



## Learning Model Islamic Education Environmentally-Based: Dukupuntang Junior High School Context

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### Abstract

Bobos Village, Dukupuntang District, Cirebon Regency is one of the areas where there is a lot of environmental damage due to the exploitation of Mount Kuda which is used as raw material for housing industry. The resulting pollution causes air, water and soil pollution. Junior High School (SMP) Negeri 1 Dukupuntang, Cirebon Regency as one of the schools included in the Adiwiyata school needs to develop environmental-based religious education I slam learning. By using qualitative research methods whose data collection techniques use observation, in-depth interviews and documentation and analyzed using a qualitative data analysis interactively through the process of reduction, data display, and verification, it can be concluded that Environmental-based Islamic Education learning in the context of the 2013 Curriculum can be applied to schools with educational unit levels both Elementary School (SD), Junior High School (SMP), Senior High School (SMA) and Higher Education by referring to the objectives, materials, methods, media and evaluations both in the Learning Implementation Plan (RPP) or Semester Learning Plan (RPS) for Higher Education or in more importantly in the Implementation His (PP) learning.

**Keywords:** *Learning, Islamic Education, Environment*

### A. Introduction

The term learning has been widely defined by experts with a wide variety of emphasises. Learning is seen as a series of activities (Nana Sudjana, 2001: 28), E. Mulyasa, 2003), the process of organizing or arranging a number of potential sources (Danim, 2008: 34), managing operationally and efficiently the components (Martinis Yamin and Bansu I. Ansari (2009) involved in it to achieve certain goals. Whatwas agreed upon was a change. More specifically, the change as stated by Morgan in Agus Suprijono (2009: 3) is a change in knowledge (cognitive), skills (psychomotor) and related to values and attitudes (affective). In general, this typology is known as Bloom's taxonomy of learning outcomes which includes: the cognitive realm, the affective realm, and the psychomotor realm.

Man as a living being has the behavior to interact with everything around him. Man lives together and side by side with his environment. The reciprocal relationship of man with nature is strongly influenced by the abilities of man and nature according to their respective characters. The two have a reciprocal relationship on an ongoing basis. Through wise environmental management, in addition to being able to save and preserve the environment, it can also guarantee the needs and prosperity of mankind itself. (Soeharto & Unisba, 2004). Many experts define an environment among which it is generally agreed that the environment is everything

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that exists outside of human beings both living beings and which is generally considered an inanimate object as stated by S.J McNaughton and Larry L Wolf (Siahaan, 2004: 4).

Islam is believed to regulate human life with its environment because its main references, namely the Quran and Sunnah establish the rules of interaction. Islamic Religious Learning in practice is packaged in the so-called Islamic Education. Islamic Education is one of the nomenclature or subjects that must be taught, especially for adherents of the Islamic religion from elementary to tertiary level. Islamic Education is defined although there are differences in editorials, but in general it is relatively uniform which means a planned conscious effort in preparing students to know, understand, live, and follow the teachings of the Islamic religion (Majid & Andayani, 2006; Muhaimin, 2002; Zuhairimi; 1981; Daradjat, 2000). The importance of Islamic Education in involving the environment as an insight has received a lot of attention to be carried out research including previous research on learning Islamic Education and its relationship with the environment has been carried out by many individuals such as "Islamic Education and Environmental Awareness Development" (Muzadi & Mutholingah, 2019; Yumnah, 2020; Nurulloh, 2019).

Bobos Village, Dukupuntang District, Cirebon Regency is one of the areas where there is a lot of environmental damage due to the exploitation of Mount Kuda which is used as raw material for housing industry. The resulting pollution causes air, water and soil pollution. Waste generated from natural stone mining business activities, one of which is liquid waste, causes river water to become polluted with a turbid gray color and dense like the color of cement. Polluted river water then flows to farmers' irrigation canals, so that rice fields are affected which makes farmers' rice productivity fall (Fauzia & Siska, 2021). Although there are many schools, madrasahs and islamic boarding schools, it seems that the environment is still not a material for in-depth study in the learning process. Thus, it is necessary to pay attention to the environment as one of the central ideas in learning activities. Interestingly, there is at least one school that has the title of adiwiyata or environmentally friendly school, namely the State Junior High School (SMP) 1 Dukupuntang, Cirebon Regency. Islamic Education teachers need to develop their learning process so that they can produce graduates who have behaviors that reflect the attitudes, knowledge and skills needed to improve their environmental conditions.

Learning is seen as a series of activities carried out by teachers programmatically so that there is a process of interaction between students, teachers and learning resources and produces student behavior and thinking (Sudjana, 2001; Mulyasa, 2003). Morgan in Suprijono (2009: 3) added that expected behavioral changes include changes that are knowledgeable (cognitive), skills (psychomotor) and those related to values and attitudes (affective). Learning comes from the basic word teaching and so teaching is defined as a process of organizing or arranging a number of potential sources properly and correctly, so that the child's learning process occurs (Danim, 2008: 34). According to Martinis Yamin and Bansu I. Ansari (2009), the ability to manage operationally and efficiently the components related to learning, these components include teachers, students, school coaches, infrastructure and the learning process. In more detail (Hamalik, 1995) states the notion of learning includes a. Learning is an effort to convey knowledge to students in school b. Learning is to pass on culture to the younger generation through school institutions c. Learning is an effort to organize an environment to create learning conditions for students d. Learning is an effort to prepare students to become good citizens of society e. Learning is a process helping students deal with people's daily lives.

Some environmental experts do not distinguish explicitly between the notion of the environment and the environment both in the everyday sense and in scientific forums. But what

is generally used is that the term environment is broader than the environment. Among the experts who gave definitions of the environment were S.J. McNaughton and Larry L Wolf interpreting it by all external factors of a biological and physical nature that directly affect the life, growth, development and reproduction of organisms. (Siahaan, 2004: 4). Otto Soema Arwoto defines the environment as the sum of all the objects and conditions that exist in the space we occupy that affect our lives. Munadjat Danusaputro, defines the environment as all objects and conditions, including humans and their behaviors, which are contained in the space where humans are located and affect the lives and well-being of humans and other living bodies. Emil Salim, stated that in general the environment is defined as all objects, conditions and conditions and influences contained in the space we occupy and affect living things including human life (Harun M. Hussein, 1995: 7). In general, the environment is defined as the unity of space with all objects, forces, circumstances, and living beings including humans and their behavior that affects the continuity of life and the well-being of humans and other living beings. (Hamzah, 2008: 1).

Islamic Education is defined as a planned conscious effort in preparing students to know, understand, live, and follow the teachings of the Islamic religion, accompanied by its guidance to respect adherents of other religions in relation to harmony between religious people until the realization of the unity and unity of the nation (Majid & Andayani, 2006: 130) . Islamic Education is a conscious effort made by educators in order to prepare students to believe, understand and practice Islamic teachings through predetermined guidance, teaching or training activities to achieve predetermined goals. (Muhaimin, 2002: 183). Zuhairimi (1981: 25) defines Islamic Education as systematic upbringing in shaping students so that they live in accordance with Islamic teachings. According to Daradjat (2000: 38) Islamic Education is an effort and upbringing of students so that later after completion of education they can understand what is contained in Islam as a whole, live the meaning and purpose and purpose and ultimately be able to practice it and make the teachings of the Islamic religion that he has adopted as his outlook on life so that it can bring about the salvation of the world and the hereafter in the future.

The learning process is a system consisting of several components that are mutually sustainable. These components are objectives, learning materials, methods or strategies, media and evaluation (Sanjaya, 2011; Rusman, 2011). Here is the description for each of the components: Learning Objectives. Goals in the teaching and learning process are the first components that must be established in the teaching process serving as indicators of teaching success. The content of the teaching objectives is essentially the expected learning outcomes according to Sudjana (2014: 30). According to Rusman (2011: 86) learning objectives are a very important component that must be set in the learning process because learning objectives are a benchmark for the success of a learning. Meanwhile, according to Sanjaya (2011: 59) goals are a very important component in the learning system. Where to take it and what the learner should have, it all depends on the goals to be achieved.

Learning Materials. The subject matter is the second component in the learning system. Learning materials are information, tools and texts needed for learning planning and to assist in teaching and learning activities in the classroom. The actual learning material can be taken from various sources according to Sanjaya (2011:60). Meanwhile, according to Uno (2011: 213) learning material is everything that is discussed in order to achieve the goals that have been set. The selection of materials must really be able to provide skills in solving daily life problems. Based on the explanation above, it can be concluded that the learning material is a learning component needed by the teacher in teaching and learning activities in the classroom in order to

achieve the learning objectives that have been set. Learning Methods. According to Mulyatnigsih (2011: 211) the learning method is a method used to implement plans that have been prepared in the form of real or practical activities to achieve learning objectives. According to Sudjana (2014: 76) metode is a method used by guru in establishing relationships with students during learning.

Learning media. The Association of Education and Communication Technology (AECT) provides a limitation that media as a form and channel used to transmit messages/information. Any physical tool that can convey messages and stimulate students to learn can be called a medium (Gagne, 1970). The practical value of educational media includes generating motivation and stimulating learning activities (Hamalik, 1986). Media has the use of addressing the diversity of student backgrounds so that it can provide the same stimulants, experiences, and evoke perceptions (Sadiman., 1984). When referring to the variety of media and/or technological teaching and learning materials currently available, depending on the context. There are many types that can be used, ranging from the most conventional such as whiteboards, drawings, books and types of models to videos, VCDs, DVDs, computers, laptops that are displayed through LCD projectors (Kustiawan, 2016). Evaluation of learning. Evaluation of learning outcomes is the entire activity of measuring (collecting data and information), processing, and interpreting and balancing to make decisions about the level of learning outcomes achieved by students after carrying out learning activities in an effort to achieve the learning objectives that have been applied (Hamalik, 2013).

**B. Methods**

This research uses a qualitative type of research. Aweld researcher uses this approach because the data is holistic, complex, dynamic and full of meaning. Thus, incorrect data on the social situation is obtained with a quantitative approach. The research approach that will be used is a descriptive approach created and compiled systematically or thoroughly and systematically. This research took place at SMP N 1 Dukupuntang Regency. The data collection techniques used by researchers are observation (observation), interview (interview), and documentation. Teknik a nalisis data used is aqualitative data nalysis through the process of reduction, data display, and verification.

**C. Findings and Discussion**

1. Development of environmental-based Islamic Education learning objectives at SMP Negeri 1 Dukupuntang, Cirebon Regency

No	KI	KD	GPA	Purpose
1	2. Demonstrate honest behavior, discipline, responsibility, care (tolerant, mutual aid), courteous, confident in interacting effectively with the social and natural environment within the reach of association and its existence	2.10. Demonstrate environmentally concerned behavior as an implementation of the understanding of the teachings of animal slaughter	2.9.1 Proving environmentally caring behavior as an implementation of understanding the teachings of animal slaughter	Students can prove caring behavior towards the environment as a consistent understanding of the teachings of animal slaughter

The development of these objectives, materials, methods, media and assessments m and this assessment refers to the 2013 Curriculum. Core Competencies (KI) and Basic Competencies (KD) refer to the Minister of Education and Culture Number 37 of 2018. The Core Competencies (KI) and Basic Competencies (KD) here are for the Junior High School / Madrasah Tsanawiyah class IX (nine) level. Core Competencies (KI) 2 reads: Showing honest behavior, discipline, responsibility, care (tolerant, mutual aid), polite, confident in interacting effectively with the social and natural environment within the reach of association and existence. Furthermore, for the subjects of Islamic Education and Ethics Class IX, the formulation of the Basic Competencies is as follows:

KD 2.10. Demonstrate environmentally caring behavior as an implementation of understanding the teachings of animal slaughter. Furthermore, from this KD, the Competency Achievement Indicator (GPA) can be formulated with 2.9.1 Proving caring behavior towards the environment as an implementation of understanding the teachings of animal slaughter. The purpose of studying in the subjects of Islamic Education and Ethics Class IX which is adapted to KI-KD as mentioned above can be formulated with "Through motivation, students can prove caring behavior towards the environment as an implementation of a consistent understanding of animal slaughter teachings".

2. Development of environmental-based Islamic Education learning materials at SMP Negeri 1 Dukupuntang, Cirebon

No	KI	KD	GPA	Purpose	Material
1	2. Demonstrate honest behavior, discipline, responsibility, care (tolerant, mutual aid), polite, confident in interacting effectively with the social environment and nature within the reach of the association and its existence	2.10. Demonstrate environmentally caring behavior as an implementation of understanding the teachings of animal slaughter	2.9.1 Proving environmentally caring behavior as an implementation of understanding the teachings of animal slaughter	Through motivation, students can prove caring behavior towards the environment as an implementation of understanding the teachings of animal slaughter consistently	Chapter 10 Loving Animals in the Shari'a of slaughter

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Chapter 10 Loving Animals in the Shari'a of Slaughter consists of :

- A. Ponder
  - B. Islamic Dialogue
  - C. Pearls of Islamic Khazanah
    - 1. Terms of Slaughter of Animals
    - 2. Slaughter Procedures
  - D. Reflections on Noble Morals
  - E. Exemplary Stories
  - F. Summary
  - G. Let's Practice
  - H. Notes for Parents of Students
- 1) Terms of slaughter of animals

Do you know why the animals we are going to consume must be slaughtered first? Islam teaches that every animal to be consumed must be slaughtered according to the provisions of Shari'a. The meat of a slaughtered animal will be healthy for consumption. However, it is necessary to know that there are two types of animals that are kosher consumed without being slaughtered first, namely fish and grasshoppers. The slaughter of animals must be carried out in a good and correct way according to the teachings of the Prophet Muhammad saw. The slaughter of animals is not the same as deadly. Killing animals can be done in a variety of ways, such as being stabbed, strangled, poisoned, or hit. Slaughter is carried out in certain ways and conditions according to sharia. Slaughtered animals will be good and holy and kosher to eat. As believers, we must slaughter animals properly and correctly, because improper slaughter will result in the animals not being kosher for consumption. The slaughter enshrined in Islamic teachings is a slaughter that meets the following conditions.

a. Terms of the person who slaughters. The conditions that must be met by a slaughterer are as follows: 1) Muslim slaughtering The slaughter carried out by an infidel (disobeying Allah Swt.), a person who is a believer (confirming Allah Swt.), or a person who apostates (leaving Islam) is not legal. 2) Slaughtering deliberately. A slaughterer must be conscious and deliberately slaughter. 3) Baligh and sensible slaughterers. It is illegitimate to slaughter people who have not been baligh and people whose intellect is not sane, for example, crazy. 4) The slaughterer reads basmalah. In addition to reading basmalah, slaughterers are also used to read salawat and takbir tiga kali. Pay attention to the words of the Messenger of Allah saw. It means: "Narrated from Anas r.a. he said: The Prophet pbuh had sacrificed two white-blackish and horned kibas. Baginda slaughtered both of them with their own hands while saying the name of Allah, praying, and putting the feet of baginda on the shoulder blades of the two". (H.R. Bukhari and Muslims)

b. Terms of the animal to be slaughtered. Terms of the animal to be slaughtered are as follows. 1) Animals are still alive. It is not legal to slaughter dead animals. As for animals that are sick, suffocated, hit, fallen, horned by other animals or attacked by wild animals if we get them almost dead (still alive), and then we have time to slaughter them before they die, then the animals can be eaten. Allah Swt. Saysn It means: "It is forbidden to you (to eat) the carcasses, blood, pork, and (flesh) of animals slaughtered not in the name of (the name of) Allah, the strangled, the beaten, the fallen, the horned, and the pounced upon wild beasts, except those that you have slaughtered . ." (Q.S. al-Māidah/5:3) 2) The animal belongs to kosher animals. Animals that are illegitimately consumed such as frogs, pigs, dogs, and so

on are not legally slaughtered. Animals obtained through illegitimate means are also not legally slaughtered.

c. Terms of slaughter tools. The tool used for slaughtering should meet the following conditions. 1) The tool used is sharp and can injure. The sharpness of the tool is intended so that the slaughter process takes place quickly so that the animal dies immediately. 2) The tool is not made of bones, nails, or teeth. Based on the hadith of the Prophet Muhammad saw the history of Bukhari-Muslims we are not allowed to slaughter using tools made of nails, teeth, and tulang 3) The tools used can be made of iron, steel, bamboo, or anything that can be sharp.

d. Slaughter Provisions. In order for the slaughter process to be legal, it must meet the following conditions. 1) Slaughter is carried out on the veins of the neck until it is cut off the passage of food, respiration, and two veins of the neck. 2) At the time of slaughtering the animal, the slaughtering person must make sure that he has already cut, deciding on the following parts. a) throat (respiratory tract); b) food channels; c) two neck veins that are around the throat. If the three parts are broken, then the slaughter becomes legal.

2) Procedures for Slaughtering Animal. There are two kinds of ways of slaughtering animals, namely traditional slaughter and mechanical slaughter. Traditional slaughter is the slaughter of animals by means of simple tools, such as knives, machetes and so on. Mechanical slaughter is slaughter by means of an animal mower. To understand the two kinds of slaughter methods, consider and pay attention to the following description:

a. Traditional Slaughter Procedures. The traditional mode of slaughter is as follows. 1) Setting up a blood storage hole. 2) The animal to be slaughtered is faced with a qibla, the left hull below. 3) The legs of the animal are firmly held or tied up, its head is pressed down. 4) The neck of the animal is placed above the prepared blood storage hole. 5) Intending to slaughter. 6) Reading basmalah, shalawat nabi, and takbir. 7) Point the knife (slaughterer) at the neck of the animal. Slaughter until severed throat, food canals, and veins of the neck. In the process of slaughter, there are things that are used, namely: a) sharpening the slaughter tool as sharply as possible, to reduce pain in the animal, b) exposing the slaughter animal towards the qibla, and c) reading the basmalah (mentioning Asma Allah Swt). d) slaughter at the base of the neck. Things that are makruh in slaughter, namely: a) slaughtering with a less sharp tool, b) slaughtering from the back of the neck, c) slaughtering until it breaks off the entire trunk of the neck, d) skinning and cutting off part of the body before the animal is completely dead.

b. Mechanical Slaughter Procedures. Mechanical slaughter is carried out so that slaughter can be faster. Such slaughter is usually carried out in a special place of slaughter of animals. As for the procedure for mechanical slaughter, it is as follows. 1) Make sure the animal mower is on. 2) Prepare the animal to be slaughtered. 3) The slaughterer intends to slaughter. 4) Read basmalah, shalawat nabi, and takbir three times. 5) Put the animal in the cutting machine. Do you know how it is legal to consume mechanically slaughtered animals? The law of mechanical slaughter meat is halal if these terms and conditions are met.

Then, what is the law of eating the meat of hunting animals? The law is halal when going to hunt read asma Allah Swt. Hunting wild animals such as deer or antelope is done by injuring any part of the body that can drain blood and make it die. It means: "Narrated from Abu Sa'labah r.a he said: The Prophet s.a.w has said: If you throw your arrows at the

game, and then you go missing and then you meet them, then eat them while they do not smell bad." (HR Bukhari and Muslims)

3. Development of environmental-based Islamic Education learning methods at SMP Negeri 1 Dukupuntang, Cirebon Regency

No	KI	KD	GPA	Purpose	Material	Method
1	2. Demonstrate honest behavior, discipline, responsibility, care (tolerant, mutual aid), courteous, confident in interacting effectively with the social environment and nature within the reach of association and its existence	2.10. Demonstrate environmentally caring behavior as an implementation of understanding the teachings of animal slaughter	2.9.1 Proving environmental behavior as an implementation of understanding the teachings of animal slaughter	Melalui motivasi siswa can prove caring behavior towards the environment as a consistent understanding of the teachings of animal slaughter	CHAPTER 10 Loving Animals in the Shari'a of slaughter	Motivational

The method used in the subject of Islamic Education Ethics Class IX so that students can prove that they can prove that they can prove caring behavior towards the environment as an implementation of a consistent understanding of animal slaughter teachings, one of which is by motivation. Motivation in this case is done by incorporating an impulse into the heart of the student to behave caringly and tolerantly towards anyone without distinction of religion, creed, race or otherwise.

4. Development of environmental-based Islamic Education learning media at SMP Negeri 1 Dukupuntang, Cirebon Regency

KI	KD	GPA	Purpose	Material	Method	Media
2. Demonstrate honest behavior, discipline, responsibility, care (tolerant, mutual aid)	2.10. Demonstrate environmentally caring behavior as an implementation of understanding the teachings of animal slaughter	2.9.1 Proving environmental behavior as an implementation of understanding the teachings of animal slaughter	Through motivation, students can prove caring behavior towards the environment	CHAPTER 10 Loving Animals in the Shari'a of slaughter	Motivational	Motivational videos



aid), courteous, confident in interacting effectively with the social environme nt and nature within the reach of association and its existence	g the teachings of animal slaughter	g the teachings of animal slaughter	nt as a consistent understand ing of the teachings of animal slaughter
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The media used in the subject of Islamic Education Ethics Class IX so that students can prove that they can prove that they can prove caring behavior towards the environment as an implementation of a consistent understanding of animal slaughter teachings, one of which is motivational videos and the source can be obtained from YouTube. a commercial advertising video originating from Thailand that is found on youtube with the address <https://www.youtube.com/watch?v=Mq8us6OwgNs> with the title Thai insurance ad about life.

This motivational video contains the story of a man walking and encountering a mother with a child of primary school age sitting on the side of the road and with the words "for school fees". The man then gave the money to the mother and son. Next the man continued on his way and found a stream of water from the house on the second floor and at the same time he saw a flower that was dried due to lack of water. Finally, he shifted the position of the flower so that it was exposed to the water flowing from the second floor. Then the man stopped by a stall for lunch and a dog approached and showed his desire to eat. The man shares meat with the dog. After that, the man returned to his residence and did not forget to put a bunch of bananas at the door of an elderly woman and the elderly woman happily took it.

These males repeat the same activity continuously day after day. But one day he was surprised by the circumstances where he did not find a little girl of primary school age with his mother. But then he was surprised by the smile of the girl who was wearing a school uniform from behind. Furthermore, the man found that the dried and almost dead flower had looked fresh and had its foliage. As for the dog, it is now his loyal friend. The elderly woman always shows a smile when she meets the man as an expression of her pleasure.

##### 5. Development of environmental-based Islamic Education learning evaluation at SMP Negeri 1 Dukupuntang, Cirebon Regency

No	KI	KD	GPA	Purpose	Materia l	Method	Media	Evaluat ion
1	2. Demon strate honest behavio r,	2.10. Demonstra te environme ntally caring	2.9.1 Proving environme ntally caring behavior	Through motivatio n, students can prove	CHAP TER 10 Loving Animal s in the Shari'a	Motivati onal	Motivati onal videos	Self- assess ment

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discipli ne, respons ibility, care (toleran t, mutual aid), courteo us, confide nt in interact ing effectiv ely with the social environ ment and nature within the reach of associat ion and its existen ce	behavior as an implemen tation of understand ing the teachings of animal slaughter	as an implemen tation of understand ing the teachings of animal slaughter	caring behavior towards the environm ent as a consisten t understan ding of the teachings of animal slaughter	of slaught er
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The assessment used by the Islamic Education subject of Ethics Class IX so that students can prove caring behavior towards the environment as an implementation of a consistent understanding of animal slaughter teachings, one of which is self-assessment.

#### SOCIAL ATTITUDE SELF-ASSESSMENT SHEET

2.10. Demonstrate environmentally concerned behavior as an implementation of understanding the teachings of animal slaughter

Student Name : \_\_\_\_  
 Absence Number : \_\_\_\_  
 Class : \_\_\_\_\_  
 Semester : \_\_\_\_\_

Instructions:

Put a check mark (v) on the available column according to the actual state

No	Statement	SA	A	R	D	SD
1.	If I see anyone who needs help with money and I have money then I will give you my money					
2.	If I have a plant at home then I will diligently water it					
3.	If I have a pet then I will be diligent in feeding it					
4.	If I have a pet then I won't hit it					
5.	If I have met an elderly person or a primary school age child having difficulty crossing then I will help him					

#### D. Conclusion

As a note of conclusion, it can be stated that environmental-based Islamic Education learning in the context of the 2013 Curriculum can be applied to schools with educational unit levels, both Elementary School, Junior High School, Senior High School, and Higher Education by referring to the objectives, materials, methods, media and evaluation either in the Learning Implementation Plan (RPP) or Semester Learning Plan for Higher Education or in more important terms on the Implementation of Learning.

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