious Education in the 5.0 Era

According to Abdul Malik Fadjar, there are three major challenges currently being faced: First, how to defend against the crisis and what we have achieved should not be lost. Second, we are in a global atmosphere in the field of education. According to him, competition is inevitable, both regional, national, and international competitions. Third, making changes and adjustments to the national education system that supports a more democratic education process, paying attention to the diversity of needs or conditions of regions and students and encouraging increased community participation. In addition to the above obstacles, there are several problems that must be faced by Islamic religious education teachers,

including first, the management of Islamic religious education in the past which placed excessive emphasis on the cognitive dimension and ignored other dimensions, turned out to produce Indonesian people who had split personalities because they only focused on intellectual intelligence rather than emotional intelligence.

For example, on the one hand, how religious life has physically developed very encouragingly in all levels of society, but on the other hand, there are also many people who conflict with the teachings of their religion. Second, in the past, education was centralized. In addition, the challenges faced by Islamic education teachers in facing the era of society 5.0 are the lack of adequate human resources in having competence in the world of education such as teachers, lecturers, and other educational personnel. Because today's educators are still technology literate, aka *gaptek* (Setyaningsih, n.d.). In facing the challenges of Islamic religious education teachers who are so complex in facing the era of society 5.0 which is increasingly being echoed in Japan, which of course will have a big impact and influence on Indonesia.

Therefore, Islamic religious education teachers must be able to face the challenges that will be faced. In addition, Islamic religious education teachers must also have the main abilities that must be possessed to overcome these problems. In addition to these abilities, Islamic religious education teachers must also be able to develop a more creative and innovative learning approach, to answer the challenges of an increasingly complex era. They need to integrate technology into learning without ignoring the moral and spiritual values contained in religious teachings. Teachers must also be able to manage classes more flexibly and adaptively, creating an atmosphere that supports the development of character and emotional intelligence of students, not just cognitive intelligence. The challenges of globalization and technological developments require teachers to not only be teachers, but also mentors who are able to foster critical, analytical, and responsible attitudes in students (Pertwi, et.al., 2024).

Thus, Islamic Religious Education teachers can play an important role in forming a generation that is not only intellectually intelligent, but also emotionally and spiritually mature, so that they can face various increasingly complex dynamics of life. The challenges of Islamic religious education teachers have provided an inspiration that preparing human resources who are ready to face challenges is the task of Islamic religious education teachers. This is also inseparable from the various opportunities that can be used to foster and educate generations to be more competitive and play a role in the era of limitless globalization. the challenges of Islamic religious education teachers are so complex in facing the era of society 5.0 which is increasingly being echoed in Japan which will certainly have an impact and influence on Indonesia.

Therefore, the task of Islamic religious education teachers must be able to face the challenges that will be faced. In addition, Islamic religious education teachers must also have the main abilities that must be possessed by each student. The millennial era is an era where digital technology can be accessed anywhere and anytime which can be enjoyed by all groups without exception. In it there is information that is accurate, fast and develops along with the changing times. In the world of education, students are expected to be able to use social media effectively and appropriately. So, it is not uncommon for students who have not been able to sort and utilize the internet properly because they tend to be easily influenced by their social environment without first considering the positive and negative impacts when interacting on the Internet. Conditions like this certainly require the role of teachers who are truly able to guide, direct, and be able to filter things that are not appropriate to the deviation. In this case, teachers are required to be literate or able to master technology considering the challenges of teachers in the millennial era which are very complex.

Obstacles in Curriculum Implementation

The researcher also obtained a lot of information from informants at the school that the support of the school community for the implementation of this curriculum was lacking, although they also welcomed the 2013 Curriculum. This low support was because they did not yet know what each party should do in providing support for the successful implementation of this curriculum. Therefore, according to them, training for principals, school supervisors, school committees, and administrative staff regarding the 2013 Curriculum was needed immediately. Furthermore, according to the researcher, in the implementation of the curriculum what was needed was innovation in learning programs. Innovation like this would emerge if the school had visionary leadership from the principal. The principal must be able to

create a good working climate that allows teachers to work comfortably, especially in developing various teaching preparation tools for the new curriculum. Because the curriculum to be implemented is a new curriculum, it is natural that teachers need more time than usual to create lesson plans and learning media. As the researcher has previously stated, it turns out that even though the 2013 Curriculum has been implemented for more than 3 years, there are still many teachers who have not been able to create lesson plans in accordance with the demands of the 2013 Curriculum.

This strengthens the results of the study which stated that in the 2015/2016 school year, teachers at the junior high schools studied by them had not been able to prepare lesson plans in accordance with the standard provisions of the 2013 Curriculum policy. However, strangely, teachers were able to carry out learning well and students received the material presented by the teacher well. The study also revealed obstacles in terms of planning social studies learning for Grade VII based on the 2013 Curriculum, namely in making lesson plans, teachers needed time and a strong will to immediately complete their administrative tasks because the lesson plans made were based on a new curriculum that had to be studied and understood properly first. This is in line with the findings of this study, namely that it takes longer to make lesson plans and learning media. Other studies have also found that the implementation of the 2013 Curriculum has not been effective because school facilities and infrastructure are incomplete (Ridwan & Maryati, 2024).

Therefore, in his research, it is stated that schools and related parties must be able to complete school facilities so that learning is of better quality and learning outcomes can be maximized. Researchers agree that the role of principal leadership is needed to always be responsive and come up with creative initiatives in dealing with changes that occur in schools, including the presence of a new curriculum. Principals must be able to change the mindset of teachers so that they continue to learn and learn both within the school itself or through the Teacher Working Group (KKG) or Subject Teacher Deliberation (MGMP). There must be no wrong policies issued by the principal as a leader regarding the development of teacher professionalism in teaching. Likewise, policies at a higher level such as the Head of the Education Office or the Regent should not prohibit teachers from participating in KKG or MGMP. In addition, teachers should also apply learning models that allow students to actively participate in learning (Herlina, et.al., 2023).

Among them is the use of the discovery learning model. Based on the results of the study, the use of the discovery learning model with a scientific approach in the 2013 Curriculum can improve the mathematical communication skills of vocational high school students. The mathematical communication skills of students who learn with the discovery learning model and use a scientific approach to geometry material are proven to be better than the mathematical communication skills of those who use conventional models. Principals, supervisors, and education offices should conduct in-depth training on this effective learning model and approach.

CONCLUSION

Based on the description above, it is concluded that the concept of the Islamic Religious Education (PAI) curriculum must reflect the fundamental teachings of Islam and answer the challenges of the times, with a focus on the integration of religious teachings and the development of student character. The PAI curriculum does not only aim to transfer knowledge, but also to shape attitudes and characters in accordance with Islamic values, so that students are able to apply religious teachings in everyday life and become faithful and pious individuals.

Islamic Religious Education in public schools faces various challenges despite some successes, such as the integration of religious education with general education. However, the main challenges faced are the balance between teaching religious knowledge and general knowledge, the quality of teaching that depends on teacher competence, and adaptation to developments in the era and student needs. Religious education still tends to be normative and cognitive, making it less relevant to students' daily lives. In addition, challenges in the 5.0 era require Islamic Religious Education teachers to be able to develop more creative and innovative approaches, and integrate technology into learning.

Teachers must also be able to guide students in the wise use of technology, maintain moral and spiritual values, and shape students' emotional and spiritual intelligence. In the implementation of the 2013 Curriculum, although there has been progress, there are obstacles such as low support from school residents and unpreparedness in preparing lesson plans in accordance with the new curriculum. Principals

need to demonstrate visionary leadership, create a conducive work climate, and conduct training to improve the competence of teachers and supervisors. The implementation of active learning models, such as discovery learning, also needs to be introduced to improve the quality of learning. Overall, the successful implementation of the PAI curriculum requires solid collaboration between principals, teachers, and the education office as well as a more holistic approach in educating a generation that is able to face the challenges of the times.

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