Islamic Religious Education Towards Quality Education SDG: Content Analysis on *Kunci Kerukunan* Material in the Textbook of Moral and Theology of Islam XII Class Madrasa

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ABSTRACT

The Sustainable Development Goals (SDGs) proclaimed by the United Nations in 2015 include 17 goals that are expected to be achieved globally by 2030. Although they do not explicitly mention Islamic Religious Education (PAI), Indonesia, as a Muslim-majority country, needs to pay attention to the link between the values of Islamic religious values with SDGs. The study is motivated by the importance of promoting inclusiveness values contained in the material, which aligns with the SDG goals of Quality Education SDG. The present study focuses on analyzing the *Kunci Kerukunan* material in the Moral and Theology of Islam XII Class Madrasa textbook in the context of Islamic Religious Education towards Quality Education SDG. The study employs a qualitative content analysis approach to explore the content of the *Kunci Kerukunan* material in the textbook to explore its relevance to the Quality Education SDG. The study results show a link between Islamic Religious Education and Quality Education SDG, especially on the 4.7 target. The *Kunci Kerukukan* chapter for XII Madrasa classes contains values that can support achieving SDGs goal number 4.

Keywords: *Quality Education, Islamic Religious Education, Content Analysis*

INTRODUCTION

Education plays an essential role in the development of human civilization. Through education, the civilization of a nation can be built. This civilization involves the mastery of science and technology and the development of national character. (Asroni, 2021). Moreover, quality education is crucial to a country's social, economic, and sustainable development. Quality education is one of the main pillars of achieving the Sustainable Development Goals (SDGs) set by the United Nations. SDG 4 aims to "Ensure inclusive and equitable quality education and promote lifelong learning opportunities for all" (United Nations, 2018).

Undoubtedly, sustainable development has been extensively discussed, analyzed, and researched over time. In this study, researchers conducted a thorough content analysis of the textbook to examine its alignment with Sustainable Development Goal (SDG) 4, which focuses on ensuring inclusive and quality education for all and promoting lifelong learning. The 2030 Agenda identifies SDG 4 as a priority objective. Through the content analysis, researchers aimed to assess how the textbook contributes to achieving this SDG by analyzing its content and exploring its emphasis on inclusive and quality education. By conducting this analysis, researchers aimed to provide insights into the textbook's relevance and potential impact in advancing the goals of the 2030 Agenda, particularly concerning SDG 4. This goal emphasizes the importance of providing inclusive, equitable, and quality education for all individuals worldwide. Quality education is about acquiring knowledge and developing the critical skills, values, and attitudes necessary for individuals to lead meaningful lives and

positively contribute to society.

Concerning learning Islam in Madrasah Class XII, the textbooks used have an important role in providing relevant and adequate material (Ina Magdalena, 2020). One critical aspect is thediscussion of inter-religious harmony, a fundamental value in Islam and the main principle in building a harmonious society. Islamic Religious Education plays a vital role in shaping students'character and moral values (Munir, 2018). In the broader context of education, religious educationalso has a strategic role in realizing quality education following the Sustainable Development Goals (SDGs) principles. Quality education that includes a religious dimension can significantly contribute to realizing sustainable development goals (Efendi, 2008).

In Indonesia, as a Muslim-majority country, it becomes essential to recognize and explore the relationship between Islamic Religious Education (PAI) and the Sustainable Development Goals (SDGs). While the SDGs do not explicitly mention Islamic religious education, there is a need to understand the interconnection between Islamic values and the broader goals of sustainabledevelopment. Islamic religious values hold significant relevance in shaping Muslims' behaviors, attitudes, and aspirations. These values encompass principles such as justice, compassion, social responsibility, and environmental stewardship, which align closely with the core objectives of the SDGs. Integrating Islamic religious education into the discourse of sustainable development allows for a more comprehensive approach that embraces Islam's ethical teachings and the globaldevelopment agenda.

By emphasizing the integration of Islamic values with the SDGs, Indonesia can foster a greater sense of relevance and engagement among its Muslim population. Incorporating Islamic religious education within a sustainable development framework enables individuals to recognizethe inherent compatibility between their faith and the pursuit of social, economic, and environmental progress. It encourages individuals to go beyond the mere acquisition of knowledgeand facilitates the development of critical skills, values, and attitudes necessary for leading meaningful lives and making positive contributions to society, in line with the principles of qualityeducation.

Thus, acknowledging the link between Islamic religious values and the SDGs in Indonesiapresents an opportunity to promote a holistic understanding of sustainable development rooted inIslam's teachings. By integrating Islamic Religious Education (PAI) within the discourse of the SDGs, Indonesia can foster a sense of harmony, relevance, and active participation among its Muslim population toward achieving sustainable development goals.

Based on this context, content analysis of key material on *Kunci Kerukunan* in the Moral and Theology of Islam textbook of Madrasah Class XII is very relevant. The content analysis aims to analyze the relevance of Islamic religious learning materials at the high school level with the SDGs of Quality Education. Through content analysis, it can be identified how inter-religious harmony is presented and emphasized in the textbook. This is important to ensure that learners gain a comprehensive understanding of the importance of harmony in Islam and are able to apply it in their daily lives. This article aims to encourage the improvement of the quality of Islamic religious education that focuses on building the character ofstudents who are inclusive, tolerant, and respectful of differences. Thus, the content analysis of key materials on

Kunci Kerukunan material in Class XII Madrasah Islamic Morals and Theologytextbooks is expected to provide valuable input for curriculum development and preparing more effective textbooks in achieving SDG quality education goals.

MATERIAL AND METHODS

The author utilized a library research approach for this study, analyzing data obtained fromvarious library sources such as books, documents, and previous research reports (Arikunto, 2006).This research aims to address conceptual-theoretical issues related to integrating Quality Educationvalues into the Kunci Kerukunan material found in the Textbook of Moral and Theology of Islamfor the XII Class Madrasa (Syahr, 2020). An analytical-descriptive approach was employed in this study. The analysis focused on examining the content of the *Kunci Kerukunan* Material in the Textbook of Moral and Theology of Islam for the XII Class Madrasa. This involved analyzing allthe data used, including primary data derived from the Islamic Moral and Theology Student Bookat the MA level and secondary sources such as news articles, magazines, and supplementary books.The objective was to identify the integration of quality education within the material.

The data analysis method used is content analysis. Content analysis was carried out by identifying the characteristics or information in the document to provide a systematic and objectivedescription, focusing on the integration of quality education SDG (Drisko & Maschi, 2016). In thisstudy, the authors identified the material in the "Moral and Theology of Islam" textbook for XII class Madrasa students and analyzed it to identify sentences that indicated the presence of "*KunciKerukunan*" values aligned with quality education SDG. After finding several sentences in the *Kunci Kerukunan* material for XII class Madrasa students, the authors explained or interpreted these sentences according to the SDG's principles of quality education. The content analysis aimedto provide a systematic and objective description of integrating "*Kunci Kerukunan*" values in linewith the principles of quality education SDG within the textbook material.

RESULTS AND DISCUSSION
A. Quality Education SDG

The SDGs or Sustainable Development Goals are global treaty documents that aim to promote sustainable development and address development challenges. The idea of sustainable development has interested professionals for a long time, but it only experienced significant development in the late 20th century (Kurniawan, 2013). The SDGs are considered a new development path that covers four main areas: economic, institutional, social, and ecological development.

The Sustainable Development Goals consist of 17 main goals listed in UN resolution A/RES/70/1 on "*Transforming Our World: The 2030 Agenda for Sustainable Development*". Thegoal is to raise awareness of human rights, gender equality, and women's empowerment. The SDGsalso integrate and balance the three sustainable development factors: economic, social, and environmental.

One of the main goals of the SDGs is quality education. Quality education is considered the key to achieving sustainable development goals. This is reflected in implementing the SDGs in Indonesia, where quality education is one of the main

focuses. The fourth goal of the SDGs emphasizes the importance of providing inclusive, equitable, and quality education for all individuals and promoting lifelong learning opportunities.

The education-related Sustainable Development Goals (SDG 4) encompass various targetsand indicators. Target 4.1 aims to ensure that all boys and girls have access to quality primary andsecondary education by 2030, with indicators measuring proficiency in reading and mathematics. Target 4.2 focuses on early childhood development and pre-primary education, ensuring children are ready for primary education. Target 4.3 promotes equal access to affordable and quality technical, vocational, and tertiary education. Target 4.4 aims to increase the number of individuals with relevant skills for employment and entrepreneurship. Target 4.5 addresses gender disparitiesand inclusivity in education, while Target 4.6 aims to achieve literacy and numeracy for youth andadults. Target 4.7 emphasizes acquiring knowledge and skills for sustainable development, globalcitizenship, and cultural diversity. Targets 4.a, 4.b, and 4.c emphasize the importance of safe learning environments, scholarships, and qualified teachers. Together, these targets contribute to the overarching goal of ensuring inclusive, equitable, and quality education for all (*Goal 4 | Department of Economic and Social Affairs*, n.d.).

The contribution of education to long-term societal development cannot be overstated. Quality education can be a significant economic development investment as it aims to educate theyounger generation for their own economic, family, and personal growth (Simanjuntak, 2017). Promoting equity in education is necessary to ensure equity in quality education, expand learningopportunities for all, and ensure all individuals have access to education and opportunities to learnthroughout their lives to achieve a quality education (Wisman, 2017).

Quality education strategically addresses global challenges such as poverty, inequality, climate change, and conflict. Through quality education, individuals can understand global issuesand become agents of change capable of realizing sustainable development goals. Implementing quality education in the context of the SDGs requires strong cooperation between the central government, local governments, educational institutions, and communities. The government must provide supportive policies, adequate resources, and effective governance to realize quality education per the SDGs. By involving all stakeholders and implementing the concept of quality education well, education in Indonesia can have a sustainable positive impact on individuals, society, and the country as a whole.

B. Quality Education on Islamic Religious Education

According to Zakiah Daradjat, Islamic religious education is an effort in the form of guidance and care for students so that later, after completing their education, they can understandand practice Islamic teachings and make it a guide to life (Sritama, 2019). As in all other Islamic teachings, the primary sources of character determination in Islam are the Qur'an, and the Sunnahof the Prophet Muhammad SAW. These two primary sources, namely the Qur'an and Sunnah, arerecognized by all Muslims as naqli proofs whose authority is not in doubt. Allah says in Q.S An- Nahl: 78 that humans are born into the world knowing nothing, but humans are given sight, hearing, and a heart

so that humans are grateful. This verse explains the creation of man for the first time who did not know anything. Allah gives humans the potential for learning through physical abilities, namely hearing and vision, and also gives humans psychic abilities, namely reason. All these abilities must be developed and fostered through education and teaching by Islamic teachings (Chanifudin, 2017).

Islamic education aims to foster students to become servants who love to worship Allah (Ihsan as cited in Efendi, 2008). Islamic educational institutions strive to provide a strengthening and basic understanding of religion properly. Teaching the values of honesty, humility, simplicityand the values of humanity. The noble value is what leads students to get a good assessment in theeyes of society and in the eyes of God.3. Socio-cultural aspects. It cannot be denied that educational institutions characterize society. Responding to community issues such as maintainingbrotherhood, creating a healthy life and so on. This is as expressed by (Wahid, 2002) when seeing pesantren (Islamic educational institutions) as "cultural institutions" that use Javanese cultural symbols, as "agents of renewal" that introduce the idea of rural development, as centers of community learning activities.

The teachings of the Quran and the traditions of the Prophet are seen as a beacon that promotes the idea of sustainable development in Islamic nations and across the globe. Recent studyrevealed that the United Nations' seventeen (17) Sustainable Development Goals (SDGs) align with the five (5) core objectives of Islamic law known as Maqasid al-Shariah. These objectives encompass the preservation of religion, life, intellect, progeny, and wealth. The study concludes by suggesting that the principles embodied in the SDGs should be embraced, executed, and overseen by all United Nations member states to improve both the present world and the afterlife(Yusuf & Raimi, 2021).

Quality Education from an Islamic perspective refers to Islamic values and principles applied in education. Islam places great emphasis on the development of human capital, which aligns with the goals of SDG 3 (Good Health and Well-being) and SDG 4 (Quality Education). Human capital development, as highlighted in Islam, plays a vital role in fostering economic growth, which is a key objective of SDG 8 (Decent Work and Economic Growth) (Khan & Haneef,2022). Education in Islam has a very important role in shaping character, developing knowledge, and improving the quality of life of individuals and society as a whole. The Islamic perspective teaches that education should go beyond the mere acquisition of academic knowledge. Quality education in Islam includes spiritual, moral, social, and intellectual aspects. The main goal of education in Islam is to produce individuals who are noble, knowledgeable, and able to contributepositively to society.

From an Islamic perspective, quality education also emphasizes the importance of inclusivity, equality and justice. Every individual, regardless of social, economic or gender background, has the right to quality education. There should be no discrimination in access to education and every individual should be given a fair chance to develop their potential. In addition,Islamic education also emphasizes moral and ethical values, such as honesty, simplicity, helping and respecting each other.

C. Kunci Kerukunan Material

The *Kunci Kerukunan material* comprises four essential concepts: tasamuh, musawah, tawasuth, and ukhuwwah. These concepts are deeply rooted in Islamic teachings and are crucial in fostering harmony and coexistence within society. Tasāmuḥ refers to the concept of treating others with equality, kindness, and forgiveness. It encompasses the virtuous manners of respect and appreciation for fellow human beings within the boundaries set by Islam. Tasāmuḥ encouragesopenness and respect for differences. Musāwah, on the other hand, emphasizes equality and recognizing the inherent dignity of every individual. It entails the noble attitude that every human being has equal worth and value. Tawasuth, meaning moderation, promotes the praiseworthy behavior of avoiding extremes and adopting a balanced approach. In Islam, tawasuth encompassesthree dimensions: belief (akidah), morality (akhlak), and law (syariat). Ukhuwwah, which translates to brotherhood, encompasses the virtuous attitude of fostering love, brotherhood,nobility, and trust toward others. Ukhuwwah manifests in four forms: Ukhuwwah fi al-'Ubūdiyyah (brotherhood in servitude to Allah), Ukhuwwah fi al-Insāniyyah/Basyariyyah (brotherhood among humanity), Ukhuwwah fi an-Nasab wa al-Wathaniyyah (brotherhood based on lineage and nationality), and Ukhuwwah fi ad-Dīn al-Islāmiyyah (brotherhood in the Islamic faith).

The core competencies encompassed in the curriculum are as follows: 1.2 Internalizing thepositive values of tasāmuh (tolerance), musāwah (equality), tawasuth (moderation), and ukhuwwah (brotherhood). This competency focuses on understanding and embracing these values as essential principles for fostering harmonious societal relationships. 2.2 Practicing the attitudes of tasāmuh (tolerance), musāwah (equality), tawasuth (moderation), and ukhuwwah (brotherhood)in daily life. This competency emphasizes the application of these attitudes in various social interactions and situations, promoting tolerance, equality, moderation, and brotherhood as integralparts of everyday life. 3.2 Analyzing the meanings, importance, and efforts required to embody the attitudes of tasāmuh (tolerance), musāwah (equality), tawasuth (moderation), and ukhuwwah (brotherhood). This competency involves a deeper examination of the significance of these values,their relevance to society, and the actions necessary to manifest them in personal and communal life. 4.2 Presenting the results of the analysis regarding the meanings, importance, and efforts required to embody the attitudes of tasāmuh (tolerance), musāwah (equality), tawasuth (moderation), and ukhuwwah (brotherhood) in maintaining the integrity of the Unitary State of theRepublic of Indonesia (NKRI). This competency focuses on articulating the findings and conclusions derived from the analysis, particularly concerning how these values contribute to thepreservation and unity of the Indonesian nation.

The Kunci Kerukunan material, encompassing tasamuh, musawah, tawasuth, and ukhuwwah, holds great relevance to SDG 4, particularly target 4.7. Target 4.7 aims to ensure that all learners acquire the knowledge and skills necessary to promote sustainable development. Thesefour principles of tasamuh, musawah, tawasuth, and ukhuwwah align with the core values and objectives of target 4.7. Tasamuh encourages learners to embrace equality, respect, and forgiveness, fostering a culture of peace,

non-violence, and appreciation of cultural diversity. Musawah emphasizes the importance of equal rights, gender equality, and human rights education,promoting a just and inclusive society. Tawasuth, with its focus on moderation, equips learners with the skills to find a balanced approach toward sustainable lifestyles and the preservation of the environment. Lastly, ukhuwwah promotes the values of global citizenship, collaboration, and appreciation of cultural contributions to sustainable development. By integrating the principles of tasamuh, musawah, tawasuth, and ukhuwwah into education, the Kunci Kerukunan material contributes to the attainment of target 4.7, ensuring that learners are equipped with the knowledgeand skills needed to promote sustainable development, peace, and cultural understanding.

CONCLUSION

In conclusion, quality education is a fundamental pillar in achieving the Sustainable Development Goals (SDGs) set forth by the United Nations. SDG 4 aims explicitly to provide inclusive and quality education, as well as promote lifelong learning opportunities for all individuals. The textbook used plays a crucial role in delivering relevant and adequate materials. One significant aspect is the discussion on interfaith harmony, which constitutes a fundamental value in Islam and a key principle in building a harmonious society. The teachings of the Quran and the traditions of the Prophet serve as guiding principles that promote the concept of sustainable development not only in Islamic nations but also worldwide. Islam strongly emphasizes human capital development, which aligns with the objectives of SDG 3 (Good Health and Well-being) and SDG 4 (Quality Education). In the Islamic perspective, quality education also emphasizes inclusivity, equality, and justice.

The Kunci Kerukunan material, encompassing tasamuh, musawah, tawasuth, and ukhuwwah, holds significant relevance to SDG 4, mainly target 4.7. Target 4.7 ensures that all learners acquire the knowledge and skills necessary to promote sustainable development. By integrating these principles into education, the objective of target 4.7 can be effectively pursued. The values of tasamuh (tolerance and respect), musawah (equality), tawasuth (moderation), and ukhuwwah (brotherhood) contribute to fostering a harmonious society and preparing individuals to contribute to sustainable development efforts actively.

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