

Integration of School Adiwiyata Program in Islamic Religious Education Subjects in Forming Environmental Care Behavior

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Abstract

The integration of the school adiwiyata program in Islamic Religious Education subjects is a process of integrating a certain environmental care value into a concept in Islam so that it becomes a connected and inseparable unit or a process of renewal to become a unified whole. Education needs a paradigm that is holistic and not pragmatic in instilling caring behavior towards the environment in students. Because only with a good environment human can develop well, and vice versa only with good humans the environment can develop optimally. So, we need efforts that can direct and make a person have a soul that loves the natural environment around him. This study aims to analyze the integration model of the school adiwiyata program in Islamic Religious Education subjects in shaping environmental care behavior. This study uses a qualitative approach with library research data collection techniques (Library Research). A literature study is an activity to collect materials related to research from books, scientific journals, literature, and other publications that are worthy of being used as sources for research. The research variable is anything in any form determined by the researcher to be studied so that information is obtained about it and then a conclusion is drawn. The results of the study are: 1) The integration model of the school adiwiyata program in PAI subjects. 2) Formation of environmental care behavior.

Keywords: integration, school adiwiyata program, Islamic religious education subject, environmental care behavior

A. Introduction

The environment must be seen as an ecosystem component that has a value to be appreciated, respected and not harmed because the environment is an integral part of human life. According to an Islamic perspective, humans and the environment have a very close relationship. It is because of Allah SWT. creating a universe in which there are humans and the environment in harmony and balance. Harmony and balance must always be maintained so that nature is not damaged. The continuity of life in this nature has a close relationship, if one of the components there is an extraordinary disturbance, it can be ascertained that it will affect the other components (Rabiah Z. Harahap, 2015, p. 5).

Phenomena regarding the problems that occur in the environment today, become events that seize in our minds. Various incidents caused by the declining quality of the environment, make humans to always introspect themselves with

what they have done to the environment so far, and relate it to the existing educational process. Various calamities and natural disasters that befall us such as droughts, floods, earthquakes, landslides, air pollution and so on are the result of human actions themselves. Disposing of waste in an inappropriate manner, clearing forests, polluting rivers with factory waste and many other irregularities committed by humans causing a decrease in environmental quality.

In utilizing the environment as a fulfillment of the needs of human life, people often only think about the benefits and benefits for themselves without thinking about the impact that results from their actions that excessively exploit the environment for personal gain. The impact resulting from the destruction of the environment will certainly not be seen immediately but will take place slowly, so that they are not aware that what they are doing now in the coming year will be disastrous and destructive to human life on earth. Repairing the environment and preventing it from damage requires a complex understanding of the existing systems in the environment. Therefore, it is necessary to have a program that is planned, systematic and carried out in stages. This is because, in improving the universe it is not enough with knowledge alone but must be accompanied by mental and behavioral support as well as real attitudes from all levels of society. These environmental problems make us think with the educational process so far, whether the form and increase of people's concern for the environment is not optimal.

Education needs a paradigm that is not pragmatic and holistic in shaping the behavior of caring for the environment in students. Because humans can develop well only with a good environment, likewise the environment will develop optimally if humans are good. So it needs an effort that can make and direct a person to have a soul that loves the natural environment around him. One of the spearheads in shaping humans to care about their environment is school. Departing from various problems that exist in the environment, and schools are the right place to shape caring behavior towards the environment of students so that schools should be able to provide positive motivation and learning experiences for students so that this environment is maintained properly. The integration of the school *adiwiyata* program in the subject of Islamic Religious Education is a process of integrating the value of caring for the environment into a concept in Islam, so that it can become a unified whole that is related and cannot be separated.

B. Method

The research method is a scientific way used to obtain data with specific uses and purposes. From this, there are 4 keywords we need to pay attention to, namely the scientific method, data, usability and purpose. The scientific method is a research activity based on scientific characteristics, namely rational/logical, empirical and systematic (Sugiyono, 2014, p. 3). This research is a library study or often referred to as library research, namely a series of activities related to library data collection methods, reading and recording and processing research materials (Mestika Zed, 2014, p. 3). This study examines some of the literature, namely from books, journals, research articles as well as some information

regarding the integration of the adiwiyata program in PAI subjects in shaping environmental care behavior.

This study uses content analysis in analyzing the data. According to Fraenkel and Wellen, content analysis is a research tool that only focuses on actual content and internal media features (Milya Sari, 2020, p.47). Content analysis is indirectly used in studying various human behaviors through analysis in their communications including through books, journals, research articles as well as some information about the integration of the adiwiyata program in PAI subjects in shaping environmental care behavior.

C. Discussion

1. The integration model of the school adiwiyata program on PAI subjects

a. Integration

Integration means whole or perfection. KBBI defines integration as mixing something that is certain to become a whole and unified whole. Integration is a concept that emphasizes that the scientific integration being targeted is not a melting-pot integration model, namely integration that is only understood through a spatial perspective without substance (Siti Rofiah, 2021, p. 18). Meanwhile, according to Sanusi, integration is a unified whole that is not divided and divided. Integration includes the needs or completeness of several members and forms a single unit through a relationship with a harmonious, close and intimate relationship between the members of the unit (Novianti Muspiroh, 2013). Robin Fogarty suggests there are ten models or ways of planning an integrated learning. The 10 models or methods include: 1) Fragmented Model, 2) Connected Model, 3) Nested Model, 4) Sequenced Model, 5) Shared Model, 6) Webbed Model (Webbed), 7) Threaded Model, 8) Integrated Model, 9) Immersed Model, 10) Networked Model (Novi Official, p. 3).

- 1) The fragmented model is a method of curriculum development in the old way and separately in each subject.
- 2) The connected model is an integrated curriculum model and seen through operatic glasses provides explanations about details, sub-details and interconnections with one discipline.
- 3) The nested model, looking at the curriculum based on a three-dimensional lens and targeting multidimensional learning.
- 4) The sequenced model, topics are taught separately but carried out successively.
- 5) The shared model is a model divided into two different study disciplines in one study.
- 6) Webbed model is a model that presents all curriculum constellations at once.
- 7) The threaded model is a model that uses a big idea that is extended through all content with a metacurricular approach.
- 8) The integrated model is a model that presents interdisciplinary topics and rearranges various overlapping topics.

- 9) The immersed model is a model that takes place with or without intervention with students.
- 10) The networked model, in this model students directly process the integration and only they understand the intricacies and dimensions of the study, target sources, and explore their areas of specialization (Wafi Ali Hajjaj, 2018, p. 24).

b. School adiwiyata program

School Adiwiyata is one of the programs of the State Ministry of Environment in the context of implementing a joint agreement between the State Minister of Environment and the Minister of National Education Number: 03/MENLH/02/2010 and Number: 01/11/KB/2010. Adiwiyata comes from the word “adi” which means big, good, great, ideal, perfect, and “wiyata” which means a place where a person gets knowledge, norms and ethics in social life. So adiwiyata is a good and ideal place where all knowledge and various norms and ethics can be obtained which can become the basis of human beings towards the creation of a prosperous life towards the ideals of sustainable development (Chaeruddin Hasyim, p. 10). The aim of the Adiwiyata program is to create school members who are responsible for protecting and managing the environment through good school governance to support sustainable development (National Adiwiyata Team, p. 5). The implementation of the Adiwiyata School Program is based on the following two basic principles:

- 1) Participatory is the school community involved in school management which includes the entire process of planning, implementing and evaluating according to responsibilities and roles.
- 2) Sustainable means that all activities must be carried out in a planned and continuous manner in a comprehensive manner

In order to achieve the objectives of the Adiwiyata program, 4 (four) program components were determined which became a unified whole in achieving Adiwiyata schools. The four components are;

- 1) Environmentally Friendly Policy
- 2) Implementation of Environment-Based Curriculum
- 3) Participatory Based Environmental Activities
- 4) Management of Environmentally Friendly Support Facilities (National Adiwiyata Team, p. 8).

c. The Integration Model of the Adiwiyata School Program in PAI Subjects

The integration of the school adiwiyata program in the subject of Islamic Religious Education is a process of integrating the value of caring for the environment into a concept in Islam, so that it can become a unified whole that related and inseparable. The integration model used is the connected model (The Connected Model), which means that there is an interconnection between the school's adiwiyata program and PAI learning. This is in accordance with one of the components of the Adiwiyata school, namely the development of an environment-based curriculum which can be realized by

integrating environmental education into existing learning, one of which is PAI subjects. An explanation of the model is as follows:

1) Integration in PAI learning activities

The integration of the *adiwiyata* program in PAI learning can be done by means that PAI teachers must always connect learning material with environmental education, namely about protecting and caring for the environment around us. Provide learning with real practice and experience associated with protecting the environment to students.

2) Integration of activities within schools related to caring for the environment

PAI teachers should always provide concrete examples or experiences to students in protecting the environment such as participating in clean Friday activities, participating in green activities in schools, and PAI teachers should be able to provide examples of efforts to save energy and water .

3) Integration of activities outside of school related to caring for the environment

Apart from school activities, PAI teachers should be active and invite students to take care of the environment outside of school, such as participating in tree planting around the school.

2. Formation of Environmental Care Behavior.

Behavior is the actions, activities, responses, reactions, movements and processes carried out by organisms (Kris H. Timotus, 2018, p.2). From a biological point of view, behavior is an activity or activity of the organism in question, which can be observed directly or indirectly. Operationally, behavior can be interpreted as a response of an organism or a person to stimuli from outside the subject. The American Encyclopedia defines behavior as an action-reaction of organisms to their environment. New behavior occurs when there is something needed to cause a reaction, which is called stimulation. Means that certain stimuli will produce certain reactions or behaviors. In general, human behavior is essentially a process of individual interaction with the environment as a biological manifestation that he is a living being (Sunaryo, 2002, p.3).

Caring for the environment is an attitude and action that always tries to prevent damage to the surrounding natural environment, and develops efforts to repair the natural damage that has occurred (Retno Listiyanti, 2012). Environmental care behavior is an attitude or action that always seeks to overcome environmental damage in the natural surroundings, as well as developing various efforts aimed at repairing the natural damage that has occurred. Environmental care behavior is something that must be internalized in students. Environmental education is a process that aims to shape behavior, values and habits to respect the environment. With the definition above we can conclude that environmental education must be given to our children from an early age, and most importantly environmental education must be based on direct experience in contact with the environment so that it is hoped that this

direct experience can shape behavior, values and habits to respect the environment. (Revelation Surakusumah, p. 8).

The purpose of environmental education is to encourage and provide opportunities for the community to acquire knowledge, skills and attitudes which in turn can foster awareness, commitment to protect, improve and make wise use of the environment, helping to create new patterns of behavior that are friendly to the environment, develop environmental ethics and improve the quality of life. The objectives of the environment include: 1) the implementation of environmental education so that it can create community awareness and commitment in participating in protecting, preserving and improving the quality of the environment. 2) The inclusion of all community groups, both rural and urban, young and old, men and women, throughout Indonesia so that the goals of environmental education for all Indonesian people can be realized properly (Chaeruddin Hasyim, p.80).

There are several environmental care behaviors that can be formed through the integration of school adiwiyata programs in PAI subjects including; 1) It can raise students' awareness of caring for the environment, 2) it can form a habit in students, namely an attitude of taking good care of the environment, 3) it can help students have sensitivity to natural resources and the environment in totality.

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