Insert Value of Religious and Environmental Care in Geography Learning

Yurni Suasti[1], Rahmanelli[2], Bigharta Bekti Susetyo[3], Bayu Wijayanto[4]
{yurnisuasti@fis.unp.ac.id[1], rahmanelli@fis.unp.ac.id[2], bighartabekti@fis.unp.ac.id[3], bayuwijayanto@fis.unp.ac.id[4]}

Geography Department, Sosial Science Faculty, Universitas Negeri Padang, Padang, Indonesia

Abstract. The law mandates that education not only shapes intelligent Indonesians, but also character, so that later generations of nations will be born who will develop and develop with the character of the noble values of the nation and religion. The implication of this law is that education at every level must be organized in a programmed and systematic manner leading to the achievement of national education goals. In this context, schools (SMA) are directed to be able to form people with character in order to increase the nation's competitiveness through character education. Operationally at school, the main values of these characters are manifested in the achievement of 18 characters. One of the main characters that need to be developed according to the provisions of the Curriculum Center is a character related to the environment, namely a character that cares about the environment. Environmental care character development efforts for the school level Senior High (SMA), one of which can be integrated into subjects Geography. The curriculum gives mandate to Geography for subjects carry out the task as a subject that develops the main aspects, namely character cares for the environment and loves the homeland. This mandate can be seen from the goal learning.

Keywords: Caracter; Environmental Care; Religious Insert Value

1 Introduction

The main values of national character that can be used as milestones in building national character include: (1) character values in relation to God, (2) character values in relation to oneself, (3) character values in relation to others, (4) character values related to the environment, (5) national values [1]. Operationally at school, the main values of these characters are manifested in the achievement of 18 characters. One of the main characters that need to be developed according to the provisions of the Curriculum Center is a character related to the environment, namely a character that cares about the environment.

West Sumatra has the potential for disasters such as forest fires, floods and earthquakes and tsunamis. Responding to this, according to Hamzah (2013) academically what is needed is "environmental education", which can foster a mental attitude and responsibility for each individual to the environment or "environmental literacy", namely education that can lead them to understanding complex environments [2]. This understanding of the environment will be more stable if it is supported by spatial thinking skills. This is in accordance with the recommendation (World Commission on Environment and Development / WCED) that of the six points of efforts to approach environmental and development issues, one of them is from

an education and communication perspective. Because education is a means that is seen as more effective in instilling values in society in a more programmed and systematic manner.

The development of social life character values, including environmental and spatial care characters, will be much more effective if it integrates religious values. More specifically, environmental education needs to be carried out with an approach that directs thought patterns and actions based on ethics, morality, and practices the spirit of religiosity [3],[4].

2 Materials and Methods

This research is quantitative descriptive. Research that describes the data by what has been analyzed. The data analysis used percentage analysis from a questionnaire on the character of environmental care that had been distributed to students from four senior high schools in West Sumatra. The result is a percentage of data that describes conditions in the field.

According to Daljoeni (2009) the importance of Geography as teaching in secondary schools is mainly based on the fact that the physical environment has a considerable influence on humans [5]. This influence can be understood and the ins and outs of human livelihood, needs (clothing, shelter, food), behavior and outlook on life.

Character education is based on human character, which is derived from universal (absolute) moral values that come from religion which is also known as the golden rule. Character education can have definite goals, if it is based on these basic character values. According to psychologists, some of the basic character values are: love for Allah and His creation (nature with its contents), responsibility, honesty, respect and courtesy, compassion, care, and cooperation, self-confidence, creative, hard work, and unyielding, justice, and leadership; kind and humble, tolerant, love peace, and love unity.

Lickona (2014) mentions that to develop a character, there are three components of a character that must be developed comprehensively together, namely: moral knowing, moral feeling, and moral action [6]. Moral judgments can generate moral feelings, but moral feelings can also influence moral thinking. Moral judgments and moral feelings influence moral behavior, especially when the two are present together. The effects are reciprocal. The way someone behaves also affects the way he thinks and feels.

Furthermore, Lickona states the relationship between the three character components above is described as follows: (1) students are involved to experience / perform certain moral actions (moral action) in real life situations, (2) reflection and discussion of certain moral actions in order to increase awareness self or sharpens moral feeling, (3) through moral action and reflection on the moral action learners also develop moral knowledge. If the learning steps are carried out, the learning will run constructively.

Character education can be interpreted as "the deliberate use of all dimensions of school life to foster optimal character development". In character education in schools, all components (education stakeholders) must be involved, including the education components themselves, namely curriculum content, learning and assessment processes, handling or management of subjects, school management, implementing co-curricular activities or activities, empowerment. infrastructure, financing, and work ethic of all school / neighborhood residents [7].

Character education is character education plus, which involves aspects of knowledge, feelings, and actions. In other words, without these three aspects character education will not
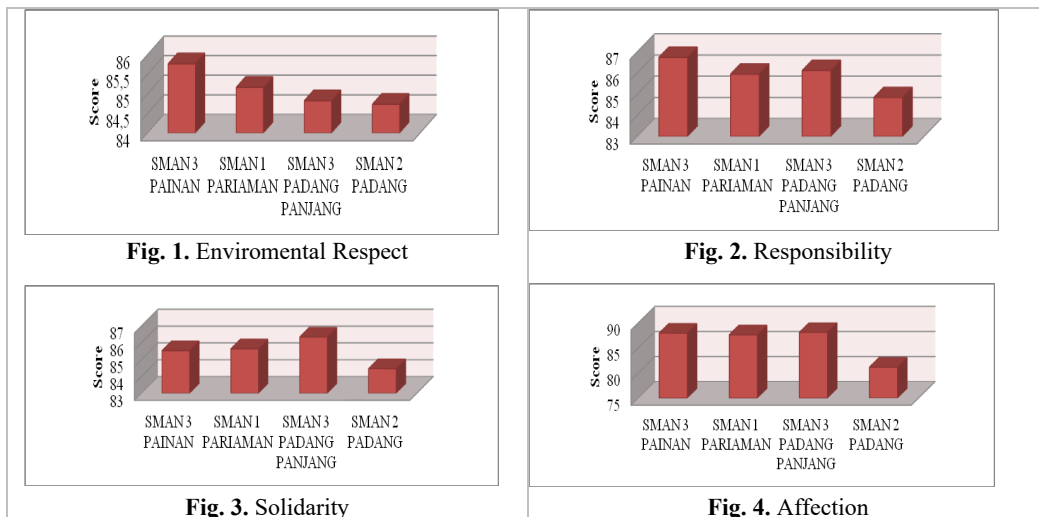
be effective and its implementation must also be carried out systematically and continuously [8]. By implementing character education, a child will be emotionally intelligent. Emotional intelligence is the most important provision in preparing students for the future, because with it someone will be able to succeed in facing all kinds of challenges, including challenges to succeed academically.
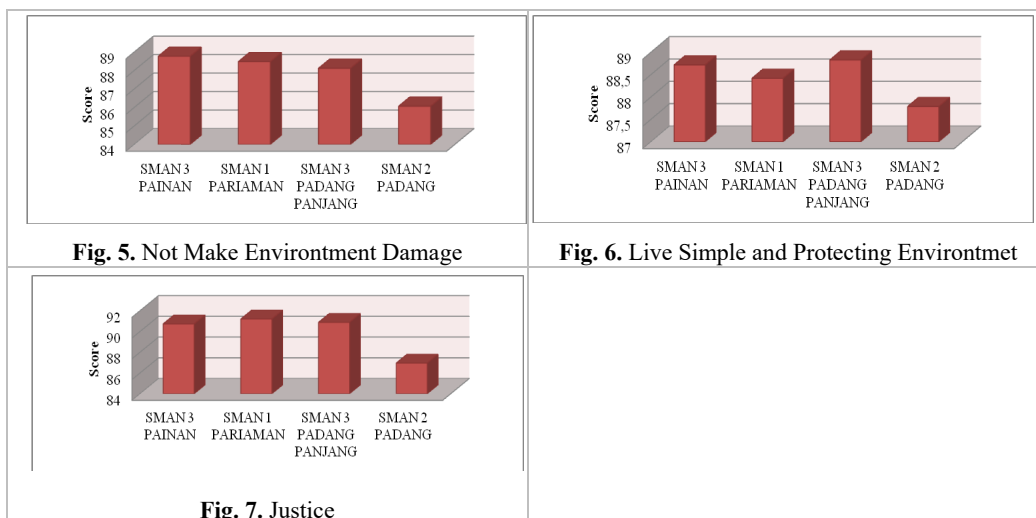
The character of caring for the environment in this study is divided into seven indicators. These are environmental respect, responsibility, solidarity, affection, protecting the environment, life simple and in conference with nature and justice. In each school the results of each indicator will be displayed. The schools that were the research subjects were SMAN 2 Kota Padang, SMAN 1 Kota Pariaman, SMAN 3 Kota Padang Panjang and SMAN 3 Painan. This selection is based on the location of the school which is on the coast which is prone to several disasters such as earthquakes, tsunamis, floods, landslides and so on. This should get the attention of students who live in the coastal zone. The results of the character assessment questionnaire in the four schools are as follows.

3 Result and Discussion

The research results are translated into a bar graph by comparing each indicator of environmental care.

3.1 Headings, tables and figures

Fig. 1. Enviromental Respect

Fig. 2. Responsibility

Fig. 3. Solidarity

Fig. 4. Affection

Fig. 5. Not Make Environtment Damage

Fig. 6. Live Simple and Protecting Environtmet

Fig. 7. Justice

Based on the graph above, several things can be observed. Basically, each indicator reflects a high score of 85 or more. It can be said that students in the four schools have a high environmental character. However, there is a uniqueness that schools in Padang City have the lowest score compared to the other 3 schools. Further research is needed to answer this. Is it environmental literacy, sensitivity, the character of the urban community, the curriculum or is there anything else that affects the character of caring for the environment.

The purpose of character education is in line with the goals of national education, namely to develop the potential of students to have intelligence, personality and noble character. Education does not only form intelligent Indonesians, but also with personalities or characteristics. It is hoped that a nation generation with characters that breathe the noble values of the nation and religion (Article I of the 2003 National Education System Law). Tuana (2007) also suggests three components that frame character building, which he calls "Moral Literacy. The three components are sensitivity to moral issues (ethic sensitivity), ethical reasoning skills, and moral imagination [9].

According to Ajzen (1991) a person's actions or behavior are influenced by intention, while intention is determined by the subjective attitude and norms he believes in [10]. It is further explained that the individual's intention to perform certain behaviors can see the motivational factors that influence behavior. Intention is an indicator of how hard a person is trying to try and how much effort a person is trying to do a certain behavior. This means that an individual's intention to carry out certain behaviors can be predicted through his attitudes, subjective norms, and behavioral control.

The Ministry of National Education (2010) states that character education has a higher meaning than moral education, because it is not just teaching what is right and what is wrong, more than that character education instills habits (habituation) about good things so that students understand (cognitive domain) about what is good and wrong, able to feel (affective domain) the value of what is good and usually do it (behavior domain) [11].

The strategy of moral development according to Djahiri and Wahab (1996) can be done through approaches, namely, (1) the Kohlberg approach as a development of the Jean Piaget approach, (2) the Al Ghazali approach. First, Kohlberg's Moral Reasoning Approach [12]. Kohlberg (1995) explains that moral development is primarily based on gradual moral

reasoning [13]. The moral concept of Al-Ghazali is that every moral that grows in a child's behavior comes from the heart as a driving force in every action. The prime mover in every person's behavior is a heart which is truly pure in its creation.

4 Conclusion

The character of caring for the environment in high schools in West Sumatra is high. The average value is above 85, and further study is needed to examine the factors that influence the character of environmental care. This is important to help education stakeholders to formulate the right policies in instilling character values in geography lessons.

5 Acknowledgements

6 References

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