

Developing Students' Attitude Toward Environment Through Religious Education In Schools

Hayadin Hayadin¹
{hayadin006@gmail.com¹}

¹Center for Research and Development of Religious Education
Ministry of Religious Affairs, M.H. Thamrin street, 6, Jakarta, Indonesia.

Abstract. Religion becomes the primary variable that determines many things in Indonesia. It must be thought at school, since the elementary level up to higher education levels. So there was a religious subject at school that must be taken by the student as necessary lessons. There were Islamic Religion subject matter, Christian religion subject matter, Catholic religion subject matter, Hindu religion subject matter, Buddha religion subject matter, and Confucianism subject matter. This Paper is about the function and the role of religious education in increasing student awareness of environmental sustainability. The data and information took from government curriculum implemented in the classroom. In that document of Kurikulum 2013, stated that graduate competency in the dimensions of attitude was 'Having behavior that reflects the attitude of a believer, has a noble character, knowledge, confidence, and is responsible for interacting effectively with the social and natural environment.'

Keywords: environment, religious education, curriculum, basic competencies.

1. Introduction

The world is faced with challenges in all three dimensions of sustainable development—economic, social and environmental [1]. Those three issues are essential to be considered together in order to maintain the principle of sustainable development, namely “development that meets the needs of the present without compromising the ability of future generations to meet their own needs”[2]. In the context of environmental, four of the top five risks regarding impact are environmental, and all have a higher-than-average likelihood of occurrence. Those top four of five risks are extreme weather events, natural disasters, failure of climate change mitigation and adaptation, water crises[3]. Various disciplines such as natural sciences, social sciences, engineering, dan managements, had been mixing and collaborating in tackling those problems[4].

The world community has worked for decades in addressing sustainable environmental development. The commitment that was built together at the Rio de Janeiro meeting, Brazil in 1992, produced a 21st agenda, still needs to be continued. Agenda 21 is a comprehensive plan of action to be taken globally, nationally and locally by organizations of the United Nations System, Governments, and Major Groups in every area in which human impacts on the environment. One of the vital area to be addressed was education.

Education is the foundation on which to build peace and drive sustainable development [5]. Education can, and must, contribute to a new vision of sustainable global development. And to keep maintain the target of globally sustainable development, an international organization such as UNESCO put into concern the Education for Sustainable Development (ESD), and ask countries, governments, and non-governmental organization to take part

together. ESD aims at developing competencies that empower individuals to reflect on their actions, taking into account their current and future social, cultural, economic and environmental impacts, from a local and a global perspective. Individuals should also be empowered to act in complex situations in a sustainable manner, which may require them to strike out in new directions; and to participate in socio-political processes, moving their societies towards sustainable development [6].

Educational institutions are the most effective means to foster human attitudes and behaviour, especially school-age children. Awareness and concern for the environment must be fostered as widely as possible from the child. The environmental sustainability is the key to the survival of humanity.

This article comes to explain how national education curriculum has addressed the environmental values on intending to develop student attitude toward nature and the environment. And especially through religious education. Through wish-fulfilment theories, intellectualist theories and social functionalist theories, Merve concluded that Religions have the potential to contribute to the holistic development of people [7].

The practice of religious education in schools follows legislative policies and other government policies. In the national education system law, it was stated that religious education must be taught starting from the primary education to the higher education level[8]. As in practice, the implementation of religious education in schools can be referred in accordance with the provisions of article 12 paragraph (1) point a, saying "every student in each education unit has the right to receive religious education in accordance with the religion he adheres to and taught by the same religious educators"[8].

In more detail, the technical implementation of this matter is regulated again in Government Regulation number 55 of 2007 concerning Religious Education. In Article 1 paragraph 1, it is explained that "Religious Education is education that provides knowledge and shapes the attitudes, personality, and skills of students in practicing their religious teachings, which are carried out at least through subjects matter, in all paths, levels, and types of education"[9]. These regulations and policies show the strategic position of religious education services in nation-building, and therefore it is regulated in any various levels of constitutional regulations and governmental policies.

2. Method

This research is policy research toward Indonesia government policy of education. The Books and Curriculum Agency of The Ministry of Education and Cultural, become the object of research. Specifically, the data and information in this paper were collected from that agency. The last policy of Indonesia national curriculum implemented in the whole school was named as Kurtilas, stand for "Kurikulum 2013". This research specifically thought genuinely toward the Regulation of the Minister of Education and Culture number 24 in 2016, concerning Core Competencies and Basic Competencies for Lesson 2013 Curriculum in Primary and Secondary Education.

3. Environmental Contents In Religious Education Curriculum

The current national education curriculum is the 2013 curriculum. After undergoing a process of development and improvement, generally, the 2013 curriculum guidelines are contained in the regulations of the Minister of Education and Culture number 20, 21, 22, 23, and 24 of 2016. This curriculum is continuing the previous one, namely 'kurikulum 2006' or

known as the term educational unit level curriculum (*kurikulum tingkat satuan pendidikan abbreviated as KTSP*).

The regulation of the Minister of Education and Culture number 20 of 2016 is about Graduate Competency Standard of Primary and secondary level. This standard was used as the main reference for the development of content standards, process standards, educational assessment, standards of educators and education personnel, standards of facilities and infrastructure, management and financing standards.

The regulation of the Minister of Education and Culture number 21, of 2016 is about Content Standard of Primary and Secondary Education. This policy regulates the grade of competence and Core Competence in accordance with the level and type of education. The Core competencies include spiritual attitudes, social attitudes, knowledge, and skills.

The regulations of the Minister of Education and Culture number 22, of 2016 is about Process Standard of Primary and Secondary Education. This policy regulates and explains the process of implementing learning in primary and secondary education units to achieve graduate competency.

The regulations of the Minister of Education and Culture number 24 of 2016 is about Core Competencies and Basic Competencies of Lessons In Curriculum 2013 for Primary and Secondary Education. Core competency is the level of ability to achieve in the context of graduate competency standards that must be possessed by students at each class and level, either primary or secondary, from elementary, junior high to senior high school. Meanwhile, basic competencies are abilities and minimal learning material that must be achieved and learned by students for a subject in each education unit that refers to core competencies. Core competencies and basic competencies are used as the basis for composing textbooks for primary and secondary education.

Those regulations of the curriculum have been stating the message of care towards the environment and nature explicitly. At the top level, namely core competencies at whole subject matters at primary and secondary education have to be associated with any generous values, attitude, knowledge, and behavior. One of them is environmental and nature cases. In the regulation, it is stated that all subjects of primary and secondary education must contain four core competencies, namely the core competency number 1 religious attitude; core competency number 2 social attitude; core competency number 3 knowledge; and core competency number 4 skills (psychomotor). In the context of religious attitudes, it is stated that each student must accept, practice, and respect the teachings of the religion he adheres. This refers to all student namely Islam, Christianity, Catholicism, Hinduism, Buddhism, Confucianism. Moreover, in an environmental perspective, religious teachings relating to the environment are also appreciated and practiced as religious orders.

In regulation number 20 as the standard of competence of graduation, stated that every student have to have behavior that reflects attitudes: 1. believe and fear God the Almighty, 2. character, honest, and caring, 3. responsible, 4. true learners throughout life, and 5. physically and mentally healthy in accordance with the development of children in the family environment, schools, communities and the surrounding natural environment, nation, state, regional region and internationally[10].

Meanwhile, the core competencies for secondary education in the aspect of social attitudes include internalizing and practicing behavior such as a. honest, b. discipline, c. polite, d. care (cooperation, tolerance, peace), e. responsible, f. responsive, and g. pro-active, in interacting effectively in accordance with the development of children in the environment, family, school, community and surrounding natural environment, nation, state, regional region, and international region[11].

Those core competencies become the source of values to develop the basic competencies that must be taught and learned by the student in every subject matter, include religion subject matter. The textbook should insert and include those values. The teacher should take into account those values while teaching a classroom.

Below are the contents of the environment in which stated in the national education curriculum on religious education subject matter.

3.1. Islamic Religion Subject Content of Environment

On Islamic lesson in school for Muslim students, there were some basic competences that associated with environmental values that must be taught, both by teachers and instructional media or learning technologies.

Competencies that must be possessed by Muslim students in the basic level of education from grade 7 to grade 9 include: Believing and understanding the pillars of faith-based on observations of themselves, the environment and creatures of His creation.

At Class 2nd, the basic competency number 2.9. as part of a social attitude, it is stated "to show healthy behavior and care for the environment as an implementation of understanding prayer before and after ablution[12].

At Class 7th, the basic competency number 2.9. as part of the social attitude mentioned 'show caring behavior towards others and the environment as the implementation of Friday prayer[13].

At Class 9th, on basic competency number 2.13. as part of the social attitude mentioned 'show environmental care as an implementation of studying the history of the Islamic Nusantara tradition[13].

3.2. Christian Religion Subject Content of Environment

On Christian religion lesson in school for Christian students, some basic competences associated with environmental values that must be taught, both by teachers and instructional media or learning technologies.

Competencies that must be possessed by Christian students in the level of elementary education from grade 1 to grade 6 include: Believing in God's presence and His power in various phenomena of life. These competencies are described in the material with scope: God's presence through climate and natural phenomena. - God's presence through the diversity of flora and fauna.

At class 1st, stated to 'accept and be grateful for God's creation; shows an attitude of gratitude and responsibility in maintaining the nature of God's creation; understand examples of gratitude and responsibility in maintaining the nature of God's creation; carry out simple actions in preserving God's creation'[14].

At class 3th, stated to 'express the presence of God in the integrity of His creation; acting as a person who participates in maintaining the integrity of His creation; understands the importance of playing a role and maintaining the integrity of God's creation; carry out simple actions as a manifestation of participating in maintaining the integrity of God's creation'[14].

At class 10th, stated 'grateful for the existence of God as a reformer of human life and nature; responding the existence of God as a reformer in relations with fellow humans and nature; understand the existence of God as a reformer of human life and nature; makes works related to the role of God as a reformer of human and natural life'[15].

3.3. Catholic Religion Subject Content of Environment

On Catholic religion lesson in school, there were some basic competencies that associated with environmental values that must be taught, both by Catholic teachers and instructional media or learning technologies.

Competencies that must be possessed by Catholic students in the level of elementary education from grade 1 to grade 6 include: Starting to know neighbors, both the environment and the people. - Begin to get to know the school environment and school friends[16].

At class 6th, stated to 'understand God's salvation work delivered through the prophets; carry out activities (for example writing reflections poetry/role-playing) about God's salvation works proclaimed by the prophets'[16].

At class 9th, stated to 'grateful for the integrity of nature; responsible for maintaining the integrity of creation'[17].

3.4. Hindu Religion Subject Content of Environment

On Hindu religion lesson in school for Hindu students, there were also some basic competencies that associated with environmental values that must be taught, both by teachers and instructional media or learning technologies.

Competencies that must be possessed by Hindu students in the 10th to 12th-grade secondary education level are "Maintaining the preservation of the home and school environment and the environment in general." The provision has also been stated at the basic education level.

At class 1st, stated 'cares about Sang Hyang Widhi's creation in realizing a harmonious life'[18].

At class 8th, stated 'respects to disciplinary on preserving the universe that formed by elements of Panca Mahabhuta'[19].

3.5. Buddha Religion Subject Content of Environment

On Buddha religion lesson in school, some basic competences associated with environmental values that must be taught, both by teachers and instructional media or learning technologies.

Competencies that must be possessed by Buddhist students in the 10 to 12-grade secondary education level are to describe various life phenomena according to the work of the law of truth and cosmic order (niyama). The scope of the material taught includes Belief (Saddha), Life Purpose, and Law of cosmic order (niyama)[20].

At class 10th, it was stated 'to appreciate of life phenomena according to the work of the cosmic order (niyama); to shows responsible, caring, responsive, and proactive behavior towards various life phenomena according to the work cosmic order (niyama); analyzes various life phenomena according to the work processes of the cosmic order law (niyama)'[20].

At class 11th, stated 'practices the role of Buddhism in environmental preservation; shows caring behavior about the role of Buddhism in environmental preservation; analyze knowledge about the role of Buddhism in environmental preservation'[20].

3.6. Khonghucu Religion Subject Content of Environment

On Khonghucu religion lesson in school, some basic competences associated with environmental values that must be taught, both by teachers and instructional media or learning technologies.

At class 1st, stated 'to shows the behavior of caring about the environment/nature; understand the environment as a means of life that needs to be maintained and cared'[21].

At class 3th, stated 'grateful for the universe and its contents as a source of human life; shows a caring attitude towards the environment/nature; understand the importance of maintaining and caring for the surrounding environment'[21].

At class 4th, stated 'shows caution and responsible for caring for the surrounding natural environment'[21].

At class 6th, stated, to understands the wisdom of the laws that exist in the universe[21].

4. Conclusions

Environmental perspective has been stated clearly and explicitly on law, rule, and policy of the national education system in Indonesia. And as there was no individual subject matter of environment independently in elementary until secondary school, the perspective and knowledge of environment loaded on every subject matter in school, include religious subject matter. The expert who took part in curriculum formulation, both religion expert and education expert had put awareness and perspective on the environment, and intend to develop students attitude toward environment through religious education. There was much material related to environment point of view in religious education subject in school, since elementary level up to senior high school level, and at every single religion. Each religion subject put environment point of view in the different levels either elementary, or junior high, or senior high school, depends on the religion itself. As each student should get religion subject matter refers to their religion, these construct of curriculum could guaranty every student in Indonesia had perspective, awareness and made better attitude toward the environment as they learned religion subject matter in schools.

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