

Education and Environmental Care: Study of Islamic Spiritual Group at SMK AMEC

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Abstract: This paper presents the results of a case study on the reception of Islamic Spiritual activists (Rohis) on religious reading material relating to nature. Rohis is one of the extra-curricular activities that is mostly done in high school (SMA). This case study was conducted as a policy research at AMEC Bojongsari Vocational School, Depok. The results of this study indicate that, Rohis activists prefer religious reading that is easy to understand. They also tend not to have knowledge of the writers of the reading material (including intellectual background and life), nor do they know the sources used as references in increasing the love of nature and the environment.

1 INTRODUCTION

Extra-religious organizations in Vocational Schools (SMK), one of which is a Rohis organization (Islamic spirituality), a student organization or a student which is an extra-curricular activity at school. Rohis is an Islamic da'wah organization among students in a school environment. Usually under the Intra-School Student Organization (OSIS). Rohis is an institution to strengthen Islam. The real Rohis function is a forum, mentoring, preaching, and sharing. Rohis generally has separate activities between male and female members, this is due to differences between the members. Togetherness can also be established between members with activity meetings and outdoor activities. Rohis's main goal is to educate students to become more Islamic and know the Islamic world well. In its implementation, Rohis members have advantages in delivering da'wah and ways of getting to know God more closely through nature with tadabur alam. Rohis always brings his members closer to Allah SWT, and keeps his members away from terrorism, heresy and so on (Nugroho 2003). Rohis as an instrument of Islamic education in the school environment has now mushroomed in various schools.

This study focuses on religious reading materials that are owned, read and used by Rohis administrators or activists in Vocational High Schools (SMK), by seeing their reception (response)

to religious reading materials and also seeing the affiliation of thoughts and love nature of these religious reading materials. This is in line with the program to improve the quality of religious life through religious education in schools. In addition, it can also support the Renstra of the Ministry of Religion in 2010-2014, especially for: (1) Increasing the resistance of the people to the negative excesses of negative ideologies that are not in accordance with the noble values of the nation; (2) Strengthening the role of religion in the formation of national character and civilization; (3) Development of inclusive and tolerant religious attitudes and behavior; (4) Development of multicultural insights on school students.

Youth Islam today is a picture of the future of Islam. If the youth is good then Islam will be good in it. Dr. Syakir Ali Salim believes that Islamic youth is the foundation of the people. because of that the existence is very necessary in society

"Then do you think, that we created you playing (just) and that you will not be returned to us" QS. al-Mu'minuun: 115 Because of this, Muslim adolescents must be able to play a role in advancing Islam, by preaching in various ways through this Spiritual Organization, as the next generation of Islam must be able to create a generation of young Muslims who know about religion, know their God, realize society Islam, recognize our Prophet & Prophet and carry out his Sunnah. That is one of the

goals of the establishment of Spiritual Organizations in schools.

Rohis is an organization that brings together Muslim adolescents who are active in religious activities for the same purpose & purpose, namely to promote Islamic religion. This organization which has a spiritual extension of Islam consists of a generation of religious young people. To build a creative and religious generation of Islamic Youth, the Spiritual Organization is very suitable for youth associations of Muslim youth who want to develop their talents in the field of religion, especially in the context of different ethnic and cultural diversity.

Rohis Senior High School and Vocational School administrators are pioneers of change that are imitated by students because they can balance the mastery of science and technology and practice the values of Islamic teachings in everyday life. So as to form a representative and continuous Muslim personality, so that Islamic symbols continue to develop in a colorful and dynamic manner in accordance with the times. ROHIS of SMA and VOCATIONAL SCHOOL perlu developed Islamic activities with a more attractive format, so as to generate enthusiasm for all school community members to follow.

ROHIS of SMA has a goal that is, among others:

Giving advocacy to the management of ROHIS of SMA and SMK about management of organizational management, so that it is able to improve the quality and professionalism in implementing the ROHIS program. Growing the spirit of leadership and a sense of social care towards a developing reality, both in the school environment and in the community and the government system in Aceh from home, village, mukim, sub-district, district and province. Increasing knowledge, skills, abilities and experience in management management of Rohis High School and Vocational Schools.

Provide insight and knowledge about the nature of the radicalism in the name of religion and formulating strategic steps to prevent the entry of radicalism among the management and members of ROHIS of SMA and SMK. Increasing commitment, caring and togetherness in building the nation and state. Get closer to Allah, obedient to worship and have morality, karimah towards Khaliq and social

Problem Formulation Based on the explanation above, there are several questions related to research, including:

1. What religious reading materials are used by Rohis SMK AMEC administrators?

2. What is their reception for religious reading material?
3. What is the affiliation of the reading material in the mind map of the love of nature and the environment?

Objectives and Uses of Research The purpose of this study, namely: *First*, describing religious reading material for activists of extra-religious organizations in Vocational Schools (SMK). *Secondly*, explaining the reception of student activists of the organization to the reading material which focuses on the interpretation and motivation of students towards the choice of reading material. *Third*, it describes the affiliation of reading material in a map of thinking about the love of nature and the environment.

The usefulness of the results of this study is as a policy material for the Ministry of Education and National Culture, in this case the Directorate of Primary and Secondary Education related to the issue of religious reading materials that are used as readings and references for extra-religious organizations in Vocational High Schools (SMK), in providing guidance to the organization. Framework for Reception Theories Reception theory is one of the literary theories that approaches the readers' opinions of a literary work, which is interpretive and evaluates literary works published in a certain time frame (Sudjiman (ed) 1990, 78, and Zaidan et al 2004, 72). Ratna (2004, 165) definitively presents a literary reception derived from the word *recipere* (Latin), reception (English) which means as acceptance or reception of the reader. Analysis with reception theory is usually included in the discussion of audience studies, audiences, readers, which includes the motivation of the audience or the reader in choosing or receiving media messages or books (Vivian 2008, 438). In a broad sense, reception is defined as text processing, ways of giving meaning to the work, so that it can respond to it. This is in line with the opinion of Pradopo (1995, 206), that literary reception is aesthetics (the science of beauty) which is based on the responses or receptions of the reader to a work. In this case, the reception aesthetics included pragmatic orientation (Teeuw 1983, 59). If in pragmatic theory, the position of the reader is also a major study but things that are very different can be understood from the reception theory. In the theory of reception the reader is an active subject in responding to and interpreting a literary work, even though each person is different and each period is different in responding to a literary work that is precisely what is the basis, so that there are horizons

of hope and open space (Pradopo 1995, 207) . Luxemburg et al. (1984, 64) distinguish between reception and interpretation.

2 METHODOLOGY

Research Methods This study uses a qualitative approach with case studies (case study) and policy research (policy research) (Sugiyono 2009, 6-7) through several stages, including:

1. Location and target of the study: This research was conducted in the city of Depok - West Java with research targets in AMEC Vocational Schools.
2. Data collection In the data collection process, researchers used the method:

First, interviews or interviews with administrators of extra-religious organizations in the Vocational High School.

Second, direct observation; where researchers immediately saw the activities of religious activities carried out by activists of extra-religious organizations in the vocational school, especially mentoring activities carried out every Friday afternoon.

Third, documentation; What is meant by the documentation method is the researcher collects data or materials related to religious reading material that is used and read by the administrators of the extra-religious organization in the Vocational High School to be seen later the material contained in the book that is useful in the process of data processing or analysis.

3. Data processing or data analysis In the process of processing or analyzing data, researchers use the reception theory to analyze data and information obtained related to the responses of activists of extra-religious organizations in the vocational school. In the theory of reception the reader is an active subject in responding to and interpreting a literary work, even though each person is different and each period is different in responding to a literary work that is precisely the basis, so that the horizon of hope and open space emerges.

3 DISCUSSION

Environment according to Islam covers all human activities in the space and time. Space environment, including earth, water, animals and plants and all that is above and in the bowels of the earth, all of

which are created by God for the benefit of humanity to support their survival. As a caliph, humans are given the responsibility of managing the universe for the welfare of mankind, because the universe was created by God for humans. The Caliphate demanded interaction between humans and their fellow humans and humans to nature. The Caliphate means guarding, maintaining, and guiding, so that every creature reaches the goal of its creation. In the framework of the responsibility as the Khalifah of Allah, humans have an obligation to preserve nature

Humans have an obligation to preserve nature for the continuity of life, not only for humans but for all other living beings. Human actions in the use of natural resources are excessive and ignore the principles of maintenance and conservation resulting in degradation and environmental damage, which is prohibited (haram) and will be punished. Conversely, humans are capable of carrying out the role of maintenance and conservation of nature properly, so for him available reward rewards from Allah SWT.

Humans in relation to God, also relate to nature as fellow creatures of God. In dealing with God, humans need nature as a means to know and understand God (ie: nature is the verses of God's kauniah). Humans also need nature (for example: food, shelter, clothing, transportation and so on) as a means to worship Allah SWT. Human-nature relations is a form of relationship of roles and functions, not sub-ordinate relations (ie: humans are the rulers of nature). Meanwhile nature also relates to God who created it and arranged it. So nature is also subject to the provisions or laws or qadar which have been determined by the Most Preserving of nature. So that humans can understand nature with all its laws, humans must have knowledge and knowledge about nature. Thus, human effort to be able to understand nature with this knowledge and knowledge is essentially a human effort to recognize and understand what creates and nurtures nature, so that it can relate to Him.

Nature is a gift of God that we must preserve. We must be able to preserve nature so that it can be enjoyed by future generations. Excessive exploitation of nature can cause damage to nature. As a Muslim, we must avoid these actions to maintain the preservation of nature which is the gift of Allah SWT. Islam is rahmatan lil alamin, whose syari'at is not only for Muslims but for the universe as a Mercy from Allah. Even the sending of the Prophet is a mercy, as the word of God:

"We do not send you, but to be a mercy to all the worlds" (al-Anbiya: 107)

Imam Ibn Kathir said about this verse: "Allah has told that in fact Allah has made Muhammad a mercy to all nature. That Allah has sent him to be a mercy to all of them. So whoever receives this grace and is grateful for this blessing, surely he will be happy in the world and in the hereafter, but whoever rejects this mercy and opposes it, surely he will lose in the world and in the hereafter".

This grace covers all. Including this nature, then Islam teaches to love nature and protect it, and forbids doing various damage on the face of the earth. So from that God created humans as caliphs on earth and all of them are forms in order to worship Allah. Allah says:

"there was damage on land and in the sea caused by the hands of men, so that God might feel for them some of their actions, so that they would return (to the right path)." (ar-Rum: 41).

Clearly this verse explains that the damage that occurs on land and in the ocean is all caused by human behavior. And God will bring bad consequences to humans so that humans feel it, as a rebuke so that people return to the right path. Humans think how to dredge as much as possible natural resources, if not they worry about running out. Even if they find out that Allah is the Most Rich, they certainly are not worried and will not be greedy because God's wealth will never run out. But all of that is human nature as the word of God:

"verily man is made to be complacent and stingy. When he suffers trouble he sighs and if he gets good, he is very stingy" (al-Ma'arij: 19-21)

That's the reality that I witnessed directly in my expedition. So let us protect nature and love it as a mandate from God for our Caliphate on earth.

Hadith about preserving nature:

"Love those who are on earth, surely everything in the sky will love you"

"Whoever brings to life an earth that dies, then the earth is for him"

The content of the above hadith is that the Prophet Muhammad SAW through the Qur'an and hadith taught us to pay attention to the continuity of human life from its dependence on the natural environment.

Islam is Diin the Syaamil (Integral), Kaamil (Perfect) and Mutakaamil (Perfecting all other systems), because it is a living system revealed by the Knower and the Wise, this is based on the word of Allah Subhanhu Wa Ta'ala: "On this day I am perfecting you your religion and I am sufficient for

you to enjoy me, and I am pleased with Islam as a rule of your life." (Surah 5: 3). Therefore the rules of Islam must cover all aspects needed by humans in their lives. Such is the high, beautiful and detailed rule of the Maha Rahman and Rahim, so that it not only includes rules for fellow humans, but also for nature and the environment.

In the chapter, maintaining and preserving the environment is cleanliness, loving all of God's creatures. Cleanliness, is a mirror of one's faith in the Creator. Love affection has become a basic human need in our lives, we must also be sensitive to the nature of the environment around us. We must be able to bring it to life For the sake of our future generations.

Conservation of nature and the environment is inseparable from the role of humans, as caliphs on earth, as referred to in QS Al-Baqarah: 30 ("And (remember) when your Lord said to the angels," I will make the caliph on earth. " ...). The meaning of the Caliph here is: "someone who is given a position by Allah to manage a region, he is obliged to create a society whose relationship with God is good, the life of the people is harmonious, and religion, reason and culture are maintained" In addition, Surat Ar-Rahman , especially verses 1-12, are extraordinarily beautiful verses to describe the creation of the universe and the task of humans as caliphs.

This verse is interpreted more specifically by Sayyed Hossein Nasr, lecturer in Islamic studies at George Washington University, USA. in his two books "Man and Nature (1990)" and "Religion and the Environmental Crisis (1993)", which are presented as follows "..... Man therefore occupies a particular position in this world. He is at the axis and center of the cosmic milieu at once the master and custodian of nature. But he is the vicegerent of God on earth and the instrument of His Will. "It is clear that the duty of humans, especially Muslims / Muslim women on this earth is as caliphs (leaders) and as representatives of Allah in maintaining the earth (managing the environment). Allah has provided guidance in the Koran about the environment. Because of the time of contemplation, only a few propositions were reviewed as the basis for formulating theories about the environment according to Islamic teachings.

The obligation to protect the environment is not the responsibility of some or a group of people, but all people or layers of society must participate in taking care of the environment. Introduction or socialization of the environment requires a particular method or model as a way to understand, explore, develop environmental morality, or can be

understood as a way to instill understanding of environmental morality in a person so that he can be a person who has friendly behavior and cares about the environment. The implementation of this method is based on the principle that environmental moral teaching is delivered in a pleasant, joyful, encouraging and motivating atmosphere. Some of the models of socialization are providing insight into the environment to future generations from an early age. This is very important in shaping the behavior of people who love and care for the environment. Young children must be briefed or introduced about the environment. Debriefing conducted by parents and teachers must be able to seep into the hearts of the children. As an example of socialization within the elementary school, in the form of inviting children to participate in tree planting or community service to clean the environment. In addition, children are invited to be able to love nature by not throwing garbage or damaging plants.

Socialization through Islamic boarding schools, namely in the form of debriefing about the environment needs to be applied. This can be done by inserting religious materials related to the environment, so that the santri can better understand the nature of the existence of nature for humans. It is expected that from this activity the santri can provide their knowledge in the community later when they enter the community.

Providing seminars on the environment to students. Providing briefings on the environment through seminars is expected to have a positive influence on them. Provide problems that have occurred regarding the environment so that they can think to find ways in solving problems regarding the environment. In addition, students are also expected to be able to form a group of nature lovers, so that experiences on how to preserve nature can be given to the community. Students can also hold tree planting events together with the community so that togetherness to protect the environment is getting tighter.

Incorporate problems and knowledge about the environment as material in Friday sermons. This is intended so that the general public has indirectly gained knowledge about the environment. Besides that the planting of religious rules regarding the preservation of nature will be able to foster a sense of love for society in the environment.

Islamic religion teaches 2 kinds of relationships, namely vertical relationships (humans with God) and horizontal relations (humans and humans).

Recently the Ministry of Environment and Forestry of the Republic of Indonesia held a

National Consolidation event concerning the Network of Community Organizations concerned with natural resources and the environment with the theme "Fair and Sustainable Community Organization Towards a Sustainable Environment." Participants from CSOs of environmental communities and community members others are related, such as WALHI West Java, Ciliwung River Community, Cisadane Community and the Papuan Indigenous Community Environmental Council.

We should take care of our environment. We will not be able to survive without the environment and all living things in it. Seeing environmental damage everywhere, a group of people volunteered to form an organization in an effort to protect the environment so that it remained beautiful and sustainable. The following are some Environmental Lovers Organizations, including:

1. Greenpeace
This organization is based in Amsterdam, the Netherlands. Currently its members have covered almost the entire world. Greenpeace is an environment-loving organization that is very determined to fight actions that can damage the environment. Not infrequently they have to deal with a country's government when fighting for its mission. Greenpeace members are very brave. They once intercepted a nuclear waste transport ship using only a boat. They also often clash with officials of a country during a campaign or protest against a country's policies that conflict with environmental preservation. To get to know this organization more, please open the website at www.greenpeace.org.
2. Friends of The Earth International (FOEI)
FOEI is a federation that is engaged in environmental conservation. This federation consists of seventy countries. Similar to Greenpeace, this federation is based in Amsterdam, the Netherlands. The activity of this organization is to pioneer the movement of love for Earth as the only planet inhabited by humans. FOEI invites the citizens of the world to save the Earth which is currently threatened by increasingly real damage. To find out more about FOEI, open the website at www.foei.org.
3. World Wide Fund for Nature (WWF)
WWF is a world environmental organization engaged in environmental conservation and sustainable management of natural resources. This organization often conducts

research in the field of conservation as well as efforts to protect the habitat of flora and fauna. WWF which is based in Gland, Switzerland also opens programs in various world countries including Indonesia. The address of WWF Indonesia is: Office of Park A9, Unit A-1 Jl. Mega Kuningan Jakarta 12950. Address the website at www.wwf.or.id for Indonesia and www.wwf.org for international.

Damage to nature in this world is like a boomerang for humans, we are the ones who make this world damaged, so as a believer, we must take care of the environment properly.

The behavior of maintaining and preserving nature according to the hadith above is:

1. Does not damage the environment around us
2. Take care of the land to be fertile
3. Do not kill animals carelessly
4. Maintaining public facilities
5. Hold greening, etc.

The essence of all the information above is, we must respect each other the creatures of Allah SWT. Do not harm one another, love nature for our next generation. Do not let our next generation not see trees and animals

Religious Reading: Rohis Management Reception It is undeniable that many Indonesian Muslims understand Islam in the perspective of naturalism. They use several ways to spread this naturalism through cadre organizations, lectures in mosques managed by their control, publishing magazines, booklets and books, and through various sites on the internet. As a result, Islamic naturalism has entered most schools in several regions. If this continues to be done, it can help in fostering an attitude of tolerance among students that is in line with the purpose of religious education itself. The issue of what religious reading material is often read and liked by Rohis administrators in the AMEC Vocational School is that no one knows, even though Rohis coaches do not know exactly and in detail what readings have been read and are the basis of the practice. Islamic teachings everyday.

The students understanding in the love nature activities of SMK AMEC Depok district is very low. Their understanding in participation in the activities is merely for the fun. It is caused by several factors, one of which is a protégé of consciousness itself within the meaning of organizational activity love nature and purpose are limited to participation on refreshing and escape from family, away from the parents. Planting educational values of Islam

through love of nature SMK AMEC District is just giving material about a credible form of adventure or adventurous sport outdoors; this is caused the limited knowledge about the values of religious teachings through love of nature and discourses on the environment of Trustees. The other factor is the background of Trustees itself rather than the organization or the nature lovers of Trustees has never participated in basic education about love the nature and adventure.

Following this, the researcher presents several books or readings that have been successfully recorded through interviews with Rohis administrators in AMEC Vocational Schools as follows:

1. Make a Delivery, by Felix Y. Siau, Mizania publisher.
2. Yuk Hijab; Hijab Without Later, Obedient But Later, the work of Felix Y. Siau, Mizania publisher.
3. Counteracting the Dangers of JIL and FLA, by Hartono Ahmad Jaiz, publisher of Al-Kautsar Library.
4. What Is After Death, the work of Husain bin Audah Al-Awayisyah, publisher of Darus Sunnah.
5. Revival of Freemasons and Zionists in Indonesia; Behind the Damage of Religions, by Herry Nurdi, publisher of Horizon Publishing.
6. Malcom X: The Pastor's Child Who Inspires Millions of People Find Islam, by Riswan Permadi, publisher of Kamea Library.
7. The Exemplary Story of the Heavenly Woman, the work of Dr. Musthofa Murad, Mizania publisher.
8. 10 People Guaranteed to Heaven, by Abdullah Ahmad Aasyuur, publisher of Gema Insan Press.
9. What is the Form of My Commitment to Islam, the work of Dr. Fathi Yakan, publisher of Al-Tishom Cahaya Umat
10. Minutes of Magazine
11. Sabili Magazine
12. Al-Hidayah Magazine

The books or readings that were successfully recorded through interviews with Rohis administrators in AMEC Vocational Schools are as follows:

1. Make a Delivery, by Felix Y. Siau, Mizania publisher

2. Yuk Hijab; Hijab Without Later, Obedient But Later, the work of Felix Y. Siau, Mizania publisher.
3. Spring of the Arab World Revolution: Success Story of the Freedom and Justice Party, the Egyptian Muslim Brotherhood's Political Wing, the work of Abu Ghazzah, Lc, the publisher of Gaza Maktaba.
4. Muhammad al-Fatih 1453, by Felix Y. Siau, publisher of the Khilafah Press.
5. Allow Me to Marry Without Dating, the work of Burhan Sodik, the publisher of Gazza Media.
6. Don't be a Muslim Muslim, by Asma Nadia, publisher of Lingkar Pena.
7. Beautiful Muslim Women Outside Inside; Tips for Achieving True Beauty, by Islahunnisa, publisher of Aqwamedika.
8. Not Dead Has Entered Heaven, by Shaykh Abu Yusuf Syanib, publisher of the Sea of Light.
9. 7 Wonders of Rezeki, by Ippho Santoso, publisher of Alex Media Komputindo.
10. Exploring the Spirit realm, by Ibnul Qoyyim Al-Jauziyah, publisher of Arafah Library.

The board of directors who received the book above really liked the material contained in the book, even according to them, this book illustrates the events in various countries of the Islamic resurgence for the last time, the struggle of Islamic organizations in various parts of the world especially in Arab countries began to get very much recognition from their respective nations. The material of the book was very stressful and they said "it would be really proud if we could get involved directly in it," in Egypt the struggle of the Muslim Brotherhood to re-enforce Islamic law is worthy of being followed, starting with the struggle of Imam Hasan al-banna. Likewise with the book by Felix Y. Siau, namely *Udah Putusin Aja !*. This book turned out to be not only in the interest of Rohis administrators who eventually would but the Rohis administrators who were also interested in it. According to them there is no such thing as dating in Islam, therefore dating before marriage can be said to be adultery and this book is very good because it is very in accordance with the conditions of this modern age. Likewise with the book *Yuk Berhijab: Hijab without later, obey but later*. According to them the book is very good because it invites women to hijab in shari'i. Apart from the material contained in the two books by Felix Y. Siau above, they have their own

reasons why they are very interested and happy to read the book. This is because the language and words conveyed by Felix Y. Siau are very easy to digest by them, there are even Rohis administrators who say they say "the words conveyed by him are very satirical but immediately useful in everyday life." also revealed by the board

The next book that is an inspiration for Rohis officials, especially Rohis, is the work of Oki Setiana Dewi entitled *Sejuta Pelangi; Love Crafts Oki Setiana Dewi*. This book for them "contains real life. Many stories that make us cry when we read it, this book gives a lot of lessons, messages and experiences that we can take. For them this book "we can take lessons from Oki's experience. Although the event did not happen to us, we were made capable of imagining what would happen to us. "After seeing the reception and interpretation of Rohis administrators at SMK AMEC above, based on Stuart Hall's theory of media encoding / decoding reception, dividing the three positions of the reader in reading and responding to the reading result, namely dominant reading, negotiated reading, and oppositional reading, the researcher concluded that the reception or response from Rohis administrators, both Rohis SMK AMEC, was in the dominant reading category. This can be seen from their comments and responses to the religious reading material they read, all agreeing to the wishes and messages conveyed from the author of the book without any attempt to discuss what was read, or even reject the meaning or reading offered, and then determine the alternative frame itself in interpreting the messages and the contents of the substance of the book they read. This shows, that Rohis administrators in the AMEC Depok Vocational School studied need more comprehensive information and knowledge about Islam, not partially or partially. This requires us, especially Rohis coaches and Islamic religious education teachers, to be able to present a variety of books and information about Islam from sources that are believed to be comprehensive in the contents of the material in the school library and give more intense attention to the distribution of religious books across the the ideology of Islamic teachings and the context of the Unitary Republic of Indonesia which respects differences in thoughts and ideas. Affiliations *Material of Religious Reading with Islamic Thoughts and Movements in Indonesia* Based on the data obtained, the researchers classified the religious reading material into two parts, first religious reading material which was included in the moderate religious reading material category and the second

puritan religious reading material. The discussion above is divided into two parts; First, religious reading material and its affiliation with Islamic thoughts and movements in the Puritan category. Second, religious reading material and its affiliation with Islamic thoughts and movements in the Moderate category. The author found very few books discussing love for the environment, nature conservation and so on. Of the several books, novels or the like have raised natural themes but are not too detailed, they are just pieces of description that are not very striking if they are used as a guide, and not a clear guideline that must be followed by the Rohis members who should have an attitude of love for the environment.

Muslims are a people who are just and anti-corrupt and acts that transcend the limits. Muslims also oppose all liberal attitudes and neglect their commitment to the values of justice and balance for the benefit of the world and human glory. In relation to moderate religious books above, it is in line with the basic conception of moderate Islam in Indonesia. The existence and presence of moderate nuanced religious books are eagerly awaited and needed by readers, especially readers among students in providing an overview of how attitudes and thoughts are in line with the values taught in Islam, and exemplified by the natural role of the Prophet Muhammad SAW in good moral form.

4 CONCLUSION

Religious reading material: Student Reception
 In addition to using Islamic religious education books as a daily handbook, Rohis SMK AMEC administrators are also fond of and tend to read some religious reading material, as contained in the discussion above. From the book or reading material data shows that the administrators at AMEC Vocational School were "thirsty" for information about Islam. So they find out about Islam from other religious books.

Seeing the tendency of vocational school students, both Rohis administrators and non-Rohis administrators, the AMEC Vocational Schools must provide religious reading books that are relevant to vocational students in the school library, as additional material and information for students about Islam.

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