



# PROCEEDING

**10<sup>TH</sup> METRO INTERNATIONAL CONFERENCE ON ISLAMIC STUDIES  
(MICIS) :  
FOSTERING SUSTAINABLE ENVIRONMENT FOR EDUCATION, LAW,  
ECONOMIC SYSTEM, ART AND HUMANITIES IN THE SOCIETY ERA 5.0  
POST GRADUATE IAIN METRO 17 NOVEMBER 2021**



**POST GRADUATE OF IAIN METRO  
2021**

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## The Sub-Themes of the Program

1. Fostering Law for Sustainable Development in the Society Era 5.0
2. Empowering Circular Economics in the Society Era 5.0
3. The Role Environmental Transformation in Learning and Education for Sustainability
4. Sustainable Environment for Islamic Social Humanities Studies in the Society Era 5.0
5. Environment Curriculum for Islamic University in the Society Era 5.0



**POST GRADUATE OF IAIN METRO  
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**FOSTERING SUSTAINABLE ENVIRONMENT FOR EDUCATION, LAW, ECONOMIC**  
**SYSTEMS, ART AND HUMANITIES IN THE SOCIETY ERA 5.0**  
**POST GRADUATE IAIN METRO 17 NOVEMBER 2021**

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Alamat: Jalan Ki. Hajar Dewantara Kampus 15 A Iringmulyo Kota Metro Lampung, 34111

Telepon (0725) 41507; Faksimili (0725) 47296; *Website*: pps.metrouniv.ac.id;

*email*: [ppsiainmetro@metrouniv.ac.id](mailto:ppsiainmetro@metrouniv.ac.id)

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## PREFACE

*Assalamu'alaikum Wr. Wb.*

Our gratitude goes to Divine Rabbi for giving His grace, taufik and guidance so that the preparation of the IAIN Metro Postgraduate International Seminar Proceedings, theme: "FOSTERING SUSTAINABLE ENVIRONMENT FOR EDUCATION, LAW, ECONOMIC SYSTEMS, ART AND HUMANITIES IN THE SOCIETY ERA 5.0"

Environmental sustainability is the responsibility to conserve natural resources and protect global ecosystems to support health and wellbeing, now and in the future. Because so many decisions that impact the environment are not felt immediately, a key element of environmental sustainability is its forward-looking nature.

Standards for environmental sustainability vary greatly, based on local education, law, economic system, art and humanities environmental conditions. We now know unrestricted consumption takes a significant toll on human welfare. As GDP climbs, so too does our energy use, leading to more polluted environments and depleted natural resources. But, that doesn't mean businesses can't be successful and sustainable. Some growth works in step with sustainability. Renewable energy companies represent a source of new jobs. Using less energy and plastic in production represents an opportunity to grow profit margins. This mindset requires a long-term outlook and a regard for environmental impacts in corporate cost-benefit analyses, but achieving this alignment is an investment in a future education, law, economy, art and humanities where businesses can thrive.

Furthermore, if we say about the era 5.0 that was proposed in the 5<sup>th</sup> Science and Technology Basic Plan as a future society. It follows the hunting society (Society 1.0), agricultural society (Society 2.0), industrial society (Society 3.0), and information society (Society 4.0).

In the information society (Society 4.0), cross-sectional sharing of knowledge and information was not enough, and cooperation was difficult. Because there is a limit to what people can do, the task of finding the necessary information from overflowing information and analyzing it was a burden, and the labor and scope of action were restricted due to age and varying degrees of ability. Also, due to various restrictions on issues such as a decreasing birthrate and aging population and local depopulation, it was difficult to respond adequately.

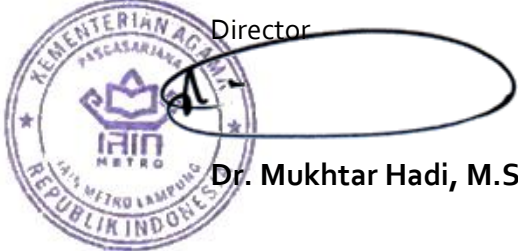
Social reform (innovation) in Society 5.0 will achieve a forward-looking society that breaks down the existing sense of stagnation, a society whose members have mutual respect for each other, transcending the generations, and a society in which each and every person can lead an active and enjoyable life.

Society 5.0 achieves a high degree of convergence between cyberspace (virtual space) and physical space (real space). In the past information society (Society 4.0), people would access a cloud service (databases) in cyberspace via the Internet and search for, retrieve, and analyze information or data. In Society 5.0, a huge amount of information from sensors in physical space is accumulated in cyberspace. In cyberspace, this big data is analyzed by artificial intelligence (AI), and the analysis results are fed back to humans in physical space in various forms.

In the past information society, the common practice was to collect information via the network and have it analyzed by humans. In Society 5.0, however, people, things, and systems are all connected in cyberspace and optimal results obtained by AI exceeding the capabilities of humans are fed back to physical space. This process brings new value to industry and society in ways not previously possible.

*Wassalamu'alaikum Wr. Wb.*

Director



Dr. Mukhtar Hadi, M.Si

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## Environmental Education Strategy In Islamic Education Institutions

Mukhtar Hadi

Email: mukhtar.hadi@metrouniv.ac.id

Institut Agama Islam Negeri Metro

### Abstract

In recent decades, environmental issues have become one of the important agendas in the development process. Not only at the national or regional level but has become a global issue. Issues regarding massive natural destruction, global warming, the Greenhouse Effect, issues of exhaust gas emissions, garbage, deforestation and so on have become development issues in several world leaders' meetings and have become the subject of discussion among academics and non-governmental organizations that work together. concentrate on environmental issues. Although environmental issues have become part of the development agenda, in reality the rate of environmental damage and global climate change is still happening and its intensity is increasing. The Forum for the Environment (WALHI), a non-governmental organization concerned with environmental issues, recently submitted the latest data on environmental issues. Quoting the statement of the UN Secretary General Antonio Guterres, WALHI stated that the UN Secretary General gave a **code red** warning to mankind due to the continued increase in carbon dioxide emissions. If we continue to carry out activities as usual and do not reduce the use of fossil fuels, then in the next 20 years, disasters due to climate change cannot be controlled. Meanwhile, the earth's temperature is currently increasing by 1.1 degrees Celsius. From the analysis that has been carried out, it turns out that as many as 14 thousand studies related to climate change show that the cause of the increase in temperature is Earth's 1.1 degrees Celsius is the result of fossil fuels. One of them is the power generation industry, the majority of which still uses coal as fuel.

**Keyword : environmental, Education**

### A. Introduction

The National Medium-Term Development Plan (RPJM) for 2020-2024 sets out efforts to build the environment, increase disaster resilience and climate change. Therefore, the preservation of renewable natural resources such as forests, water and biodiversity is a challenge in sustainable development. The National Statistics Agency (BPS, 2020) stated that in addition to the diminishing availability of natural resources, environmental problems in development issues are the limited carrying capacity of natural resources and the capacity of the environment. The carrying capacity of natural resources and the carrying capacity of the environment must be considered in every development planning process because will determine the sustainability of development. Several parameters of the carrying capacity of natural resources and environmental carrying capacity mentioned in the RPJM include (a) Primary forest cover, (b) Forest cover on peatlands (c) Habitat of key species, (d) Size of settlements in coastal areas affected by climate change, (e) Disaster-prone areas, (f) Availability of water, and (g) Availability of Energy.

According to Greenpeace Indonesia ([www.greepeace.org](http://www.greepeace.org)) there are several environmental issues that will still be a problem and require the handling and participation of all parties. These problems include the problem of forest damage that occurs either due to deforestation (*deforestation*) or due to land burning. From a greenpeace analysis, there were 3,403,000 hectares of land burned between 2015 and 2018. Based on an analysis by Greenpeace International, it is revealed that several

world-renowned companies are behind forest fires and have triggered climate change. The next problem is the damage to coral reefs caused by many things and one of them is fishing using bombs. Currently the condition of coral reefs in Indonesia is quite worrying because 35.15% of Indonesia's coral reefs are in the bad category. In fact, coral reefs can help reduce global warming because they are able to absorb existing carbon dioxide. Loss and destruction of coral reefs is fatal because it will cause damage to marine ecosystems which will then have an impact on drastically decreasing the number of marine animals.

Environmental issues that also still need to be addressed are the handling of plastic waste. Based on the data, 60% of the plastic in the world is single-use plastic which will be immediately thrown away, after that I don't know where the plastic goes. Of course, where else if not to water areas, such as rivers, lakes, and the sea. The last part in greepeace's notes on environmental issues is the investment in coal mines used for industrial purposes, especially those used for power generation. In fact, globally, the power generation sector is the largest contributor of greenhouse gases causing the climate crisis. Even in Jakarta, 20-30% of the existing air pollution is the result of contributions from emissions from coal-fired power plants.

In political economy, environmental issues are the impact of the economic policies of neo-liberalism as an economic system adopted by most countries in the world. The economic system of neo-liberalism which gives the widest freedom to corporations with a policy of economic privatization has resulted in massive exploitation of nature. Exploitation of nature on a large scale that results in damage to nature and has an extraordinary environmental impact. An environmental activist and critical social scientist, Vandhana Shiva (2002, 24) states that neo-liberalism as a new form of colonialism has succeeded in becoming the dominant hegemony, has resulted in the struggle for biodiversity. Currently, environmental destruction in the form of theft of biodiversity is carried out through the patent regime, privatization, and the commodification of water and social services.

Recently, in Glasgow, Scotland, from October 31 to November 12, 2021, a conference of world leaders was held to discuss the issue of climate change caused by human activities and how countries in the world save the earth. This conference is called the United Nations Climate Change Conference 2021 or the *United Nations Climate Change Conference* (UNCCC) or also called the Conference Parties (*Conference of the Parties / COP*). The parties referred to in this event are countries that signed an agreement in 1992 to tackle climate change. The number of countries that adopted this agreement continues to grow and has now reached 197 countries. COP Glasgow is the 26th with the first COP in Berlin in 1995. (Kompas, 8/11/2021).

There are four main focus issues in the discussion of COP-26, namely the importance of shifting to electric vehicles, ending deforestation with financial assistance, drafting rules for global carbon markets, mobilizing funds for developing countries. The expected outcomes of COP-26 are: first, funding from developed countries to combat and mitigate climate change; second, compensation from developed countries for the impact that will befall them; third, money from developed countries to help them implement a more environmentally friendly economy; fourth, ensuring the commitment of each country to achieve the 2050 target, namely zero emissions and progressive carbon reduction by 2030. (Tempo, 4/11/2021).

Although environmental issues and climate change have become the development agenda and have become an agreement for many countries to be resolved immediately, in reality international conferences on climate change are often just *lip service* and have not been realized with full commitment. Kompas daily (15/11/2021)

even stated that the results of the conference of the parties or COP 26, which was formulated in the Glasgow Climate Pact, were disappointing. The pact is not sufficient enough to contain the current rate of global warming and climate change.

Therefore, Vandhana Shiva (2002) states that one of the works that should be an inseparable part of the environmental movement is to raise people's critical awareness of the implications of neo-liberalism policies on the rights of people's sources of life. It is not only critical awareness about neo-liberalism policies that cause environmental damage that must be raised, but what is more important is the emergence of public awareness of the importance of environmental conservation and the impact of this environmental problem on human life in the present and in the future.

Where does building public awareness about the environment begin? Of course it can be done from anywhere, especially in the family, community and school. Education is an important means to build environmental awareness because through education values can be transmitted and internalized effectively and efficiently. Environmental education through schools, from elementary to tertiary levels can take on this role by making environmental issues and climate change a part of the education curriculum.

### **B. Islamic Ecotheology Perspective**

There have been many writings and researches discussing the role of religion in providing guidelines in environmental issues. The religious guidelines are shown by God by explaining the purpose of the creation of the universe, how to treat nature, and how to preserve it nature and environment. In relation to the relationship between religion and environmental issues, the concept of *ecotheology* is developed, namely an effort to build environmental awareness based on religious values. (Pudjiastuti, Iriansyah, and Yuliwati 2021); (Kholis and Karimah 2017); (Muhaimin 2020).

Islam views that preserving, preserving and not destroying nature is a human task. Nature with all its contents is provided by Allah SWT so that it can be used to meet human needs, however humans are prohibited from destroying nature which can result in the occurrence of natural disasters. Allah has created this universe with all its contents and the perfection of its creation. The task of humans is to process and use them properly while maintaining them so they don't get damaged.

Everything created by God on this earth has a purpose and is not for nothing. Only people who are kufr think that this world was created in vain. With rhetorical language, Allah states that it is inappropriate to compare those who believe and do good with those who do mischief on earth. In other languages it is stated that those who do harm to nature are unbelievers. "*And We created the heavens and the earth and what is between them in vain. That is the opinion of the disbelievers, so woe to the disbelievers because they will go to hell. Shall We treat those who believe and do good, the same as people?*

*people who do mischief on earth? Or should We regard those who are pious with evil people?"* (Surah Sad: 27-28)

Therefore, Allah SWT forbids the attitude of destroying nature and recommends protecting it. People who take care of nature are declared by Allah as people who will get mercy because of the good they do. Allah says: "*And do not do mischief on the earth after (created) well. Pray to Him with fear and hope. Verily, the mercy of Allah is near to those who do good.*" (Surat al-A'raf: 56)

Allah SWT also emphasized that the damage to nature, both on land and in the sea, is the result of human actions that exploit nature excessively without wanting to maintain and protect it. "*It has been seen that corruption on land and at sea is caused by the deeds*

*of human hands; Allah wants them to feel some of the (results of) their actions, so that they return to the right path.*" (Surat Ar-Rum: 41). In Surah Al-Baqarah verse 205 Allah also forbids destroying nature by cutting down plants, destroying trees in the forest which also results in the extinction of animal habitats as He says: "*And when he turns away (from you), he trying to do mischief in the earth, and destroying crops and livestock, while Allah does not like corruption*" (Surah Al-Baqarah: 205).

Prophet Muhammad SAW in several of his hadiths forbids his followers to take actions that can pollute the environment. The command was shown by the Prophet by his prohibition against people who litter and pollute water. In a hadith narrated by Muslim from Abu Hurairah Rasulullah SAW said: "*Stay away from the two actions that bring curses!, the friends asked, "What are the two actions that bring curses?" The Prophet replied, "people who defecate in public roads or in human shelters"* (HR.Muslim). In another hadith Rasulullah SAW said: "*Stay away from you urinating in calm water that does not flow and then bathe in it ."* (Narrated by Bukhari and Muslim).

The two hadiths above, if we expand our understanding, contain a message of prohibition from the Prophet SAW to humans not to take actions that can pollute the environment. Environmental pollution can be done by humans by littering, disposing of waste improperly and destroying the comfort of public facilities. The Prophet also forbade humans to pollute water, because water is a source of human life that must be maintained so that it can continue to be used for human survival. The attitude of not taking care of the environment, polluting water by throwing dirt and garbage, throwing household and industrial waste into water sources was declared by the Prophet as an accursed behavior.

On the other hand, attitudes that protect the environment by living clean, healthy, and caring for the environment are given a great reward and are recorded as goodness in Islam. People who always preserve nature by planting trees or plants that can provide benefits to humans are considered equal to alms. The Prophet SAW said: "*There is no Muslim who grows plants or cultivates crops, then the fruit is eaten by birds or livestock, except that what he eats will be worth charity for him*" (HR. Bukhari).

The behavior of protecting and preserving nature as the example of the Prophet, is also a behavior that is practiced by the Companions. One example is what was done by a friend of Abu Bakr. On one occasion when Caliph Abu Bakr gave a message to the Muslim troops to be sent to Syria, he said: "*And do not cut down date palm trees and burn them. Do not cut livestock or cut down trees that bear fruit. Do not destroy the place of worship. Do not kill children, old people and women*" (HR. Ahmad).

The teachings and values of Islam regarding the importance of protecting the environment and preserving the universe as above show us that environmental problems are not only human issues but also the commandments of Allah SWT and the Messenger of Allah to mankind to be implemented in utilizing and managing nature. When humans carry out the commands of Islamic law regarding the environment and its preservation, then by itself he has performed worship and devotion to the Creator. This perspective is called *ecotheology*, namely religious teachings or demands about how humans treat nature. There are two main things that become important discussions in *ecotheology*, namely the formulation and efforts to introduce what is called Islamic perennial wisdom about the natural order, religious significance, and its close relationship with every phase of human life and develop ecological awareness with a theological perspective.

### C. Environmental Education in Islamic Educational Institutions

Education has an important task in overcoming environmental problems because in education there is a process of knowledge transfer, inculcation of values and the formation of attitudes and skills needed to live a meaningful life for students. The problem of good use of nature, prevention of natural damage and its conservation efforts will run effectively if the community has good knowledge and understanding of nature. Likewise, how to behave towards nature so that it remains sustainable and does not cause damage can only be done by building and developing an affectionate attitude towards nature in a good and appropriate way. All of this can be done through a continuous education process.

For Islamic educational institutions, the role mentioned above can even be carried out in two ways, namely the role of disseminator of religious messages by building public awareness about environmental issues with a religious approach (*ecothology*) and the role of forming knowledge, attitudes and skills through education itself. Therefore, for Islamic educational institutions, both from the Ibtidaiyah madrasa level to Islamic religious colleges, including Islamic boarding schools, they can take on the role and carry out their duties.

This task is in the learning process it manages. In some Islamic educational institutions this role has actually begun to be carried out, (Pudjiastuti et al. 2021), but the scale is still sporadic and has not become an integral part of the implementation of learning in all Islamic educational institutions.

At the real policy level, education which aims to build environmental awareness has been a government program through Environmental Education and environmental-based school programs. However, in its development, these programs are less sustainable and receive less serious attention from all parties, both by the government itself and education *stakeholders*. Whereas understanding of global environmental issues and the internalization of values in building environmental awareness must always be instilled, and the process of building environmental awareness can once again be done through education. (Karmini, Wiana, and Sukarma 2019). To realize this, the government in Indonesia has included environmental education in school management policies, from elementary school to tertiary level with the Adiwiyata school program. (Anon 2014)

The purpose of the Adiwiyata Program is to create good conditions for schools to become places of learning and awareness for school residents (teachers, students and other workers), so that in the future the school community can take responsibility for efforts to save the environment and sustainable development. The Adiwiyata program is developed based on norms in the nature of life which include: togetherness, openness, equality, honesty, justice, and the preservation of the function of the environment and natural resources.

According to Yossa Istiadi (2015) there are four aspects that schools must pay attention to to be managed carefully and correctly when developing the Adiwiyata Program, namely; Policies, Curriculum, Activities, and Infrastructure. So that in a planned manner the management of these aspects must be directed at the indicators that have been set in the Adiwiyata program. by The details of these four aspects are as follows:

- 1) School Policy Concerned and Cultured Environment,
- 2) Environment Based Curriculum,
- 3) Participatory Based Activities, and
- 4) Environmentally Friendly Supporting Facilities and Infrastructure.

Thus environmental education programs in schools can be carried out not only by including environmental education curricula in learning subjects but also by creating

school programs that allow the development of understanding and the formation of an attitude of caring for the environment. This includes the creation of an atmosphere, open space planning and the use of environmentally friendly infrastructure. Everything becomes a single unit and is integrated in the overall school-based management. All of this is done so that the objectives of environmental education can run well and the formation of attitudes and awareness about the importance of the environment can be easily internalized within the students themselves and personally.

The objectives of environmental education can be broken down into six groups, namely:

- 1) Awareness, namely giving encouragement to each individual to gain awareness and sensitivity to the environment and its problems.
- 2) Knowledge, which helps each individual to gain various experiences and basic understanding of the environment and its problems.
- 3) Attitude, which is helping each individual to acquire a set of values and the ability to make the right choice, as well as developing a feeling of being sensitive to the environment and providing motivation to participate actively in environmental improvement and protection.
- 4) Skills, namely helping each individual to acquire skills in identifying and solving environmental problems.
- 5) Participation, namely providing motivation to each individual to participate actively in solving environmental problems.
- 6) Evaluation, which is to encourage each individual to have the ability to evaluate environmental knowledge in terms of ecological, social, economic, political, and educational factors. (Yossa Istiadi, 2015).

To achieve the objectives of environmental education as mentioned above, prerequisites and conditions are required that must be met. Schools that implement environmental education must try to meet all the prerequisites and conditions. There are several important aspects that must be met in order to realize a school that has a cultured environment, namely:

- 1) School location easily accessible, safe, not too close to the center of the crowd, jalan raya, and landfills. The school stands on stable land and has a large area of land.
- 2) The school has enough space as a school green belt, enough places to study, exercise, play, and rest.
- 3) Sufficient classrooms and other school support rooms. These spaces are endeavored to have good air circulation and are "healthy" for school activities.
- 4) Schools have hygiene and health facilities that are proportional to the number of school residents, both students, teachers, and all school staff.
- 5) Have a good drainage system and safe disposal of liquid and solid waste
- 6) There are plants and hard plants around the school environment, so that it looks beautiful and supports the health of the entire school complex. (Yossa Istiadi, 2015).

Taking into account the objectives and prerequisites of environmental education as above, the authors recommend that environmental education can be carried out with at least three strategies. Each of these strategies in implementation can be carried out in an integrated manner, but can also be carried out separately. However, an integrated system will be better and more optimal in order to achieve the goals of environmental education. The three strategies are:

1. Making environmental education as one of the subjects or subjects taught and becoming part of the educational curriculum that must be followed and taken

by students. By making environmental education a stand-alone subject, the scope of material and time provided will be wider and deeper. With a broader and deeper material, it is hoped that the process of building awareness about the importance of the environment, understanding of environmental problems and efforts to preserve the environment can be implemented properly by students in everyday life .

2. Implementation of environmental education by integrating materials on environmental issues in all subjects or courses. This method is done by inserting environmental issues in the learning materials or at least linking the existing materials with environmental issues. For example, when a teacher teaches English subjects, he or she can choose environmental themes as reading texts so that students learn English as well as gain knowledge about environmental issues. When the teacher teaches religious subjects, the teacher can raise themes about social piety, among which social piety is preserving nature and protecting it from damage. Thus the content of environmental education can be done by integrating religious values in learning to build environmental awareness. This is as has been done in several studies that take the topic of Ecotheological concepts. (Kholis and Karimah 2017).
3. The third strategy is to create a school atmosphere that reflects the charm of a beautiful, green and environmentally friendly environment. Not only the beautiful physical environment but also creating a green living culture or environmentally friendly lifestyle, for example, energy efficient building layout, saving water and electrical energy use, using tools made from natural materials so that they are environmentally friendly, and so on. . Several studies and research have been conducted to see the implementation and effectiveness of this strategy, including those carried out by Sumarni (Sumarmi 2008), also by Mulyana, (Mulyana 2009) and research conducted by Indahri (Indahri 2020).

#### D. Conclusion

Those are some strategies that can be done in environmental education, of course there are many other ways and strategies that can be done in the education process. What is no less important than all of this is the *political will* from policy makers in the field of education to make environmental problems not only a development issue but also an education issue. Without strong *political will* from policy makers, all recommendations for ways and strategies in environmental education will be meaningless.

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