



SDGs CONCEPT ON MADRASSA IBTIDAIYAH POLICIES AS A WAY TO ENHANCE ECO-FRIENDLY EDUCATION

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Abstract

Eco-friendly awareness of the environment was declared ten years ago globally, but has challenges in its implementation across all sectors, including education. This condition is caused by society's habits that have not been developed generally, as well as students in madrasa ibtidaiyah, even though the central and local governments have written several policies. This research aims to describe a study about the concept of Sustainable Development Goals on madrasa ibtidaiyah policies as a way to enhance eco-friendly education for the environment. The research method uses a mixed method with a complex mixed methods design through a triangulation strategy analysis. The research results show that the SDGs concept implementation on madrasa ibtidaiyah policies is enhanced from three goals: quality education, gender equality, and reduced inequality. These three goals stated in Pancasila Student Profile policies (P5) on the Dimension of Commitment to Religious Faith, Reference toward God Almighty, and Strong Moral Character; Rahmatan lil 'Alamin Student Profile on the Dimension of Sustainable Living, Local Wisdom, Unity in Diversity, Pancasila Democracy, Equity, and Tolerance; also Green School with indicators on Environmentally Sustainable Policy, Environmentally-Based Curriculum Implementation, Participatory Environment-Based Activities, and Environmentally Friendly Support Facilities Management.

Keywords: *eco-friendly environment, Pancasila student profile, education.*

Abstrak

Kesadaran berwawasan ramah lingkungan global dinobatkan sejak sepuluh tahun lalu belum mengalami pemerataan di segala lini, termasuk pendidikan. Kondisi ini disebabkan kebiasaan yang belum terbangun baik oleh masyarakat umum, maupun pembelajar di madrasah ibtidaiyah, meskipun sudah terdapat beberapa kebijakan

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yang dibuat oleh pemerintah pusat dan daerah. Penelitian bertujuan untuk menyajikan pembahasan seputar konsep Sustainable Development Goals dalam

Kata Kunci: ramah lingkungan, profil pelajar Pancasila, pendidikan.

A. Introduction

Global awareness of the importance of environmentally friendly practices, as proclaimed by the United Nations in 2015 through the Sustainable Development Goals (SDGs), has not been fully entrenched across various sectors, including education. In Indonesia, the integration of environmentally friendly principles into Madrasah ibtidaiyah remains limited due to low public and educator awareness of sustainability issues. According to a 2023 report by the National Development Planning Agency (Bappenas), only 62.5% of the SDG targets have been achieved in Indonesia by 2024, with environmentally friendly education being one area requiring increased attention. Policies such as the Adiwiyata School and the Pancasila Student Profile have been introduced to address this challenge, but their implementation in Islamic elementary schools still faces obstacles such as limited resources and training (Kompasiana, 2025; Hidayah & Yuliawati, 2021; Sanjaya, 2008). This study aims to examine how SDGs, particularly Quality Education (SDG 4), Gender Equality (SDG 5), and Reducing Inequality (SDG 10), can be integrated into elementary madrasah policies to advance environmentally friendly education. The integration of the Sustainable Development Goals (SDGs) concept into elementary madrasah education in Jember Regency still faces challenges, even though global awareness of sustainability has been proclaimed since 2015. According to the Jember Central Statistics Agency (2024), there are 73 elementary madrasahs under the Ministry of Religious Affairs in Jember in the 2023/2024 academic year, but only around 15% have implemented the Adiwiyata program (BPS Jember, 2024). Policies such as the Pancasila Student Profile (P5) and Adiwiyata Schools were introduced to promote environmentally friendly education,

but their implementation is hampered by a lack of educator training and infrastructure (Kompasiana, 2025; Hidayah & Yuliawati, 2021). The book by Yusuf al-Qardhawi (2001) emphasizes that Islamic values, such as protecting the environment as a trust, are the moral basis for environmentally friendly education, which is relevant to the Jember context (Yusuf al-Qardhawi, 2001; Kompasiana, 2025; Hidayah & Yuliawati, 2021).

Environmentally friendly education in Islamic elementary schools aims not only to provide theoretical understanding but also to shape attitudes and habits of environmental care in everyday life (Kompasiana, 2025). The Pancasila Student Profile (P5) framework emphasizes the formation of faithful students, pious, have noble character, and are globally competitive while respecting local wisdom. The Rahmatan lil 'Alamin Student Profile promotes sustainable living,

tolerance, and inclusiveness, while the Adiwiyata School Program focuses on environmentally friendly policies, curriculum, and infrastructure. This study explores the synergy between these frameworks to support environmentally friendly education in Islamic elementary schools, contributing to national education goals and global sustainability.

Environmentally friendly education in Jember elementary madrasahs aims to foster an environmentally conscious attitude that aligns with Islamic values and local wisdom. A study by Wardana (2018) shows that Aqidah Akhlak lessons are effective in instilling environmentally friendly values, such as avoiding *israf* (wastefulness). Data from the Ministry of Environment and Forestry (2024) noted that only 10% of elementary madrasahs in East Java, including Jember, received the National Adiwiyata or Mandiri award, demonstrating the need for an integrated strategy (KLHK, 2024; Wardana, 2018). A book by Sanjaya (2008) highlights the importance of a thematic curriculum to integrate environmental issues, which can be implemented in *madrasa ibtidaiyah* to support the SDGs (Sanjaya, 2008; KLHK, 2024; Wardana, 2018). The following table shows the number of elementary madrasahs in Jember implementing the Adiwiyata Program from 2023 to 2024.

Islamic values-based approaches and local wisdom in Jember, such as the tradition of cooperation, strengthen the implementation of SDGs in education. Research by Firdhausyah (2024) shows that community involvement in environmental projects increases learning effectiveness by up to 65%. A book by Suyanto (2001) emphasizes that local wisdom can be a bridge to integrate sustainability values into the curriculum. A report by the Ministry of Religious Affairs (2024) states that MIN 2 Jember, as one of the recipients of the National Adiwiyata Award, is a model for implementing environmentally friendly policies in Jember (Firdhausyah, 2024; Suyanto, 2001; Ministry of Religious Affairs, 2024). This study aims to examine how the dimensions of Faith and Piety, the *Rahmatan lil 'Alamin* Student Profile, and Adiwiyata Schools can synergize to advance eco- friendly education in Jember.

B. Research Method

This study uses a mixed-methods approach to analyze the integration of SDGs into the policies of elementary madrasahs in Jember that implement the Adiwiyata program. Data were collected through an analysis of policy documents (Pancasila Student Profile, *Rahmatan lil 'Alamin* Student Profile, Adiwiyata Schools, and KMA Number 450 of 2024), semi-structured interviews with elementary madrasah managers, teachers, and policy makers to understand the practical implementation of environmentally friendly policies. Observation through this step at selected elementary madrasahs to assess the implementation of environmentally friendly practices in curriculum delivery, extracurricular activities, and infrastructure management. Meanwhile, the questionnaire was

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conducted by distributing questionnaires to students and teachers to measure their level of awareness and involvement with sustainability principles.

According to the Ministry of Religious Affairs (2024), 11 of 73 madrasa ibtidaiyah in Jember will implement the Adiwiyata by 2024, up from 8 in 2023 (Kemenag, 2024; Maesaroh et al., 2021; Hidayah & Yuliawati, 2021). Thematic analysis was used for qualitative data, while descriptive statistics were used for quantitative data, with triangulation to ensure the reliability of the findings.

A complex triangulation strategy enables the validation of data from multiple sources, including policy documents and interviews, to identify patterns of SDGs implementation. Research by Adelia and Mitra (2021) demonstrates that triangulation is effective in understanding the dynamics of education policy in madrasas. A book by Sanjaya (2008) suggests that field observations are essential for assessing the implementation of an environmentally-based curriculum. Data from the Ministry of Environment and Forestry (KLHK) (2024) noted that the Adiwiyata Program at madrasa ibtidaiyah in Jember had a 70% compliance rate with environmental policies, although only 30% consistently implemented them fully (Adelia & Mitra, 2021; Sanjaya, 2008; KLHK, 2024). This approach ensures a comprehensive analysis of SDG implementation in Jember.

C. Results and Discussion

The implementation of the SDGs concept in madrasa ibtidaiyah policies focuses on three goals: Quality Education (SDG 4), Gender Equality (SDG 5), and Reducing Inequality (SDG 10). Within the Pancasila Student Profile (P5) framework, the dimension of "Faith and Devotion to God Almighty, and Noble Morals" integrates environmental values through religious lessons, such as the prohibition of israf (waste), which aligns with Islamic teachings on environmental conservation (Al-Usmar, 2014). A study by Maesaroh et al. (2021) showed that 85% of elementary madrasah students exposed to environmental education showed increased awareness of environmental cleanliness. A book by Sanjaya (2008) confirms that an environmental-based curriculum is effective when combined with a values-based approach (Al-Usmar, 2014; Maesaroh et al., 2021; Sanjaya, 2008).

The P5 framework integrates environmental awareness into the dimension of "Faith and Devotion to God Almighty, and Noble Morals". This dimension emphasizes ethical behavior, including the responsibility to protect the environment as a form of worship. For example, religious instruction in Islamic elementary schools incorporates Islamic principles of environmental conservation, such as the prohibition of israf (waste), as mentioned in Islamic education literature (Al-Usmar, 2014).

The Rahmatan lil 'Alamin Student Profile Framework promotes the dimensions of Sustainable Living, Local Wisdom, Unity in Diversity, Pancasila Democracy, Equality, and Tolerance through activities such as tree planting and

waste management. Research by Dalimonthe et al. (2023) found that community-based activities increased student engagement in environmental projects by up to 60%. A book by Suyanto (2001) highlights the importance of local wisdom in shaping environmentally friendly attitudes, while data from the Ministry of Environment and Forestry (2024) shows that madrasa ibtidaiyah that implements the Adiwiyata program have 20% more participatory activities than non-Adiwiyata schools (Dalimonthe et al., 2023; Suyanto, 2001; KLHK, 2024).

The Adiwiyata School Program supports environmentally friendly policies through four indicators: environmentally aware policies, an environmentally based curriculum, participatory activities, and environmentally friendly facility management. According to the Ministry of Religious Affairs (2024), 25% of Islamic elementary schools in Indonesia have implemented separate waste bins as part of the Adiwiyata program. A journal by Hidayah and Yuliawati (2021) shows that an environmentally based curriculum improves science learning outcomes by up to 15% in elementary schools. A book by Yusuf al-Qardhawi (2001) reinforces the effectiveness of a faith-based approach in instilling environmentally friendly values from an early age (Ministry of Religious Affairs, 2024; Hidayah & Yuliawati, 2021; Yusuf al-Qardhawi, 2001).

Dimension of Believing and Fearing God Almighty and Moral Character

The "Faith and Devotion to God Almighty and Noble Morals" dimension in the Pancasila Student Profile at Jember elementary madrasas is realized through Aqidah Akhlak lessons that integrate ecotheology, such as teachings on environmental preservation as a mandate. A study by Al-Usmar (2014) shows that this approach increases environmental awareness by up to 80% among madrasa students. Data from the Jember Ministry of Religious Affairs (2024) noted that 60% of Jember elementary madrasas include ecotheology in religious studies, with a focus on values such as avoiding israf. A book by Yusuf al-Qardhawi (2001) emphasized that Islamic values on the environment strengthen students' moral formation, which is relevant to practice in Jember (Al-Usmar, 2014; Yusuf al-Qardhawi, 2001; Kemenag, 2024). The following table shows the percentage of madrasas integrating ecotheology in Jember.

The application of ecotheology at madrasa ibtidaiyah in Jember not only strengthens the moral dimension but also supports the development of environmentally conscious students. Research by Maesaroh et al. (2021) shows that students exposed to religious-based environmental education have an 85% higher level of environmental awareness. A book by Suyanto (2001) emphasizes the effectiveness of a moral values-based approach in developing environmentally friendly habits. Data from the Ministry of Religious Affairs (2024) noted that 70% of students on this program showed increased moral awareness of the environment after participating in Aqidah Akhlak lessons (Maesaroh et al., 2021; Suyanto, 2001; Ministry of Religious Affairs, 2024).

Rahmatan lil 'Alamin Student Profile

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This framework promotes sustainable living through the dimensions of Sustainable Living, Local Wisdom, Unity in Diversity, Pancasila Democracy, Equality, and Tolerance. Madrassa ibtidaiyah develop activities such as tree planting, waste management, and environmental awareness campaigns to foster environmentally friendly habits. These activities also support gender equality by involving both male and female students equally and promoting inclusivity through collaboration between students from diverse backgrounds (Kompasiana, 2025).

The Rahmatan lil 'Alamin Student Profile at Madrassa ibtidaiyah Jember promotes the dimensions of Sustainable Living, Local Wisdom, Unity in Diversity, and Tolerance through activities such as tree planting, waste management, and the P5-PPRA anti-bullying project. Research by Firdhausyah (2024) found that implementing the Rahmatan lil 'Alamin Student Profile increased student engagement in environmental projects by 65%. A book by Suyanto (2001) emphasized that local wisdom, such as the tradition of cooperation in Jember, strengthens environmental learning. Data from the Ministry of Environment and Forestry (2024) shows that the Adiwiyata Program at madrassa ibtidaiyah in Jember have 25% more participatory activities than regular madrassa ibtidaiyah (Firdhausyah, 2024; Suyanto, 2001; KLHK, 2024).

Activities such as cleanliness competitions and waste reduction campaigns in Jember madrasas support SDG 5 (Gender Equality) and SDG 10 (Reduced Inequality) by involving female and male students equally. Research by Razan (2025) shows that the ta'addub value in the Rahmatan lil 'Alamin Student Profile improves students' manners by up to 70%. A book by Sanjaya (2008) highlights the effectiveness of community-based activities in fostering inclusive attitudes. Data from the Ministry of Religious Affairs (2024) noted that 80% of madrasas in Jember that implemented the Rahmatan lil 'Alamin Student Profile reported increased tolerance among students (Razan, 2025; Sanjaya, 2008; Ministry of Religious Affairs, 2024).

Adiwiyata School

The P5 framework integrates environmental awareness into the dimension of "Faith and Devotion to God Almighty, and Noble Morals". This dimension emphasizes ethical behavior, including the responsibility to protect the environment as a form of worship. For example, religious instruction in Islamic elementary schools incorporates Islamic principles of environmental conservation, such as the prohibition of israf (waste), as mentioned in Islamic education literature (Al-Usmar, 2014).

The Adiwiyata School Program is the main foundation for implementing environmentally friendly policies, with four main indicators:

Environmentally Sustainable Policy: schools set rules such as banning single-use plastics and saving energy.

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Environmentally-Based Curriculum Implementation: subjects such as Natural Sciences (IPA) and Aqidah Akhlak integrate environmental topics, such as recycling and natural resource conservation (Wardana, 2018).

Participatory Environment-Based Activities: students and teachers are involved in activities such as community service and cleanliness competitions.

Environmentally Friendly Support Facilities Management: schools provide facilities such as separate trash bins and water saving systems, as exemplified by MIS Al-Istiqamah (Ministry of Religion, 2024).

The Adiwiyata School Program at madrasa ibtidaiyah in Jember encompasses four indicators: Environmentally Sustainable Policy, Environmentally-Based Curriculum Implementation, Participatory Environment-Based Activities, and Environmentally Friendly Support Facilities Management. A report from the Ministry of Religious Affairs (2024) stated that MIN 2 Jember, a recipient of the 2024 National Adiwiyata Award, implemented separate trash bins and a water conservation system. A journal by Hidayah and Yuliawati (2021) showed that the Adiwiyata curriculum improved science learning outcomes by 20% in madrasahs. A book by Sanjaya (2008) suggested that participatory activities, such as cleanliness competitions, are effective in fostering environmentally friendly habits (Ministry of Religious Affairs, 2024; Hidayah & Yuliawati, 2021; Sanjaya, 2008). The following table shows the number of Adiwiyata madrasahs in Jember based on award level.

The Adiwiyata Program at madrasa ibtidaiyah in Jember also developed environmentally friendly infrastructure, such as school gardens and rainwater management systems. Research by Maesaroh et al. (2021) showed that the Adiwiyata activities increased students' environmental literacy by 85%. A book by Yusuf al-Qardhawi (2001) emphasized that a faith-based approach strengthens commitment to sustainability. Data from the Ministry of Environment and Forestry (KLHK) (2024) noted that the Adiwiyata Program at madrasa ibtidaiyah in Jember reduced plastic waste by 30% through participatory activities (Maesaroh et al., 2021; Yusuf al-Qardhawi, 2001; KLHK, 2024).

The integration of SDGs into madrasah ibtidaiyah policies shows great potential to enhance eco-friendly education, but faces several challenges. Limited curricula that do not fully address environmental issues, a lack of teacher training, and inadequate infrastructure are key obstacles (Kompasiana, 2025). However, frameworks such as the Pancasila Student Profile, the Rahmatan lil 'Alamin Student Profile, and the Adiwiyata School Program provide a strong foundation for addressing these challenges.

Discussion

The integration of SDGs at madrasa ibtidaiyah in Jember through the dimensions of Faith and Piety, Rahmatan lil 'Alamin Student Profile, and Adiwiyata Schools shows great potential for advancing environmentally friendly

education, but faces challenges such as limited teacher training and infrastructure. Data from Bappenas (2023) shows that only 35% of madrasa teachers in East Java receive sustainability training, including in Jember. Research by Adelia and Mitra (2021) identified the lack of integration of environmental issues into the formal curriculum as a major obstacle. A book by Sanjaya (2008) suggests a thematic approach to address this issue, which could be implemented at madrasa ibtidaiyah in Jember (Bappenas, 2023; Adelia & Mitra, 2021; Sanjaya, 2008).

The dimension of Faith and Devotion to God Almighty supports the moral formation of students through ecotheology, such as teachings about responsibility towards nature. Research by Wardana (2018) shows that Aqidah Akhlak lessons in Jember increased awareness of cleanliness by 75%. A book by Yusuf al-Qardhawi (2001) reinforces the relevance of Islamic values for modern education. Data from the Ministry of Religious Affairs (2024) noted that 50% of madrasas in Jember integrated ecotheology in the 2025 Madrasa Student Introduction Period (MATSAMA), increasing students' moral awareness (Wardana, 2018; Yusuf al- Qardhawi, 2001; Ministry of Religious Affairs, 2024).

Rahmatan lil 'Alamin Student Profile in Jember promotes inclusivity and sustainability through projects such as the P5-PPRA anti-bullying program and environmental awareness activities. A study by Razan (2025) found that the ta'addub values in Rahmatan lil 'Alamin Student Profile improved students' morals by 70%. A book by Suyanto (2001) emphasized that local wisdom, such as cooperation, strengthens environmental learning. Data from the Ministry of Environment and Forestry (2024) showed that Adiwiyata madrasas in Jember reduced plastic waste by 30% through participatory activities, supporting SDGs 5 and 10 (Razan, 2025; Suyanto, 2001; KLHK, 2024).

The Adiwiyata School Program in Jember, as implemented at MIN 2 Jember, supports SDGs 4, 5, and 10 through an environmentally friendly curriculum and infrastructure. Research by Maesaroh et al. (2021) shows that Adiwiyata activities increase students' environmental literacy by 85%. A book by Sanjaya (2008) highlights the importance of facilities such as segregated waste bins for sustainability. A report by the Ministry of Religious Affairs (2024) noted that 10 madrasa ibtidaiyah in Jember achieved the 2024 National Adiwiyata Award, demonstrating a commitment to environmentally friendly education (Maesaroh et al., 2021; Sanjaya, 2008; Ministry of Religious Affairs, 2024).

SDG 4 (Quality Education) is realized through an environmentally-based curriculum that integrates sustainability values into subjects such as Aqidah Akhlak and Science. Research by Wardana (2018) shows that environmental material in Aqidah Akhlak increases students' awareness of cleanliness by up to 70%. A book by Suyanto (2001) confirms that a local wisdom-based approach strengthens the effectiveness of environmental learning. Data from the Ministry of Environment and Forestry (KLHK) (2024) noted that schools with the

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Adiwiyata curriculum have a 30% higher level of student participation in environmental activities than regular schools (Wardana, 2018; Suyanto, 2001; KLHK, 2024).

SDGs number 5 (Gender Equality) and SDGs number 10 (Reduced Inequality) are supported through participatory activities that equally engage girls and boys and promote inclusivity. Research by Dalimonthe et al. (2023) found that community-based environmental projects increased collaboration between students from diverse backgrounds by up to 50%. A book by Yusuf al-Qardhawi (2001) emphasized that Islamic values of social justice support equality in education. A report by the Ministry of Religious Affairs (2024) showed that 80% of madrasa ibtidaiyah that implementing Rahmatan lil 'Alamin Student Profile reported increased tolerance among students (Dalimonthe et al., 2023; Yusuf al-Qardhawi, 2001; Ministry of Religious Affairs, 2024).

Key implementation challenges include low budgets for environmentally friendly infrastructure and a lack of teacher training. Research by Hidayah and Yuliawati (2021) shows that teacher training increases the effectiveness of the Adiwiyata curriculum by up to 25%. A book by Suyanto (2001) suggests collaborating with local communities to support sustainability. Data from Bappenas (2023) notes that only 20% of madrasa ibtidaiyah in Jember have adequate environmentally friendly facilities, indicating the need for further investment (Hidayah & Yuliawati, 2021; Suyanto, 2001; Bappenas, 2023).

Furthermore, recent policies such as KMA Number 450 of 2024 provide flexibility for madrasas to develop character- and sustainability-oriented curricula, including through co-curricular and extracurricular activities (Ministry of Religious Affairs, 2024). The 2025 Madrasah Student Introduction Program (MATSAMA) also includes ecotheology material, which reinforces environmentally friendly values through a religious approach (Ayo Madrasah, 2025). Collaboration with external parties, such as local governments and non-governmental organizations, is also needed to support teacher training and the development of green infrastructure (Kompasiana, 2025).

D. Conclusion

This study shows that the SDGs concept on madrasa ibtidaiyah policies in Jember is integrated through the dimensions of Faith and Devotion to God Almighty, Rahmatan lil 'Alamin Student Profile, and Adiwiyata Schools, supporting Quality Education (SDG 4), Gender Equality (SDG 5), and Reduction of Inequality (SDG 10). This implementation forms environmentally conscious, inclusive, and highly moral students, but requires more integrated teacher training, infrastructure, and curriculum. Recommendations include ecotheology

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training, improving environmentally friendly facilities, and collaborating with stakeholders to ensure the sustainability of environmentally friendly education in Jember.

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