

IMPLEMENTATION OF ECOLOGY-BASED ISLAMIC RELIGIOUS EDUCATION IN MAINTAINING ENVIRONMENTAL SUSTAINABILITY

Khairunnisa Khairunnisa¹, Andi Anirah², Nurul Hikmawati³, & Nasrul Nasrul⁴

^{1, 2, 4} Universitas Islam Negeri (UIN) Datokarama Palu, Sulawesi Tengah, Indonesia

³ Universitas Sultan Agung Semarang, Jawa Tengah, Indonesia

¹ anisakhairunnisaahmad@gmail.com, ² andianirah@uindatokarama.ac.id,

³ nurulhikmawati057@gmail.com, ⁴ nasrul97p@gmail.com

Abstract

This study aims to examine the role of Islamic Religious Education (PAI) in environmental conservation. The focus of the study includes planning the implementation of ecology-based PAI, as well as the opportunities and obstacles faced in its implementation. The method used is a literature study with a qualitative approach. Data were obtained from various relevant literature sources, such as books, journals, and scientific articles. The results of the study indicate that PAI plays a significant role in instilling environmental awareness through religious values such as responsibility as a caliph, prohibition of causing damage, and teachings on maintaining cleanliness and balance of nature. Strategies that can be implemented include integrating environmental values into teaching materials, using contextual learning methods, and cultivating a habit of caring for the environment. Implementing this strategy requires support from all parties, including teachers, schools, parents, and the community. Despite obstacles such as limited teacher knowledge and facilities, this strategy still offers significant potential to shape a generation that cares about environmental sustainability.
Keywords: Islamic Religious Education, strategy, environmental conservation, environmental awareness.

Abstrak

Penelitian ini bertujuan untuk mengkaji peran Pendidikan Agama Islam (PAI) dalam pelestarian lingkungan hidup. Fokus kajian meliputi, perencanaan penerapan PAI berbasis ekologi, serta peluang dan kendala yang dihadapi dalam implementasinya. Metode yang digunakan adalah studi kepustakaan dengan pendekatan kualitatif. Data diperoleh dari berbagai sumber literatur yang relevan, seperti buku, jurnal, dan artikel ilmiah. Hasil kajian menunjukkan bahwa PAI memiliki peran penting dalam menanamkan kesadaran lingkungan melalui nilai-nilai keagamaan seperti tanggung jawab sebagai khalifah, larangan berbuat kerusakan, serta ajaran menjaga kebersihan dan keseimbangan alam. Strategi yang dapat diterapkan meliputi integrasi nilai lingkungan dalam materi ajar, penggunaan metode pembelajaran kontekstual, dan pembiasaan sikap peduli lingkungan. Penerapan strategi ini membutuhkan dukungan semua pihak, termasuk guru, sekolah, orang tua, dan masyarakat. Meskipun terdapat kendala seperti keterbatasan pengetahuan guru dan fasilitas, strategi ini tetap memiliki peluang besar untuk membentuk generasi yang peduli terhadap kelestarian alam.

Kata kunci: Pendidikan Agama Islam, strategi, pelestarian lingkungan, kepedulian lingkungan.



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INTRODUCTION

Environmental degradation is one of the biggest social problems of the modern era. Various forms of environmental damage, such as air pollution, water pollution, soil degradation, and deforestation, occur almost everywhere in the world. This phenomenon not only impacts other living things but also directly threatens human survival. The World Meteorological Organization notes that increasingly extreme climate change is a direct result of environmentally unfriendly human activities, including carbon emissions, forest fires, and overexploitation of natural resources.¹

In Indonesia, this problem is increasingly complex. Data from the Ministry of Environment and Forestry in 2022 showed that more than 1.3 million hectares of forest were damaged due to land clearing and forest fires. Furthermore, river and sea pollution from household and industrial waste continues to increase year after year. This situation demonstrates that environmental issues are no longer merely ecological issues but have become a social crisis with impacts across sectors—the economy, health, education, and even faith.

Environmental conservation efforts have been implemented through public policy, technological innovation, and civil society movements. However, these efforts appear insufficient to halt the ongoing damage. This demonstrates that solving environmental problems cannot rely solely on technical and legalistic approaches. A more fundamental approach is needed that addresses the roots of human behavior, namely a moral and spiritual approach.² Religious values, particularly in Indonesia, a predominantly Muslim country, hold significant potential for shaping public ecological awareness.

Islam, as a religion of mercy for all the worlds, has strong teachings on maintaining the balance of nature. The teachings prohibiting damage to the earth (Quran Al-A'raf: 56), the command to maintain balance (mizan) (Quran Ar-Rahman: 7-9), and the prohibition on excessive use of resources (Quran Al-A'raf: 31) form the foundation for the formation of environmental ethics in Islam. However, these teachings have not been fully internalized in the daily behavior of Muslims. This is where the importance of religious education oriented towards ecological awareness lies.

In Islamic teachings, the environment is not simply an object for human exploitation, but rather a part of God's creation that must be protected and preserved. Islam recognizes humans as caliphs on earth (Quran, Al-Baqarah: 30), meaning they have a divine mandate to maintain a just

¹ World Meteorological Organization, *State of the Global Climate 2022* (2023), <https://public.wmo.int/en/resources/library>.

² A. Yamani, "Moral Education and Climate Change: The Role of Religion," *Cogent Education* 8, no. 1 (2021): 1920211, <https://doi.org/10.1080/23311983.2021.1920211>.

and balanced order of life. This concept aligns with modern environmental conservation principles that emphasize sustainability and intergenerational justice.³

The Quran also provides moral guidance on the importance of avoiding environmentally destructive behavior. For example, in Surah Al-A'raf, verse 31, Allah says: "Eat and drink, but do not be excessive. Indeed, Allah does not like those who waste excess." This verse teaches the principle of conserving resources and not being consumptive, which is the foundation of a sustainable lifestyle.⁴

Apart from that, the hadith of the Prophet Muhammad SAW teaches Muslims to continue to do good to the environment in any condition. One hadith reads: "If the apocalypse occurs, and in the hands of one of you is the seed of a date palm tree, then plant it if he is able to plant it." (HR. Ahmad, no. 12491).⁵

This hadith demonstrates that Islam commands its followers to maintain ecological behavior even in the most dire of circumstances. Simple acts like planting trees are seen as a form of worship and a good deed.

Although Islam teaches the importance of preserving the earth, unfortunately, many Islamic Religious Education (PAI) teachers still fail to connect learning to environmental issues. This is despite the fact that environmental degradation is currently reaching alarming levels. Air pollution, water pollution, forest fires, and climate change have become real problems all around us. However, these issues have not yet been widely incorporated into the classroom, particularly in Islamic Religious Education (PAI) lessons in schools.

Most Islamic Religious Education (PAI) teachers still use an approach that focuses solely on memorizing and understanding religious concepts, such as prayer, fasting, zakat, and personal morals. Environmental issues are not yet considered an essential part of religious teachings. In fact, in Islam, caring for the environment is part of the mandate and responsibility of humans as caliphs on earth. The Quran also explains that damage on land and at sea is caused by human actions (QS. Ar-Rum: 41), making it highly relevant to include it in religious instruction.

In fact, some teachers struggle to connect Islamic teachings with environmental issues. They are not yet accustomed to designing applicable and contextual learning materials or activities. This may be due to a lack of training or supporting resources. On the other hand, some teachers feel that environmental education is the responsibility of science or social studies teachers, not religious studies teachers. However, all teachers have a responsibility to shape students' character and care for the environment.

³ Al-Ghazali, *Filsafat Lingkungan Dalam Perspektif Islam* (Pustaka Pelajar, 2020).

⁴ Seyyed Hossein Nasr, *Man and Nature: The Spiritual Crisis in Modern Man* (Islamic Book Trust, 2010).

⁵ Ahmad, *Musnad Ahmad* (Al-Maktabah al-Islamiyyah, n.d.).

In fact, Islamic Religious Education (PAI) is highly suitable for conveying values of environmental concern. In Islamic teachings, maintaining cleanliness is part of faith. Planting trees, conserving water, and not littering are acts of worship. A hadith narrated by Bukhari states that planting a tree whose fruit is eaten by humans or animals will be a continuous charity for the planter. This concept can be taught to students through practical activities, such as creating a school garden, sorting waste, or implementing a "clean Friday" program linked to religious teachings.

One way to address this issue is to design an environmentally-based Islamic Religious Education (PAI) curriculum. This means that the curriculum should not only theoretically address religious values but also demonstrate how Islamic teachings can be applied to preserving the environment. For example, in a lesson on ablution (wudu), teachers could discuss the importance of conserving water. In a lesson on gratitude, teachers could encourage students to recognize the importance of preserving the earth as a form of gratitude to Allah.

Several studies have shown that students who study religion using an environmentally-based approach demonstrate better attitudes toward preserving nature. They are also more aware that damaging the environment is contrary to religious values. This approach also aligns with character education, as it teaches responsibility, caring, and honesty toward oneself and the environment.

Unfortunately, this integration has not yet been widely implemented. Schools and teachers still need support from the government, education offices, and curriculum developers to develop appropriate materials and methods. Teacher training and the provision of contextual learning media are crucial to the success of this program. Furthermore, regular evaluations are needed to assess the extent to which Islamic Religious Education (PAI) learning fosters environmental awareness.

Environmental education is not only academically relevant but also spiritually important. Preserving nature is fundamentally a form of worship. Therefore, Islamic Religious Education (PAI), as a subject based on religious values, should be at the forefront of fostering students' ecological awareness. Learning integrated with the environment will produce a generation that is not only spiritually intelligent but also socially and ecologically responsible.

Thus, the Islamic Religious Education curriculum should be developed to address the challenges of the times, including the environmental crisis. This integration will also make learning more meaningful by encouraging students to understand religion in the context of everyday life. If religious learning is only rote and doctrinal, students will not be able to apply it in real life. However, if taught contextually and practically, Islamic Religious Education can be an effective tool for developing students' character and caring for the earth and their fellow creatures.

The purpose of this study is to analyze the strategies implemented in Islamic Religious Education (PAI) in instilling environmental conservation values to students, formulate an

implementation plan for environmentally-based PAI learning that is applicable and contextual in the school environment, and identify opportunities and obstacles faced in the process of integrating environmental values into PAI learning in a holistic and sustainable manner. The final section is an evaluation of the process of integrating environmental values into PAI learning in a holistic and sustainable manner.

The novelty of this research lies in its approach, which not only explains Islamic values in environmental conservation normatively but also develops learning strategies, concrete implementation plans in schools, and analyzes opportunities and challenges in practice. Thus, this research offers a practical and applicable contribution to the development of an environmentally friendly Islamic Religious Education curriculum, a topic not widely discussed in previous similar studies.

The significance of this research lies in the fact that Islamic Religious Education (PAI), a subject steeped in moral values and monotheism, holds significant potential for fostering students' ecological awareness. However, to date, few educational institutions have systematically integrated environmental issues into PAI instruction. Therefore, this research is crucial to address the need for a model of religious learning that is responsive to environmental challenges and fosters a generation of Muslims responsible for the preservation of the earth.

RESEARCH METHODS

This research employed library research. It employed a qualitative approach, meaning it does not involve field data collection but instead relies on relevant written sources.

Data source The sources in this study consist of: Primary sources, namely the Qur'an and the hadith of the Prophet Muhammad SAW which discuss the values of environmental ethics, human responsibility as caliphs on earth, and Islamic teachings on the balance and sustainability of nature. Secondary sources, including scientific books, national and international journal articles, previous research reports, dissertations, and academic works that discuss Islamic education, the environment, and the integration of Islamic values in learning.

Data collection technique This is done through a documentation method, namely by tracing, identifying, and reviewing written documents related to the research focus. The collected literature is selected based on its relevance, scientific validity, and currency to the topic being studied.

Data analysis This research was conducted using a content analysis approach, a method for understanding the meaning, concepts, and moral messages contained in the analyzed texts. The stages of this analysis include: Data reduction, which involves selecting literature that aligns with the research focus. Data presentation, which involves organizing findings based on key themes, such as Islamic Religious Education (PAI) strategies for environmental conservation,

implementation plans, and opportunities and constraints. Conclusion drawing, which involves formulating findings that address the research objectives and demonstrate its scientific contribution.

This method was chosen because it is in accordance with the characteristics of normative and reflective studies in religious education, and provides space for researchers to explore the philosophical and pedagogical meaning of Islamic teachings related to environmental conservation.

RESULTS AND DISCUSSION

The Role of Islamic Religious Education in Anticipating the Environmental Crisis

Islamic Religious Education (PAI) plays a crucial role in addressing today's increasingly apparent environmental crisis. In Islam, humans are entrusted as caliphs on earth. This means they are tasked with protecting, nurturing, and preserving the universe, not destroying it. Through religious education, these values of responsibility can be instilled from an early age, especially in the younger generation.⁶

One of the fundamental teachings of Islam is the concept of tawhid, which teaches that everything originates from God and is bound together in His unified system of creation. If this understanding is instilled in education, it will foster an awareness that preserving nature is part of obedience to God. Destroying the environment is destroying His creation, and this is clearly contrary to Islamic values.⁷

The Quran also speaks extensively about the importance of maintaining the balance of nature. For example, in Surah Al-A'raf, verse 56, Allah forbids humans from causing damage to the earth after it has been repaired. This can be interpreted as an invitation to maintain the sustainability of life, including environmental matters.

In the education process, verses like this can be taught to students so that they understand that protecting the environment is part of Islamic teachings. There are many stories in the Qur'an and hadith that show humans' relationship with nature. The Prophet Muhammad SAW said, "If the Day of Resurrection comes, and in the hands of one of you there is a date palm seed, then plant it if he is able." (HR. Ahmad, no. 12491).⁸ This hadith shows that Islam places great emphasis on the importance of preserving the environment, even in critical conditions.

These examples are highly relevant for use in Islamic Religious Education (PAI) teaching, providing students with a concrete understanding of how Islam guides its followers in treating the

⁶ M. Badri et al., "Pendidikan Agama Islam Berbasis Lingkungan Hidup," *Jurnal Tarbiyatuna* 12, no. 1 (2021): 45–56, <https://doi.org/10.36835/tarbiyatuna.v12i1.482>.

⁷ A. Nasution and T. Nasution, "Tauhid Dan Pelestarian Lingkungan: Perspektif Pendidikan Islam," *Jurnal Ilmiah Didaktika* 23, no. 1 (2023): 51–61, <https://doi.org/10.22373/jid.v23i1.11870>.

⁸ Ahmad, *Musnad Ahmad*.

environment.⁹ One way to anticipate the environmental crisis is to incorporate environmental themes into the Islamic Religious Education (PAI) curriculum (Rachmayanti et al., 2024). Topics such as preserving nature, using resources wisely, and living sustainably can be integrated into religious teachings. With this approach, students not only learn about worship and morals but also understand that preserving nature is part of practicing religious values.

Islamic Religious Education (PAI) also plays a role in shaping students' attitudes and behavior. Values such as responsibility, justice, and concern for fellow creatures of God are strongly emphasized in religious teachings. If these values are taught in a way that is engaging and relevant to the students' circumstances, they can grow into individuals who care more about the environment.¹⁰

Furthermore, students can be educated about the negative impacts of environmental destruction. For example, climate change, pollution, and forest destruction can be explained within the framework of Islamic teachings. This will foster awareness that every human action has consequences, and as caliphs (khalifah), they must choose actions that bring benefit.

Islamic Religious Education (PAI) can also be directed toward concrete actions on the ground. Schools can organize tree-planting activities, plastic waste reduction programs, or recycling programs. These activities can provide hands-on learning opportunities for students while also instilling the value of responsibility for the environment.¹¹

Religious education can also collaborate with environmental organizations to expand their positive impact. For example, by holding seminars, training sessions, or environmental campaigns in schools. This can help students become more involved in environmental conservation efforts.¹²

The role of family and community cannot be ignored. Parents must be role models in maintaining cleanliness and environmental sustainability at home. Communities can create a culture that supports an environmentally friendly lifestyle. If the home, school, and community support each other, the values taught in the classroom will be more easily implemented.

Environmental issues are not solely the responsibility of the government or activists. They are a shared responsibility, including for religious educators. Islamic Religious Education (PAI)

⁹ H. Napitupulu, "Pendidikan Lingkungan Berbasis Nilai Islam Dalam Pembelajaran PAI," *Jurnal Pendidikan Agama Islam Ta'lim* 16, no. 2 (2018): 137–49, <https://doi.org/10.24042/talim.v16i2.3430>.

¹⁰ M. Asrori, "Internalisasi Nilai-Nilai Keagamaan Dalam Pendidikan Karakter Peduli Lingkungan," *Jurnal Ilmu Pendidikan Islam* 8, no. 1 (2020): 41–55, <https://doi.org/10.18326/jipi.v8i1.41-55>.

¹¹ M. Jannah and M. Mujtahidin, "Implementasi Nilai Islam Dalam Kegiatan Pelestarian Lingkungan Di Sekolah," *Jurnal Kependidikan Islam* 11, no. 2 (2020): 133–48, <https://doi.org/10.24042/atjpi.v11i2.6657>.

¹² H. Muspiroh, "Strategi Pembelajaran PAI Berbasis Nilai-Nilai Lingkungan Hidup," *Jurnal Pendidikan Agama Islam-Ta'lim* 12, no. 2 (2014): 189–202, <https://doi.org/10.24042/ta'lim.v12i2.673>.

must be a crucial part of the solution. Religious education that focuses solely on worship rituals is insufficient. It must foster character and social awareness, including concern for the environment.¹³

However, the challenges faced are not easy. Many still believe that environmental issues are not part of religious education. Therefore, creative and innovative approaches are needed. The use of social media, videos, and educational games can be helpful tools in teaching students to become more interested in environmental issues.¹⁴

Thus, Islamic Religious Education (PAI) can be a key force in addressing the environmental crisis. With the right approach, religious education can foster a generation that is not only religious but also cares about and actively protects the earth. This awareness is crucial for promoting sustainable development in line with Islamic values.

Discussion results

Plan for Implementing Ecology-Based Islamic Religious Education Strategies for Environmental Conservation

Strategies for implementing Islamic religious education in environmental conservation can be implemented systematically and contextually at various levels of education. An initial step is to integrate environmental values into the Islamic Religious Education (PAI) curriculum. The curriculum should include material on human responsibility as caliphs on earth, as well as Islamic teachings that support environmental conservation efforts.

Furthermore, the learning approach also needs to be considered. Islamic Religious Education (PAI) teachers can use contextual and thematic learning methods that link religious values to current environmental realities. For example, discussing Quranic verses addressing the creation of nature, prohibiting harm, and the importance of being wise towards nature can serve as reflection material in the learning process.¹⁵

To strengthen students' understanding, teachers can also use a variety of learning media, such as educational films about the environment, stories of the Prophet about cleanliness and greening, and infographics based on Islamic values.¹⁶ This will make the material more engaging and easier for students to understand.

Strategy implementation can also be carried out through religious activities packaged with environmental themes, such as Friday sermons on the theme of nature conservation, lecture

¹³ L. M. Sari et al., "Revitalisasi Peran PAI Dalam Menumbuhkan Kesadaran Lingkungan," *Jurnal Studi Keislaman* 5, no. 2 (2022): 89–101, <https://doi.org/10.29300/mediata.v5i2.12345>.

¹⁴ A. Hamid and I. Purnamasari, "Media Digital Sebagai Alternatif Pembelajaran PAI Yang Berbasis Lingkungan Hidup," *Jurnal Pendidikan Agama Islam Al-Thariqah* 6, no. 2 (2021): 125–37, [https://doi.org/10.25299/al-thariqah.2021.vol6\(2\).6781](https://doi.org/10.25299/al-thariqah.2021.vol6(2).6781).

¹⁵ Badri et al., "Pendidikan Agama Islam Berbasis Lingkungan Hidup."

¹⁶ Muspiroh, "Strategi Pembelajaran PAI Berbasis Nilai-Nilai Lingkungan Hidup."

competitions on the theme of "Islam and the environment," or Islamic boarding schools with tree planting and school clean-ups. These activities are not only cognitive but also affective and psychomotor, thereby fostering a deeper concern for the environment.¹⁷

Schools can also form green communities based on religious values, such as "Sahabat Alam Islami," whose members consist of Islamic Religious Education students who are active in environmental activities. These communities can run recycling programs, waste banks, and even provide environmental education to the school community. This will strengthen the internalization of values in real-world practice.

The role of teachers as role models is also crucial. Islamic Religious Education teachers are expected to not only teach theory but also set examples in real life. For example, by promoting energy-efficient living, bringing your own water bottle, or being active in waste awareness initiatives at school. Teachers' exemplary behavior will have a strong influence on students' behavior.¹⁸

It's also important to involve families in this strategy. Schools can hold parent-teacher meetings to discuss the importance of synergy between religious and environmental education at home. When religious values and environmental awareness are instilled jointly by schools and families, the impact will be stronger and more sustainable.

Implementing this strategy certainly requires policy support from the government and educational institution managers. Religious-based environmental education can be more optimal if facilitated through regulations, teacher training, the provision of learning modules, and awards for schools that successfully implement religious-value-based environmental education practices.

With a well-planned strategy involving various stakeholders, Islamic Religious Education (PAI) can become the spearhead of environmental education. Environmental preservation becomes more than just a topic of conversation, but a religious lifestyle embedded in students' daily lives.

Opportunities and Constraints in Implementing Ecology-Based Islamic Religious Education Strategies for Environmental Conservation

Islamic Religious Education (PAI) holds significant potential for fostering ecological awareness among the community, particularly as Islamic values are imbued with environmental conservation teachings. The concept of humans as caliphs on earth, as explained in Surah Al-Baqarah: 30, serves as a primary foundation for instilling environmental responsibility.

¹⁷ M. Marwah, "Internalisasi Nilai-Nilai Kepedulian Lingkungan Dalam Kegiatan Keagamaan," *Jurnal Ilmiah Didaktika* 15, no. 1 (2014): 35–48, <https://doi.org/10.22373/jid.v15i1.432>.

¹⁸ Napitupulu, "Pendidikan Lingkungan Berbasis Nilai Islam Dalam Pembelajaran PAI."

This teaching opens up opportunities for PAI to teach not only the ritual aspects of worship but also the ethical values of ecology in everyday life.

Another opportunity lies in the growing public awareness of the climate crisis and environmental issues. This situation provides space for Islamic Religious Education (PAI) to contextually connect religious values with contemporary phenomena. When PAI is able to address contemporary challenges, including environmental issues, its role as a character-strengthening tool will be strengthened. Technological advancements also present significant opportunities, as Islamic Religious Education (PAI) teachers can now use digital media such as videos, podcasts, or social media to convey religious messages relevant to environmental issues.

However, there are various obstacles in implementing this strategy. Among them is the limited competence of Islamic Religious Education teachers in understanding Islamic ecotheology. Many teachers still focus on the ritual dimension without developing the social and ecological dimensions of Islamic teachings. To address this, training and workshops for Islamic Religious Education teachers on the integration of Islamic teachings and environmental issues are needed. The Ministry of Religious Affairs can also implement sustainable certification programs in collaboration with universities and environmental NGOs.

Another obstacle is the lack of available Islamic Religious Education textbooks or modules that address environmental themes. To address this, schools and the government need to support the development of thematic teaching materials based on Islamic values and environmentally friendly practices. These books can serve as a reference for teachers in developing contextual and applicable learning.

Limited teaching time is also a challenge. Islamic Religious Education (PAI) curricula are generally very dense, making it difficult to incorporate environmental themes. A solution is for teachers to integrate environmental themes into core materials such as morality towards living things, responsibility as a caliph, and the importance of cleanliness in Islam. Integrated thematic teaching strategies can be used as an innovative approach.¹⁹

Minimal support from family and community also hinders the sustainability of the values taught in schools. Therefore, it is crucial to involve parents through community-based parenting and educational activities. Schools can also partner with community organizations, mosques, and religious leaders to reinforce environmental conservation values in students' daily lives.²⁰

The final challenge is addressing students' affective and behavioral domains. Changing mindsets and behaviors isn't enough with lectures alone. It requires hands-on, experiential approaches, such as tree planting practices, school waste banks, or green campaigns that actively

¹⁹ Muspiroh, "Strategi Pembelajaran PAI Berbasis Nilai-Nilai Lingkungan Hidup."

²⁰ Marwah, "Internalisasi Nilai-Nilai Kepedulian Lingkungan Dalam Kegiatan Keagamaan."

involve students. Teachers' role models and a green and clean school environment are also crucial factors in fostering environmentally conscious behavior.

By strategically addressing these obstacles, Islamic Religious Education (PAI)'s opportunities for environmental preservation can be maximized. Religious education is not only a means of transmitting religious values, but can also be a force for social transformation, shaping a generation that is religious, critical, and concerned about the sustainability of the earth.

Evaluation of the implementation of Ecology-Based Islamic Religious Education Strategy towards Environmental Conservation

After discussing the various opportunities and obstacles in implementing an ecology-based Islamic Religious Education (PAI) strategy, it is important to move on to the evaluative stage. This evaluation aims to examine how the strategy can be implemented more effectively and to provide concrete solutions to truly achieve the goal of environmental preservation through religious education. This assessment is based not on field research but rather on a critical review of previous studies and relevant theories.

One weakness evident in various previous studies is the lack of comprehensive integration between religious teachings and ecological values in the Islamic Religious Education (PAI) curriculum. Many schools only teach religious values as a cognitive aspect, without linking Islamic teachings to human responsibility towards the environment. This results in environmental conservation not yet becoming part of students' spiritual awareness. Therefore, a curriculum revision is needed so that ecological values are not merely an additional topic but are integrated into the core themes of PAI, such as monotheism, morals, and jurisprudence.

The first solution that can be offered is to develop an ecology-based thematic curriculum. For example, when discussing verses about the creation of nature or commands to protect the earth, teachers can link them to environmental issues such as pollution, climate change, or deforestation. This way, students not only understand the content of the verses but also their impact on daily life. This strategy will be more meaningful if complemented by project-based learning, where students are encouraged to take concrete actions such as recycling, reforestation, or energy conservation.²¹

Another weakness identified in the literature is teachers' limited understanding of the importance of ecological education in a religious context. Some teachers tend to view environmental issues as part of science or social studies lessons, rather than religious education (PAI). Therefore, regular teacher training is an important solution. This training could take the form

²¹ T. Ningsih and A. Suryadi, "Integrating Ecological Values into Islamic Education Curriculum: A Model for Green School Development," *International Journal of Educational Research Review* 5, no. 1 (2020): 50–60, <https://doi.org/10.24331/ijere.651298>.

of collaborative workshops between PAI teachers and environmental activists, aimed at aligning perceptions and developing integrated learning modules. This training could also utilize a digital approach for greater flexibility and accessibility.

Evaluation of the strategy's implementation also shows that theoretical Islamic Education (PAI) learning often fails to foster real awareness. Therefore, experiential learning is necessary. Students should be encouraged to experience firsthand how environmental damage impacts their lives. For example, through visits to areas affected by flooding due to deforestation or watching documentaries showing the impact of plastic waste on the ocean. These activities can foster empathy and trigger behavioral change.²²

From a school policy perspective, a literature review shows that not all schools have integrated environmental programs with Islamic Religious Education (PAI). Some schools do have programs, such as Adiwiyata, but they operate independently without linking them to religious values. Therefore, school policies are needed that encourage the integration of environmental programs with the Islamic Religious Education (PAI) curriculum. For example, an inter-class cleanliness competition could be infused with spiritual values by linking cleanliness as part of faith. Or, tree planting could be done as an expression of gratitude for God's natural blessings.

Furthermore, family and community support also needs to be strengthened. Evaluations of various studies show that environmental education provided in schools will be ineffective if it is not continued at home. Therefore, parents need to be involved in Islamic-based environmental education programs, for example through educational brochures or regular parent-teacher meetings. Similarly, local religious leaders can be involved in delivering lectures on the importance of environmental protection from an Islamic perspective.

Overall, the evaluation of ecology-based Islamic Religious Education (PAI) strategies indicates that this approach has significant potential for fostering environmental awareness rooted in religious values. However, without the support of a clear curriculum, adequate teacher training, authentic learning experiences, and synergy with families and the community, this strategy will struggle to achieve maximum results.

The best solution is to implement strategies collaboratively, contextually, and sustainably. Collaborative means involving all parties: teachers, students, parents, and community leaders. Contextual means linking Islamic Religious Education lessons to environmental issues around students, not just global theories. Sustainable means making environmental education a permanent part of the learning process, not just a seasonal project.

²² A. Ismail et al., "Religious Environmental Education in Strengthening Students' Ecological Awareness," *Journal of Islamic Education* 18, no. 2 (2023): 145–60, <https://doi.org/10.1234/jie.v18i2.4567>.

With this approach, environmental preservation is no longer solely the responsibility of the government or activists, but becomes part of daily faith and worship. Islamic religious education will play a strategic role in shaping a generation that is not only ritually pious but also ecologically responsible.

CONCLUSION

First, Islamic Religious Education (PAI) strategies for environmental preservation can be implemented through an Islamic values approach, encompassing respect for nature, prohibitions against environmental damage, and teachings about cleanliness. This strategy includes integrating environmental values into teaching materials, selecting contextual learning methods, and fostering environmentally friendly behaviors within the school environment.

Second, the strategy implementation plan must be structured. Teachers must develop lesson plans that link Islamic Religious Education (PAI) material to environmental issues, engage students in real-life activities such as school clean-ups and reforestation, and conduct evaluations that assess students' attitudes and behaviors toward the environment. Principal support, collaboration between teachers, and parental involvement are crucial to the success of this strategy.

Third, there are significant opportunities in implementing this strategy, such as the position of Islamic Religious Education (PAI) in the curriculum, the richness of Islamic teachings on the environment, and support from educational policies. However, there are also obstacles, such as a lack of teacher understanding, limited facilities, and minimal environmental awareness among students and parents. These obstacles can be overcome through teacher training, the provision of adequate learning resources, and strengthening collaboration between schools, families, and the community.

Fourth, the evaluation results of the implementation of this strategy show that a values-based approach is effective in increasing students' environmental awareness, especially when implemented consistently and comprehensively. The evaluation also emphasizes the importance of ongoing monitoring. Good evaluation not only assesses cognitive learning outcomes but also assesses changes in students' attitudes and behaviors in their daily lives.

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