




## The Value of Environmental Care in Islamic and Catholic Religious Education Subjects (Study of the Syllabus and Strategy of Religious Education Teachers in Implementing Environmental Care Values)

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### ABSTRACT

The background of this study was the lack of environmental concern both from the internal and external factors. Thus, education has an important role in building better civilizations through environmental values. Teachers are students' exemplary centers at school, especially the religious study teachers who have additional responsibility to foster students' morals which are in accordance with the noble ideas taught in a religion. Therefore, the aim of this study is to figure out how far the syllabus in Islamic and Catholic Religious Studies are developed to suit teachers' strategies in implementing Environmental Care values to the students of SMPN 6 Salatiga. Qualitative methods using interviews, observations and document reviews, especially for the religious studies syllabus, were carried out. The examined variables show that the syllabus of religious study subjects was developed by the teachers, especially for the materials or discussion topics which are relevant to the review from theological and psychological aspects. According to the religious study teachers, syllabus development can be concluded by the similarities in the context of environmental care values which provide understanding about environmental care behavior as one of the characteristics of believers which also have humanity. Those factors become part of spiritual, emotional and intellectual intelligence. The development of religious study syllabus with the topic of environmental care is strongly affected by the doctrine and belief of each religion.

**Keywords:** *Environmental Care Values, Religious Studies, Syllabus Review*

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## INTRODUCTION

Education is dynamic and continuous following developments over time. Character education is considered important because intellectual abilities must be supported by good morals. An educated person will show moral attitudes and behavior, because education upholds morals (Budi Febriyanto, et al, 2020). Teaching is a professional job that requires teachers to show a professional attitude. Teachers should be proud to earn the professional designation. Professional teachers are required to have high consequences, have a strong passion for educating children, develop abilities along with advances in technology (Nurhayati, 2017)

The modern era is increasingly advanced with various technological advances, becoming a challenge as well as an opportunity for humans to protect and preserve the environment. Current developments are also marked by one of the problems that

humanity often faces, namely the problem of environmental damage. This happens because of a lack of concern for the surrounding environment. For example, throwing rubbish carelessly and not paying attention to environmental cleanliness. Environmental damage is motivated by natural phenomena or events, then increasing population density, excessive use of natural resources and the impact of industrialization. Waste that increasingly accumulates and is not managed properly can become toxic waste (Refuse) and hazardous waste (B3) (Mamik, 2009)

Data released by the National Disaster Management Agency (BNPB) shows that 763 disasters occurred throughout 2021, from January to March. These disasters included 337 floods, 186 tornadoes, 144 landslides, 70 forest and land fires, 13 earthquakes and 12 tidal waves (abrasion). Then in 2020 in Indonesia there was a forest fire covering an area of 300 hectares and there were 2 oil refinery fires. If calculated until May throughout 2021, there were 1325 natural disasters in Indonesia (Geoportal, 2021). If we look at Law No. 24 of 2007, a disaster is an event or series of events that threatens and disrupts people's lives and livelihoods caused by both natural and/or non-natural factors and human factors, resulting in human casualties, environmental damage, property loss and psychological impacts. Disaster is a meeting of three elements, namely the threat of disaster, vulnerability, and capabilities triggered by an event.

The natural disasters that occurred in Indonesia are a general illustration of an increasingly complex and dynamic living ecosystem, which is why an attitude of caring for the environment is one of the keys to ensuring natural conduciveness remains stable and reducing the natural damage that occurs. At the stage of cultivating an attitude of caring for the environment, education has a responsibility to participate in raising awareness to protect the environment and preserve nature. This research departs from academic anxiety which sees the reality of modern life increasingly influencing human culture to appreciate the environment as a gift given by God. The culture of human life in the modern era needs to be balanced with behavior that prioritizes nature conservation as a form of concern for maintaining a safe and healthy life. Based on this, the researcher attempted to examine the extent to which the value of caring for the environment was instilled in the development of the syllabus and learning process in Religion subjects at SMP N 6 Salatiga City.

The problem of environmental crisis occurs globally as a result of the movement of modern humans who are dominant with industrial activities to extract excessive natural resources. This is a challenge for future generations to try to minimize the impact of activities that continuously absorb natural resources. If viewed from an Islamic perspective, the Qur'an explains the existence of natural damage on the face of the earth caused by human movement, this is found in Surah Ar-Rum verse 41 which mentions various signs of natural damage (Indonesian Ministry of Religion, 201).

*"Has seen destruction on land and in the sea caused by the actions of human hands, may God make them feel part of (the consequences of) their actions, so that they return (to the right path)." (QS. Ar-Rum: 41).*

The verse above is in the interpretation *Al Misbah* Muhammad Quraish Shihab's work explains that there is a creation of Allah SWT, namely a damaged universe. The damage that occurs is influenced by human actions which pollute the environment through various activities in excessive use of natural resources. Natural damage causes natural ecosystems to become unbalanced, resulting in phenomena that can endanger humanity, such as floods, landslides and unstable weather. Basically, Allah created

nature or the earth perfectly and in balance (M. Qurais Shihab, 2003). The value of caring for the environment in the context of modern life needs to be limited by an understanding that is compatible with an ethical attitude towards environmental egocentrism. Instilling the value of caring for the environment needs to be based on philosophical knowledge, where to understand the predicates of right and wrong values from a morality perspective you must look at the reality of social conditions by reflecting on the purpose of human creation on earth. The construction of the value of caring for the environment leads to a wise and prudent human lifestyle in utilizing natural resources (Hardiyansah, 2012). One effort that can be made to change habits and perspectives in dealing with environmental damage is through education, especially religious education and character education.

Philosophy in the context of ecocentric ethics presents the value of caring for the environment with inspiration taken from ecological aspects in order to reflect every movement of nature in an ethical way. Ecocentric ethics provides a goal for humans to maintain the balance of the earth's elements of natural wealth, the sustainability of living creatures and the harmony of ecosystems with the movements carried out by humans. This explanation gives rise to an understanding that everything in the universe has intrinsic value that needs to be preserved and maintained. The value of caring for the environment philosophically is also strengthened by theological understanding from a religious education perspective. Where religious education has a big role and influence in shaping human character, the values built from religion are very sacred for religious people. However, whether the role of religious education is big or small can be seen from the extent to which educational institutions pay attention to environmental crisis conditions, as well as the sensitivity of teaching staff in environmental care activities. Because this is a reflection of students understanding and realizing the values of caring for the environment. Religious education can provide an understanding based on theological and psychological aspects of human responsibility in protecting and preserving nature (Jalaluddin, 2009).

In connection with the Adiwiyata program organized by the government, it is oriented towards developing education that is able to shape the young generation in implementing the values of caring for the environment. The Adiwiyata program has the principle of preserving nature and the environment where schools are encouraged to become environmentally friendly educational institutions. Since 2006, 7,654 schools or around 6% of schools in Indonesia have received the National Adiwiyata award from the government (Kemendikbud, 2020). If you look at this percentage, there are still very few schools that are accommodated in this program. The Adiwiyata program is one of the school's activities in order to shape the school's culture as an educational institution that is able to practice environmental care values in everyday life. The Adiwiyata program is a school that has environmentally friendly criteria (Soerjani, 2008). Schools that want to be part of the Adiwiyata program need to realize the four components above. Starting from school policies, curriculum development and school activities that characterize the value of caring for the environment. This research examines the values of caring for the environment from the religious education syllabus according to the perspective of the religious teaching staff at SMP N 6 Salatiga City. The study in this research seeks to analyze the aspects contained in the value of environmental concern in the syllabus developed by religious education teachers. This research approach is reviewed from theological and psychological aspects with a philosophical understanding. This research was conducted in order to examine various understandings and doctrines about the value of caring for the environment according

to the three religious education subjects. Do the doctrines and understandings in the syllabus or material presented by teachers to students still have relevance to norms and wisdom regarding environmental care behavior? This research was carried out at SMP N 6 Salatiga, with the background that the school has subjects from three religions, namely Islam, Christianity and Catholicism. Apart from that, this school is also one of the Adiwiyata-based school models in Salatiga City.

## METHODS

This research uses a qualitative approach, namely an assessment procedure that produces descriptive data in the form of written or spoken words from people and observable behavior. Types of phenomenology. The phenomenological approach is an understanding of the essence of life experience, asking more questions (Sukmadinata, 2011: 108).

The main data sources in this research use primary and secondary data. In this qualitative research, data is obtained in the form of words, actions, documentation and other things like that. According to Moleong's explanation, data types are divided into two, namely: *First*, Primary Data, Primary data sources obtained by researchers are in the form of descriptions of words or actions in the research subject. Primary data was obtained from religious education teachers at SMP N 6 Salatiga City. *Second*, Secondary Data, Secondary data sources obtained by researchers are in the form of archives, statement sheets, programs and other sheets containing the information required in this research.

Data Collection Techniques, *First*, Observation: Observations are carried out by researchers in order to carry out a process composed of psychological observations on the subjects and objects of research studies. Observations are used so that researchers can prepare analyzes to reduce data that is relevant to the discussion in the research preparation process. The orientation of the observation leads to aspects of the researcher's knowledge about the conditions and realities that exist in the teaching and learning process at SMP N 6 Salatiga City. *Second*, Interview, Interviews are conducted by researchers with subjects in the syllabus study, where the interviewer is called (*interviewer*), the person who asks the question and is interviewed is the informant in the research study. *Third*, Documentation, Researchers use documentation as a support and complement in the process of collecting data from books, written regulations, photos and authentic documents from SMP N 6 Salatiga.

Data Analysis, Researchers attempt to analyze by organizing the data, then reducing the data into certain aspects in the study and sub-discussions. The categorization of data sources becomes analytical material for researchers to describe the value of caring for the environment in the religious education syllabus at SMP N 6 Salatiga City, so that the research results can be known which are expected to answer the problem formulation in this research. At this stage, the researcher provides a structured verification of the results of observations and interviews as well as documents obtained into a comprehensive analysis. This was done to draw conclusions from the entire research process regarding aspects of the study regarding the value of caring for the environment in religious education courses. The research stages were carried out in three stages, namely pre-field, field stage and conclusion drawing analysis.

## RESULTS AND DISCUSSION

### Theological and Psychological Overview of the Value of Environmental Care in the Syllabus

The value of caring for the environment in the Religious Education syllabus is an important study for students in learning. Efforts to preserve the environment can be oriented towards maintaining the ecosystem in human life. In this sub-chapter the researcher tries to analyze the Religious Education syllabus above with two aspects, namely theological and psychological.

#### 1. Theological Aspect

##### a. Islamic education

Islamic teachings in the Qur'an place humans on earth as caliphs or organisms who have the responsibility to prosper nature. Humans have a primary task, including preserving nature with understanding *usufruct* (taking something useful from nature for good), *i'tibar* (reflecting, appreciating and understanding the divine secrets of the universe) and then *correction* (maintaining sustainability in order to realize the purpose of nature's creation) for the benefit and harmony of life between humans and nature and humans and God. The Islamic education syllabus regarding environmental care is associated with the power and majesty of Allah SWT. Where the teacher provides an easy understanding for students that of the many signs of God's power, namely creating nature and its contents (plants, sea, mountains, sky, earth and others). The theological aspect of the syllabus above. The teacher interprets the existence of Allah by giving an analogy of good deeds or righteous deeds by presenting an understanding of the urgency of humans in protecting nature, and the concept of loving nature is the same as loving its creator, namely Allah SWT. In order to support the theological aspects of the verses of the Qur'an in the syllabus above, the teacher provides additional explanations with material taken from the hadiths of the Prophet Muhammad. This is oriented so that students' actions are in line with what was taught by the messenger of Allah SWT. The theological aspect that students will gain is increased belief in Allah as the Almighty God and belief that the Prophet Muhammad was the perfect messenger as an example of Allah SWT's commands. The theological aspects explained in Surah Al-Zalzalah verses 7-8 can be supported by an explanation from one of the hadiths of the Prophet, namely:

**No Muslim plants a tree except that whatever is eaten from it is a charity for him, and whatever is stolen from it is a charity for him, and whatever birds eat is a charity for him, and no one would love him unless it was charity for him.**

*"No Muslim plants a plant, except the fruit that is eaten by others, becomes a charity for him (that is, for the grower). Similarly, what is stolen from him, what is eaten by birds, and what is taken by others, all of that becomes a charity for the grower".*

The hadith above provides an understanding of divine values with the analogy of planting trees. It has the meaning of alms when the results of a planted tree bear fruit and are then stolen by other people or eaten by animals. When the planter is sincere, Allah will reward the value of charity for what he planted, which will then be able to provide a livelihood for other creatures. The value of caring for the environment is clearly visible by planting trees or plants for the benefit of humanity. In the theological context, the construction of God in the verses of the Qur'an and hadith is an effort to instill an environmentally caring character that teachers can teach to their students. Studying the syllabus on this theological aspect is an

important concern for teachers in educating their students to do good deeds based on the belief that everything in the universe is created and belongs to Allah SWT.

b. Catholic Religious Education

The Catholic religious education syllabus in providing a theological touch to students is explained through the Bible chapter Genesis chapter 1 verses 1-26 which states "*every human being must return to his calling to be responsible for the nature that God has entrusted to him*". The paradigm used to support the theological aspects of the Catholic religion in caring for the environment is by seeing the goodness in all creation in accordance with the Bible in the Genesis chapter. Because God is good, then what was created is good. However, evil arises from the abuse of freedom, so there is a need for a review of the paradigm of caring for the environment in the Catholic religion, regarding the relationship between humanity and God's creation in aspects (justice, loyalty, respect and responsibility) (Sani Lake, 2016).

2. Psychological Aspects

Analysis of the Islamic Religious Education syllabus review of the value of caring for the environment can also be viewed from a psychological aspect, where humans have characteristics that improve the quality of their lives. The value of caring for the environment that teachers give to students can be oriented towards human behavior or ethics towards nature. The psychological aspect that can be used is human efforts to have pro-environmental awareness. The pro-environment concept is also a study in psychology that environmentally caring behavior is a conscious effort to minimize the negative impact of one's actions on nature. Pro-environment can be based on a person's habits, motivation and goals, giving rise to a reaction to manage the environment as well as possible (Palupi, 2017). The psychological aspect in the religious education syllabus regarding the value of caring for the environment can be supported by teachers observing the reality of students' character in understanding and implementing an attitude of caring for the environment. One of the teacher's efforts to review psychological aspects can be using the paradigm of learning theories. If students are junior high school students, the average age is 12 years and over, where the theory presented by Piaget, at that age, intelligence manifests itself with the ability to think abstractly in an effort to propose hypotheses in predicting phenomena that occur. Therefore, teachers can develop understanding of the material with philosophical analogies and provide a touch of emotional intelligence (EQ), cognitive (IQ) and spiritual (SQ) to students.

Emotional intelligence can be oriented by teachers in building (a) self-awareness, understanding feelings and using these feelings to make wise decisions. (b). Self-regulation addresses the complexity of emotions to have a positive impact on individual behavior. (c). Motivation uses wise desires as a driving force and guides the individual's personal attitudes and actions as an effective effort to survive and face the dynamics of life. (d). Having a sense of empathy for what happens to other people, being able to understand other people from a contextual perspective. (d). Then have social skills to build communication and interact as humans who live by helping each other and working together (*timwork*). Meanwhile, cognitive intelligence (IQ) is projected by teachers so that students can measure the speed of information, knowledge and new things. Then have the memory to recall information that has been obtained and calculate numbers, see the reality of patterns with sharp logic. In the aspect of intellectual or cognitive intelligence, students use accurate logical thinking skills in seeing facts objectively and are able to analyze opportunities and challenges and are able to predict the

risks of every existing decision (Yeni Sugeni, 2012). The value of caring for the environment cannot be separated from students' understanding of seeing natural realities and phenomena that occur, this has a background that can be known, the religious education syllabus has an important role in fostering intellectual intelligence in the logic of natural phenomena based on the paradigm adopted by their respective religions.

Intellectual Intelligence (IQ) is a person's ability to complete tasks with ideas and logical thought construction using theoretical concepts and relying on their cognitive abilities. This is the ability to understand and know something abstract and to analyze new things in life. Religion teachers in interpreting the environmental care syllabus can address aspects of intellectual intelligence as a cognitive basis that helps students to reason about the importance of humans in protecting and preserving the natural environment. Then the aspect of spiritual intelligence (SQ) is intelligence that guides or guides humans in interpreting all life phenomena philosophically. Spiritual intelligence is based on belief in the values and wisdom to achieve happiness, where happiness is obtained with a sense of meaning. Meanwhile, in religion, meaning is explained as being useful to fellow humans and having an inner belief that the happiness obtained comes from God. Apart from that, spiritual intelligence is an aspect of human awareness that every action is supervised by the Creator. So that attitudes and decisions in action will be more careful and not careless.

Spiritual intelligence can be projected by teachers towards students to practice the need for humans to protect the environment and try not to damage nature. Because if humans destroy nature, it is the same as destroying God's creation. Spiritual intelligence has an impact on human behavior and actions to adapt to their environment. Living in a diverse society, students need to possess the principles of spiritual intelligence in order to provide a balance between intellectual intelligence and emotional intelligence. The description of the psychological aspects in the study of the religious education syllabus has important principles in building environmental care values which require humans to respect nature, have moral responsibility, cosmic solidarity and concern for nature.

### **Islamic Religious Education Teacher Strategy in Implementing Environmental Care Values.**

Islamic Religious Education taught at SMP N 6 Salatiga uses the 2013 curriculum and face-to-face hours totaling 3 meetings every week. When it comes to caring for the environment, of course teachers have their own point of view. This can be seen from the results of an interview with the PAI teacher at SMP N 6 Salatiga, Mr. Arsyad Bagus Saputra as follows:

*First*, Aspects of protecting the classroom and school environment. The value of caring for the environment is taught by teachers during learning. This is because the value of caring for the environment is included in one of the character education that must be applied in the world of education. As an Islamic Religious Education (PAI) teacher, he also applies the value of caring for the environment to the material he teaches. *Second*, The aspect of maintaining plants well without stepping on or damaging them. *Third*, Supportive aspect *go green* (greening) in the school environment: Aspects of the availability of places to dispose of organic waste and non-organic waste, *fourth*, Aspects of providing bathrooms, clean water and hand washing facilities

### **Catholic Religious Education Teacher Strategy in Cultivating Environmental Care Values.**

*First*, Aspects of maintaining the classroom and school environment. Getting used to maintaining cleanliness is an obligation for every individual wherever he is, one of which is in the classroom. *Second*, The aspect of maintaining plants well without stepping on or damaging them. In Genesis 1: 1-26, every human being must return to his calling to be responsible for the nature that God has entrusted to him. It is important for humans to look after each other and care for plants and the natural surroundings. The correspondence between what is contained in the Catholic religious scriptures and what is conveyed by Catholic religious teachers makes students more confident in getting used to protecting and caring for the environment. *Third*, Supportive aspect *go green* (greening) in the school environment. *Fourth*, Aspects of the availability of places to dispose of organic waste and non-organic waste, *fifth*, Aspects of providing bathrooms, clean water and hand washing facilities. We can all understand that one way to implement clean habits among students is by caring for and keeping the available public facilities clean.

#### **Analysis of Environmental Care Values in the Religious Education Syllabus**

First, caring for the environment as a spiritual value. Caring for the environment as a spiritual value has an essential belief that nature and the universe and the creatures that exist throughout it are God's creation. Caring for the environment in the context of spiritualism is a reality that has internal intrinsic value in humans since it was created by God. Reviewing the results of interviews and the analytical theory used, shows that there are similarities in every religious education at SMP N 6 Salatiga City which presents a learning syllabus that includes environmental care with theological and psychological cognitive understanding. This is realized by behavior that protects the environment in which it lives and the school's efforts to pay attention to a sustainable environment. The spiritual values presented by the teacher in the syllabus for religious education subjects attempt to present the value of belief in God as the creator who has entrusted nature to be managed and protected as well as possible. The spiritual value of preserving nature and the environment is a form of religious behavior to carry out God's commands by maintaining cleanliness, caring for plants and preserving nature.

Spirituality in the value of caring for the environment leads to strengthening faith, where the religious education syllabus outlines the importance of appreciating environmental and natural conditions as a form of God's greatness and majesty. The belief that the universe is God's power is instilled in students' learning. With theological reinforcement, students will understand the value of caring for the environment as an aspect of behavior recommended in religion. Spirituality in a theological context is not only performing obligatory worship, but also ethical behavior towards fellow creatures, including good human relations with nature, is also part of worship. At least the spiritual context of caring for the environment from the perspective of religious teachers contains three things;

- a. Caring for the environment is based on belief in the greatness of God as the creator of the universe.
- b. Caring for the environment is believed to be an act that is blessed by God.
- c. Caring for the environment provides wisdom for the benefits of the ecosystem of human life and shows love for nature as one of the reasons for getting closer to God.

*Second*, Caring for the Environment as a Human Value, Human Value (*human values*) is a value that is universal and can be developed in every aspect of life to form a noble character or personality. Caring for the environment in the religious education syllabus at SMP N 6 Salatiga philosophically leads to human values to respect other humans around them. This can be seen from efforts to maintain the school environment and preserve plants to make the school situation beautiful and comfortable to occupy as a place of learning for students. Human values in the religious education syllabus present the understanding that protecting nature is part of protecting other humans. Natural damage caused by human carelessness can cause disasters and disease outbreaks, and this can have an impact on the people living around them. This is where human values become important in attitudes and behavior that care for the environment.

If viewed from the syllabus and interview results, the human values contained in environmental care behavior point to personality aspects, namely (1) loving God by preserving nature (2) Having the responsibility to keep the environment clean (3) Trustworthy attitude in caring for plants (4) Having the awareness to work together (5) Respecting other people who live around them (6) Disciplined attitude in disposing of rubbish in its place. Human values in the religious education syllabus have relevance to environmental awareness which leads to an appreciation of respect for fellow humans by raising awareness in preserving the environment. If the environment they live in can be well maintained then humans who respect that environment will be protected from the threat of disasters and disease outbreaks. This is very in line with efforts to improve the ecosystem of human life which seeks to manage and preserve nature by minimizing the damage that will occur.

Loving nature is an important thing which is the basis for moving, that loving God means having to love nature and fellow human beings, a term known as the concept of love of Allah, Humans and Nature. The human side is presented in the religious education syllabus to provide students with a simple picture of the background and goals of humans in caring for the environment. The religious education syllabus about caring for the environment also teaches about tolerance to provide mutual livelihoods, if humans revive nature then nature will provide life for humans and conversely if humans destroy nature, then nature can cause extinction including natural disasters and the emergence of disease outbreaks.

Schools are one of the environmental units used by humans in carrying out educational activities. In a humanitarian context, the value of caring for the environment will generate solidarity in daily interactions, with a conducive and sustainable environment, everyone will feel comfortable and avoid damage to the nature around them. SMP N 6 Salatiga City as an Adiwiyata school adheres to humanitarian principles in preserving nature, namely;

- a. Principle of Participation; every member of the SMP N 6 Salatiga school is actively involved in carrying out activities with cleanliness standards and a plant or vegetation-friendly environment.
- b. Sustainability Principles; All school community activities prioritize an environment that is conducive for the long term so that environmentally friendly and cleanliness activities are oriented as an effort to improve the natural ecosystem now and in the future.

The results of the research show that the religious education syllabus at SMP N 6 Salatiga City is designed to provide awareness for students to adopt healthy attitudes and behavior in protecting the surrounding environment, including the school environment. The religious education syllabus that explains good behavior is linked to the practice of reforestation (*green school*). Slibaus religious education which is correlated with the value of caring for the environment is an effort to build character with a culture of coexistence between humans and nature. Humans who protect nature are the same as caring for other humans. There are at least two relevance of human values in the practice of caring for the environment, namely;

- a. Strengthening the environmentally friendly paradigm; where the religious education syllabus has the same substance to build an understanding that human values are the unity of human behavior that is just and balanced towards all of God's creation.
- b. Formulate substantial movements; every humanitarian activity leads to better interaction patterns, the religious education syllabus is an alternative learning that is able to show improvements in the quality of human relationships with humans, humans with nature and humans with God, this can be seen from the description of the syllabus and its relevance to the value of caring for the environment.

Human values in the practice of caring for the environment are very influential in the culture of daily life and religion plays an active role through learning at school to shape good character. From the religious education syllabus described above, it shows that the value of caring for the environment has a correlation and relevance with the theological and psychological aspects that influence a person's human beliefs and attitudes. This is applied to students to face the realities of life in the modern era and the society around them.

## CONCLUSION

The values of caring for the environment in the Religion subject syllabus are explicitly an important aspect of discussion and application in shaping the character of students to always protect the environment in terms of cleanliness and health. The results of this research provide answers to the problem formulation contained in chapter one regarding how to develop environmental care value content in the Religious Education subject syllabus at SMP N 6 Salatiga. The results of this research show the answer to the first problem formulation, namely that the religion teacher (Islam and Catholicism) of SMP N 6 Salatiga developed a syllabus by providing an overview of the values of an attitude of caring for the environment in terms of theological (divine) and psychological (psychological) aspects. The doctrine in every religious education syllabus has similarities regarding God's recommendation to protect and preserve nature. This will be able to produce student character in terms of; *First*, intellectual intelligence; about understanding God as a great creator. *Second*, emotional intelligence that realizes environmentally friendly behavior and; *Third*, spiritual intelligence that teaches every activity is based on the belief to worship God. Then the results of this research also answer the second problem formulation regarding the perspective of third religious education teachers in instilling environmental care values in Islamic and Catholic Religious Education subjects at SMP N 6 Salatiga. Researchers found elements of similarity in developing a perspective on the value of caring for the environment in the religious education syllabus, namely attitudes and

behavior from spiritual and human values, where the perspective that emerged showed that there was an effort to develop an inclusive understanding of the value of caring for the environment which could be realized by; *first*, aactivity caring for the environment as a behavior of believers. *Second*, the growth of human values in mutual cooperation, discipline and responsibility in maintaining the stability of a conducive and sustainable environment. *Third*, a balanced life by respecting God by being responsible for maintaining environmental balance and not excessively utilizing natural resources, as well as having cosmic solidarity where the value of caring for the environment which is based on the aspect of devotion to God becomes a worship behavior in every life activity.

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