The Development of Learning Content of Islamic Religious Education (IRE) Courses on Environmental Conservation in Higher Education

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Abstract. Nowadays, environmental conservation is one of global issues. All of societies elements, include universities, have responsibilities to participate. Islamic Religious Education (IRE) as one of student’s character building course in higher education in Indonesia has responsibilities to educate about environmental conservation as one of subjects on IRE learning. This paper try to develop environmental conservation as learning content on IRE in higher education based on Islamic values. This research uses qualitative approach with literature study method. Data collecting and analyze based on Islam doctrine source as Alquran. Finding reveals that learning content of IRE on environmental conservation based on Alquran include: the existence of humans as nature conservator; the knowledge about sustainability of nature as a life system; the development of responsibilities, respects, and caring attitude to nature; and the wisdom in nature resources exploitation

1. Introduction
One of important global issues paid high attention today is the issue on environmental conservation. The rise of this issue resulted from the fact of acute and more terrifying environmental damage. For instance, we easily find the phenomena of freshwater supplies that shrink, agricultural yields that drop, our forests that are burned and oceans that are more acidic as well as warming climate. On one hand, the damage of nature needs to be seriously and responsively faced by all elements of world society in order to anticipate a bigger negative effect. On the other hand, it is often that none is responsible to the problems of nature and those problems are sometimes misunderstood [1]. In addition, the factor which also resulted in natural damage is values and behaviors embraced by people. Values embraced by individuals correlate with individual behaviors themselves to the nature [2], and individual behavior towards nature will influence to the environmental conservation [3].

Various efforts have been conducted to conserve the environmental, such as by sponsoring environmental conservation through instilling generosity attitude to the nature [4], by emerging agents of natural conservation functioning as preserving and conserving natural resources [5], by collaborating among society members, mainly local community in environmental conservation [6] and so on. However, those efforts are not likely effective enough in preserving the continuity of environmental conservation if the majority of people have had no friendly attitudes to the nature.

Bad attitude of human being to the nature is regarded as one of the main causes of natural damage. Education and religion are the most two influential factors to the building of human behavior. Therefore, education and religion have important roles in building caring behavior consciousness to the nature.
However, in fact, religion—especially Islam—has recently accepted a negative opinion from world society, mainly due to more frequently happened actions of terrorism in the world which are related to religious identity. The lack of intensive dialogues among religious followers in understanding religion has often become the cause to the emergence of misconception about religion [7]. To lessen that negative opinion, religious people have to be able to show the positive and real contribution to the world civilization, including in the conservation of nature.

Indonesia as a part of world society has a responsibility in environmental conservation. The realization of this responsibility could be in various things, including in education. As a state embracing religious paradigm [8] holding religion as part of state affairs, religious education becomes part of national education system.

In Indonesia, religious education is an obligatory subject taught in all levels of education, from elementary school to higher education. In religious life context, religious teaching is believed to contain values embraced by its followers and become basis of behavior in everyday life. Therefore, the existence of religious education comes to be very important in building life behavior of people. Given the strategic existence of religious education in the implementation of education in Indonesia, the issue of environmental conservation is among those that is likely and important to be taught through religious education.

Higher education as part of institution that holds education can take a role in teaching environmental conservation to the students through religious education. That role and effort can be realized by a learning of religious education which emphasizes more on contextual learning. Subject matters taught in learning of religious education have to be down to earth and can be practiced in everyday life.

In fact, however, subject matters of religious education developed nowadays, especially in higher education in Indonesia, tend to emphasize more on cognitive aspect of religion and less on contextual one [9]. Therefore, it is necessary to develop contextual subject matters of Islamic religious education in higher education which include environmental conservation issue as one of learning materials. This research comes to develop subject matters on environmental conservation as one of subject matters in learning of Islamic religious education subject in higher education in Indonesia.

2. Methods
This research uses a qualitative approach with literature study method. Data come from a variety of Islam doctrines based on The Quran which related to environmental conservation. Data were analyzed based on values education theories which then developed to be a learning content of Islamic Religious Education course.

In values education theories perspective, the concept of value has different definitions. Many definitions of value have been made by researchers and different value classifications have been made [10]. One of them, and used in this research, is meaning theories from Philip H. Phenix. He mapped meanings into six fundamental meanings, those are symbolics, empirics, esthetics, synnoetics, ethics, and synoptics. The meaning of symbolics relates to the ability to interpret symbols; the meaning of empirics relates to the ability to interpret the empirical reality of life; the meaning of esthetics relates to the ability to perform a contemplative perception of the phenomenon of the uniqueness and beauty of things; the meaning of synnoethics relates to the ability to interpret knowledge; the meaning of ethics relates to the ability to interpret morality; and the meaning of synoptics relates to the ability to interpret history, philosophy and religion [11].

3. Results and Discussion
Environmental conservation is basically part of Islamic teaching. It could be found in several verses in the Qur’an, such as: 95:4, 17:70, 2:30, 33:72, 15:19, 28:77, 30:41, 21:107, 2:29; 6:141, and 7:56.

Based on the verses above, it is found some main teachings of Islam related to environmental conservation which can be developed as one of subject matters in learning of Islamic religious education in higher education. The main teachings of Islam on environmental conservation generally cover subject
matters, such as the reality of human being’s tasks on earth as a nature keeper, nature as a well-ordered system, respect, love, responsible, and care to the nature, and wise in exploiting the nature.

3.1. The existence of humans as nature conservator
This matter is important to teach to students due to the fact that majority of people has forgotten their real task as natural keepers. As the result, natural damage is much more resulted from human being’s behavior itself which is indeed in contradictory with the reality of human being’s task as a vicegerent of God in managing earth and its inside.

Islam states that human being is the best creature of God compared to other creatures (95:4 and 17:70). God sent down human being as His vicegerent on earth (2:30) and human being has a responsibility to manage earth and its inside (33:72) see Table 1.

| No. | Qur’anic Argument           | The Development of Subject Matters                                                                 |
|-----|-----------------------------|-----------------------------------------------------------------------------------------------------|
| 1.  | Chapter At-Tin (95): 4      | Emphasizing the reality of human being as the best creature among other God’s creatures with all their glory and potencies |
|     | Chapter Isra (17): 70       |                                                                                                     |
| 2.  | Chapter Al-Baqarah (2): 30  | Emphasizing the existence of human being as a vicegerent of God on earth who has responsibility to manage earth and its content. |
|     | Chapter Al-Ahzab (33): 72   |                                                                                                     |

3.2. The knowledge about sustainability of nature as a life system
The understanding about nature as a well-ordered system can direct students’ behavior to be careful to think about the results caused if they do something to the nature. Analyses on the impact of natural damage must be part of student’s thinking whenever they will do anything to the nature.

Islam informs that this universe was created with its order and each element of universe has its role and function (15:19). Therefore, Islam teaches human being to do righteous conducts and to be prohibited to destruct nature (28:77). The damage of nature happening today is basically resulted from human beings’ behavior their selves, who destruct the nature (30:41), its explained in Table 2.

| No. | Qur’anic Argument            | The Development of Subject Matters                                                                 |
|-----|------------------------------|-----------------------------------------------------------------------------------------------------|
| 1.  | Chapter Al-Hijr (15): 19     | Showing that universe is well-ordered system, elements of universe, function and role, and the impact resulted in if this order is broken |
|     |                              |                                                                                                     |
| 2.  | Chapter Al-Qasas (28) : 77   | Directing a good deed that can be conducted and bad deed that must be avoided to the nature in order to keep environmental order itself. |
| 3.  | Chapter Ar-Ruum (30) : 41    | Depicting the damage that can be caused as a result of bad deed of human being to the nature and the effect of its damage to human being’s life. |

3.3. The development of responsibilities, respects, and caring attitude to nature
In addition to the knowledge of nature, the other important thing is building a good behavior to nature. The attitude that can be developed, among others: respect, love, responsible, and care to the nature. These attitudes do not exist in some of people.

Table 3 explained that Islam teaches that human being is sent down to earth to spread love and mercy (21:107) and has responsibility in managing the nature (33:72).

| No. | Qur’anic Argument            | The Development of Subject Matters                                                                 |
|-----|------------------------------|-----------------------------------------------------------------------------------------------------|
| 1.  | Chapter Alanbiya (21) : 107  | Developing love and mercy to the universe                                                                 |
|     |                              |                                                                                                     |
| 2.  | Chapter Al-Ahzab(33) : 72    | Building attitude of responsibility in managing the nature                                                                 |

Table 1. Subject matters about the existence of humans as nature conservator

Table 2. Subject matter on the knowledge about sustainability of nature as a life system

Table 3. Subject matter on the development of responsibilities, respects, and caring attitude to nature
3.4. The wisdom in nature resources exploitation

Greedy has resulted in improper behavior to the nature. Massive exploitation for the sake of economic benefit while ignoring environmental continuity is phenomenon happening today. Subject matters about wisdom in exploiting the nature must be instilled to the student so that they do not do that in the future.

Islam teaches that although earth and its inside is served to human being (2:29 and 6:141), it does not mean that human being is free to do anything they desire. Human being is not permitted to exploit the nature resulted in damage in the future (7:56). Human beings can take benefit and use the natural resources wisely suitable with the needs for the sake of their prosperity and good life, but they are also asked to be constantly study and analyze the benefit and risk possibly emerging from the exploitation conducted so that they can finally keep and maintain natural balance (see Table 4.).

| Table 4. Subject matters on the wisdom in nature resources exploitation |
|------------------|---------------------------------|
| No. | Qur’anic Argument | The Development of Subject Matters |
| 1. | Chapter Al-Baqarah (2): 29 Chapter Al-An’am (6) : 141 | Describing the existence of universe as facility for human’s life and that it can be managed and taken its benefit for the sake of the prosperity of human’s life. |
| 2. | Chapter Al-A’raf (7) : 56 | Confirming the wisdom which has to be owned by human being in exploiting the nature so that there will be no negative effects which will finally harm human itself. |

Based on the findings above, it can be later developed subject matters on environmental conservation in the learning of Islamic religious education subject in higher education, as follow (Table 5):

| Table 5. Subject matters of Islamic religious education course in higher education on environmental conservation |
|------------------|------------------|
| No. | Main Subject Matters | Sub-Main Subject Matters |
| 1. | The existence of human being as a nature conservator | The phenomenon of human being behavior to the nature. Islamic teaching about the reality of human being’s tasks as the keeper of nature. The deviation of human being’s behavior to the nature which is in contradictory with Islamic teaching. Principles and attitudes which should be realized by Muslims in the case as the keeper of nature. |
| 2. | The knowledge about sustainability of nature as a life system | The phenomenon of natural damage as a result of human being’s behavior. Islamic teaching about nature as a well-ordered system. The deviation of human being’s behavior to the nature which is in contradictory with Islamic teaching. Principles and attitudes which should be realized by Muslims in the case as the keeper of nature. |
| 3. | The development of responsibilities, respects, and caring attitude to nature | The phenomenon of human being’s behavior in their interaction with the nature. Islamic teachings about respect, love, responsibility, and care to the nature. The deviation of human being’s behavior in their interaction with the nature which is in contradictory with Islamic teaching. Principles and attitudes which should be realized by Muslims in their interaction with the nature in preserving environmental system. |
| 4. | The wisdom in exploiting natural resources | The phenomenon of human being’s behavior in exploiting the nature. The deviation of human being’s behavior in exploiting the nature which is in contradictory with Islamic teaching. Principles and attitudes which should be realized by Muslims in exploiting the. |
Looked from the perspective of value education, those subject matters contain values, among others: symbolics value, empirics value, esthetics value, synnoetics value, ethics value, and synoptics value. Symbolics and esthetics value are reflected from the perfect creation of human being and the best creature compared to other God’s creatures. Empirics and synnoetics values are reflected from the well-ordered of God in creating universe and the command of God to human being to take lessons from all those creations. While, ethics and synoptics values can be found from the command of God to human being to be wise, responsible, care, and love in exploiting the nature.

4. Conclusions
Environmental conservation is a part of Islamic doctrines, therefore it must be transferred to the people. Islamic Religious Education course in higher education has responsibilities to teach it as a part of learning content. Learning content of IRE on environmental conservation based on Alquran include: the existence of humans as nature conservator; the knowledge about sustainability of nature as a life system; the development of responsibilities, respects, and caring attitude to nature; and the wisdom in nature resources exploitation. All of it embody values, those are symbolics, empirics, esthetics, synnoetics, ethics, and synoptics.

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