

## Development of Local Wisdom-based Islamic Education Learning Material for Secondary School Students: A Design-based Research

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### ABSTRACT

Teaching material was important component in teaching and learning process. This study aimed to develop teaching material for Islamic religion education which was based on local wisdom for secondary school students. This study used a design-based research method where teaching materials were developed based on local characteristics of students in the area of Palangka Raya, Central Kalimantan. Data were obtained through interviews and direct observation. Interviews were conducted with education practitioners and teachers to obtain preliminary data related to local issues relevant to be integrated in learning material. The results showed that learning material contained local wisdom in the form of content related to the environment and care for the environment in accordance with the teachings of Islam. Therefore, the development of environmental-based Islamic Education learning provides real understanding to students because it was adapted to the real conditions of the surrounding nature such as forest, rivers, and extensive plantation land. The material taught was interesting and innovative, also implementative in its social practice.

**Keywords:** *Islamic Teaching and Learning, Local Wisdom Islamic Education, Learning Material*

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## INTRODUCTION

Understanding of a religion in general is often interpreted as an exclusive study. Therefore, how religious learning becomes meaningful peace, tolerance and respect for humans is vital (Alabdulhadi, 2019). Religious-based learning, such as the memorization approach of the Qur'an, is expected to be able to form a virtue for Islamic education learners and to make people or young people religious, humanist and socialist (Balakrishnan, 2017). This shows that religious learning offers advantages to overcome the global challenges faced by schools both internally and externally (Abu-Nimer dkk., 2016).

Today's religious learning is not only about worship, manners but also to understand and realize the importance of environmental awareness in relation to the global warming issues. This is an urge because it has an impact on the environment damage (Dien, 1997). Based on this phenomenon, it is necessary to provide guidance or

assistance to students so that they have environmental awareness by introducing environment-based subject (Al-Damkhi, 2008), (adjusting to local natural conditions). The importance of the development environment-based PAI learning create a wise, and social awareness (Rhea, 2018).

From an educational point of view, teaching material in various forms is categorized as part of the media. The main function of learning media is as a means or tool to provide information from a teacher to students (Alkoutli & Vadeboncoeur, 2018). All learning tools such as media, teaching materials, methods and evaluations must be in line with the expected learning objectives (Wena, 2012, hlm. 10). The purpose of teaching and learning can be achieved where teachers and students are ready and the facilities and infrastructure are sufficient. Since there is currently a lack of achievement of learning goals (Franken, 2017), teaching methodologies and teaching material need to be adjusted to the needs of students and current conditions (Ashaari dkk., 2012). Some studies have investigated the development of learning materials to assist student learning. In one study, the development of an online-based ePortfolio curriculum conducted by teachers aimed to provide learning experiences for students to develop their potential (Emmett, 2015). In addition, theoretical learning needs to be provided to students through mentoring by the teacher so students can develop new values (Garrison dkk., 2015). At present, there is still little research on the development of locally-based teaching material in an Islamic perspective with the theme of preserving the environment. Therefore, this study aims to develop Islamic religious teaching materials based on local wisdom for secondary schools.

## **METHODS**

This study used a design-based research (DBR), where the researchers developed environmentally sound Islamic education materials based on local wisdom. In this study, the researchers had a collaboration with educational practitioners and teachers to discuss how environmental issues based on local wisdom were integrated into learning materials. The topic of tolerance, harmony, and avoiding from violent acts for Grade 11 students was selected. By adapting Wang, Hsu, Reeves, and Coster's (2014) procedure, this study involved four stages. Firstly, the researchers discussed some potential social and environmental issues to determine the values of local wisdom that could be integrated into Islamic education learning materials. Secondly, the researchers collaborated with the educational practitioners and teachers to develop local wisdom-based materials. In this study, one Islamic education teacher voluntarily involved to implement the materials in his class. The teacher has four-year experience of teaching Islamic studies in one senior high school in Palangka Raya, Central Kalimantan, Indonesia. The school was selected as a reputable school for its commitment to protect their school environment and for its achievement as the winning school of Adiwiyata (an achievement for schools that preserve their environment). Thirdly, working with the teacher, the researchers implemented the initial material design in one class. The materials contained topics that related to local wisdom-based environment materials. During the implementation stage, the researchers monitored the teaching learning process, particularly how the materials were delivered in the class. Finally, the design was evaluated and refined.

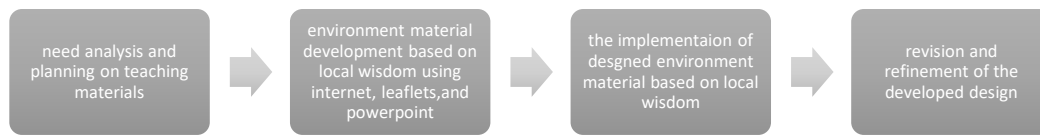


Figure 1 Design-based research proposed by Reeves (2006) DBR cycle (Suswandari, 2017) Environmentally Islamic education material based on local wisdom

Local wisdom values integrated in the materials included tolerance, harmony, and avoiding violent acts. The city of Palangka Raya is well-known for its rich natural resources, such as reserved forests, timber, river ecosystem, and diverse flora and fauna; and thus, local people in Palangka Raya are highly dependent on the resources. Rivers have been used as alternative transportation system, and most local people living near Kahayan riverbanks make living as fish farmers. Besides, local people also cultivate the forests and protect endangered flora that are often lost due to forest fire or illegal logging. Thus, it is highly crucial to instill local based values in students to promote students' awareness in preserving environment. The materials containing the values of tolerance, harmony, and avoiding violent acts towards environment were designed in such informative and attractive forms, such as using PowerPoint presentation, pictures on forest destruction and river ecosystem in the city of Palangka Raya.

The designed material was applied by one Islamic education teacher. The teacher was also involved in developing the materials and lesson planning. The teacher has been teaching Islamic education subject at school for four years, and mostly materials used by the teacher were taken from textbooks that heavily focus on general Islamic education without having environmentally sound content. A class of 15 high school students (5 male and 10 female students ranging from 16 to 17 years old) participated in the implementation of the designed materials. The design implementation was carried out from April to July 2018.

Data were collected by repeated direct observation during the implementation of the designed materials. The observation was intended to investigate the use of designed materials and the teaching and learning interaction among teachers and students. After the class, teacher and students were interviewed to obtain their responses and clear depiction of the teaching and learning using the materials. Interview was also conducted to school principal and local environmentalists which were previously involved in the consultation. The collected data were then analyzed by data selection and verification.

## **RESULT AND DISCUSSION**

Character education has been widely applied in various countries such as Malaysia (Thambusamy & Elier, 2013), Australia (Gleeson & O'Neill, 2018), and the United Kingdom (Arthur & Carr, 2013). In Indonesia, character education is one of the programs integrated in the school curriculum both formal and non-formal. Character education emphasizes good values to equip students to avoid violent behavior and deterioration in society (Asyafah, 2014). The value of goodness is created by humanist education, as Islam itself highly upholds human values as an implementation of the quality of faith and devotion to God (Tan & Ibrahim, 2017).

Dynamic learning can provide experiences for students to work together, respect the opinions of their peers, and solve everyday problems, including religious problems (Lubis dkk., 2010). Thus, character education can be practiced in learning materials provided by teachers (Jackson & Everington, 2017).

To build the character of students in schools, curriculum reform is needed. Professional teachers must be able to develop all character-based subjects (Qoyyimah, 2018). Various methods are used to develop character education, and one of them is through informal teaching channels, such as Islamic education courses or seminars that involve students directly in solving social problems in the community (Asyafah, 2014). In addition, government policies are also important. Policies need to encourage awareness of character education in the community and schools as a place that can provide an example for students (Jawas, 2017).

The learning process at school is very complex. In Indonesia, several school subjects are given to students ranging from exact, social, and cultural to religious subjects. Religious teaching can be done with several approaches, including sociocultural approaches where language, customs and religion become the media between teachers and students (Afdal, 2015). In addition, an ethnographic approach can also be carried out where the learning process takes place directly in the community and the environment through communication (Haines dkk., 2018).

Several studies have shown the importance of character education based on local wisdom. Open global education needs to be filtered for education in adopting global spiritual values (Crossman, 2003). Basically, character education provides moral messages in the form of attitudes, and the teacher becomes the role model for students (Sanderse, 2013). Based on previous research, the development of character education can be done through various media, including filmography to attract attention and train students (III & Waters, 2014). In addition to the media and learning methods, the educational background of the teacher is also worth considering. Teachers must have sufficient religious basis because religious approaches are appropriate in the application of character education in schools (Milson & Mehlig, 2002). The application of character education globally can be performed by introducing students with reading books containing moral messages, such as courage, humanity, justice and simplicity. Through reading, children will understand various values, cultures and norms from various countries (Young dkk., 2013). The curriculum in schools that is religiously implemented applies character education that can be seen from school records, classroom learning designs, and school traditions. Character education through religion as its foundation and school culture is more easily applied by students (Roso, 2013).

### **Islamic Education Teaching and Learning**

Islamic religious learning in the school curriculum is essential to balance character education and religion (Franken, 2018). Character education is taught in various subjects, and one of them is in Islamic education subject. The learning approach is carried out from various aspects such as the Islamic religion associated with ecological spirituality (Solichin, 2017). The subject of Islamic religion education subject is a compulsory subject that contains Islamic studies such as Fiqh (Islamic law), Aqedah (morals), the Qur'an's hadith, and the history of Islamic culture. All material is taught on weekly basin with two hours. This lesson is required to be taught in every class, and has extra-curricular activities, such as spiritual guidance. By following this lesson, students are expected to become fully Muslim individuals (Solichin, 2017, hlm.

477). The subject contains many aspects, such as procedures for worship, about faith in Allah, His prophet, His book and other matters related to the personality of a Muslim. In addition, this subject also contains material about awareness of the environment (Havlick & Hourdequin, 2005). For example, as a Muslim, he is demanded to do good to his fellow humans, his surrounding, and the environment as in Surah al Qashash verse 77 (Julaeha & Kurniawan1, 2018, hlm. 93-94). Islamic education material at various levels of the school aims at the realization of Islamic values which can be used as a view and attitude of one's life (Idrus, 2014, hlm. 70). Islamic teachings can be used as a way of life and daily attitudes (Ikhwan, 2017, hlm. 18).

There are four basic competencies in Islamic religious studies. First, students can demonstrate an attitude of tolerance, harmony and avoid violence as an implementation of understanding the verse in the Qur'an about tolerance and avoiding violence. Second, students can analyze the verses in the Qur'an about tolerance and avoiding violence. Third, students can clearly read verses in the Qur'an about tolerance and avoiding violence. Fourth, students can demonstrate memorization of verses in the Qur'an about tolerance and avoiding themselves from violence smoothly. In addition to basic competencies, there are three indicators of student achievement. First, students show tolerance, harmony and avoiding violence as an implementation of understanding the verses in the Qur'an. Second, students analyze the verses of the Qur'an and the hadith about tolerance and avoid violence. Third, students read and demonstrated the memorization of the verses of the Qur'an fluently. To achieve these basic competencies and performance indicators, teachers need to apply the learning methods used, including scientific, cooperative, discussion and lecture. Learning materials can be sourced from Grade 11 Islamic textbook, Al-Quran and Al-Hadith, recitation book, Al-Qur'an interpretation book, other relevant supporting books, interactive multimedia and internet (Yusuf A. Hasan dan Muh. Saerozi, 2014).

One of the subjects that needs to be developed in Islamic education subject is the topic of attitude of tolerance, harmony and avoiding violence. Discussion method is used in the activities, and students can express each other's ideas about how to tolerate and maintain harmony while accompanied by the teacher concerned (Ainiyah, 2013, hlm. 29). To develop students' knowledge about students' life and interactions with many people, the topic needs to emphasize the importance of tolerance and maintaining harmony. This topic should contain several aspects, namely aspects of knowledge that introduce the definitions and concepts of tolerance and harmony, ways to familiarize attitudes of harmony and harmony, and exemplify the attitudes and habits of tolerance and harmony.

The contextualization of Islamic religious education needs to be analyzed from various perspectives (Alberts, 2010) so that it can be easily understood from various dimensions. The source of development of Islamic Religious Education teaching materials as the main reference is the Holy Qur'an (Julaeha & Kurniawan1, 2018, hlm. 93). The second is to use the Islamic Religious Education textbook published by the Ministry of Education and Culture of the Republic of Indonesia in 2016, as an additional reference to adopt books on the theory of teaching material development. There is still little research investigating the development of teaching materials based on local wisdom. Teaching is still textbook-based and does not cover aspects of local wisdom. Thus, the development of learning design in the subject of Islamic religion in the context of local wisdom is very much needed.

### **Local Wisdom in Palangka Raya**

Values in Islamic religious education subject are very broad. Al-Qur'an and Hadith serve as the main reference that covers all aspects of human life. These values can be developed into a custom and based on local wisdom of each region. As one of the cities that is rich in local wisdom, the city of Palangka Raya as the capital of Central Kalimantan with 14 districts/cities has heterogeneous communities both in terms of ethnicity, religion and culture. The people have an attitude of respect for different religions and their respective cultures. They are aware of these differences and maintain interactions with individuals or groups who have differences between one another. This can be used as learning material for students. The life of this plural society can be integrated in learning based on local wisdom, where everyone lives in harmony in accordance with the philosophy of life "Huma Betang" (Erawati, 2017, hlm. 13), a long house in which consists of various ethnic, cultural and religious groups (Toun, 2018, p. 140; Pelu & Tarantang, 2018, p. 120).

One of the goals of Islamic religious education subject is to make students have an attitude of tolerance and care for the environment. To build this attitude, some habituation can be made, such as preserving nature by caring for plants and plants both in the school environment, homes and surroundings, no littering and clearing land. Since the city of Palangka Raya has natural resources in the form of wilderness, protected forest, and Kahayan river ecosystems, this can be used as learning material in schools so students can maintain the balance of nature (Pelu & Tarantang, 2018, p. 120; Acciaioli & Afiff, 2018).

Educational experts have agreed that one of the tasks carried out by educators is to pass on noble cultural values to students to form an intellectual personality, responsible through education channels (Ainiyah, 2013, hlm. 26). The inheritance of educational values is called the transformation of values, while the efforts made to incorporate values so that they are inherent are called internalizing values (Maresty & Zamroni, 2017, hlm. 78). Islamic religious education subject is the basis for instilling religious values and social values through contextual learning based on local wisdom. Some research results indicate the importance of instilling the values of local cultural wisdom in educational institutions. However, Islamic education learning associated with the environment based on local wisdom is still limited. Therefore, this research is more focused on developing religious material which is implemented with local environmental issues.

### **The Existing Condition of Islamic Education Material**

Some steps must be prepared before giving lesson material in the Islamic education class. The first is to use the Islamic education textbook and the Holy Qur'an as the main reference in the development of teaching materials carried out (Aboul-Enein, 2018). In addition, the material needs to refer to the syllabus to match the basic competencies to be achieved where students must understand the meaning of tolerance and harmony, display examples of tolerance behavior, and avoid violence. This syllabus is outlined in classroom learning and adapted to sociocultural conditions so that the material delivered is easily accepted by students (Afdal, 2015).

The second is preparing material about tolerance, harmony and avoiding violent acts to be developed. One of these materials can be contextualized with the phenomenon of local wisdom environment, especially in the city of Palangka Raya, given that geographically the city of Palangka Raya is rich in natural conditions in the form of forests and extensive water ecosystems. The fact is that these two natural

resources are abused by many irresponsible parties who take advantage personally or in groups.

The third step is a discussion between the researchers, the teacher, and educational and environment observers to create a contextual learning design that is nuanced with local wisdom. The goal is how students have awareness and care for the environment. Based on research on Islamic education subject, there are often obstacles to the implementation of environmental care attitudes, including short class hours, differences in student characteristics, and lack of supervision from schools (Ariyunita, 2015, hlm. 69).

Some of the problems of Islamic learning undertaken by teachers are more textual factors in the form of textbooks-based teaching on the Qur'an translated and hadith of the prophet. This textbook does not discuss real cases in the community such as forest fires, pollution of river ecosystems caused by mining and household waste. Thus, this study attempted to develop Islamic religious learning materials that are more specific to the theme of tolerance, harmony and avoiding environment-based violence in the context of local wisdom.

Next step, the researchers together with the teacher developed teaching material in the context of local wisdom (Memon, 2011, hlm. 285). The researchers analyzed several documents related to local government policies on the prohibition of burning wild forests, curriculum, syllabus, lesson plans and literature from teachers to get materials that can be used in teaching materials.

In general, teaching materials can be grouped into several categories, namely: printed materials (such as handouts, books, modules, student worksheets, brochures, leaflets, wallcharts, photos / drawings, models / mockups), audio (such as cassettes, black light, and audio compact disks), audio visual (such as video, compact disk, film), and interactive teaching material (such as interactive compact disk) (Majid, 2011, hlm. 61). In this study, instructional media used in class include leaflets and power points.

### **Development of Local Wisdom Environmentally-Based Learning Material**

Based on lesson planning in Curriculum 13, the basic competencies of tolerance, harmony and avoidance of violence topic are as follows: understand the meaning of tolerance and harmony and display examples of tolerance and harmony behavior. The competency indicator is able to interpret and display examples of tolerance and harmony. Prior to the core material, a short video or leaflet about avoiding violence from brawls between students, bullying and others is given to students as written in the verses of the Qur'an (Figure 2).

<p>Avoiding Violence</p>	 <p>Tawuran Antar Pelajar merupakan salah satu bentuk nyata dari tindakan Kekerasan [Student brawl is one of the tangible forms of violence]</p>	<p>Dalam Q.S. al-Maidah/5: 32 terdapat tiga pelajaran yang dapat dipetik.</p> <ol style="list-style-type: none"> <li>1. Nasib kehidupan manusia sepanjang sejarah memiliki kaitan dengan orang lain. Sejarah kemanusiaan merupakan mata rantai yang saling berhubungan. Karena itu, terputusnya sebuah mata rantai akan mengakibatkan musnahnya sejumlah besar umat manusia.</li> <li>2. Nilai suatu pekerjaan berkaitan dengan tujuan mereka. Pembunuhan terhadap seorang manusia dengan maksud jahat merupakan pemusnahan sebuah masyarakat, tetapi keputusan pengadilan untuk melakukan eksekusi terhadap seorang pembunuh dalam rangka qisas merupakan sumber kehidupan masyarakat.</li> <li>3. Mereka yang memiliki pekerjaan yang berhubungan dengan penyelamatan jiwa manusia, seperti para dokter, perawat, polisi harus mengerti nilai pekerjaan mereka. Menyembuhkan atau menyelamatkan orang yang sakit dari kematian bagaikan menyelamatkan sebuah masyarakat dari kehancuran.</li> </ol> <p>[There are three lessons in Q.S. Al-Maidah / 5: 32:</p> <ol style="list-style-type: none"> <li>1. The fate of human life throughout history has something to do with other people. Human history is an</li> </ol>
<p>Permusuhan berasal dari rasa benci yang dimiliki oleh seorang manusia. Sebagaimana cinta, benci juga berasal dari nafsu yang harus bertumpu di atas pondasi akal. Permusuhan di antara manusia terkadang karena kedengkian pada hal-hal duniawi seperti pada kasus anak-anak Nabi Adam as. Qabil dan Habil ataupun pada kisah Nabi Yusuf as. dan saudara-saudaranya. Terkadang pula permusuhan dikarenakan dasar ideologi dan keyakinan. [Hostility comes</p>	<p>“Oleh karena itu Kami tetapkan (suatu hukum) bagi Bani Israil, bahwa barangsiapa membunuh seseorang, bukan karena orang itu membunuh orang lain (qisas), atau bukan karena berbuat kerusakan di bumi, maka seakan-akan dia telah membunuh semua manusia. Barangsiapa memelihara kehidupan seorang manusia, maka seakan-akan dia telah memelihara kehidupan semua manusia. Sesungguhnya rasul-rasul Kami telah datang kepada mereka dengan (membawa) keterangan-keterangan yang jelas. Tetapi kemudian banyak di antara mereka setelah itu melampaui batas di bumi.” (Q.S. al-Maidah/5: 32) [Therefore We ordained for the Children of Israel that he who slays a soul unless it be (in punishment) for murder or for spreading mischief on earth shall be as if he had slain all mankind; and he who saves a life shall be as if he had given life to all mankind. And indeed again and again did Our Messengers come to them with clear directives; yet many of them continued to commit excesses on</p>	<p>Dalam Q.S. al-Maidah/5: 32 terdapat tiga pelajaran yang dapat dipetik.</p> <ol style="list-style-type: none"> <li>1. Nasib kehidupan manusia sepanjang sejarah memiliki kaitan dengan orang lain. Sejarah kemanusiaan merupakan mata rantai yang saling berhubungan. Karena itu, terputusnya sebuah mata rantai akan mengakibatkan musnahnya sejumlah besar umat manusia.</li> <li>2. Nilai suatu pekerjaan berkaitan dengan tujuan mereka. Pembunuhan terhadap seorang manusia dengan maksud jahat merupakan pemusnahan sebuah masyarakat, tetapi keputusan pengadilan untuk melakukan eksekusi terhadap seorang pembunuh dalam rangka qisas merupakan sumber kehidupan masyarakat.</li> <li>3. Mereka yang memiliki pekerjaan yang berhubungan dengan penyelamatan jiwa manusia, seperti para dokter, perawat, polisi harus mengerti nilai pekerjaan mereka. Menyembuhkan atau menyelamatkan orang yang sakit dari kematian bagaikan menyelamatkan sebuah masyarakat dari kehancuran.</li> </ol> <p>[There are three lessons in Q.S. Al-Maidah / 5: 32:</p> <ol style="list-style-type: none"> <li>1. The fate of human life throughout history has something to do with other people. Human history is an</li> </ol>




<p>from the hatred of a human. Like love, hate also comes from a nafs beyond reason. It is sometimes due to malice in worldly matters as in the case of the children of Prophet Adam (as). Qabil and Habil or in the story of the Prophet Yusuf and his siblings. Hostility is also due to ideology and beliefs.]</p>	<p>earth (Q.S. al-Maidah/5: 32)]                  Source: <a href="http://kisahimuslim.blogspot.com/2015/01/menghindarkan-diri-dari-perilaku-tindak.html">http://kisahimuslim.blogspot.com/2015/01/menghindarkan-diri-dari-perilaku-tindak.html</a></p> 	<p>interconnected chain. Therefore, breaking a link will result in the destruction of a large number of human beings.</p> <ol style="list-style-type: none"> <li>2. The value of a job is related to their goals. The killing of a human being with an evil intent is the extermination of a society, but the court's decision to execute an assassin in the context of qisas is the source of community life.</li> <li>3. Those who work to save human lives, such as doctors, nurses, police officers must understand that healing a sick person or saving person from death is like saving a society from destruction].</li> </ol>
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Figure 2. A leaflet designed by the teacher

The lesson planning is depicted in Figure 3.

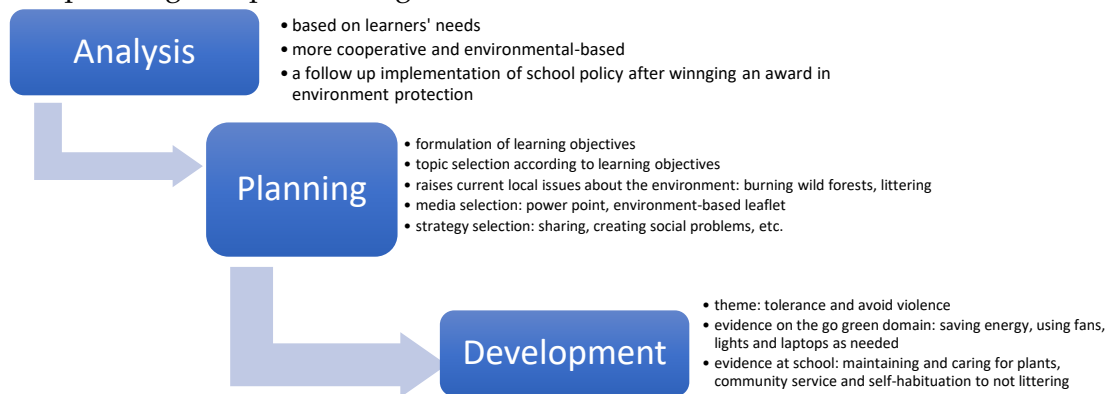


Figure 3. Lesson planning of local-based material in Islamic religion subject

Furthermore, the development of material in the classroom used an interactive method, such as class presentations and discussions. Teacher's introductory material in presenting current issues about the environment was in accordance with the Qur'an (30: 41), (2: 204-206), as an implementation of Islamic teachings through caring, protecting and preserving nature (Ndlovu, 2014). The process of social interaction in the classroom with the theme of tolerance, harmony and avoidance of violence can be seen from the religious values and social attitudes described in Table 2.

To see the development of material in class in line with basic competencies and performance indicators, an Islamic education teacher carried out the teaching and learning process using the material repeatedly and each meeting was monitored by the researchers and the teacher to see students' achievements both cognitively and affective. From a number of meetings conducted with the use of these teaching materials, there are material analysis and contextualization of current phenomena about the environment, such as acts of violence in the environment, burning forests illegally, and river pollution. Figure 4 shows the application and wisdom of avoiding environmental damage.

<p>Tugas kita bersama selaku muslim yang baik adalah menjaga ketenteraman hidup dengan cara mencintai tetangga, orang-orang yang berada di sekitar kita. Artinya, kita dilarang melakukan perilaku-perilaku yang dapat merugikan orang lain, termasuk menyakitinya dan melakukan tindakan kekerasan kepadanya.</p> <p>[It is our duty as good Muslims to maintain the peace of life by loving our neighbors and those around us. We are prohibited from behaving that can harm others, including hurting them and committing violence against them.]</p>		<p>Beberapa hikmah dari menghindari diri dari tindak kekerasan</p> <ol style="list-style-type: none"><li>1. hati lebih tenang</li><li>2. hidup tanpa musuh</li><li>3. kedamaian hidup di masyarakat</li><li>4. dijauhkan dari celaka</li></ol> <p>[Some lessons from avoiding violence</p> <ol style="list-style-type: none"><li>1. more peaceful heart</li><li>2. life without enemies</li><li>3. peace of life in society</li><li>4. kept away from harm]</li></ol>
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**Kita juga harus membiasakan diri menjaga lingkungan [We must get used to protecting the environment]**

Dengan Senantiasa menjaga lingkungan kita juga membiasakan diri kita untuk menghindari diri dari tindak kekerasan semesta alam diciptakan oleh Allah sebagai bukti kasih sayang Nya kepada manusia. Allah merekayasa, mencipta, mengatur, mengarahkan serta menciptakannya untuk manusia. Al-Qur'an banyak berbicara tentang penciptaan alam sebagai fasilitas hidup yang dengannya manusia dapat mememanfaatkannya sehingga dapat bersyukur kepada Allah [By always preserving our environment we also accustom ourselves to avoid the violence of the universe created by God as proof of His love for humans. God arranges, directs and creates it for humans. The Qur'an talks a lot about the creation of nature so that humans can use it and be grateful to Allah]



Dua gambar di atas menunjukkan dampak perilaku merusak terhadap alam [The two pictures above show the impact of destructive behavior on nature]



Figure 4. The application and wisdom of avoiding self from violence related to the environment

The next analysis is to instill values, such as an attitude of caring for the environment, protecting, caring for and preserving nature, and maintaining the quality of the river as examples of an attitude of tolerance towards the environment. It can be concluded that the material developed can be understood by students. Students learned to live in continuity between the school, home and social environment and to see that the teacher conducted a dialogue as a benchmark for the achievement of learning objectives (Goldburg, 2010).

The observations show that the teaching and learning process has been carried out and there are interactions in the classroom between the teacher and students. This activity shows a positive response from the contextualization of the environment based on local wisdom with more dynamic, multidisciplinary activities between religion and the environment, and habits to care for the environment (Bertka dkk., 2019). Comments from several students in the class are as follow:

"The lessons are very enjoyable, interesting, and very easy to understand and we can learn more clearly how to behave towards the environment and how to preserve the environment in the way taught in Islamic Religious Education (R. RTPS, komunikasi pribadi, 17 April 2018)."

"Learning became very fun and interesting if the leaflets were added with colors so that it increased interest in reading and also increased knowledge about environmental education (FAS, FAS, komunikasi pribadi, 17 April 2018)."

However, the appearance of media such as images is unclear. The display of the examples is not yet specific, as it can be seen in Figures 2 and 4. In addition, students also give a positive response to the material given. They think that the examples provided are relevant to the local context. After getting this material, the students did not feel bored reading the material. The attitude of caring for the school environment could be applied in activities such as community service, watering, caring for plants, and saving electricity. This learning approach will be meaningful and religion is not just a normative study (Vallerand, 2018). However, there are weaknesses such as the material is too broad and its activities are still in the classroom so they do not see and feel directly.

When environmental material is associated with religious norms (Al-Qur'an and Hadith), there are different interpretations of verses or hadith. To avoid the controversy of understanding, the teacher must master material from various social, cultural, religious and other aspects (Dodick dkk., 2010). In addition, the design of teaching materials requires improvements, such as the use of power points with clear images, direct learning or in the form of printed leaflets in the form of sheets designed to be interesting with simple language.

Some statements are obtained from students about PAI learning with material of tolerance and avoiding acts of violence. There are many interpretations, which are not just talking about the diversity of certain religious, cultures, ethnicities, and races. Tolerance also means aware to surrounding environment, considering that Central Kalimantan is rich with biodiversity, both flora and fauna. PAI learning with a local

wisdom-based approach introduces an attitude of environmental awareness and brings direct experience to students on how to behave and create a natural balance.

Several studies on PAI learning on local wisdom-based are still in general, which the theme studied describe the learning plan starting from the curriculum, objectives, methods and the evaluation (Sholihah dkk., 2020). Local wisdom-based can also be used with a thematic model with the aim to rise the self-identity of students and introducing local culture learning (Wafiqni & Nurani, 2018). Regarding culture-based learning, it can be said that it is very important besides knowing the local and national culture, also the values contained such as tolerance and awareness to ecology (Sandoval-Rivera, 2020); (Eko & Putranto, 2019). The results of these studies show that it cannot be separated from the role of teachers in developing quality learning. This requires skills in processing environmental-based learning materials such as how to provide an understanding of ecology, civic literacy, value awareness and wisdom attitudes to students (Olsen dkk., 2020). Several alternative theories that can be used in the development of PAI learning such as Critical Religious Education (CRE) and others, where the benefits obtained for teachers can help to understand the diversity in students. Meanwhile, students can improve their understanding on ontology, epistemology, and axiology of religious social phenomena (Ucan & Wright, 2019).

Previous studies on PAI learning still discuss about the lesson plan and religious and cultural approach. Meanwhile, this study focusses on the material of tolerance and avoiding violence which is contextualized in the environmental dimension. The environmental dimensions are conveyed to students with the expectation to have direct experience and understand natural phenomena such as forest and river water pollution. Also with the aim of providing awareness to student, a clean lifestyle also respects the existing natural wealth by maintaining and preserving the diversity of flora and fauna in line with Islamic teachings.

## **CONCLUSION**

The development of innovative learning materials conducted by teachers has several findings. First, the topic developed by the teacher is the topic of Islamic religion based on the environment about caring for the environment and avoiding violent behavior. The primary source comes from the Qur'an, teaching materials used by the textbook published by the Indonesian Ministry of Education and Culture in 2016, and the internet. Second, the stage of developing Islamic Religious Education materials begins with the analysis of student needs, the design of objectives, the appropriateness of the material, the use of media and teaching resources as well as the accuracy of the selection of learning methods, and the development of teaching materials. Third, this research is only the initial stage in the development of teaching materials, especially on environmentally oriented material with the aim that students have a concern for the surrounding environment.

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## **AUTHOR CONTRIBUTION STATEMENT**

Desi Erawati (DE) is the main author of this research. Meanwhile, Rahmayanti (RH) is the second author who helped in this research from start to finish, specially support in the data.

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