

Integration of Sustainable Development Goals in Islamic Teaching Materials in Higher Education

Ega Nasrudin¹, Saepul Anwar², Edi Suresman³, Utami Qonita Rahmi⁴, Deden Syarif Hidayatulloh⁵, Fatimah Ezzahrah binti Ahmad Lokman⁶

¹ Universitas Pendidikan Indonesia, Indonesia; eganasrudin01@upi.edu

² Universitas Pendidikan Indonesia, Indonesia; saefull@upi.edu

³ Universitas Pendidikan Indonesia, Indonesia; esuresman@upi.edu

⁴ Universitas Pendidikan Indonesia, Indonesia; utamiqonitarahmi@upi.edu

⁵ Telkom University, Indonesia; dedensy@telkomuniversity.ac.id

⁶ Universiti Teknologi Mara, Malaysia; 2022741559@student.uitm.edu.my

Abstract

Keywords:
Sustainable
Development Goals
(SDGs);
Teaching Materials;
Education;
Social Inclusion;
Higher Education.

This research aims to analyze the integration of Sustainable Development Goals (SDGs) in Islamic teaching materials in higher education. The research method used is a case study design. Data were collected through observations, interviews, and documentation studies of existing Islamic teaching materials. The data analysis process was carried out through data reduction, data presentation, and conclusion drawing using FGD (Focus Group Discussion) technique. The results showed that the Islamic Religion course integrated various dimensions of the SDGs in the teaching materials. The social inclusion dimension proved to be the most dominant dimension, found in every chapter of Islamic Religion teaching materials. In contrast, the dimensions of environmental protection and economic growth tend to have less representation, found in only nine chapters of the entire teaching material. These findings are expected to be taken into consideration for the government in formulating regulations for the preparation of teaching materials that support the achievement of SDGs through the education sector. This research also emphasizes the importance of SDGs integration in higher education. The researcher recommends that similar studies be conducted by expanding the scope of locations, not only limited to one university.

Abstrak

Kata kunci:
Tujuan
Pembangunan
Berkelanjutan; Bahan
Ajar; Pendidikan;
Inklusi Sosial;
Pendidikan Tinggi.

Penelitian ini bertujuan untuk menganalisis integrasi tujuan Sustainable Development Goals (SDGs) dalam bahan ajar Agama Islam di perguruan tinggi. Metode penelitian yang digunakan adalah desain studi kasus. Data dikumpulkan melalui observasi, wawancara, dan studi dokumentasi bahan ajar Agama Islam yang ada. Proses analisis data dilakukan melalui reduksi data, penyajian data, dan penarikan kesimpulan dengan menggunakan teknik FGD (Focus Group Discussion). Hasil penelitian menunjukkan bahwa mata kuliah Agama Islam mengintegrasikan berbagai dimensi SDGs dalam materi ajar. Dimensi social inclusion terbukti menjadi dimensi yang paling dominan, ditemukan dalam setiap bab bahan ajar Agama Islam. Sebaliknya, dimensi environmental protection dan economic growth cenderung memiliki representasi yang lebih sedikit, hanya terdapat pada sembilan bab dari keseluruhan bahan ajar. Temuan ini diharapkan dapat menjadi bahan pertimbangan bagi pemerintah dalam merumuskan regulasi penyusunan bahan ajar yang mendukung pencapaian SDGs melalui sektor pendidikan. Penelitian ini juga menegaskan pentingnya integrasi SDGs dalam pendidikan tinggi. Peneliti merekomendasikan agar penelitian serupa dilakukan dengan memperluas cakupan lokasi, tidak hanya terbatas pada satu perguruan tinggi.

Article history:

Received: 12-08-2024

Revised 11-11-2024

Accepted 07-02-2025

Corresponding Author:

Ega Nasrudin

Universitas Pendidikan Indonesia, Indonesia; eganasrudin01@upi.edu

INTRODUCTION

Sustainable development has become a strategic topic in global studies in recent years. This concept, known as the Sustainable Development Goals (SDGs), has goals that must be achieved to ensure a better future for the world. These goals were agreed upon at a conference held by the United Nations in 2015, with a target of achieving them by 2030 (Monteiro et al., 2024). The background to the formulation of the SDGs is related to the climate crisis caused by various human activities, such as fuel combustion and environmental degradation (Li et al., 2023). Environmental damage is expected to increase by about 14% over the next decade, potentially slowing economic growth and increasing poverty and political instability (Greenland et al., 2023). Mental health and wellbeing issues are also part of what influences today's sustainable development policies (Libertson, 2023). In this context, sustainable development is offered as a solution to improve the condition of the world and ensure a better life (Arslan & Curle, 2024).

Sustainable development describes efforts to balance social progress with the preservation of nature so that future generations can enjoy a good environment (Saleem et al., 2023). The SDGs consist of 17 goals and 169 specific targets that are global (Libertson, 2023). The process of achieving it is not only a particular country's responsibility but a global commitment to improve world conditions (Othman & Ameer, 2024). Therefore, achieving the SDGs is crucial to realizing a better world in the future. Every country should implement policies that promote the achievement of the SDGs. Achieving these goals can help preserve nature, prevent resource depletion, and build a fairer world (Chen & Guo, 2023; Xiao et al., 2024). In addition, this goal also contributes to the fulfillment of the social, economic, and cultural needs of the community (Tomasella et al., 2023). In this case, education has a strategic role in supporting the achievement of the SDGs. Education can empower learners to address global challenges with their knowledge, skills, values and attitudes (Saleem et al., 2023). Education for sustainable development should prepare individuals of all ages to face the challenges of a complex world and teach them to make responsible decisions (Ahel & Schirmer, 2023; Andreoni & Richard, 2024). Thus, education is an important step in achieving sustainable development goals.

Universities, as higher education institutions, have a central role in supporting the achievement of the SDGs, one of which is through teaching. Teaching in higher education can promote the achievement of the SDGs by integrating relevant materials in the curriculum. The integration of sustainable development topics into the curriculum is essential for students to develop the ability to take actions that support social and economic transformation (Leal et al., 2024; Lin & Li, 2024). Examples of this implementation can be seen in overseas universities, such as Delft University of Technology in the Netherlands, which has integrated the SDGs in their engineering curriculum (Sigahi et al., 2023).

This research focuses on the study of the integration of SDGs in Islamic Religious Education materials in higher education, which has not been widely discussed in the

previous literature. This is important because it can expand the repertoire of knowledge regarding Islamic education in higher education and contribute to the application of SDGs in the context of religious education.

METHODS

This research uses a qualitative approach with a case study type. Qualitative case studies were chosen because this approach allows researchers to examine complex phenomena in a real context, as described by Creswell & Poth (2016) and Baxter & Jack (2008). This approach is very suitable for analyzing the integration of Sustainable Development Goals (SDGs) in Islamic Religion materials in higher education, because it can provide an in-depth understanding of how this phenomenon occurs in practice in the field. Telkom University was chosen as the research location because it is one of the best private universities in Indonesia that has an Islamic education program that has been integrated with educational policies that support the achievement of SDGs. The selection of this campus is also based on its commitment in developing a curriculum that is relevant to global issues, including the SDGs, which are the focus of this research. Therefore, Telkom University is considered a representative place to study how SDGs are implemented in Islamic Religious Education courses.

The data for this study were collected through three main methods: interviews, observations, and documentation studies. Interviews were conducted with the Coordinator of Islamic Religion at Telkom University as well as academics who manage general courses related to Islamic Religion. This interview aimed to explore in-depth information about how the SDGs are integrated in the Islamic curriculum, as well as the challenges and opportunities faced in its implementation. In addition, observations were made of the Islamic Religion lecture process with a focus on the teaching materials taught in class. Researchers observed how SDGs topics were applied in teaching and how students responded to the material. To complement the data, documentation studies were conducted by reviewing various related documents such as syllabus, teaching materials, and textbooks used in the Islamic Religion course. These documents were analyzed to see the extent to which SDGs topics have been integrated in teaching materials at Telkom University.

After the data was collected, it was analyzed using the inductive interactive technique according to Miles (1994), which consists of three stages: data reduction, data display, and conclusion drawing. In the first stage, data that has been collected through interviews, observations, and documentation will be filtered to select information that is relevant to the research topic. In the second stage, the selected data will be presented in the form of narratives, tables, or diagrams to facilitate understanding and further analysis. In the third stage, the researcher will draw conclusions based on the data that has been presented, to determine how the SDGs are integrated in Islamic teaching materials at Telkom University and the implications of the findings. The process of processing and interpreting data in this study was assisted by the NVivo 12 application.

RESULT AND DISCUSSION

Result

Telkom University as one of the universities has general objectives that are in line with the objectives set by Dikti. Islamic Religion courses at Telkom University have a strategic role and position in developing intellectuality, increasing Islamic insight and skills in practicing Islamic teachings, in shaping the character, civilization of students with dignity to create humans who are faithful, devoted and noble character. The objectives are detailed into 4 CLOs (Course Learning Outcome) that must be achieved. The four CLOs include: 1) Able to understand the nature of creation, himself as a human being, Islamic Religion and Allah SWT as a *kholik*, so that he has a strong attitude of Tawhid to become khalifah fil Ard in prospering the earth; 2) Able to understand and implement sources of Islamic law, Sharia Worship and reflected in *akhlaq* so as to become *Insan Kaffah* (holistic); 3) Able to understand and implement Islamic economics, work ethic with professional ethics in carrying out smart entrepreneurship, implementing Islamic marriage to realize a prosperous Muslim life; and 4) Able to understand and implement the important relationship between *Ghozwul Fikri*, Mosque and Da'wah, Islamic Politics and Civil society and Science and Technology, so as to realize a superior civilization that is *Rahmatan Lil' alamin*. The four CLOs are then further specified in the learning outcomes for 16 meetings. The PAI learning objectives and PAI learning outcomes for each meeting at Telkom University can be seen in the following figure:

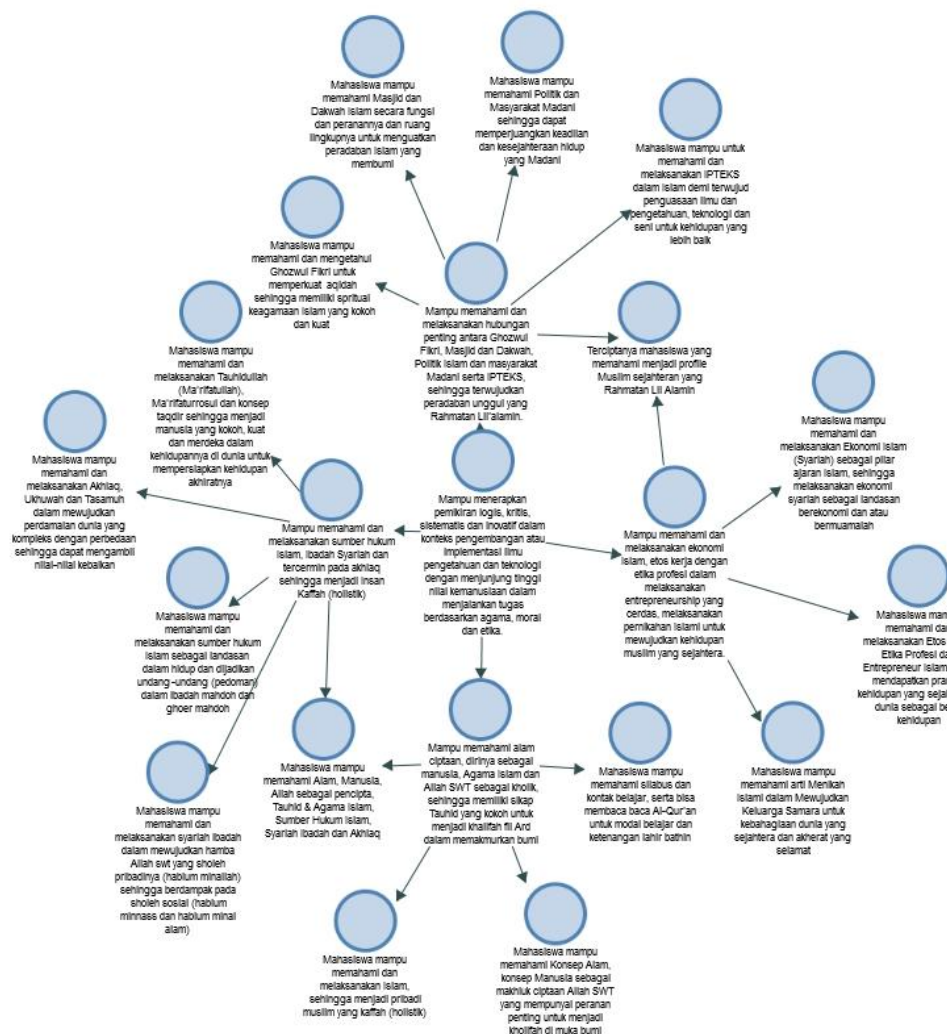


Figure 1. The purpose of Islam at Telkom University

To achieve the goals set by Dikti or by the university, of course, relevant PAI materials are needed. A number of main materials that must be included in religion courses in higher education based on the Decree of the Director General of Higher Education of the Ministry of Education and Culture of the Republic of Indonesia number 84/E/KPT/2020 concerning Guidelines for the Implementation of Mandatory Courses in the Higher Education Curriculum include: 1) Islamic religion in the development of whole people and professional Muslim scholars; 2) The concept of god as a determinant in the development of human beings who believe and fear Allah SWT which is sourced from the Al-Quran and As-Sunnah; 3) Islam in ensuring happiness in the world and the hereafter in the context of modern life; 4) Integration of faith, Islam, and ihsan in forming a complete human being (*insan kamil*); 5) Building a Quranic paradigm in the face of the development of modern science and technology; 6) Grounding Islam in Indonesia so that Islam is felt as a necessity of life not as a burden of life and obligation; 7) Building unity in dynamic religion. Building unity in dynamic and complex diversity in Indonesia's plural socio-cultural life; 8) Islam faces the challenges of modernization to show Islam's

compatibility with today's modern world; 9) Islam's contribution to the development of a world civilization that is peaceful, friendly, and prosperous physically and mentally together; 10) The role of the mosque in building a religious-spiritualistic, spiritually and physically healthy, intelligent (emotional, intellectual, and spiritual), and prosperous ummah; and 11) implementation of Islam that is *rahmatan lil' alamin*. Thus, it can be seen that there are eleven topics that must exist as material for religion courses in higher education.

Telkom University as a higher education institution has a number of typical materials resulting from the development of teaching materials for Islamic Religion courses. Islamic religion lecture topics taught at Telkom University amounted to 13 materials. The material is a development of the main material that has been determined. All substantive Islamic religious material in the Decree of the Director General of Higher Education of the Ministry of Education and Culture of the Republic of Indonesia number 84/E/KPT/2020 concerning Guidelines for the Implementation of Mandatory Courses in the Higher Education Curriculum has been spread and developed in all Islamic religious materials at Telkom University. The overall material of Islamic religion courses at Telkom University is as follows: 1) *Akidah Islamiyah*; 2) The Urgency of Islam; 3) Sources of Islamic law; 4) Humans according to Islam; 5) Sharia *syahsiah*; 6) Science and Technology (Science and Technology); 7) Islamic Economics; 8) Forming an Islamic family; 9) *Ghazwul Fikri*; 10) Politics and civil society; 11) Mosques and da'wah; 12) Morals; and 13) Professional ethics, work ethic, and entrepreneurship in Islam. All materials taught at Telkom University are the result of joint development with policy makers at Telkom University. The results of the development of teaching materials contain the main materials that must be taught based on the Higher Education decision.

Analysis of Islamic Religious Materials in Supporting Sustainable Development Goals

The sustainable development goals consist of 17 points to be achieved by 2030. The overall development goals include 1) No Poverty; 2) Zero Hunger; 3) Good Health and Well-Being; 4) Quality Education; 5) Gender Equality; 6) Clean Water and Sanitation; 7) Affordable and Clean Energy; 8) Decent Work and Economic Growth; 9) Industry, Innovation, and Infrastructure; 10) Reduced Inequalities; 11) Sustainable Cities and Communities; 12) Responsible Consumption and Production; 13) Climate Action; 14) Life Below Water; 15) Life on Land; 16) Peace, Justice and Strong Institutions; and 17) Partnership for the Goals. The seventeen development goals are categorized into three dimensions including Economic Growth, Social Inclusion, and Environmental Protection (Lasekan et al., 2024).

As discussed earlier, classifying sustainable development goals into three dimensions. The first dimension of sustainable development goals is economic growth. This dimension centers on economic development and the welfare of society. Some of the sustainable development goals included in this dimension include SDGs 1, SDGs 8, and SDGs 9. The second dimension of sustainable development goals is social inclusion.

This dimension emphasizes the formation of personal character so as to be able to create or participate with a good social environment. Some of the sustainable development goals included in this dimension include SDGs 2, SDGs 3, SDGs 4, SDGs 5, SDGs 10, SDGs 16, and SDGs 17. Then the last dimension of sustainable development goals is environmental protection. This dimension emphasizes environmental protection as an effort to preserve nature. Some of the sustainable development goals included in this dimension are SDGs 6, SDGs 7, SDGs 11, SDGs 12, SDGs 13, SDGs 14, and SDGs 15. A more complete explanation of the dimensions of sustainable development goals can be seen in the following table:

Table 1. Dimensions of the Sustainable Development Goals

Dimensions	SDG	
	Ke-	Goals
Economic Growth	1	No Poverty
	8	Decent Work and Economic Growth
	9	Industry, Innovation, and Infrastructure
Social Inclusion	2	Zero Hunger
	3	Good Health and Well-Being
	4	Quality Education
	5	Gender Equality
	10	Reduced Inequalities
	16	Peace, Justice, and Strong Institutions
	17	Partnership for the Goals
Environmental Protection	6	Clean Water and Sanitation
	7	Affordable and Clean Energy
	11	Sustainable Cities and Communities
	12	Responsible Consumption and Production
	13	Climate Action
	14	Life Below Water
	15	Life on Land

These three dimensions in Islamic religious education materials in higher education can be found in Islamic religious materials at Telkom University. Islamic religious materials at Telkom University teach the content of sustainable development goals from the three dimensions mentioned. An explanation of the content of sustainable development goals in the structure of Islamic teaching materials at Telkom University can be seen from the following explanation:

Material Content of Economic Growth Dimension in Islamic Teaching Materials in Higher Education

The material content of sustainable development goals on economic growth is at least listed and taught through nine chapters or subject matter. The content of the sustainable development goals of this dimension is taught through the material of Islamic creed, the urgency of Islam, the source of Islamic law, humans according to

Islam, science technology and art (science and technology) Islamic perspective, Islamic economics, forming Islamic families, politics and civil society, mosques and da'wah, as well as professional ethics, work ethic, and entrepreneurship in Islam. A more complete explanation of the sustainable development goals in each of these chapters is as follows:

First, the dimension of economic growth in the material of *akidah Islamiyyah*. This material contains lessons about the dimensions of economic growth. There are points in this material that explain the importance of working to achieve the welfare of the world and the hereafter. An example is found in the Islamic religion textbook page 18 which explains the wisdom of people who believe in *qada* and *qadar*. The explanation in this case is as follows: "Man does not know what destiny happens to him. Everyone certainly wants good fortune and luck. Luck does not just come out of nowhere but must be worked for. Therefore, people who believe in *qada* and *qadar* are always optimistic and work hard to achieve happiness and success" (p. 18).

Second, the economic growth dimension in the material of the urgency of Islamic religion. The material of the urgency of Islamic religion contains material related to economic growth about the role and or function of religion in ensuring human welfare and happiness. The content of this material can be seen in the Islamic Religion book page 21 as follows: "With religion, humans become more sensitive, intelligent, and responsive in addressing and dealing with social problems in society, for example to poverty, justice, people's welfare, about human rights, or about activities on the path of disobedience to be immediately disciplined and destroyed (p. 21)".

Third, the dimension of economic growth in Science Technology and Arts material in an Islamic perspective. The economic growth material in this material is related to industrial development, innovation, and infrastructure. One of the material contents can be seen in the Islamic Religion book on page 106 as follows: "Islam pays attention to the importance of science, technology, and art in the life of mankind. Besides being determined by worship of Allah SWT, human dignity is also determined by his ability to develop science, technology and art." (p. 106).

Fourth, the dimension of economic growth in Islamic economic material. The first dimension of material related to sustainable development goals in this chapter is related to how the Islamic economy is able to increase economic growth and the absence of poverty. One of the contents of the material can be seen in the Islamic Religion book page 117 as follows: "Islamic economics or Islamic economics is a science that studies human economic behavior that is regulated based on Islamic religious rules and is based on tawhid as summarized in the pillars of faith and the pillars of Islam. Islamic economics can be defined as a branch of knowledge that can help realize human welfare through the allocation and distribution of scarce resources that are in line with the *maqasid* of sharia, namely protecting religion (*li hifdz al-din*), human soul (*li hifdz al-nafs*), reason (*li hifdz al-'aql*), offspring (*li hifdz al-nasl*), and preserving wealth (*li hifdz al-mal*) without curbing individual freedom." (p. 117).

Fifth, the economic growth dimension in marriage material. The economic growth dimension in this material relates to how each individual is able to fulfill their rights and

obligations after marriage as a married couple. The fulfillment of these rights and obligations will later lead them to become a couple that avoids poverty. The material content of this dimension in the chapter can be seen in the Islamic Religion book page 153 as follows: "The Prophet taught that marriage is sunnah *muakkad*. Marriage is a contract that occurs between the husband and the wife's guardian which results in the rights and obligations between husband and wife based on love, love, and affection. Husbands and wives who love each other need to instill mutual trust so that there is no betrayal in them. They also need to exchange ideas in economic matters or work so that they carry out the rights and obligations of each other according to Islamic law. The implementation of rights and obligations will lead them to become a prosperous family, *Sakinah, mawaddah, and warohmah*." (p. 153).

Sixth, the dimension of economic growth in political material and civil society. The explanation of this dimension explains that the conditioning of social life in accordance with the principles of society at the time of the Prophet Muhammad was able to reduce poverty and even eliminate slavery and ignorance. The content of the material can be seen in the Islamic Religion book page 163 as follows: "The leader is the imam. The task of a leader is to bring the people facing the Qibla in order to practice the Qur'an as a whole; realize a strong, sturdy, and superior people and be able to compete; motivate the people to jointly or individually do *amar ma'ruf nahi munkar*; spread peace wherever he is; free the people from slavery, from poverty, and ignorance; and dare to uphold justice and oppose injustice even though the risk of prison and gallows." (p. 163).

Seventh, the dimension of economic growth in mosque and da'wah material. Mosque and da'wah material provides material content related to economic development. The process of developing the economy of Muslims is improved through the process of da'wah activities in the dissemination of Islamic economic sciences. This can be seen in the Islamic Religion book page 178 which states that doing good according to sharia and the formation of civil society that adheres to the Al-Quran and As-Sunnah is one of the functions of da'wah. The editorial material is as follows: "The function of da'wah: 1. Disseminating the teachings of Islam as *rahmatan lil' alamin* to all levels of society; 2. Preserving Islamic values from generation to generation; 3. Improving morals, preventing evil, and removing people from ignorance; 4. Calling on every Muslim to comply with Islamic law; 5. Upholding the truth and preventing evil which includes all immorality whether committed by individuals or groups; 6. Forming a civil society based on the Al-Quran and As-Sunnah." (p. 178).

Eighth, the dimension of economic growth in moral material. The material of this dimension in the morals chapter is related to the obligation as humans to help each other, including in the economic field. The material can be seen in the Islamic Religion book page 184 as follows: "Helping means helping people who are in trouble (lightening their burden), both economic difficulties and difficulties in other matters as long as they are on the line of goodness and piety (*birri wat taqwa*). Included in helping another person is covering his disgrace so that he is not ashamed." (p. 184).

Ninth, the economic growth dimension in the material of professional ethics, work ethic, and entrepreneurship in Islam. The economic growth material in this chapter is related to the recommendation or command to do a good and halal job and carry out the work as well as possible. The content of the material can be seen in the book of Islamic Religion page 194 as follows: "Islam regulates all aspects of human life and guides all human activities including professional ethics. Islam does not just let its adherents work at will to achieve their goals and desires by justifying all means such as committing fraud, cheating, perjury, usury, bribery, and other false actions. Islam provides a boundary or dividing line between what is allowed and what is not allowed, what is right and wrong, and what is halal and haram. This boundary or dividing line is known as professional ethics in Islam." (p. 194).

Based on all the findings above, it can be seen that the material content that reminds the importance of the economic growth dimension has a variety of explanations. The material content about economic growth includes an explanation of the importance of working to achieve the welfare of the world and the hereafter (chapter *akidah Islamiyyah*), the importance of implementing religious teachings properly so that the role and or function of religion in ensuring human welfare and happiness (chapter on the urgency of religion), industrial development, innovation, and infrastructure (chapter on Science, Technology, and Art (Science and Technology) in an Islamic perspective), implementing Islamic economics that can increase economic growth and the absence of poverty (chapter on Islamic economics), fulfilling their rights and obligations after marriage as a married couple (chapter on marriage), Modeling social life in accordance with the principles of society at the time of the Prophet Muhammad SAW was able to reduce poverty and even eliminate slavery and ignorance (chapter on politics and civil society), the spread of Islamic economic sciences (chapter on mosques and da'wah), the obligation as humans to help each other including in the economic field (chapter on morals), as well as the recommendation or order to do good and halal work and carry out the work as well as possible (chapter on professional ethics, work ethic, and entrepreneurship in Islam). All points in the material teach how to grow economic conditions properly based on Islamic teachings.

Material Content Dimensions of Social Inclusion in Islamic Teaching Materials in Higher Education

Material related to the social inclusion dimension in Islamic teaching materials can be found in all material chapters. This can be seen from the following explanation: First, the social inclusion dimension in the material of *akidah islamiyyah*. The material related to the social inclusion dimension in this chapter is related to how a Muslim is able to get a good life and welfare by having the right concept of understanding the creed. The concept of understanding the right creed is important so that every individual behavior in everyday life is able to produce a positive impact on both oneself and others. This means that the right understanding of faith needs to be practiced in everyday life. One of the materials related to social inclusion in this chapter can be seen in the Islamic

Religion book page 2 as follows: "Among the signs that reflect faith in the Prophet and Messenger is to emulate the morals and personality of the Apostles. In every apostle some noble morals and personalities must be emulated by mankind. In addition, we also need to practice the religious teachings brought by the apostles. A person who believes in prophets and apostles will certainly justify and practice their teachings in everyday life." (p. 2).

Second, the social inclusion dimension in the material of the urgency of Islam. The material of the urgency of Islam presents the content of social inclusion related to how Islam is able to improve welfare in the social life environment of each individual. A good understanding and implementation of Islamic teachings in this case can bring comfort, security and tranquility to social life. An effective way to teach religion in this case is of course through the field of education. This can be seen, among others, in the book of Islamic Religion page 21 as follows: "Function of Religion: 1. Means of education. Religion can function as the best means to teach good things that can benefit many parties in accordance with the commands and / or prohibitions that must be carried out and obeyed so that one can become better individuals and always on the path of truth; 2. Means of salvation. Religion serves as the best way for adherents to relate to God in order to ask for and expect salvation from visible and invisible evil as well as salvation from the threat of hellfire due to past sins; 3. Bridge to world peace. Religious teachings always prioritize good behavior, as well as mutual respect and love for people of different religions so that they can realize unity and unity and become a tool towards peace; 4. As a social tool. With religion, humans become more sensitive, intelligent, and responsive in addressing and dealing with social problems in society, for example to poverty, justice, people's welfare, about human rights, or about activities on the path of disobedience to be immediately published and destroyed; 5. As a fortress of strength. Religion knows no time and space because it plays a major role in influencing human behavior and attitudes individually or socially." (p. 21).

Third, the social inclusion dimension in the source material of Islamic law. The source material of Islamic law participates in presenting the content of the social inclusion dimension. The material presented in this chapter includes the importance of Islamic law sources in terms of answering all problems in society that are dynamic and follow the times. The explanation in this material emphasizes that the content in the sources of Islamic law presents a series of rules that are able to answer all problems in society. The content of this matter, for example, can be seen in the book of Islamic religion page 47 as follows: "Ijtihad is carried out by scholars to answer problems in society that are dynamic following the times. Ijtihad was widely practiced in the field of *fiqh* after the time of the companions and *tabi'in*. As a result of the amount of ijtihad used at this time, there were many differences of opinion between the scholars of *fiqh*, which later gave birth to the schools of *fiqh*." (p. 47).

Fourth, the social inclusion dimension in human material according to Islam. This human material according to Islam presents information about humans in the view of Islam, starting from their nature to the potential of humans themselves. In Islamic

teachings, humans have duties and roles that should not be missed. Humans have a role as trustees from Allah SWT to do good by upholding the teachings of Islam for themselves or others. The material content regarding the role of humans in creating a good social environment, for example, can be seen in the Islamic Religion book page 57 as follows: "The role of humans is as trustees from Allah, namely managing and maximizing the resources available in nature for the benefit of servitude to Allah and *aqimuddiin* (upholding Islam), so that Allah's justice on earth can be realized. In other words, the khalifah is obliged to invite humans to submit to obedience (worship) to Allah SWT so that a just and prosperous community life on earth is realized." (p. 57).

Fifth, the social inclusion dimension in sharia *shahsiyah* material. The material of sharia *shahsiyah* explains more about the duties of human worship on earth. Worship carried out by humans in Islam turns out to lead to the birth of good morals. Good morals born from the worship process are universal in general. Surely that includes being able to prevent each individual from behaving unwelcome and breaking the rules. This can be seen in the book Agama Islam page 86 as follows: "Prayer can be interpreted as a deterrent from inappropriate, disliked, and rule-breaking behavior" (p. 86).

Sixth, the social inclusion dimension in the material of science technology and art in an Islamic perspective. The material of science technology and art or abbreviated as science and technology in Islamic perspective in this case contains an explanation of human abilities in mastering technology and art. The human ability to master the technology must be maximized as well as possible. The use of technology in this case must bring benefits and welfare in accordance with the nature of human life. This is as one of the materials that can be found on page 107 of the Islamic Religion book as follows: "Allah SWT has proven the superiority of humans over angels with the ability of humans to master science. Science, technology, and art in practice are able to elevate human dignity because through this, humans can explore the natural wealth provided by Allah SWT. Therefore, in the development of science, technology and art, Islamic values should not be ignored so that the results obtained provide benefits in accordance with the nature of human life." (p. 107).

Seventh, the social inclusion dimension in Islamic economic material. Islamic economic material presents information content related to the formation of a good community environment. The community environment in Islamic economics in this case must be prosperous with the proper allocation and distribution of resources. One of the contents of social inclusion material that can be found in this chapter is the Islamic Religion book on page 117 as follows: "Islamic economics or Islamic economics is a science that studies human economic behavior that is regulated based on Islamic religious rules and is based on tawhid as summarized in the pillars of faith and the pillars of Islam. Islamic economics can be defined as a branch of knowledge that can help realize human welfare through the allocation and distribution of scarce resources that are in line with the *maqasid* of sharia, namely protecting religion (*li hifdz al-din*), human soul (*li hifdz al-nafs*), reason (*li hifdz al-'aql*), offspring (*li hifdz al-nasl*), and preserving wealth (*li hifdz al-mal*) without curbing individual freedom." (p. 117).

Eighth, the social inclusion dimension in the material of forming an Islamic family. The material on Islamic family formation contained in Islamic teaching materials at Telkom University in this case contains social inclusion content. The content of social inclusion in this material is related to the formation of a strong family with equality in the household so that it can give birth to a prosperous family. This can be seen in the book of Islamic Religion page 141 as follows: "The need for a life partner has appeared since Adam was still in heaven. He begged Allah to have a life companion who we know by the name of Eve. Eve was created by Allah so that Adam could remain devoted to Him (Q.S, An-Nisa: 1). The perfection of human creation also lies in the sense of attraction to the opposite sex which, if united, Allah will grant peace of mind and happiness when they have offspring. Therefore, the argument for finding a life partner should be based on the target of fearing Allah." (p. 141).

Ninth, the social inclusion dimension in *ghazwul fikri* material. The material of *ghazwul fikri* is related to the war of thoughts in everyday life. The urgency of this material includes equipping students with the types of good thoughts and the types of bad thoughts. In addition, this material also describes the strategies used in the spread of understanding so that students are expected to be more selective in taking the principles of understanding. In addition, this chapter also emphasizes the importance of the role of quality education in preventing dangerous ideas that can damage social and moral order. The content of this material can be seen in the Islamic Religion book page 159 as follows: "Education is an important aspect that determines the progress or decline of a nation. Therefore, the field of education is the main target of *ghazwul fikri*. *Ghazwul fikri* carried out in the field of education, for example, by making a small portion of religious education in public schools (only 2 hours a week). This has a fatal impact on the religious foundations of students. With the weak religious base of students, there are brawls, free sex that increases AIDS, drug abuse, vandalism, and so on. This is the short-term impact. The long-term impact is more dangerous, namely the low quality of religious understanding of the future leaders of the nation." (p. 159).

Tenth, the social inclusion dimension in political material and civil society. The political material of civil society in Islamic teaching materials at Telkom University is related to conditioning the social environment through the application of the principles of Islamic teachings. The principles of Islamic teachings in this teaching material explain the importance of upholding human rights. One of the material contents can be seen in the Islamic Religion book page 165 as follows: "The principles of establishing human rights in Islam: 1. *Al-Musawah* (equality) before the law or equality before the law; 2. *Al-Adalah* (justice) before the law. Allah emphasizes: "O you who believe, uphold the truth for the sake of Allah, and be just witnesses. And never let your hatred of a group make you unjust (Q.S. Al-Maidah verse 8)."; 3. *Tasamuh* (tolerance). Giving freedom of opinion to others and being patient in dealing with others; 4. *Al-Marhamah* (compassionate). The law is imposed not out of spite or hatred but out of compassion. The hope is that the law can be a reparation for the sin of the perpetrator. If someone is sentenced to death as *qisas* for killing intentionally, this *qisas* law can expiate his sins so that he becomes an expert

in heaven; 5. *At-Tawazun* (balance). Providing protection in a balanced manner between individual and social services, and between present and future interests; 6. *At-Ta'awun* and *At-Takaful*. Human rights are implemented within the framework of *ta'awun*, i.e. mutual help and *takaful*, i.e. mutual support; 7. *Al-Haq* (right). Human rights are implemented based on the rules of Allah, not individual perceptions." (p. 165).

Eleventh, the social inclusion dimension in mosque and da'wah material. This material explains about social inclusion related to the creation of the mosque environment as an environment that not only functions as a place of worship, but an environment that is able to foster and educate each individual. In addition, this material also explains the importance of da'wah as an effort to spread the compassionate teachings of Islam. One of the social inclusion materials in this material can be seen in the Islamic Religion book about the function of the mosque on pages 175-176 as follows: "The function of the mosque: 1. Place of worship. As the name implies, the mosque is a place to prostrate, so its main function is as a place of worship, especially prayer; 2. A place to study. A place for teaching and learning, especially religious knowledge which is *fardhu'ain* for Muslims. In addition, natural, social, and other sciences can also be carried out in the mosque; 3. A place for fostering the congregation. With the presence of Muslims in the vicinity, the mosque also has a role to coordinate them in order to unite and optimize the potential for the benefit of the people; 4. Center for da'wah and culture. The mosque is the heart of Muslim life which is always pulsating to disseminate da'wah and Islamic culture; 5. Center for regeneration of the ummah. As a place for fostering the congregation and leadership of the people, the mosque needs activists who fight to uphold Islam on an ongoing basis. Therefore, cadre development needs to be prepared and centered in the mosque." (pp. 175-176).

Twelfth, the content of the social inclusion dimension in moral material. Moral material in Islamic teaching materials at Telkom University provides an explanation of how each individual Muslim should act properly. Every individual Muslim must act well, including acting well to others as fellow human beings. Acting kindly to each other will create a conducive social environment. The material content related to the social inclusion dimension in this chapter can be seen in the Islamic Religion book page 190 as follows: "The benefits that we can take from *ukhuwah islamiyyah* are: the emergence of an attitude of helping; growing mutual understanding; causing a sense of tolerance and not oppressing each other; the creation of strong solidarity between fellow Muslims; the creation of national unity and unity; the creation of harmony of life between fellow citizens." (p. 190).

Thirteenth, the content of the social inclusion dimension in the material of professional ethics, work ethic, and entrepreneurship in Islam. The content of social inclusion material in this chapter is related to the utilization of wealth and favors that are owned properly. The worldly pleasures owned must be used to fulfill obligations in accordance with God's commands. The social inclusion material in this material can be seen in the Islamic Religion book page 199 as follows: "Ibn Kathir commented on the verse, that use the abundant wealth and abundant favors as a gift from Allah to you for

the provision of obedience to your Lord and getting closer to Him. By doing so, you will be rewarded in this world and the Hereafter, and do not forget your share of the worldly pleasures, which Allah has permitted in the form of food, drink, clothing, houses, and marriage. For you have obligations to God, to yourself, to your family, and to those who come to you. So fulfill these obligations to their respective rights." (p. 199).

Based on the description above, it can be seen that all chapters of Islamic teaching materials at Telkom University include related social learning. In general, every material of Islamic Religion at Telkom University does teach that following the teachings of Islam properly will realize a peaceful life in the community. Emphasis on this aspect can be found in all chapters of Islamic teaching materials.

Material Content Dimensions of Environmental Protection in Islamic Teaching Materials in Higher Education

The material content of the environmental protection dimension is contained in several chapters of Islamic teaching materials at Telkom University as follows: First, the dimension of environmental protection in the material of Islamic creed. Islamic creed material emphasizes the importance of having morals towards nature conservation. Humans who have a good understanding of faith in this case will be able to act to do good deeds including against nature and will avoid reprehensible acts including destroying nature. One of the contents regarding the importance of the Islamic creed can be seen in the Islamic Religion book page 2 as follows: "The obligation to believe in angels has several lessons that are useful for human life. These lessons are: 1. Increasing human faith in Allah, considering that angels are His creations; 2. Forming the soul of a Muslim who truly fears Allah because faith in Allah and faith in angels are inseparable; 3. Encouraging humans to always act carefully because they realize that every action is always being watched by angels; 4. Encouraging humans to always increase good deeds because humans realize that no matter how small their good actions will be recorded by angels; 5. Avoiding human beings from despicable actions that will reduce human dignity and degree itself." (p. 2).

Second, the environmental protection dimension in Islamic religious urgency material. The material of the urgency of Islamic religion teaches each individual that if someone has a true and firm belief, he will maintain his behavior in everyday life, including behavior towards nature. This can be seen in the Islamic religion book pages 26-27 as follows: "If someone has a true and firm belief, it is easy to carry out sharia consistently, which in turn can foster morals. If likened to a tree, faith is the root, sharia is the trunk and branches, while morals are the fruit. Morals include visible and invisible human behavior such as the activities of the heart. Morals are not limited to manners to fellow humans but are broader, covering relationships with Allah (*Hablum minallah*); relationships with fellow humans (*Hablum minannas*); and relationships with the surrounding nature (*Hablum minal 'alam*). Examples of *hablum minannas* morals are visiting people who are sick, helping each other, eradicating grudges, and forgiving each

other. Examples of *hablum minal 'alam* include not littering, helping animals, saving energy, and making the best use of natural resources." (pp. 26-27).

Third, the content of the environmental protection dimension in human material according to Islam. Human material according to Islam in this case presents information that human beings participate in upholding justice in maximizing the resources available in nature for the sake of servitude to Allah and upholding the teachings of Islam. Of course, the utilization of natural resources must be in accordance with the mandate of Allah SWT. The content of this material can be seen in the Islamic Religion book page 57 as follows: "The role of humans is as bearers of the mandate from Allah, namely managing and maximizing the resources available in nature for the benefit of servitude to Allah and *aqimuddiin* (upholding Islam), so that Allah's justice on earth can be realized. In other words, the khalifah is obliged to invite humans to submit to obedience (worship) to Allah SWT so that a just and prosperous community life on earth is realized." (p. 57).

Fourth, the content of the environmental protection dimension in sharia *shahsiyah* material. The material of sharia *shahsiyah* which explains the obligation to worship in Islamic teachings also alludes to the morals of human behavior in everyday life. This is because worship activities that are carried out properly will certainly produce good morals, including in terms of morals towards the environment. The content of material about environmental protection in this material can be seen on page 86 of the Islamic Religion book as follows: "Prayer can be interpreted as a deterrent from inappropriate, unwelcome, and rule-breaking actions" (p. 86).

Fifth, the content of the environmental protection dimension in the material of science, technology, and art (IPTEKS) in an Islamic perspective. This material presents information content that the development of science and technology must be used as a tool to preserve nature. This can be found in the book of Islamic Religion page 109 as follows: "From this description, it can be concluded that the integration of the Qur'an, science, and technology is a synergy that cannot be separated. The Quran gives a signal of the existence of natural laws that must be mastered by humans which is done by exploring science. From the results of these experiments, technical tools were created that facilitate the task of humans in their assignment as caretakers of nature." (p. 109).

Sixth, the content of the environmental protection dimension in the material of forming an Islamic family. The formation of a good Islamic family in the future will realize the creation of sustainable cities and communities well. This can happen of course when the husband and wife are able to carry out their rights and obligations properly. The material about environmental protection in terms of maintaining a sustainable family environment can be seen in the Islamic Religion book pages 153 - 156 as follows: "The husband's obligations towards his wife: Give dowry, be a leader, provide for the daily needs of the wife, treat the wife well, and be fair if she has several wives. In Quraish Shihab's interpretation, the husband has the right to maintain, protect, and handle the affairs of his wife because the attributes given by Allah allow them to do the things he does and the hard work he does to support the family. The wife's obligations to the

husband: The wife's obedience to her husband, trustworthiness, good treatment, and the obligation to keep her 'awrah in the presence of other men." (pp 153-156).

Seventh, the content of the environmental protection dimension in the material of politics and civil society. This material contains lessons about the importance of implementing the values of Islamic teachings in everyday life. Of course, the implementation of the values of Islamic teachings cannot be separated from noble morals. Every individual needs to behave nobly to God, to fellow humans, and to nature. This can be seen in the Islamic religion book page 164 as follows: "Human obligations while living in the world are grouped into three, namely *hablum minallah*, *hablum minannas*, and *hablum minal 'alam*." (p. 164).

Eighth, the content of the environmental protection dimension in mosque and da'wah material. Mosque and da'wah material contains the value of lessons about environmental protection related to the function of mosques and da'wah as a step in disseminating information on the importance of protecting the environment. The process of da'wah activities in this case can be one of the steps to remind each other of various aspects of human life, including the importance of preserving nature. This is based on the material content in the Islamic Religion book page 178 as follows: "Da'wah is a vital means for the process of development and progress of Islam. Historically, the presence and role of da'wah has always interacted with social changes that occur in society. In everyday life, people are not only introduced and taught about the problems of *mahdoh* worship but also taught how to live in society and the state because Islam is a din that unites all aspects of human life. Rasulullah SAW said: "We command you to speak to people according to their own intelligence" (H.R. Muslim). This hadith provides a principled and methodological framework in the development of da'wah." (p. 178).

Ninth, the content of the environmental protection dimension in moral material. Moral material in Islamic teaching materials at Telkom University teaches about good behavior. Each individual in this material is taught to always show noble morals, including to nature. One of them can be seen in the book of Islamic Religion page 189 as follows: "Humans are commanded to prosper natural resources for the common good. Islam stipulates that nature should not be polluted and destroyed for any reason so that it loses its balance." (p. 189).

Based on the description above, it can be seen that the material in Islamic teaching materials regarding environmental protection emphasizes more on self-awareness. Every individual Muslim in this case is invited to have the awareness that he/she should not do damage on this earth.

DISCUSSION

Every teaching is certainly inseparable from the subject matter taught. Material in teaching is one of the components that will never disappear. Without teaching materials, it is impossible for learning to take place. In this case, teaching materials have the function of leading students towards the expected learning objectives. The material can be likened to a runway path for students from the starting line to the finish line.

Thus, the material becomes an essential thing that will always exist to achieve learning goals. Religious subjects in higher education are regulated in the Decree of the Director General of Higher Education of the Ministry of Education and Culture of the Republic of Indonesia number 84/E/KPT/2020 concerning Guidelines for the Implementation of Mandatory Courses in the Higher Education Curriculum. Based on this regulation, PAI in higher education has a general objective to form students into human beings who believe and fear God Almighty, have noble character, and respect differences. The three points (faith and piety in God Almighty, noble character, and respect for differences) based on the regulation of the Higher Education Decree become a reference for the formulation of the objectives of religion courses in higher education.

Education today is one of the activities that cannot be separated from human life. Education is at the core of the Universal Declaration of Human Rights (UDHR). The declaration places education as an effort to increase respect for human rights (Dhillon, 2011). In addition, education is currently one of the important components in realizing the achievement of sustainable development goals (SDGs). Education in this case is expected to contribute to development by improving the quality of human resources in a better direction (Block et al., 2018). A quality education will be able to encourage each individual to maximize their potential in various aspects such as skills, knowledge, training, and other individual abilities. These abilities will later become a provision for each individual to live their lives (Algraini, 2021). Based on this, it can be seen that sustainable development is currently one of the goals of the education process. The education process in this case can play a role in realizing sustainable development.

The results of the research findings reveal that the material in Islamic Religion teaching materials at Telkom University generally encourages students to work as a fulfillment of their obligations to Allah SWT, spouses, and at the same time obligations for themselves. The existing material requires students to reflect and increase self-awareness about the extent to which they are able to practice the teachings of Islam. Practicing Islamic teachings properly and correctly based on the material listed will bring prosperity to each individual, including in the economic field (Abdallah et al., 2017). Concrete steps in achieving economic growth can be achieved by implementing a good Islamic economic system or using the results of scientific and technological innovations as well as possible in accordance with what is taught, where this is stated in the Islamic teaching materials (Arango-Uribe et al., 2023). Based on this description, Islamic teaching materials teach content about economic growth in accordance with one of the sustainable development, namely achieving economic stability in the future (Lohmann & Goller, 2023). Sustainable development was born to overcome various economic inequalities, especially after the co-19 pandemic. The resolution of all these economic problems is none other than to ensure that future generations have the same opportunity to live well (Baena-Morales et al., 2023). Generations living in the future are expected to have no more poverty and no more economic inequality in the community (Monteiro et al., 2024). Thus, the economic aspect is an important material that must be

present in the education process to support the realization of sustainable development goals.

Promoting economic growth through education for sustainable development can be done in various ways. Activities to promote sustainable development in this economic aspect can be carried out by integrating materials about economics in teaching and learning activities (Kusumaningrum et al., 2023). The findings show that the above materials teach about economic growth with the importance of hard work to gain economic stability, the importance of applying the values of Islamic teachings properly in all aspects of life including *muamalah*, economic development through industry, the importance of applying Islamic economic principles that prioritize mutual benefit, the importance of mutual assistance, and the importance of upholding ethics in the teaching and learning process. All of these materials based on the results of the focus group discussion encourage the growth of a stable economy in the community. Thus, it can be seen that the materials contained in Islamic teaching materials at Telkom University contain content about economic growth.

Apart from economic material, the findings show that Islamic teaching materials at Telkom University contain material related to social inclusion and environmental protection. The findings reveal that the social inclusion dimension material listed is more directed at how Islamic teachings are able to create a positive social environment if implemented properly (Tröger, 1990). The overall teachings of Islam, whether it is on Islamic economic material or the application of science and technology or others, will be able to present a safe and comfortable social environment and avoid ignorance (Nasrudin et al., 2023). The content of the existing material emphasizes self-awareness as a Muslim individual who needs to carry out morals towards God, morals towards the Prophet, morals towards others, and including morals towards nature so as to be able to realize a peaceful life as a form of implementation of the teachings of Islam (Mohd Yusoff et al., 2022). This is in line with research that emphasizes the importance of emphasizing the growth of self-awareness in the education process for sustainable development (Arslan & Curle, 2024). Thus, it can be seen that the Islamic teaching materials at Telkom University also contain material about social inclusion and environmental protection.

The materials found in each dimension do not only teach knowledge. The material content of sustainable development goals in Islamic teaching materials at Telkom University also emphasizes skills. For example, material content about economic growth that encourages mastery of technological skills. Other examples include skills in implementing the creed, skills in implementing Islamic economics, skills in implementing civil society, skills in managing mosques and preaching, skills in implementing morals in everyday life including the field of *muamalah*, and skills in using ethics when working. Strengthening students' skills in economic growth in sustainable development goals is very important. The economic content material listed in the textbook encourages mastery of skills, where mastery of skills is important to overcome global problems. Mastery of skills to overcome these global problems is an effective step in education for sustainable development (Arslan & Curle, 2024). Thus, the materials in

the Islamic teaching materials are able to teach students about sustainable development goals in the economic dimension because they do not only teach knowledge about economics, but also teach skills that can be used by students in overcoming all problems.

The materials in the Islamic teaching materials need to be supported by the implementation of an appropriate learning process in sustainable development learning. Learning the economic dimension of sustainable development goals should be implemented with a process of discussion, reflection, participatory learning, or collaborative learning (Scott, 2023). Another approach that can be chosen in teaching the above material is interdisciplinary learning with a good pedagogical approach. Interdisciplinary learning can be implemented by honing students' skills in solving problems in society (Andreoni & Richard, 2024). Teachers can also choose a multidisciplinary learning approach by directing students to work together with all relevant parties to solve problems (Avelar et al., 2023). These various learning approaches should be able to encourage students to reflect on the actions carried out in their daily lives (Kusumaningrum et al., 2023). Thus, teachers need to choose one of the appropriate approaches in teaching the economic growth dimension related to sustainable development.

CONCLUSION

This research confirms that education can integrate sustainable development content. The findings show the integration of Sustainable Development Goals (SDGs) in Islamic teaching materials at Telkom University, with the social inclusion dimension as the most dominant. Meanwhile, the dimensions of environmental protection and economic growth appear less, only found in nine chapters of the entire teaching material. The results of this study are expected to be of concern to the government in the preparation of teaching material regulations that better support the achievement of SDGs through education.

Researchers recommend that similar research be expanded on various campuses to get a more comprehensive picture. The findings can also be used as a reference for policy makers in developing Islamic teaching materials in universities that prioritize aspects of social, economic and environmental sustainability.

REFERENCES

- Abdallah, S. S., Badzis, M., & Ismail, K. (2017). Allah Wants You To Be Rich: Foundations Of Muslim Career Development In Al-Ghazālī's Iḥyā' 'Ulūm Al-Dīn. *Al-Shajarah: Journal of the International Institute of Islamic Thought and Civilization (ISTAC)*, 131–155.
- Ahel, O., & Schirmer, M. (2023). Education for sustainable development through research-based learning in an online environment. *International Journal of Sustainability in Higher Education*, 24(1), 118–140. <https://doi.org/10.1108/IJSHE-07-2021-0305>
- Algraini, S. (2021). Education for human development: a capability perspective in Saudi public education. *Compare*, 51(3), 416–432. <https://doi.org/10.1080/03057925.2019.1629275>

- Andreoni, V., & Richard, A. (2024). Exploring the interconnected nature of the sustainable development goals: the 2030 SDGs Game as a pedagogical tool for interdisciplinary education. *International Journal of Sustainability in Higher Education*, 25(1), 21–42. <https://doi.org/10.1108/IJSHE-11-2022-0378>
- Arango-Uribe, M. L., Barrera-Causil, C. J., Pallares, V., Rojas, J. M., Mercado Díaz, L. R., Marrone, R., & Marmolejo-Ramos, F. (2023). Statistical modelling of the impact of online courses in higher education on sustainable development. *International Journal of Sustainability in Higher Education*, 24(2), 404–425. <https://doi.org/10.1108/IJSHE-12-2021-0495>
- Arslan, S., & Curle, S. (2024). Institutionalising English as a foreign language teachers for global sustainability: Perceptions of education for sustainable development in Turkey. *International Journal of Educational Research*, 125. <https://doi.org/10.1016/j.ijer.2024.102353>
- Avelar, A. B. A., da Silva Oliveira, K. D., & Farina, M. C. (2023). The integration of the Sustainable Development Goals into curricula, research and partnerships in higher education. *International Review of Education*, 69(3), 299–325. <https://doi.org/10.1007/s11159-023-10013-1>
- Baena-Morales, S., Urrea-Solano, M., Gavilán-Martin, D., & Ferriz-Valero, A. (2023). Development and validation of an instrument to assess the level of sustainable competencies in future physical education teachers. PESD-FT questionnaire. *Journal of Applied Research in Higher Education*, 15(1), 1–19. <https://doi.org/10.1108/JARHE-09-2021-0330>
- Baxter, P., & Jack, S. (2008). Qualitative case study methodology: Study design and implementation for novice researchers. *The Qualitative Report*, 13(4), 544–559.
- Block, T., Goeminne, G., & Van Poeck, K. (2018). Balancing the urgency and wickedness of sustainability challenges: three maxims for post-normal education. *Environmental Education Research*, 24(9), 1424–1439. <https://doi.org/10.1080/13504622.2018.1509302>
- Chen, L., & Guo, Y. (2023). The drivers of sustainable development: Natural resources extraction and education for low-middle- and high-income countries. *Resources Policy*, 86. <https://doi.org/10.1016/j.resourpol.2023.104146>
- Creswell, J. W., & Poth, C. N. (2016). *Qualitative inquiry and research design: Choosing among five approaches*. Sage publications.
- Dhillon, P. (2011). The Role of Education in Freedom from Poverty as a Human Right. *Educational Philosophy and Theory*, 43(3), 249–259. <https://doi.org/10.1111/j.1469-5812.2009.00595.x>
- Greenland, S. J., Saleem, M., Misra, R., Nguyen, N., & Mason, J. (2023). Reducing SDG complexity and informing environmental management education via an empirical six-dimensional model of sustainable development. *Journal of Environmental Management*, 344. <https://doi.org/10.1016/j.jenvman.2023.118328>
- Kusumaningrum, M. E., Kuswanto, H., Jumadi, Suyanto, S., Suhartini, Purwasih, D., & Prabawati, R. (2023). A Bibliometric Review of Research on Education for Sustainable Development, 2019-2023. *International Electronic Journal of Elementary Education*, 16(1), 75–88. <https://doi.org/10.26822/iejee.2023.315>
- Lasekan, O. A., Opazo, F., & Méndez Alarcón, C. M. (2024). Enhancing Sustainable Development Goal Integration in Chilean Citizenship Education: A Thematic Analysis of Textbook Content and Instructional Strategies. *Sustainability (Switzerland)*, 16(12). <https://doi.org/10.3390/su16125092>

- Leal, S., Azeiteiro, U. M., & Aleixo, A. M. (2024). Sustainable development in Portuguese higher education institutions from the faculty perspective. *Journal of Cleaner Production*, 434. <https://doi.org/10.1016/j.jclepro.2023.139863>
- Li, X., Ma, L., Khan, S., & Zhao, X. (2023). The Role of Education and Green Innovation in Green Transition: Advancing the United Nations Agenda on Sustainable Development. *Sustainability (Switzerland)*, 15(16). <https://doi.org/10.3390/su151612410>
- Libertson, F. (2023). Inner transitions in higher education in Sweden: incorporating intra-personal skills in education for sustainable development. *International Journal of Sustainability in Higher Education*, 24(9), 213–230. <https://doi.org/10.1108/IJSHE-12-2022-0395>
- Lin, C. I., & Li, Y. Y. (2024). Empowering undergraduate students to take action: an empathetic mindset toward education for sustainable development. *International Journal of Sustainability in Higher Education*, 25(4), 708–727. <https://doi.org/10.1108/IJSHE-07-2021-0319>
- Lohmann, J., & Goller, A. (2023). Physical education teacher educators' subjective theories about sustainability and education for sustainable development. *International Journal of Sustainability in Higher Education*, 24(4), 877–894. <https://doi.org/10.1108/IJSHE-06-2022-0186>
- Miles, M. B. (1994). Qualitative data analysis: An expanded sourcebook. *Thousand Oaks*.
- Mohd Yusoff, M. Z., Hamzah, A., Fajri, I., Za, T., & Yusuf, S. M. (2022). The effect of spiritual and social norm in moral judgement. *International Journal of Adolescence and Youth*, 27(1), 555–568. <https://doi.org/10.1080/02673843.2022.2156799>
- Monteiro, S., Ribeiro, V., Vilhena, E., Lemos, K., & Molho, C. (2024). Determinants of online-reporting on sustainable development goals: the case of Portuguese Higher Education Institutions. *Social Responsibility Journal*, 20(3), 462–484. <https://doi.org/10.1108/SRJ-01-2023-0044>
- Nasrudin, E., Kosasih, A., & Firmansyah, M. I. (2023). Mahabbah and Ma'rifah in the Middle of Global Challenges From Tasawuf Perspective. *Jurnal Al-Qiyam*, 4(2), 33–41.
- Saleem, A., Aslam, S., Sang, G., Dare, P. S., & Zhang, T. (2023). Education for sustainable development and sustainability consciousness: evidence from Malaysian universities. *International Journal of Sustainability in Higher Education*, 24(1), 193–211. <https://doi.org/10.1108/IJSHE-05-2021-0198>
- Scott, S. (2023). Embedding education into clinical laboratory professional training to foster sustainable development and greener practice. *Clinical Chemistry and Laboratory Medicine*, 61(4), 638–641. <https://doi.org/10.1515/cclm-2022-1152>
- Sigahi, T. F. A. C., Rampasso, I. S., Anholon, R., & Sznclwar, L. I. (2023). Classical paradigms versus complexity thinking in engineering education: an essential discussion in the education for sustainable development. *International Journal of Sustainability in Higher Education*, 24(1), 179–192. <https://doi.org/10.1108/IJSHE-11-2021-0472>
- Tomasella, B., Wylie, A., & Gill, D. (2023). The role of higher education institutions (HEIs) in educating future leaders with social impact contributing to the sustainable development goals. *Social Enterprise Journal*, 19(4), 329–346. <https://doi.org/10.1108/SEJ-03-2022-0027>
- Tröger, K. (1990). Peace and Islam: In theory and practice. *Islam and Christian-Muslim Relations*, 1(1), 12–24. <https://doi.org/10.1080/09596419008720922>

Xiao, Z., Duritan, M. J. M., & Jia, R. (2024). Resourceful futures: Integrating responsible mining and green education for sustainable development in developing and emerging economies. *Resources Policy*, 88. <https://doi.org/10.1016/j.resourpol.2023.104377>