

## Review Of Religious Cultural Education Model In Achieving Sustainable Development Goals In The Education Sector Number 4 Through Theoretical Approach

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**Abstract :** The SDGs have the main principle, namely that they are universally applicable, with the development target applicable to all underdeveloped, developing, and developed areas, as well as every citizen. The Sustainable Development Goals (SDGs) in the field of education are related to the quality of good education with the substance of ensuring the distribution of quality education and increasing learning opportunities for all, ensuring inclusive and equitable education, and encouraging lifelong learning opportunities for all. Quality education, in accordance with the mandate in the law, is more emphasized in character building. This article is a conceptual overview of finding a character education model that is accessible to all levels of society and provides lifelong learning opportunities for all. In looking for answers to these objectives, the author uses a qualitative approach by analyzing the literature related to existing problems. The results obtained from this study are in the form of a religious culture-based education model. There are at least five religious cultures that can be applied, namely; (1) TSP (*Taban dari buang sampah sembarangan, Simpan sampah pada tempatnya, Pungut sampah insya Allah sedekah*); (2) BEBASKOMIBA (BE-berantakan-rapikan; BAS-basah-keringkan; KO-kotor-bersihkan; MI-miring-luruskan; BA-bahaya-amankan); (3) 3M (*Mulai dari diri sendiri; Mulai dari hal yang kecil; Mulai saat ini*); (4) 5K (*Kerja keras; Kerja cerdas; Kerja mawas; Kerja tuntas; Kerja ikhlas*); dan (5) 7B (*Beribadah dengan baik, benar, dan istiqomah; Berakhlak baik; Belajar tekun tiada henti; Bekerja keras, cerdas, dan ikhlas; Bersahaja dalam hidup; Bantu sesama; Bersihkan hati selalu*). Based on the study of the author, this educational model can be applied to achieve SDGs in education number 4.

Keyword : Religious Cultural Education Model, Sustainable Development Goals, Theoretical Approach

### INTRODUCTION

Poverty is a discourse that is a burden on the world. Therefore, an the international meeting was held in September 2000 with 189 countries participating. The meeting resulted in a declaration called The Millennium Development Goals (MDGs). In its implementation, it has been successful,

including reducing the number of the world's poor people by almost half<sup>1</sup>. However, this era was only able to last until 2015 because the MDGs only focused on development issues in developing and underdeveloped countries, where developed countries played more of a role as donors.

Sustainable Development Goals, abbreviated as SDGs, is a sustainable development system that continues the previous system, namely the MDGs<sup>2</sup>. The SDGs have the main principle, namely that they apply universally with the development target that applies to all underdeveloped, developing, and advanced areas, as well as every citizen<sup>3</sup>. The SDGs goal is a global goal, where everyone has the right to enjoy peace and prosperity that can create many results and be useful for common goals<sup>4</sup>. These goals and targets cover three dimensions of sustainable development, namely environmental, social, and economic<sup>5</sup>.

The Sustainable Development Goals (SDGs) in the field of education, especially number 4, are to ensure inclusive and equal quality education, as well as support lifelong learning opportunities for all<sup>6</sup>. This study focuses more on quality education and supports lifelong learning opportunities for all. The area reviewed in this article is character education. Character education is important in Indonesia because of the many behaviors that degrade human dignity. Corruption is one of the big agendas that must be fought in this country<sup>7</sup>. Based on a survey by the BKKBN (National Population and Family Planning Board) in 2008, it was stated that 63% of adolescents in big cities in Indonesia had had premarital sex<sup>8</sup>.

In the records of the United Nations Development Program (UNDP) in 2014, it was reported that the Human Development Index (HDI) is a combination of indicators such as health, wealth, and education. Indonesian education is in position 108, global competition going forward, competition from the Asean Economic Community (AEC), where the way to improve the readiness and competitiveness of Indonesian human resources in the future is none other than through education, so it is not surprising that the education sector and having good morals occupies priority the highest order in the allocation of the state revenue and expenditure budget (APBN).

With regard to the quality of character education in Indonesia, it can refer to the goals of National Education, as stated in Law No. 20 of 2003<sup>9</sup>. It is conveyed in the Law that: “*Pendidikan nasional berfungsi mengembangkan kemampuan dan membentuk watak serta peradaban bangsa yang bermartabat dalam rangka mencerdaskan kehidupan bangsa, bertujuan untuk berkembangnya potensi peserta didik agar menjadi manusia yang beriman dan bertakwa kepada Tuhan Yang Maha Esa, berakhlak mulia, sehat, berilmu, cakap, kreatif, mandiri, dan menjadi warga negara yang demokratis serta bertanggung jawab.*”

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<sup>1</sup> Muhammad Fardan Ngoyo, “Mengawal Sustainable Development Goals (SDGs); Meluruskan Orientasi Pembangunan Yang Berkeadilan,” *SosioReligius* 1, no. 1 (2018).

<sup>2</sup> Armida Salsiah Alisjahbana, *Menyongsong SDGs: Kesiapan Daerah-Daerah Di Indonesia* (Unpad Press, 2017).

<sup>3</sup> Ibid.

<sup>4</sup> Stephen Morton, David Pencheon, and Neil Squires, “Sustainable Development Goals (SDGs), and Their Implementation,” *British Medical Bulletin* (2017): 1–10, <http://dx.doi.org/10.1093/bmb/ldx031>.

<sup>5</sup> Maxi Gunawan, *Kadin Indonesia Bersatu : Bekerja Membangun Negeri*. (Gramedia Pustaka Utama, 2015).

<sup>6</sup> U N SDG, “Sustainable Development Goals,” 2018.

<sup>7</sup> Fazzan Fazzan, “KORUPSI DI INDONESIA DALAM PERSPEKTIF HUKUM PIDANA ISLAM,” *Jurnal Ilmiah Islam Futura* 14, no. 2 (2015): 146, <http://dx.doi.org/10.22373/jiif.v14i2.327>.

<sup>8</sup> Suwarsi Suwarsi, “Analisis Faktor Penyebab Perilaku Seksual Pranikah Pada Remaja Di Desa Wedomartani Sleman Yogyakarta,” *Jurnal Ners dan Kebidanan Indonesia* 4, no. 1 (2016): 39, [http://dx.doi.org/10.21927/jnki.2016.4\(1\).39-43](http://dx.doi.org/10.21927/jnki.2016.4(1).39-43).

<sup>9</sup> Republik Indonesia, *Undang-Undang Sistem Pendidikan Nasional* (Indonesia, 2003).

In achieving a dignified national civilization, moral and human values are needed. The definition of humanity itself is closely related to the reality of humanity and its various aspects. These aspects include that humans are objective beings who, of course, differ from other objective beings with their respect for freedom of choice; this means that their actions and behavior are the results of judgment and ability, even though they are relative. Second, humans are greatly influenced by their surroundings, such as the physical environment and other life. Third, human life is a social life that naturally interacts with other humans. Fourth, humans are closely related to their creator because the one who created them is Allah *subhanahu wa ta'ala* (Abdullah and Syahri 2018).

Islamic education<sup>10</sup> is a process carried out to create complete human beings, have faith and devotion to Allah *subhanahu wa ta'ala* and are able to realize their existence as the caliph of Allah on earth, which is based on the teachings of Al-Quran and Sunnah<sup>11</sup>. This means that Islamic education is never separated from its foundation, namely the Al-Qur'an and Sunnah. Therefore, in the al-Quran, there are values that refer to Islamic education.

In Nugroho and Mustaidah<sup>12</sup>, this value consists of three pillars, namely *i'tiqodiyah*, *khuluqiyah* value, and *amaliyah* value<sup>13</sup>. *Khuluqiyah* values are teachings about good things and bad things, which concern human behavior and actions. The value of *amaliyah* is related to education on daily behavior, both related to religious education and *muamalah* education. The *i'tiqodiyah* value is a value related to faith education such as believing in Allah, Angels, the Book, the Last Day Apostle, and destiny, which aims to organize individual beliefs<sup>14</sup>.

Concentrated and planned education that seeks to restore human dignity can be shaped through culture. The form of culture is often interpreted as a social system. This social system is built from human activities that interact, relate, and an associate from time to time (Fathurrohman 2016). Therefore, education through culture tends to be easier to implement anywhere and is a lifelong lesson.

As seen in the sound of the Pancasila Precepts 1, Indonesia is a religious country, namely "God Almighty." The culture that is rightly applied in the Indonesian nation is religious culture. Religious culture is a set of religious values that underlie behavior, traditions, daily habits, and symbols practiced by all stakeholders in every educational institution (Abdullah and Syahri 2018). The religious values listed here are as referred to previously, namely the values of Islamic education that reflect humanity.

In Abdullah,<sup>15</sup> there are 8 religious cultures that indicate Islamic human values, namely:

1. TSP (*Taban dari buang sampah sembarangan, Simpan sampah pada tempatnya, Pungut sampah insya Allah sedekah*)
2. BEBASKOMIBA (*BE-berantakan-rapikan; BAS-basah-keringkan; KO-kotor-bersihkan; MI-miring-luruskan; BA-bahaya-amankan*)

<sup>10</sup> Armai Arief, *Pengantar Ilmu Dan Metodologi Pendidikan Islam* (Ciputat Pers, 2002).

<sup>11</sup> Bektu Taufik Ari Nugroho, "Mustaidah. 2017," *Identifikasi Nilai-Nilai Pendidikan Islam dalam Pemberdayaan Masyarakat pada PNPMM Mandiri* (n.d.); Yuni Masrifatin and Muh Barid Nizarudin Wajdi, "Islamic Studies Di Indonesia (Pendekatan Fenomenologi)," in *Proceedings of Annual Conference for Muslim Scholars*, 2018, 531–538.

<sup>12</sup> Nugroho, "Mustaidah. 2017."

<sup>13</sup> Arief, *Pengantar Ilmu Dan Metodologi Pendidikan Islam*.

<sup>14</sup> Nugroho, "Mustaidah. 2017."

<sup>15</sup> Abdullah Sahin, "Critical Issues in Islamic Education Studies: Rethinking Islamic and Western Liberal Secular Values of Education," *Religions* (2018).

3. 3M (*Mulai dari diri sendiri; Mulai dari hal yang kecil; Mulai saat ini*)
4. 5K (*Kerja keras; Kerja cerdas; Kerja mawas; Kerja tuntas; Kerja ikhlas*)
5. “Untung” Concept (*bila jadi amal kebaikan; bila jadi ilmu; bila bermanfaat; bila menambah silaturahmi; bila menguntungkan orang lain*)
6. 5S (*Senyum; Salam; Sapa; Sopan; and Santun*)
7. 5 “Jangan” (*Jangan panik; Jangan emosional; Jangan tergesa-gesa; Jangan larut mendramatisasi; Jangan putus asa*)
8. 7B (*Beribadah dengan baik, benar, dan istiqomah; Berakhlak baik; Belajar tekun tiada henti; Bekerja keras, cerdas, dan ikhlas; Bersahaja dalam hidup; Bantu sesama; Bersihkan hati selalu*).

Through this article, the author tries to examine the eight cultures that support the achievement of the goals of sustainable development in education, especially in number 4.

### Methods

This research uses a qualitative approach. A qualitative approach is a type of research where the findings are not obtained through statistical procedures or other forms of calculation. In practice, this research is the result of literature research, which puts forward a philosophical approach. The philosophical approach is used as an effort to interpret data more dominantly based on logical reasoning from the presentation of data as it is<sup>16</sup>.

In connection with data collection, the author uses the documentation method, which is looking for matters related to the problem from various literature, books, scientific journals, and other scientific works from the internet that can be scientifically justified<sup>17</sup>.

## RESULT AND DISCUSSION

### *Concept of Sustainable Development Goals*

Sustainable Development Goals (SDGs) are a sustainable development system, which continues the goals of the new Millennium Development Goals (MDGs) to reduce the results by half. Therefore, the SDGs was formed to solve the country's problems from various ASEAN countries' imbalances, especially in education. Starting in 2016, the Sustainable Development Goals (SDGs) 2015-2030 officially replace the Millennium Development Goals (MDGs) 2000-2015. SDGs contain a set of transformative goals that are agreed upon and apply to all nations without exception.

The SDGs have 17 targets (Central Bureau of Statistics 2016, 9–247) to be achieved, including:

1. End poverty anywhere and in all forms
2. End hunger, achieve better food and nutrition security, and support sustainable agriculture.
3. Ensure healthy lives and support well-being for all ages.
4. Ensure inclusive and equal quality education while also supporting lifelong learning opportunities for all.

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<sup>16</sup> Nur Said, “PENDIDIKAN TOLERANSI BERAGAMA UNTUK HUMANISME ISLAM DI INDONESIA,” *Edukasia: Jurnal Penelitian Pendidikan Islam* 12, no. 2 (2017): 409, <http://dx.doi.org/10.21043/edukasia.v12i2.2445>.

<sup>17</sup> Suharsimi Arikunto and Lia Yuliana, “Manajemen Pendidikan,” *Yogyakarta: Aditya Media* (2008).

5. Achieve gender equality and empower all women and girls.
6. Ensure availability and sustainable management of water and sanitation for all.
7. Ensure access to affordable, reliable, sustainable, and modern energy for all.
8. Promote sustainable and inclusive economic growth; full participation in productive work, the kind of decent work for all.
9. Build infrastructure (infrastructure) that is durable/strong, promotes inclusive and sustainable industrialization, and supports innovation.
10. Increase access to small-scale industries and other small-scale businesses, especially in developing countries. Reduce inequality within and between countries.
11. Build cities and human settlements inclusive, safe, durable/strong, and sustainable.
12. Ensure sustainable consumption and production patterns.
13. Take urgent action steps to address climate change and its impacts.
14. Protect and use the oceans, seas, and marine resources in a sustainable manner for sustainable development.
15. Protect, restore, and increase the use of the earth's ecosystem in a sustainable manner, manage forests sustainably, stop, and reverse soil degradation and loss of biodiversity.
16. Create peaceful and inclusive societies for sustainable development, provide access to justice for all, build effective, accountable, and inclusive institutions at all levels.
17. Strengthen the way of implementing and revitalizing (reviving) the global partnership for sustainable development.

Based on the SDGs' 17 main objectives and targets, it can be concluded that the main dimensions lie in social, economic, and environmental issues<sup>18</sup>. Here are the opinions of experts in explaining the meaning of sustainable development goals as follows:

According to Emil Salim<sup>19</sup>, sustainable development is a development process that optimizes the benefits of natural resources from human resources by harmonizing natural resources with humans in development. According to Ignas Kleden (SPES 1992, XV), Sustainable development is a development that optimizes the use of human and natural resources, but at the same time preserves both of them with various demands that are contrary to these resources. The characteristics of Sustainable Development, namely; (1) Conducted equally and fairly; (2) Maintaining existing biodiversity; (3) Using an integrative approach; (4) Long-term in nature; (5) Meeting the needs of the present without jeopardizing the fulfillment of the needs of future generations and linking that economic development must be balanced with environmental conservation; (6) The implemented development does not occur or is able to minimize environmental damage and pollution, taking into account the physical environment and the social environment; (7) Development carried out based on human values and taking into account the morals or values adopted in society; and (8) Development that is implemented must have fundamental and ideal characteristics as well as short and long term<sup>20</sup>.

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<sup>18</sup> Ngoyo, "Mengawal Sustainable Development Goals (SDGs); Meluruskan Orientasi Pembangunan Yang Berkeadilan."

<sup>19</sup> Emil Salim, "Pembangunan Berkelanjutan: Mencari Format Politik" (1992).

<sup>20</sup> Ida Hamidah et al., *Ideas for 21st Century Education: Proceedings of the Asian Education Symposium (Aes 2016), November 22-23, 2016, Bandung, Indonesia* (Routledge, 2017).

### ***Character Education Model that reflects the SDGs***

The character can be considered as the values of human behavior related to God Almighty, oneself, fellow humans, the environment, and nationality, which are manifested in thoughts, attitudes, feelings, words, and actions based on religious norms, laws, behavior, culture, customs, and aesthetics. According to Ryan and Bohlin, character education contains three main elements, namely knowing what is good (knowing what is good), loving-kindness (loving good), and doing good (doing good). Character education is a mission that is similar to moral education or character education, not only teaching what is right and wrong to children, but more than that character education instills habits (habituation) of goodness that students understand to be able to feel and want to do good <sup>21</sup>.

Concerning morals - read human values - there is a close relationship with religion <sup>22</sup>. In everyday life, often, the strongest motivation to act is because of religion<sup>23</sup>. For example, premarital sexual behavior should be avoided because religious reasons prohibit it. On the other hand, showing a smile to a friend is also a behavior recommended by religion.

Islam is a religion sent through the Prophet sallallahu 'alaihi wa sallam as a complement to morals. The term morality is better known in Islam than morals. However, according to Halstead <sup>24</sup>, both contain teachings about decency<sup>25</sup>. Internal morals <sup>26</sup> are good customs, politeness; courtesy; civility.

Islamic education <sup>27</sup> is a process carried out to create complete human beings, have faith and devotion to God, and are able to realize their existence as the caliph of Allah on earth, which is based on the teachings of Al-Quran and Sunnah <sup>28</sup>. This means that Islamic education is never separated from its foundation, namely the Al-Qur'an and Sunnah. Therefore, in the al-Quran, there are values that refer to Islamic education. In Nugroho and Mustaidah<sup>29</sup>, this value consists of three pillars, namely *i'tiqodiyah*, *khuluqiyah* value, and *amaliyah* value <sup>30</sup>.

*Khuluqiyah* values are teachings about good things and bad things, which concern human behavior and actions. The value of *amaliyah* is related to education on daily behavior, both related to religious education and *muamalah* education. The *i'tiqodiyah* value is a value related to faith education such

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<sup>21</sup> Ani Nur Aeni, "Pendidikan Karakter Untuk Siswa SD Dalam Perspektif Islam," *Mimbar Sekolah Dasar* 1, no. 1 (2014): 50–58.

<sup>22</sup> Iskandar Tsani, "PENDIDIKAN AGAMA ISLAM SEBAGAI SARANA PEMBENTUKAN MORAL DAN KARAKTER SISWA," *Didaktika Religia* 1, no. 1 (2013), <http://dx.doi.org/10.30762/didaktika.v1i1.112>.

<sup>23</sup> Muh. Barid Nizaruddin Wajdi, "Pendidikan Ideal Menurut Ibnu Khaldun Dalam Muqaddimah," *JURNAL LENTERA: Kajian Keagamaan, Keilmuan dan Teknologi* 1, no. 2 (September 30, 2015): 272–283, accessed October 21, 2017, <http://www.ejournal.staimnglawak.ac.id/index.php/lentera/article/view/49>.

<sup>24</sup> J Mark Halstead, "Islamic Values: A Distinctive Framework for Moral Education?," *Journal of Moral Education* 36, no. 3 (2007): 283–296, <http://dx.doi.org/10.1080/03057240701643056>.

<sup>25</sup> Tsani, "PENDIDIKAN AGAMA ISLAM SEBAGAI SARANA PEMBENTUKAN MORAL DAN KARAKTER SISWA."

<sup>26</sup> Kementerian Pendidikan dan Kebudayaan » Republik Indonesia, "Target Kemendikbud Dalam Pengembangan Pendidikan Dan Kebudayaan Tahun 2017," *Kementerian Pendidikan Dan Kebudayaan*.

<sup>27</sup> Arief, *Pengantar Ilmu Dan Metodologi Pendidikan Islam*.

<sup>28</sup> Nugroho, "Mustaidah. 2017."

<sup>29</sup> Ibid.

<sup>30</sup> Arief, *Pengantar Ilmu Dan Metodologi Pendidikan Islam*.

as believing in Allah, Angels, the Book, the Last Day Apostle, and destiny, aiming to organize individual beliefs <sup>31</sup>.

As already mentioned, that the character and morals contain teachings about morality <sup>32</sup>. These teachings are expected to clean up despicable behavior and adorn oneself with praiseworthy behavior. Therefore, khuluqiyah values must contain good morals such as helping menology, compassion, gratitude, courtesy, forgiveness, discipline, keeping promises, honesty, responsibility, and others. In Islamic education, these morals are included in the akhlakul karimah part. The discussion of akhlakul karimah is essential because it responds to deviations in human behavior (immoral acts), which will undermine humans' dignity. Of course, this is very far from the expectations of Islamic education.

As stated in Law no. 20 of 2003, National Education Objectives is aimed at uplifting human dignity. The essence of education is actually developing a better life, coloring, and becoming a moral and ethical foundation or foundation in empowering a nation's identity. Education like this will enhance human dignity <sup>33</sup>. The essence of the SDGs in education is to ensure the quality of education that is inclusive and equitable and provides lifelong learning opportunities for everyone (SDG-Education 2030 Steering Committee n.d.). In achieving this, among others, we need an educational model that is accessible to all circles and lasts a lifetime. The author focuses on the educational model in question is a model that reflects the principles of the SDGs and answers the fundamental challenges of the SDGs in education.

Education that reflects the SDGs is education that adapts to the characteristics of the SDGs themselves. According to the authors, the culture-based character education model can reflect the characteristics of the SDGs. There are at least three reasons, namely:

1. Culture is a social system that develops in society. In practice, it is carried out by various parties evenly without distinguishing any social status <sup>34</sup>.
2. Culture is a manifestation of education that lasts a lifetime in the long term. Culture will not die and is always passed on from one generation to the next <sup>35</sup>.
3. Culture departs from society's values, especially those related to morals and humanity <sup>36</sup>.

### ***Religious Culture-Based Education Model in responding to the challenges of Sustainable Development goals***

Education for sustainable development is an idea that comes from environmental education <sup>37</sup>. Environmental education is a process of introducing values and concepts with the aim of building the skills and attitudes needed to understand and appreciate the relationships between culture and

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<sup>31</sup> Nugroho, "Mustaidah. 2017."

<sup>32</sup> Halstead, "Islamic Values: A Distinctive Framework for Moral Education?"

<sup>33</sup> Shokhibul Mighfar, "Menggagas Pendidikan Humanis Religius: Belajar Dari Model Pendidikan Pesantren," *Jurnal Pendidikan Islam Indonesia* 2, no. 2 (2018): 159–180, <http://dx.doi.org/10.35316/jpii.v2i2.69>.

<sup>34</sup> Muhammad Fathurrohman, "Pengembangan Budaya Religius Dalam Meningkatkan Mutu Pendidikan," *Ta'allum: Jurnal Pendidikan Islam* 4, no. 1 (2016), <http://dx.doi.org/10.21274/taalum.2016.4.1.19-42>.

<sup>35</sup> Iqbal Aidar Idrus and Umami Zakiyah, "Kajian Sukses Implementasi E-Government," *JURNAL OF GOVERNMENT - JOG (Kajian Manajemen Pemerintahan & Otonomi Daerah)* (2017).

<sup>36</sup> Inayah Hidayati, "ISLAM DAN PENDIDIKAN MULTIKULTURALISME," *QUALITY* 1, no. 2 (2017).

<sup>37</sup> Aida Abd Rahman, "32 Sekolah Perintis Trenggeng 2014-2016," *Teganukita*.

the biophysical environment. In its application, environmental education also practices behavioral practices in making decisions about issues relating to environmental quality.

Environmental quality is part of the responsibility of humanity. As in Sadr<sup>38</sup>, humanity's big position is to take responsibility for all major and minor works, open and hidden activities. Humans and nature are inseparably linked. Humans are greatly influenced by the surrounding environment, such as the physical environment and other life. All forms of human action, good or bad, will be rewarded/punished by Allah *subhanahu wa ta'ala*. This belief provides an impetus for someone to guard against actions that reduce human dignity and increase actions that can prosper human life.

One form of effort in environmental preservation that reflects religious culture is TSP (*Tahan dari buang sampah sembarangan, Simpan sampah pada tempatnya, Pungut sampah insya Allah sedekah*). This culture can be applied in monthly cleaning activities. This activity is carried out together with residents by walking around the neighborhood, then picking up trash when it is found. The residents were taught when they found trash on the street. Then the trash was picked up and then thrown into the trash. In addition, there is a culture of BEBAS KOMIBA, which stands for BE (*Berantakan-Rapihkan*), BAS (*Basah-Keringkan*), KO (*Kotor-Bersihkan*), MI (*Miring ex. Barang-Luruskan*), BA (*Bahaya-Amankan*). This culture can be applied in schools. Especially during Clean Friday activities, students are used to practicing this culture. The hope is that students can practice this culture in their neighborhood, at least in their own families. In addition, there is also a basic culture that encourages change in the environment, namely 3M: (*Mulai dari diri sendiri; Mulai dari hal yang kecil; Mulai saat ini*). This culture is combined with the 5K culture (*Kerja cerdas, Kerja tuntas, Kerja mawas, Kerja ikhlas*). The implementation of these two cultures' application is the holding of the "Muslim Parade Week". This activity is also a form of humanitarian responsibility on a broader (large) scale. Students organize this activity as a medium for preaching and a form of self-existence based on the implementation of worship to God and attention to the spirit of community service and the implementation of Islamic values obtained during educational programs in schools (Abdullah and Syahri 2018).

Efforts to provide quality education are also important in the goal of sustainable development. As stated in the Law, quality education is the important point that, as explained above, promotes human dignity. The implementation of SDGs in the education process should know the goal of education is Human Excellence. Students are not only smart but also have good qualities. In achieving this, the character learning method is very appropriate for every student. This method consists of three stages that must be passed and completed<sup>39</sup>:

- a. Knowing Morals. The objectives are: students are able to distinguish noble moral values and moral characters; understand logically and rationally (not doctrinal or dogmatic) the importance of moral values; Students recognize the figure of the Prophet Muhammad as an exemplary figure through his words and behavior.
- b. Loving Moral. Intended to foster a sense of love and take noble moral values. The teacher's goal for students is the emotional dimension, heart, soul, not reason or logic. The teacher touches the students' emotions that foster awareness, desires, and high needs.

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<sup>38</sup> Laila Salim, Salim Sadruddin, and David Zakus, "Organizational Commitment in a Health NGO in Pakistan," *VOLUNTAS: International Journal of Voluntary and Nonprofit Organizations* 23, no. 3 (2012): 584–604.

<sup>39</sup> Syamsu A Kamaruddin, "Character Education and Students Social Behavior," *Journal of Education and Learning* 6, no. 4 (2012): 223–230.



- c. Doing Morals. Students practice noble moral values in daily behavior such as polite, friendly, honest, compassion, and so on.

These stages are actually found in the section on Education through religious culture. Religious culture that can be applied in everyday life at school or at home, including 7 B (*beribadah dengan baik, benar, dan istiqomah; berakhlak baik; belajar tekun tiada henti; bekerja keras, cerdas, dan ikhlas; bersabaja dalam hidup; bantu sesama; bersihkan hati selalu*). In carrying out the culture, students are accustomed to daily practice: Recitation, morning and evening dhikr, sunnah fasting, congregational prayer, etc.

## CONCLUSION

Indonesia is one of 194 “civil society” countries that participated in the UN (United Nations) session on September 25-27, 2015 in New York-United States of America, which agreed to the Sustainable Development Goals or SDGs. SDGs was formed with the aim of resolving all the problems that the nation is currently facing or will face in a country, including in the field of education. The Sustainable Development Goals (SDGs) in the field of education, namely "Good quality education" with the substance of "Ensuring equitable quality education and increasing learning opportunities for all people, ensuring inclusive and equitable education and encouraging lifelong learning opportunities for all people". As in the mandate of Law No. 20 of 2003 that education is shown to shape the character and civilization of a nation with dignity, equitable education is carried out to achieve this.

Religious Culture-Based Education Model can be an alternative education that supports the achievement of SDGs in education. This is because the model contains religious values - Islamic education - which can be applied in any group regardless of social status. In addition, this model is carried out continuously throughout life and can be passed on from one generation to the next. There are at least five religious cultures that can be applied to form a dignified national character and civilization, namely; (1) TSP (*Taban dari buang sampah sembarangan, Simpan sampah pada tempatnya, Pungut sampah insya Allah sedekah*); (2) BEBASKOMIBA (*BE-berantakan-rapikan; BAS-basab-keringkan; KO-kotor-bersihkan; MI- miring-luruskan; BA-bahaya-amankan*); (3) 3M (*Mulai dari diri sendiri; Mulai dari hal yang kecil; Mulai saat ini*); (4) 5K (*Kerja keras; Kerja cerdas; Kerja mawas; Kerja tuntas; Kerja ikhlas*); and (5) 7B (*Beribadah dengan baik, benar, dan istiqomah; Berakhlak baik; Belajar tekun tiada henti; Bekerja keras, cerdas, dan ikhlas; Bersabaja dalam hidup; Bantu sesama; Bersihkan hati selalu*).

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