

**FIQH BI'AH IN ISLAMIC AND CHARACTER EDUCATION AT SENIOR
HIGH SCHOOL LEVELS
(An Analytical Study on Kurikulum Merdeka)**

Kasan As'ari
asyarih70@gmail.com

Abstract

This research aims to study the importance of the role of Islamic religious education in facing global challenges of modern humanity (environmental conservation), especially at the high school level. This research also tries to find out whether or not there is an element of fiqh bi'ah in Islamic religious education and ethics for senior high school students, and whether innovative solutions should be made by Islamic education teachers in responding to fiqh bi'ah elements in the independent curriculum (kurikulum Merdeka). This is qualitative research, and the data collection techniques include documentation and description. The data are analyzed using content analysis for processing information more deeply in the form of writing, news, and images. The final results show that in kurikulum Merdeka, the Islamic education and characteristics already contain elements of bi'ah fiqh (in subject objective). However, there are fewer elements of bi'ah fiqh in the learning outcomes in phases E and F. Likewise, in the Islamic education (PAI) and character education (BP) textbooks for grades 10, 11, and 12 senior high school students, there are no fiqh bi'ah elements. This issue can affect the educators in preparing annual programs, semester programs, the flow of learning objectives, indicators of achievement of learning objectives, and teaching modules which also do not include elements of fiqh bi'ah.

Keywords: Fiqh bi'ah, Islamic Education, Kurikulum merdeka

Introduction

Religious values are believed to be able to influence the worldview of its adherents and drive human behavior in life strongly. Therefore, in the context of religious communities, caring behavior for the environment must be taught from an early age, and a good place for teaching it in schools.

Islamic religious education starts from early childhood education to tertiary levels. This is stated in the National Education System Law number 20 of 2003. Article 12 paragraph 1 letter (a) states that every student in each education unit has the right to receive religious education according to the religion he believes in and is taught by the same religious educators. Then, Chapter II Article 3 (1) stated that every educational unit in all paths, levels, and types must carry out religious education.

Essentially, Islamic religious education learns about Al-Qur'an, hadith, creeds, morals, jurisprudence (fiqh), and the history of Islamic culture. Islamic education (PAI) and character education (BP) learning must be able to direct students to obey and submit to

<https://ejedl.academiascience.org>

**Emergent: Journal of Educational Discoveries and Lifelong
Learning is a scholarly peer reviewed international Journal**



their religion in everyday life and make religion the foundation of character and morals in personal, family, regional, and state life.

Based on observations and documentation studies conducted by the author, the PAI and BP curriculum contain the fiqh of worship more, so that fiqh is still theocentric and anthropocentric. It is also less ecologically centric so fiqh/Islamic law does not touch the needs of contemporary Islamic society with all its problems.

Fiqh as a solution to Islamic law should be able to answer the challenges of the times with all kinds of problems. Therefore, Islamic law as an instrument of Islam itself will become an alternative solution to current daily issues. At the elementary school level, the aspects of fiqh focus more on the guidance and education of worship rituals (Theocentric). At the junior high school level, fiqh must be developed for the guidance and education of Islamic law relating to human relations (anthropocentric). Meanwhile, for high school or vocational high school students, fiqh should talk more about the Islamic solutions to answering human's daily problems.

One of the fundamental problems of human life today is environmental management and preservation. It is because the destruction of the environment will accelerate the destruction of this earth as a home for humans and will eventually destroy human life. All people in the world have realized this impact because environmental problems are global problems that require the concern of all related parties.

Environmental problems are the responsibility of all mankind, including Muslims as representatives of Allah or leaders on earth who have primary responsibility in managing and preserving the earth from damage and destruction. Because environmental problems are problems for all nations in the world, all matters related to their management and preservation should be included in the educational curriculum, especially religious education which is the basis of behavior and perspective of human life from the world to the hereafter. Religion must be the main support for modern humans to respond to the ever-increasing destruction of nature (Mudhofir Abdullah, 2011, 85)

The independent curriculum (kurikulum Merdeka) enacted by the Minister of Education and Culture and Research and Technology of Indonesia should be the best answer or solution to the world of education in Indonesia in responding to the biggest challenges and problems of today's modern humanity. It is because the spirit of curriculum change is to answer the ever-changing challenges, and education is an agent of change itself.

The importance of this research is to observe and directly analyze the content of fiqh bi'ah in kurikulum Merdeka at the senior high school level which is currently enforced nationally by the Minister of Education, Culture, Research, and Technology. This research also aims to find out innovative solutions to the implementation of fiqh bi'ah in kurikulum Merdeka at the senior high school level.



Research Methods

This is qualitative research using documentation and description data collection techniques. Documentation techniques function to obtain a direct description of official documents issued by the government in the form of writings, photographs, statements, and decrees by officials who are authorized to prepare curricula in schools and other relevant documents. Sugiyono (2019: 329) explained that qualitative descriptive techniques also try to process, assess, analyze, and present the data descriptively. The existing data were then analyzed using content analysis as a way of in-depth analysis of an issue or written information in various media.

Description of PAI and BP subjects in Kurikulum Merdeka in Senior High Schools

According to the decree of the Head of the Education Curriculum Standards and Assessment Agency at the Ministry of Education, Culture, Research and Technology number 033/H/KR/2022 concerning learning outcomes in early childhood education, basic and secondary education levels in kurikulum Merdeka, the objectives of religious and moral education learning are:

1. Guiding students to have a spiritual and noble character, and always make compassion and tolerance the basis of their life
2. Fostering students to become individuals who understand Islamic religious principles related to noble morals and true faith (aqidah shahihah) based on Ahlussunah wal jamaah teachings, and the development of the history of Islamic civilization, and apply them in daily life about their Creator, himself, fellow citizens, fellow human beings, and the natural environment within the Unitary State of the Republic of Indonesia
3. Guiding students to be able to apply Islamic principles in thinking so they can conclude something and make decisions correctly, precisely, and wisely
4. Constructing students' critical reasoning abilities in analyzing differences of opinion so that they behave moderately (wasatiyah) and avoid radicalism and liberalism
5. Guiding students to love the surrounding environment and fostering responsibility as a caliph of Allah on earth, so that they play an active role in realizing natural and environmental sustainability
6. Encouraging students to uphold the value of unity to strengthen human brotherhood (ukuhawah basyariyah), religious brotherhood (ukhuwah Islamiyah), and national brotherhood (ukhuwah wataniyah) with all differences in religion, ethnicity, and culture

To achieve the learning objectives of PAI, the formulation of the learning outcomes of PAI includes five elements, namely; Alqur'an-hadith, Aqidah, Morals, and History of Islamic civilization. These five elements in public schools are called PAI and BP subjects.



PAI and BP learning outcomes consist of some phases. Phase A covers grades one and two of elementary school, phase B includes grades three and four of elementary school, phase C cover grades five and six of elementary school, phase D includes grades seven, eight, and nine of junior high school, phase E covers a tenth grade of senior high school, and phase F includes grades eleven and twelfth of senior high school. For the senior high school level, there are two phases, namely E and F. The learning outcomes for each phase are different. Because the result is different, the materials taught to students are also not the same. Usually, the order in which learning materials are given is from simple to complex, from easy to difficult, and from abstract to concrete. Later, the students should be able to understand all the materials optimally and clearly.

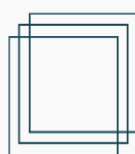
The descriptions of each learning outcome require different materials and strategies. Therefore, the teachers must also be able to explore themselves by making indicators of the achievement of learning objectives. From the clear and measurable indicators of learning objectives, the teachers can also set measurable and clear KKTP (Criteria for the Achievement of Learning Objectives).

The impact of different materials also requires teachers to formulate different learning strategies, starting from approaches, learning methods, and learning techniques, because each material has different characteristics. For example, the materials of Al-Qur'an will be very different in character from material about democracy and tolerance in Islam. If the learning materials about Al-Qur'an are more dogmatic, then the materials on democracy and tolerance will be more about dialectical analysis. This requires students to be able to discuss it with their colleagues or with their teachers. Other learning materials emphasize more on the mastery of skills/practice than knowledge/cognition. There are also subject matters that focus on knowledge and understanding.

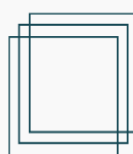
Because each subject is unique and has different characteristics, the teachers must also make different assessment plans according to completeness criteria and emphasis on material mastery. That is why each teacher must master certain assessment techniques. If he chooses the wrong assessment technique, he will get invalid and unreliable value data. Meanwhile, the assessment requirements must be valid and reliable. Validity and reliability can only be there if the measuring instrument complies with the rules.

The learning achievement of each subject is different. The government has set this from the beginning. Therefore, the teachers only need to develop it into the ATP (Learning Objectives Flow) and IKTP (Indicator of Learning Objectives Achievement). In detail, the learning outcomes of Islamic religious education and morals for each phase and element at the senior high school level are:

Phase E

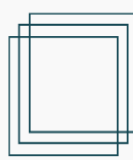


Element	Learning Outcomes
Al-Quran Hadith	Students can analyze verses of Al-Qur'an and hadith regarding orders to compete in kindness and work ethic as well as prohibitions on promiscuity and adultery; be able to read the Qur'an with tartil, memorize verses of Al-Qur'an and Hadith fluently about the command to compete in goodness and work ethic as well as the dangers of promiscuity and adultery; be able to present the contents and explanations about orders to compete in kindness and work ethic as well as the prohibition of promiscuity and adultery; believe that being competitive in kindness and work ethic and avoiding promiscuity and adultery is a religious order; and get used to being competitive in kindness and work ethic as well as avoiding promiscuity and adultery by being more careful and maintain self-respect.
Aqidah	Students analyze the meaning of syu'ab al-iman (branches of faith) and its understanding, propositions, types, and benefits; be able to present the meaning of syu'ab al-iman (branches of faith) and its understanding, propositions, types, and benefits; believe that faith has some branches; apply several attitudes and characters as a reflection of the branches of the faith in life.
Character	Students analyze the benefits of avoiding mazmumah character; create works that contain the benefits of avoiding mazmumah; believe that mazmumah character is a prohibition and mahmudah character is a religious order; get used to avoiding mazmumah and perform mahmudah in daily life.
Fiqh	Students can analyze the implementation of fiqh muamalah and al-kulliyât al-khamsah (the five basic principles of Islamic law); present an explanation of fiqh mu'âmalâh and al-kulliyât al-khamsah; believe that the provisions of fiqh mu'âmalâh and al-kulliyât al-khamsah are religious teachings; foster an entrepreneurial spirit, concern, and social sensitivity
History of Islamic Civilization	Students can analyze history and the role of Islamic scholars who spread Islamic teachings in Indonesia; make a timeline chart of the history of Islamic religious scholars in Indonesia and explain it; believe that the development of civilization in Indonesia is sunatullah and the methods of da'wah are polite and moderate; bi al-hikmah wa-almu'izat al-hasanah is an order from Allah SWT.; get used to an attitude of simplicity and earnestness in seeking knowledge, diligence, peace, and the spirit of respecting the customs and beliefs of other people.



Phase F

Element	Learning Outcomes
Alqur'an-hadith	Students can analyze the Al-Qur'an and Hadith about critical thinking, science and technology, tolerance, caring for human life, disasters, exams, love for the motherland and religious moderation; presented messages from the Al-Qur'an and Hadith about the importance of critical thinking, science and technology, tolerance, caring for human life, calamities, exams, love for the motherland and religious moderation; get used to reading the Qur'an by believing that critical thinking, science and technology, tolerance, caring for human life, calamities, exams, love for the motherland and moderation in religion are religious teachings; get used to an attitude of curiosity, critical thinking, creative and adaptive to the development of science and technology, tolerance, social care, peace-loving, national spirit, responsibility, patience, steadfastness, never give up, trust, and always have good prejudice towards Allah SWT in facing trials and calamities, love for the motherland, and moderation in religion.
Aqidah	Students analyze the branches of faith, the relationship between faith, Islam, and Ihsan, as well as the basics, purposes, and benefits of theology; presented about the branches of faith, the basics, the purpose of the benefits of theology; believe that the branches of faith, the interrelationships between faith, Islam and ihsan, as well as the foundations, purposes, and benefits of the science of kalam are religious teachings; get used to an attitude of responsibility, fulfilling promises, being grateful for favors, maintaining speech, covering other people's disgrace, honest, social care, friendly, consistent, peace-loving, curious, and a lifelong learner.
Character	Students can solve the problem of fights between students, alcohol, and drugs in Islam; analyze the rules of using social media in Islam, analyze the negative impact of hypocrisy, hard-hearted and stubborn attitudes in everyday life, innovative attitudes, and organizational ethics; present how to solve the problem of fights between students, alcoholic drinking, and drugs; analyzing the rules of using social media in Islam, the negative impact of hypocrisy, hard-heartedness, and stubbornness in everyday life; believe that religion prohibits fights between students, alcohol, and drugs, and being a hypocrite and stubborn; believe that the rules of using social media in Islam can provide safety for individuals and society, and believe that being innovative and having organizational ethics is a religious order; get used to obedience to rules, social care, responsibility, peace-loving, polite, mutual respect, national spirit, honest, innovative, and humble
Fiqh	Students can analyze the provisions for implementing sermons, tabligh, and da'wah, provisions for marriage in Islam, mawaris, and the concept of ijthihad; presented about the provisions of the implementation of sermons, sermons, and da'wah, provisions of marriage in Islam, Mawaris, and the concept of ijthihad; apply the provisions of the khutbah, tabligh, and da'wah, the provisions of marriage in Islam, mawaris, and believe that ijthihad is one of the sources of law in Islam; get used to the attitude of spreading Islam as rahmatatil alamin, committed, responsible, keeping promises, fair, trustworthy, open to knowledge, and respecting differences of opinion.



History of Islamic Civilization	Students can analyze the messages and examples of Islamic scholars who spread Indonesian Islamic teachings, the development of Islamic civilization in the world, and the role of Islamic organizations in Indonesia; presenting the message and example of Muslim clerics who spread Islamic teachings in Indonesia, the development of Islamic civilization in the world, and the role of Islamic community organizations in Indonesia; acknowledge the exemplary Islamic clergy in Indonesia, believe in the truth of the development of Islamic civilization in modern times, Islamic civilization in the world, believe in the thoughts and movements of Islamic organizations based on religious teachings; get used to attitudes like reading, writing, achievement, hard work, responsibility, critical reasoning, national spirit, global diversity, spreading Islam rahmatil lil alamin, harmony, peace and cooperation.
---------------------------------	------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------

Rationally, Islamic Religious and Character Education subjects must motivate students to (1) grow the tendency to do good (al-hanifiyah); (2) develop an attitude of acceptance (al-samḥah); (3) develop noble character (makarimal akhlak), and; (4) be compassionate for the universe (rahmatan lil alamin). These basic elements are then applied in an attitude of piety and faith in Allah SWT, and taking care of humanity and the natural environment.

The materials compiled in Islamic Religious Education books at all levels must refer to the learning outcomes set by the government. The teachers should only make and develop lesson plans, carry out the learning process, evaluate, and analyze the learning process. The lesson planning includes making annual programs, semester programs, indicators of achievement of learning objectives, and creating teaching modules. In carrying out the learning process, a teacher must master learning strategies which include methods, techniques, and approaches to supporting the students' understanding of the learning materials. The teachers are also required to plan formative and summative assessments, carry out assessments, and analyze the results.

Analysis of fiqh bi'ah contents in kurikulum merdeka in high school level

Fiqh bi'ah is a contemporary fiqh that focuses on environmental issues and the macrocosm and microcosm of nature and their preservation based on practical Islamic laws with a fiqh approach (Muhammad Harfin Zuhdi, 2015, 774)

Based on the document of kurikulum Merdeka, there are some contents of fiqh bi'ah, including the learning objective of PAI and BP in point number 2 (to build the students they become individuals who understand well the principles of the Islamic religion regarding noble character, true faith based on understanding ahlussunah wal jamaah, Islamic laws, and the development of the history of Islamic civilization, and applying them in everyday life **about the Creator, oneself, fellow citizens, fellow human beings, and the natural environment** within the framework of the Unitary State of the Republic of Indonesia).



Point number 5 states “providing guidance to students **to love the surrounding natural environment** and fostering a sense of responsibility as khalifatullah / leader on earth.” Therefore, the students will be active in realizing efforts to care for and preserve the surrounding environment.

As we know, learning objectives are the ultimate goals that must be pursued by every educator in designing classroom learning plans for a particular subject. All learning activities must, directly and indirectly, realize the learning objectives that have been set. Thus, all planning steps that start from the annual program, semester programs, learning outcomes, learning objectives flow, indicators of achievement of learning objectives, and teaching modules must be able to achieve the assigned learning objectives. A lesson plan is declared inappropriate or even lost if it does not lead to the achievement of learning objectives.

An indicator of the success of a learning process is the achievement of predetermined learning objectives. Without clear and defined goals, there will be no success in the learning process carried out by an educator or teacher. Approaches, models, and learning strategies carried out by the teacher inside and outside of the classroom must be able to achieve the learning objectives that have been set previously.

The content of fiqh bi'ah in the learning objectives of Islamic Religious and Character Education clearly shows two points. The first is to encourage the students to have and maintain a good relationship with their Creator, themselves, fellow citizens, fellow human beings, and their natural environment. The second one is guiding students to love the surrounding natural environment.

The learning objectives are broken down into learning outcomes. In the learning outcomes issued by the Head of the Curriculum Standards Agency, Education Assessment, Ministry of Education, Culture, Research, and Technology on June 7, 2022, the content of fiqh bi'ah is getting weaker. It is because, in each element in phase E, there is no fiqh bi'ah content. Only the fiqh elements in Phase F contain sentences getting used to the attitude of spreading Islam rahmatan lil alamin. This is even still very vague because the concept of rahmatan lil alamin in Islam has a very broad scope and does not emphasize preservation, relationship, and human affection for the universe where we are living in. So it can be said that the learning outcomes that have been formulated do not reflect the activities or learning processes that educators must go through in achieving the learning objectives that have been set.

The learning outcomes set by the government do not show the path that must be taken by an educator in achieving the learning objectives. The learning outcomes should be derived from each subject's learning objectives and the learning methods or materials that must be conveyed to students to achieve the learning objectives. Therefore, if the path or the method is right, the learning objectives can be achieved appropriately.



None of the Islamic Religious and Character Education textbooks published by the Ministry of Education and Culture, Research and Technology of the Republic of Indonesia and the Ministry of Religion of the Republic of Indonesia for the senior high school level from grade ten to grade twelve contain elements of fiqh bi'ah. The elements of fiqh in grade ten, for example, discuss insurance, banking, and Islamic cooperatives for economic and business matters, and apply al-kulliyatu al-Khamsah in daily life. The elements of fiqh in grade eleven learn about propagating Islam politely and peacefully through da'wah, sermons and tabligh, and the provisions of marriage in Islam. The elements of fiqh in the twelfth grade include the laws of heritage, unity in diversity, and democracy. Therefore, the elements of fiqh bi'ah initially included in the learning objectives of PAI and BP subjects eventually disappeared without the activities and learning processes at the operational level below it, whereas the fiqh bi'ah materials are crucial as an alternative to contemporary fiqh learning which aims to address environmental issues and contemporary problems of mankind in the Islamic perspectives (Yusuf Qardawi: 2001:51).

An innovative solution to the implementation of fiqh bi'ah in kurikulum Merdeka at the senior high school level

Each educator must respond to the above curriculum problems by carrying out learning innovations inside and outside the classroom. It is because the curriculum is not only written (written curriculum) but also all educational activities that are not written (hidden curriculum). The unwritten curriculum has more activities than the written one.

The independent curriculum (Kurikulum Merdeka) aims to foster students' interests and talents from the start by focusing on basic materials and improving their characters and skills. The main feature of Kurikulum Merdeka is the existence of independence and the provision of greater space for students and teachers to explore their interests, talents, and expertise according to their phase. Other characteristics are projects and character based which focus on essential materials and flexibility for teachers and students. With these characteristics, an educator can include the fiqh bi'ah elements in the project or for strengthening the students' characters. One example is making an Islamic project based on the concept of rahmatan lil alamin by planting and caring for trees in the surrounding environment or cleaning waterways, caring for springs around the school, etc. Through these projects, a PAI and BP teacher can automatically implement fiqh bi'ah in the learning process, even though it is not written directly in the education unit-level curriculum.

Fiqh bi'ah is a contemporary jurisprudence based on environmental conservation. It seeks to answer environmental issues and damages due to human activities. Environmental damages recently have reached a very dangerous level. Mankind with their greed has done many things that will make this earth more quickly damaged and destroyed.



Sayyed Hosein Nasr pointed out the current natural damages are due to the otherworldly emergency that humanity is currently experiencing. He explained that the damages in terms of science, innovation, and capital economics undeniably occur in the deep emergency that humanity is experiencing. This understated part of the other world, makes people think that they can engage every resource on this planet without limit as a character of humanism's human-centered worldview (Hosen Nasr: 1976, 14). Fiqh bi'ah is essential for contemporary fiqh. It is valuable in solving contemporary ecological problems from a more rational point of view by providing rules (regulations) to relate to, monitor, and follow the climate. The fiqh approach is considered to have greater benefits than other methodologies, such as the way of thinking, ecological philosophy, and others. This is because Muslims need more down-to-earth decisions. After all, the views of Nash Bayan are more dominant than other considerations (Irfani and Burhani)(Abid Al Jabiri, 1993,17).

Conclusions and Suggestions

Initially, there were clear contents of fiqh bi'ah in PAI and BP subjects in kurikulum Merdeka at the senior high school level in the learning objectives. However, at the learning achievement stage, they got increasingly weaker. There are also smaller portions of fiqh bi'ah in the flow of learning objectives and indicators of achievement of learning objectives. The current PAI and BP textbooks for grades ten, eleven, and twelfth also do not have any content related to fiqh bi'ah.

Because the contents of fiqh bi'ah do not appear in the learning outcomes in kurikulum Merdeka at the senior high school level, educators must be innovative by incorporating elements of fiqh bi'ah in project activities and strengthening character. This is because the special characteristics of kurikulum Merdeka are the focus on projects and strengthening character.

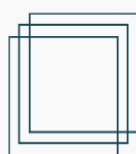
Fiqh bi'ah contents should be involved and written in the final learning outcomes. It is because fiqh bi'ah contents already exist in the objectives of the PAI learning (points 2 and 5). With the inclusion of fiqh bi'ah contents in preparing the learning outcomes, they will be a guide for the teachers in compiling the flow of learning objectives and indicators of achievement of learning objectives. Here, the teachers will have a foundation and guidelines for incorporating fiqh bi'ah elements into preparing annual programs, semester programs, and teaching modules.

References

1. Abdullah, Mudhofir, Masail al-fiqhiyah, Isu-isu fikih kontemporer, (Yogyakarta:Teras, 2011)
2. al-Qardawy, Yusuf, Ri'a yat al-Bi ah fi Syari'at al-Islam (Beirut: Dar al-Shuruq, 2001)
3. Badan standar kurikulum dan asesmen pendidikan, Kementerian Pendidikan, Kebudayaan, riset dan Teknologi, SK Nomor 08/H/KR/2022 Tentang capaian

<https://ejedl.academiascience.org>

Emergent: Journal of Educational Discoveries and Lifelong Learning is a scholarly peer reviewed international Journal



- pembelajaran pada pendidikan anak usia dini, jenjang pendidikan dasar dan jenjang pendidikan menengah pada kurikulum.
4. Dimiyati, Sholeh dan Faizal Ghozali, Pendidikan Agama Islam dan Budi Pekerti, untuk SMA/SMK/MAK kelas XII,(Jakarta: Kementerian Pendidikan dan Kebudayaan, 2018)
 5. Harfin Zuhdi, Muhammad, Fiqh Al-Bi'ah: Tawaran Hukum Islam Dalam Mengatasi Krisis Ekologi, (Al-'Adalah Vol. XII, No. 4, Desember 2015)
 6. Istiani, Mariatul dan Muhammad Roy Purwanto, Fiqh Bi'ah dalam Perspektif Al-Quran, (Jurnal At-Thullab, Vol.1, No. 1, Februari-Agustus, 2019)
 7. Moch. Ikwan, M. Afwan Romdlonid dan M. Sukron Djazilan, Fiqih Al Bi'ah; Strategi Membangun Islamic Environmentalisme Di Pesantren Kota Surabaya, (Jurnal Al Iman: Jurnal keimanan dan kemasyarakatan, Vol. 5, No., 2021)
 8. Muhammad, Abid al-Jabiry, Bunyat al-'Aql al-'Araby: Dirasah Tahliliyyah Naqdiyyah li Nuzum al-Ma'rifah fi al-Thaqa fat al-'Arabiyyah (Beirut: al-Markaz al Thaqa fy al-Araby, 1993)
 9. Muniri, Fiqh Al-Bi'ah; Sinergi Nalar Fiqh Dan Analisis Mengenai Dampak Lingkungan (AMDAL) (Jurnl Al-'Adalah, jurnal syariah dan hukum Islam, Vol. 2, No. 1 Maret 2017)
 10. Nasr, Sayyed Hossein, Man and Nature, The Spiritual Crisis in Modern Man, (London: George Allen & Unwin, 1976)
 11. Rahman, Abd dan Hery Nughroho, Pendidikan Agama Islam dan Budi Pekerti, untuk SMA/SMK Kelas XI, (Jakarta: Kementerian Pendidikan, kebudayaan, riset dan teknologi & Kementerian Agama RI, 2021)
 12. Sugiyono, Metode Penelitian Kuantitatif Kualitatif dan R&D (Bandung:Alfabeta, 2019)
 13. Taufik, Ahmad dan Nurwastuti Setyowati, Pendidikan Agama Islam dan Budi Pekerti, untuk SMA/SMK kelas X, (Jakarta: Kementerian Pendidikan, kebudayaan, riset dan teknologi & Kementerian Agama RI, 2021)
 14. Undang-undang Nomor 20 Tahun 2003 tentang sisitem pendidikan nasional.