**THE MODEL OF RELIGIOUS CULTURE EDUCATION TO RESPOND CHALLENGE SUSTAINABLE DEVELOPMENT GOAL**

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**Abstrak**

*Suistainable Development Goals* yang disingkat *SDGs* merupakan sistem pembangunan berkelanjutan yang melanjutkan sistem sebelumnya yaitu *MDGs*. *SDGs* mempunyai prinsip utama yaitu berlaku secara universal dengan sasaran pembangunan berlaku untuk semua daerah tertinggal, berkembang dan maju, beserta setiap warga negaranya. Tujuan Pembangunan berkelanjutan (SDGs) pada bidang pendidikan, yaitu terkait dengan kualitas pendidikan yang baik dengan substansi menjamin pemerataan pendidikan yang berkualitas dan meningkatkan kesempatan belajar untuk semua orang, menjamin pendidikan yang inklusif dan berkeadilan serta mendorong kesempatan belajar seumur hidup bagi semua orang. Artikel ini mencoba menawarkan sebuah model pendidikan yang dapat dijangkau oleh semua lapisan masyarakat dan memberikan kesempatan belajar seumur hidup bagi semua orang. Model Pendidikan yang ditawarkan adalah berbasis budaya religius. Fokus utama pendidikan dalam tulisan ini adalah berkaitan dengan pendidikan yang membangun harkat dan martabat manusia. Setidaknya terdapat 7 budaya religius yang dapat diaplikasikan yaitu; (1) TSP (Tahan dari buang sampah sembarangan, Simpan sampah pada tempatnya, Pungut sampah insya Allah sedekah); (2) BEBASKOMIBA (BE-berantakan-rapikan; BAS-basah-keringkan; KO-kotor-bersihkan; MI- miring-luruskan; BA-bahaya-amankan); (3) 3M (Mulai dari diri sendiri; Mulai dari hal yang kecil; Mulai saat ini); (4) 5K (Kerja keras; Kerja cerdas; Kerja mawas; Kerja tuntas; Kerka ikhlas); (5) Konsep “Untung” (bila jadi amal kebaikan; bila jadi ilmu; bila bermanfaat; bila menambah silaturahim; bila menguntungkan orang lain); (6) 5S (Senyum; Salam; Sapa; Sopan; and Santun); dan (7) 7B (Beribadah dengan baik, benar, dan istiqomah; Berakhlak baik; Belajar tekun tiada henti; Bekerja keras, cerdas, dan ikhlas; Bersahaja dalam hidup; Bantu sesama; Bersihkan hati selalu).

**Abstrak**

The Sustainable Development Goals abbreviated as SDGs are sustainable development systems that continue the previous system, the MDGs. SDGs have the main principle of being universally applicable with the development goals applicable to all disadvantaged, developing and advanced regions, along with every citizen. The Sustainable Development Goals (SDGs) in the field of education, which are related to the quality of good education with the substance of ensuring equitable distribution of quality education and increasing learning opportunities for all people, guarantee inclusive and equitable education and encourage lifelong learning opportunities for everyone. This article tries to offer a model of education that can be reached by all levels of society and provides lifelong learning opportunities for everyone. The Education Model offered is based on religious culture. The main focus of education in this paper is related to education which builds human dignity. At least there is 7 religious cultures that can be applied, namely; (1) TSP (Tahan dari buang sampah sembarangan, Simpan sampah pada tempatnya, Pungut sampah insya Allah sedekah); (2) BEBASKOMIBA (BE-berantakan-rapikan; BAS-basah-keringkan; KO-kotor-bersihkan; MI- miring-luruskan; BA-bahaya-amankan); (3) 3M (Mulai dari diri sendiri; Mulai dari hal yang kecil; Mulai saat ini); (4) 5K (Kerja keras; Kerja cerdas; Kerja mawas; Kerja tuntas; Kerka ikhlas); (5) Konsep “Untung” (bila jadi amal kebaikan; bila jadi ilmu; bila bermanfaat; bila menambah silaturahim; bila menguntungkan orang lain); (6) 5S (Senyum; Salam; Sapa; Sopan; and Santun); dan (7) 7B (Beribadah dengan baik, benar, dan istiqomah; Berakhlak baik; Belajar tekun tiada henti; Bekerja keras, cerdas, dan ikhlas; Bersahaja dalam hidup; Bantu sesama; Bersihkan hati selalu).

Keywords : Sustainable Development Goals, The Model Of Religious Culture Education, Humanity

**Introduction**

The poverty is a discourse that is a burden on the world. Therefore, an international meeting was held on September 2000 with 189 countries participating. The meeting produced a declaration called the Millennium Development Goal (MDGs). In its implementation, success has been achieved, including reducing the number of poor people in the world by almost half (Ngoyo 2015).But this era was only able to survive until 2015 because the MDGs only focused on development issues in developing and lagging countries, where developed countries played more roles as supporters. The Sustainable Development Goals abbreviated as SDGs are sustainable development systems that continue the previous system; the MDGs. SDGs have the main principle of being universally applicable with the development goals applicable to all underdeveloped, developing and advanced regions, along with every citizen (Alisjahbana 2018). The MDGs have 8 goals and 60 indicators, while the SDGs have 17 goals and 232 indicators (SMERU Research Institute 2017). The aim of the SDGs is a global goal, namely that everyone has the right to enjoy peace and prosperity that can create many results and be useful for common goals (Morton, Pencheon, and Squires 2017).

Indonesia is one of 194 "civil society" countries that attended the United Nations (United Nations) session on September 25-27 2015 in New York, the United States of America which participated in agreeing on Sustainable Development Goals or SDGs. SDGs are global development agreements that have 17 global goals with 169 targets that will be used as policy guidance and funding for the next 15 years and are expected to be achieved by 2030. These goals and targets cover 3 dimensions of sustainable development, namely environmental, social and economic (Gunawan 2015).

SDGs are formed to complete all the problems that are being or will be faced by the nation in a country including in the field of education, which the Integrated Development Goals (SDGs) contain a set of transformative goals that have been valid for all countries around the world without exception.The Sustainable Development Goals (SDGs) in the field of education, namely "Quality of good education" with the substance "Ensuring equal distribution of quality education and increasing learning opportunities for all people, guaranteeing inclusive and equitable education and encouraging lifelong learning opportunities for all people". This article tries to offer an educational model that can be reached by all levels of society and provides opportunities for lifelong learning for all people. The author tries to focus on emphasizing education which forms a dignified national character and civilization, as stated in Undang-undang No. 20 Tahun 2013 Pasal 3 which reads “Pendidikan nasional berfungsi mengembangkan kemampuan dan membentuk watak serta peradaban bangsa yang bermartabat dalam rangka mencerdaskan kehidupan bangsa, bertujuan untuk berkembangnya potensi peserta didik agar menjadi manusia yang beriman dan bertakwa kepada Tuhan Yang Maha Esa, berakhlak mulia, sehat, berilmu, cakap, kreatif, mandiri, dan menjadi warga negara yang demokratis serta bertanggung jawab.”

In achieving a dignified nation's civilization, moral and human values must be built. The definition of humanity itself is very closely related to the reality of humanity and its various aspects. Among them is that humans are objective beings who are of course different from other objective beings with their honor in freedom of choice, this means that their actions and behavior are the results of consideration and ability, even though they are relative. Second, humans are very influenced by the surrounding environment, such as the physical environment, and other life. Third, human life is a social life that naturally interacts with other humans. Fourth, humans are closely related to their creators, because the one who created them is Allah *subhanahu wa ta'ala* (Abdullah 2018).

Islamic Education (Armai 2002) is a process carried out to create whole people, believe and devote to Allah subhanahu wa ta'ala and be able to realize its existence as the vicegerent of Allah on earth, which is based on the teachings of the Qur'an and Sunnah (Nugroho and Mustaidah 2017). That is, Islamic education has never been separated from its foundation, namely the Qur'an and the Sunnah. Therefore, in the al-Quran, some values refer to Islamic education.

According to (Nugroho and Mustaidah 2017) the value consists of three pillars, *i'tiqodiyah*, *khuluqiyah* value, and *amaliyah* value (Armai 2002). The value of *khuluqiyah* is teaching about good and bad things, which concerns human behavior and actions. *Amaliyah* values are those related to daily behavior education both related to worship education and muamalah. The value of *i'tiqodiyah* is a value related to the education of faith such as believing in Allah, Angels, Books, Apostles, and destiny that aim to organize individual beliefs (Nugroho and Mustaidah 2017).

Concentrated and planned education strives to restore human dignity can be shaped through culture. The manifestation of culture is often interpreted as a social system. This social system is built from human activities that interact, relate and interact from time to time (Fathurrohman 2016). Therefore, education through culture tends to be easier to apply wherever and is lifelong learning.

Indonesia is a religious country as can be seen in the sound of the 1st Pancasila Sila, namely "One Godhead". The right culture applied in this Indonesian nation is religious. Religious culture is a set of religious values ​​that underlie behavior, traditions, daily habits, and symbols that are practiced by all stakeholders in each educational institution (Abdullah 2018). The religious values ​​listed here are as intended previously, namely the values ​​of Islamic education that reflect humanity.

According to (Abdullah, 2018) there are 8 religious cultures that indicate Islamic human values, namely :

1. TSP (Tahan dari buang sampah sembarangan, Simpan sampah pada tempatnya, Pungut sampah insya Allah sedekah)
2. BEBASKOMIBA (BE-berantakan-rapikan;BAS-basah-keringkan;KO-kotor-bersihkan;MI- miring-luruskan;BA-bahaya-amankan)
3. 3M (Mulai dari diri sendiri; Mulai dari hal yang kecil; Mulai saat ini)
4. 5K (Kerja keras; Kerja cerdas; Kerja mawas; Kerja tuntas; Kerka ikhlas)
5. Konsep “Untung” (bila jadi amal kebaikan; bila jadi ilmu; bila bermanfaat; bila menambah silaturahim; bila menguntungkan orang lain)
6. 5S (Senyum; Salam; Sapa; Sopan; and Santun)
7. 5 “Jangan” (Jangan panik; Jangan emosional; Jangan tergesa-gesa; Jangan larut mendramatisasi; Jangan putus asa)
8. 7B (Beribadah dengan baik, benar, dan istiqomah; Berakhlak baik; Belajar tekun tiada henti; Bekerja keras, cerdas, dan ikhlas; Bersahaja dalam hidup; Bantu sesama; Bersihkan hati selalu).

**Research Methods**

This study uses a qualitative approach. A qualitative approach is a type of research whose findings are not obtained through statistical procedures or other forms of calculation. This study tries to understand and interpret the meaning of the interaction between human behaviors in certain situations according to the author's perspective. This study also has the aim of developing the concept of sensitivity to the problems faced, explaining the reality related to grounded theory search and developing an understanding of one or more of the phenomena encountered (Gunawan, 2015).

In its implementation, this research is the result of literature research, which emphasizes a philosophical approach. The philosophical approach is used as an effort to interpret the interpretation of data more dominantly based on logical reasoning from the data presented as it is (Said 2017).

The data collection, the author uses the documentation method, which is to search for matters related to the topic of the problem from various literature both books, scientific journals and other scientific works from the internet that can be scientifically accountable (Arikunto, 1993: 202).

**Results And Discussion**

1. The concept of Sustainable Development Goals

Sustainable Development Goals (SDGs) is a sustainable development system, which continues the objectives of the Millennium Development Goals (MDGs) which have only resulted in half of the results. Therefore SDGs are formed to solve the state problems of various inequalities that exist within ASEAN countries, especially in the field of education. Starting in 2016, the 2015-2030 Sustainable Development Goals (SDGs) officially replace the Millennium Development Goals (MDGs) 2000-2015. SDGs contain a set of transformative goals that are agreed upon and apply to all nations without exception.

SDGs have 17 targets (Badan Pusat Statistik 2016, 9–247) that they want to achieve include :

1. Ending poverty wherever and in all forms
2. Ending hunger, achieving better food security and nutrition and supporting sustainable agriculture.
3. Ensure a healthy life and support well-being for all ages.
4. Ensuring that education is inclusive and of equal quality, also supports lifelong learning opportunities for all.
5. Achieve gender equality and empower all women and girls.
6. Ensure the availability and management of sustainable water and sanitation for all.
7. Ensure access to affordable, reliable, sustainable and modern energy for all.
8. Increasing sustainable and inclusive economic growth; full participation in productive work, a type of decent work for all.
9. Build durable infrastructure, improve inclusive and sustainable industrialization, support innovation.
10. Increasing access to small-scale industries and other small-scale businesses, especially in developing countries Reducing inequality within and between countries.
11. Build cities and human settlements that are inclusive, safe, durable/strong, and sustainable.
12. Ensure sustainable consumption and production patterns.
13. Take immediate action steps to address climate change and its impacts.
14. Protect and use oceans, seas and marine resources in a sustainable manner for sustainable development.
15. Protect, restore and increase the use of the earth's ecosystem in a sustainable manner, manage forests sustainably, stop and reverse land damage, and lose biodiversity.
16. Creating a peaceful and inclusive society for sustainable development, providing access to justice for all, building effective, accountable and inclusive institutions at all levels.
17. Strengthening the way of implementation and revitalizing (reviving) global partnerships for sustainable development.

Based on the 17 main objectives and targets of the SDGs, it can be concluded that the main dimensions lie in social, economic and environmental issues (Ngoyo 2015). Some experts who provide formulas to better explain the meaning of sustainable development include:

According to **Emil Salim** (SPES 1992, 3)Sustainable development is a development process that optimizes the benefits of natural resources, by harmonizing natural resources with humans in development.According to **Ignas Kleden** (SPES 1992, XV)Sustainable development here is temporarily defined as the type of development that on the one hand refers to the optimal use of natural resources and human resources, and on the other hand while maintaining an optimal balance between various conflicting demands on resources that is. Characteristics of Sustainable Development:

1. Done evenly and fairly

It means that it is fair on land that exists in all regions, all people have the right or opportunity to participate in this sustainable development without being differentiated and must be equitable and fair to improve the welfare of the community. Ensuring equity and justice, that is, future generations utilize and conserve natural resources so that they are sustainable.

1. Maintain existing biodiversity

Sustainable development must pay attention to biodiversity. Respect and preserve biodiversity, species, habitats, and ecosystems to create environmental balance.

1. Using an integrative approach

In carrying out sustainable development must use an integrative approach. It aims to create a complex link between humans and the environment so that the environment is maintained.

1. Long term

Sustainable development is a long-term plan. Because of sustainable development, it is possible to manage and utilize existing resources wisely or to be useful in the present and the future.

1. Meet the needs of the present without endangering the fulfillment of the needs of future generations and linking that economic development must be balanced with environmental conservation.
2. Development carried out does not occur or can minimize damage and pollution of the environment, taking into account the physical environment and social environment
3. Development carried out fundamentally on human values ​​and pay attention to the moral or values ​​embraced in society. Development carried out can expand the field and employment opportunities
4. Development carried out must have the fundamental and ideal nature and short and long term. The development carried out must be guided by always maintaining economic, political, socio-cultural and national security stability.

**2. Model Pendidikan Karakter yang mencerminkan SDGs**

Character can be considered as the values of human behavior associated with the Almighty God, ourselves, our fellow of human being, the environment, and nationality embodied in thought, attitude, feeling, words, and actionbased on religious norm, law, manner, culture, customand aesthetic. According to character education, Ryan and Bohlin, contains three main elements, namely knowing the good (knowing the good), loving kindness (loving the good), and do good (doing the good). Character education is a mission similar to moral education or moral education that the character education is not merely to teach what is right and what is wrong to the child, but more than that character education inculcate the habit (habituation) of the good that students understand, able to feel, and want to do good (Aeni 2014).

Regarding morality –read about human values– there is a close relationship with religion (Tsani 2013). In daily life, often the strongest motivation in acting something is because of religion. For example, premarital sexual behavior is a matter that must be shunned for reasons of religion. In other cases, showing a smile to a friend is also a behavior recommended by religion.

Islam is a religion sent through the Prophet sallallaahu ‘alaihi wa sallam as perfecting morals. The term moral is better known in Islam than moral. Even so according to (Halstead 2007) both contain teachings about decency (Tsani 2013). Decency in (Ministry of Education and Culture 2016) is good customs; politeness; courtesy; civilization. (Halstead 2007) both contain teachings about decency (Tsani 2013). Decency in (Kemendikbud 2016) is good customs; politeness; courtesy; civilization.

Islamic Education (Armai 2002) is a process carried out to create whole human beings, believers and devoted to God and able to realize its existence as the vicegerent of Allah on earth, which is based on the teachings of the Qur'an and Sunnah (Nugroho and Mustaidah 2017). That is, Islamic education has never been separated from its foundation, namely the Qur'an and the Sunnah. Therefore, in the al-Quran, some values refer to Islamic education. Inside (Nugroho and Mustaidah 2017) the value consists of three pillars, *i'tiqodiyah*, *khuluqiyah* value, and *amaliyah* value (Armai 2002).

The value of *khuluqiyah* is teaching about good and bad things, which concerns human behavior and actions. *Amaliyah* values are those related to daily behavior education both related to worship education and *muamalah*. The value of *i'tiqodiyah* is the value associated with the education of faith such as believing in Allah, Angels, Books, Apostles, and destiny that aims to organize individual beliefs (Nugroho and Mustaidah 2017).

As already mentioned, moral and moral teachings about morality (Halstead 2007). These teachings are expected to cleanse despicable behavior and adorn themselves with commendable behavior. Therefore, the values of khuluqiyah must contain good morals such as mutual help, affection, gratitude, courtesy, forgiveness, discipline, keeping promises, honesty, responsibility, and others. In Islamic education, these morals are included in the noble character. The discussion of noble character becomes important because it is a response to deviations from human behavior (immoral acts) in which it will bring down the dignity and human dignity itself. Of course, this is very far from the expectations of Islamic education.

In the 2014 United Nations Development Program (UNDP) report that in the Human Development Index (HDI) is a combination of indicators such as health, wealth, and education. Education in Indonesia is in the 108th position, global competition going forward, competition for the Asean Economic Community (MEA), where the road to improve Indonesia's human resource readiness and competitiveness in the future is nothing but education so it is not surprising that the education sector has good moral priority highest order in the state budget (APBN) budget allocation. Some of the causes of the low quality of education in Indonesia include the following :

1. Low physical facilities
2. Low opportunities for educational equity
3. The high cost of education
4. Access Geographical conditions in Indonesia which consist of islands are very complicated where the teachers or students must travel a considerable distance just by walking like the teacher or students in the mountainous area.

Education is a means to build human dignity and civilization as an individual who is also part of a community. With education each process and has the potential to become a quality human being both mentally, spiritually and cognitively. Integration between noble values, religious values, and aspects of cognition is a strong synergy in forming dignified and moral human beings so that the nation's children are able to build advanced civilizations. One of the advanced societies with civilization can be seen from the many achievements that have been able to be obtained in the academic field, where the advanced society towards the advancement of intelligence which involves the inner birth of the language and culture of a nation that has a noble morality. In Indonesia, the role of education in building human dignity and civilization is still limited to discourse because it is seen from the side of achievement in education that it is still far from the expectations. The impact of the low level of education on development is the increase in the unemployment rate which can trigger domestic crime because the level of economic income is not good and does not meet the needs that must be met.

The purpose of National Education as stated in Undang-Undang No. 20 Tahun 2003 is aimed at elevating human dignity. The essence of true education is to develop a better life, also to color and become a foundation or moral and ethical foundation in the process of empowering the identity of a nation. This kind of education will enhance human dignity (Mighfar 2018). The essence of SDGs in the field of education is ensuring the quality of inclusive and equitable education and providing lifelong learning opportunities for everyone (SDG-Education 2030 Steering Committee n.d.). In achieving this, there is a need for an educational model that is accessible to all groups and lasts a lifetime. The author focuses on the educational model in question is a model that reflects the principles of the SDGs and answers the essential challenges of the SDGs in the field of education.

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

1. Culture is a social system that develops in society so that it is practiced by various parties evenly without distinguishing any social status (Fathurrohman 2016).
2. Culture is a manifestation of education that lasts a lifetime in the long run. Culture will not die always bequeathed from one generation to the next (Zakiyah and Rusdiana 2014).
3. Culture departs from the values embraced in society, especially related to morality and humanity (Ghufron, Budiningsih, and Hidayati 2017).

The impelemtasi SDGs in the process of education should know the purpose of education is Human Excellence (human virtue). The teacher must teach characters in their field of study. Centered learning students means students participated in the learning process as much as possible. Learners are not only intelligent, but they also have good qualities. The character learning method in every student there are three stages to go through and accomplished (Kamaruddin 2012):

* 1. Moral Knowing. The objectives are: students are able to distinguish the noble moral values and moral character; understand logically and rationally (not doctrinal or dogmatic) the importance of moral values and the danger of logical character; students familiar figure of the Prophet Muhammad as an exemplary figure through his sayings.
  2. Moral Loving. Intended to foster a sense of love and takes the value of noble character. Target student teacher is an emotional dimension, the heart, the soul, not the ratio or logic. Teachers touch the emotions of students that growing awareness, noble desires and needs.
  3. Moral Doing. Students practice the noble moral values in everyday behavior such as, polite, friendly, honest, compassionate, and so on.

**3. The Model Of Religious Culture Education To Respond Challenge Sustainable Development Goal**

Education for sustainable development is an idea that comes from environmental education (Segara 2016). Environmental education is the process of introducing values and concepts to build the skills and attitudes needed to understand and appreciate the relationships between bio-physical culture and environment. Environmental education is also in its application to practice behavior in making decisions regarding issues relating to environmental quality (IUCN 1991).

Environmental quality is part of humanitarian responsibility. As in (Sadr 2011) the great position of humanity is taking responsibility in all large and small works, open and hidden activities. Humans and interrelated nature cannot be separated. humans are very influenced by the environment, such as the physical environment, and other life. All forms of good or bad human actions will get reward/punishment from Allah *subhanahu wa ta'ala*. This belief provides an incentive for someone to guard against actions that degrade human dignity and improve actions that can prosper human life.

One form of effort in environmental preservation that reflects religious culture is TSP (Tahan dari buang sampah sembarangan, Simpan sampah pada tempatnya, Pungut sampah insya Allah sedekah). This culture can be applied in monthly cleaning activities. This activity is carried out together with residents by surrounding the environment, then picking up trash when found. The residents were taught when they found garbage on the road, then the garbage was taken and then dumped in the trash. Also, there is a BEBAS KOMIBA culture that stands for BE (Berantakan-Rapihkan), BAS (Basah-Keringkan), KO (Kotor-Bersihkan), MI (Miring mis. Barang-Luruskan), BA (Bahaya-Amankan). This culture can be applied in schools. Especially during the Clean Friday activities, students are accustomed to practicing this culture. The hope is that students can practice this culture in the surrounding environment, at least in their own families. Also, there is a basic culture that drives change in the environment, namely 3M: Mulai dari diri sendiri; Mulai dari hal yang kecil; Mulai saat ini. This culture is combined with a culture of 5 K (Kerja cerdas, Kerja tuntas, Kerja mawas, Kerja ikhlas) and also with culture 3 S (Semangat bersaudara, Semangat mencari solusi, Semangat maslahat bersama). The implementation of the application of these three cultures is the holding of the "Pekan Parade Muslim". This activity is also a form of humanitarian responsibility on a broader scale. This activity was organized by students as one of the propaganda media and forms of self-existence based on the implementation of worship to God and attention with the spirit of community service and the implementation of Islamic values ​​obtained during the education program in schools (Abdullah 2018).

Humans are the subject, as well as objects of education (Wahyuddin and Dosen 2016). Getting to know humans is an important part in determining educational success. Humanity in KBBI (Kamus Besar Bahasa Indonesia) means n 1 human characteristics; 2 in humans; as human beings: feelings - we always prevent us from doing that damned act. To understand humans, the most ideal is to ask the creator, God Almighty. The God explanation regarding human beings is found in the Qur'an.

The Qur'an gives human names in three words, namely *al-basyar, an-nas,* and *al-ins* or *al-insan,* these three words are commonly interpreted as humans. However, if viewed in terms of language and explanation of the Qur'an itself, the three words are different from each other (Hariyanto, 2015). At least there are two letters in the Qur'an which explain about humans, namely Surah Yusuf and Surah Al-Nisa. Both of them can describe human values to elevate the dignity and human dignity itself.

In the Qur'an the term basyar one of which contains the understanding of humans (which appears). As in the Surah of Yusuf verse 31, it means:

**“**And when she heard of their sly talk, she sent to them and prepared for them a cushioned couch (to lie on at the feast) and gave to every one of them a knife and said (to Yusuf): Come out unto them! And when they saw him they exalted him and cut their hands, exclaiming: Allah Blameless! This is no a human being. This is not other than some gracious angel**.”**

This verse tells of Egyptian dignitaries who were supported by Zulaikha in a meeting which was amazed when she saw the good looks of Yusuf as (Hariyanto, 2015). Yusuf as who was shown at that time was not only the physical form that was seen, but also how the look on his face and the way he walked (there is the word *akhraj*-means to come out). If the meaning of *basyar* is etymologically related to the meaning of *basyar* in the context of this verse, then get a lesson. Its moral values are that as humans it should always pay attention to or take care of its beauty. Yusuf as is a picture of a human ideal that looks beautiful from its physical side, his expression, the way he walks, and how he looks.

In surah al-Nisa verse 1, Allah azza wa jalla says which means:

“O mankind! Be careful of your duty to your Lord Who created you from a single soul and from it created its mate and from them twain hath spread abroad a multitude of men and women. Be careful of your duty toward Allah in Whom ye claim (your rights) of one another, and toward the wombs (that bare you). Lo! Allah hath been a watcher over you.” (an-Nisaa’: 1)

In this Surah An Nisa verse 1 there are several points about human concepts, namely:

1. Humans are creatures created by God. God started this letter with the command to fear Him.
2. The first human being created was Adam. It is stated that humans come from oneself so that people realize that their father is the same (Adam AS).
3. Allah created Hawa from it (Adam). The meaning of it according to majority *mufassirin* is from the body part (rib) of Adam AS. Based on the *hadith* of Bukhari and Muslim. But some interpret it here from a similar element, namely the land from which Adam AS was created.
4. Allah commands us to guard the Gathering. God wants people to love each other. Therefore, it is also stated that the order to maintain friendly relations and not decide it.

From the explanation above can be taken the meaning related to human values ​​in the Qur'an Surah Yusuf verse 31 and Surah Al-Nisa verse 1, as follows:

1. As human beings, they should always pay attention to or take care of their beauty. Yusuf as is a picture of a human ideal that looks beautiful from its physical side, his expression, the way he walks, and how he looks.
2. Humans are creatures of Allah and we as human beings must be devoted in truth to Allah who creates, this is related to Sila Pertama Pancasila "Ketuhanan Yang Maha Esa".
3. Humans are ordered to strengthen friendship to all humans, this is so that humans can be fair to their fellow humans without seeing gender differences.

In achieving the human values above, there is a religious culture that can be applied, namely: 7 B (beribadah dengan baik, benar, dan istiqomah; berakhlak baik; belajar tekun tiada henti; bekerja keras, cerdas, dan ikhlas; bersahaja dalam hidup; bantu sesama; bersihkan hati selalu). In implementing the culture the students are accustomed to daily practice in the form of; Qur'an recitations, morning and evening dhikr, sunnah fasts, congregational prayers, etc. Besides that, there is also a 5 S culture (senyum, salam, sapa, sopan, santun).

**Conclusion**

Indonesia is one of 194 "civil society" countries that attended the United Nations (United Nations) session on September 25-27 2015 in New York, the United States of America which participated in agreeing on Sustainable Development Goals or SDGs. SDGs are formed to complete all the problems that are being or will be faced by the nation in a country including in the field of education. The Sustainable Development Goals (SDGs) in the field of education, namely "Quality of good education" with the substance "Ensuring equal distribution of quality education and increasing learning opportunities for all people, guaranteeing inclusive and equitable education and encouraging lifelong learning opportunities for all people". As in the mandate of Undang-Undang No. 20 Tahun 2003 that education is shown to form a dignified character and national civilization, the equal distribution of education is carried out to achieve this.

Educational Model Based on Religious Culture can be an alternative education that supports the achievement of SDGs in the education sector. This is because the model contains religious values ˗Islamic education˗ which can be applied in every circle regardless of any social status. Also, this model is carried out continuously, throughout life, and can be inherited from one generation to the next.

At least there are 7 religious cultures that can be applied to form a dignified national character and civilization, namely; (1) TSP (Tahan dari buang sampah sembarangan, Simpan sampah pada tempatnya, Pungut sampah insya Allah sedekah); (2) BEBASKOMIBA (BE-berantakan-rapikan; BAS-basah-keringkan; KO-kotor-bersihkan; MI- miring-luruskan; BA-bahaya-amankan); (3) 3M (Mulai dari diri sendiri; Mulai dari hal yang kecil; Mulai saat ini); (4) 5K (Kerja keras; Kerja cerdas; Kerja mawas; Kerja tuntas; Kerka ikhlas); (5) Konsep “Untung” (bila jadi amal kebaikan; bila jadi ilmu; bila bermanfaat; bila menambah silaturahim; bila menguntungkan orang lain); (6) 5S (Senyum; Salam; Sapa; Sopan; and Santun); dan (7) 7B (Beribadah dengan baik, benar, dan istiqomah; Berakhlak baik; Belajar tekun tiada henti; Bekerja keras, cerdas, dan ikhlas; Bersahaja dalam hidup; Bantu sesama; Bersihkan hati selalu).

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