

## INTEGRATING ENVIRONMENTAL SUSTAINABILITY INTO ISLAMIC RELIGIOUS EDUCATION CURRICULUM DEVELOPMENT

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**Abstrak:** Penelitian ini mengeksplorasi pengembangan kurikulum Pendidikan Agama Islam (PAI) berbasis lingkungan, dengan fokus pada integrasi prinsip dan nilai-nilai Islam dalam kesadaran lingkungan dan praktik keberlanjutan. Penelitian ini menekankan pentingnya penyesuaian tujuan kurikulum PAI dengan ajaran Islam mengenai alam, kepemimpinan manusia (khalifah), dan tanggung jawab lingkungan. Dengan menggunakan metode seperti ceramah, diskusi, dan keteladanan, kurikulum bertujuan untuk menumbuhkan ketakwaan spiritual, sosial, dan lingkungan pada siswa. Rekomendasi utama mencakup penggunaan media pembelajaran yang tepat, promosi kegiatan lingkungan secara langsung, dan penilaian berkelanjutan untuk memastikan pemahaman dan komitmen siswa terhadap pelestarian lingkungan. Penelitian ini menekankan perlunya pendekatan holistik dalam pendidikan Islam yang membina dimensi spiritual dan ekologi dalam perkembangan karakter siswa.

**Kata Kunci:** Pendidikan Agama Islam; Berbasis Lingkungan; Pengembangan Kurikulum Islam; Kepemimpinan Lingkungan; Integrasi Kurikulum PAI

**Judul:** Pengembangan Kurikulum Pendidikan Agama Islam Berbasis Lingkungan

**Abstract:** This study explores the development of an environmental-based Islamic Religious Education (PAI) curriculum, focusing on the integration of Islamic principles and values into environmental awareness and sustainability practices. The research emphasizes the importance of aligning PAI curriculum objectives with Islamic teachings about nature, human stewardship (khalifah), and environmental responsibility. By utilizing methods such as lectures, discussions, and modeling, the curriculum aims to foster spiritual, social, and environmental piety among students. Key recommendations include the use of appropriate learning media, the promotion of hands-on environmental activities, and continuous assessments to ensure students' understanding and commitment to environmental preservation. The study underscores the need for a holistic approach in Islamic education that nurtures both the spiritual and ecological dimensions of students' character development.

**Keywords:** Islamic Religious Education; Environmental Sustainability; Islamic Curriculum Development; Environmental Stewardship; PAI Curriculum Integration

## INTRODUCTION

Environmental issues have become a topical and perennially engaging concern across diverse societal sectors. This stems from the fact that environmental problems constitute a critical component of human existence. The central theme revolves around efforts to protect the environment from degradation. This theme assumes paramount importance, considering the primary objectives of environmental preservation, which are to ensure the continuity of living organisms and ecosystem preservation, maintain the ecological functionality of the environment, achieve environmental harmony, synchronicity, and equilibrium, prevent environmental pollution and/or destruction, and guarantee human safety, health, and well-being.

Unfortunately, amidst the significance of environmental conservation, not all individuals share equivalent levels of awareness, understanding, and behavioural disposition. This disparity is unequivocally manifested through various irresponsible actions undertaken by certain individuals, such as illegal logging, forest fires, mining activities disregarding environmental impact assessments, arbitrary waste disposal or incineration, and excessive water consumption. These negative behaviours invariably precipitate deleterious consequences for human and non-human life, including flooding, landslides, air pollution, and heat waves. Ultimately, such environmental mismanagement could lead to species extinction, food source depletion, diminished water reserves, and reduced oxygen supplies.<sup>1</sup>

To safeguard the environment from extensive degradation, beyond implementing regulatory frameworks and legal enforcement, educational interventions are crucial for cultivating understanding and awareness. The long-term objective is to integrate environmental values into individual and collective societal habitus.<sup>2</sup> A environmentally conscious society or one that is environmentally symbiotic will manifest through behaviours that create habitable spaces for all living entities, even reflecting ecological theological perspectives (ecothology) and political environmental consciousness (green politics).<sup>3</sup>

The internalization of environmental comprehension and awareness through education can be anchored in the philosophical life principles of a given community. For Muslim societies, this entails referencing Islamic teachings derived from the Qur'an and Hadith. This approach is predicated on the understanding that Islam transcends a mere vertical relationship between humans and the Divine (hablumminallah), extending to interpersonal

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<sup>1</sup> Hernedi Ma'ruf, *Bencana Alam dan Kehidupan Manusia dalam Perspektif al-Qur'an*, (Yogyakarta: ElsaQ Press, 2011), hlm. 203

<sup>2</sup> Binawan, AL. Andang L. Mei – Juni 2007. "Habitus (?) Nyampah: Sebuah Refleksi", dalam *Majalah Basis*. No. 05-06 Tahun ke- 56.

<sup>3</sup> Novianti Musrifah, *Peran Pendidikan Islam Dalam Pelestarian Lingkungan*, dalam *QUALITY; Jurnal of Empirical Research* DOI: Islamic Education. Vol. 2, No. 2 Tahun 2014. <http://dx.doi.org/10.21043/quality.v2i2.2106In>.

relationships (hablumminannas) and human-environment interactions (hablumminal 'alam). In this context, Islamic Religious Education at primary, secondary, and tertiary educational levels can serve as an efficacious mechanism for instilling environmental understanding and consciousness.

Islamic Religious Education should not be confined to instructing children in formal religious practices but should aspire to educate successive generations in environmental ethical comportment. Moreover, Islamic Religious Education can comprehensively engage with contemporary disciplinary knowledge to elucidate the magnificence and unity of Allah (swt). However, given that Islamic Religious Education encompasses multifaceted domains—including doctrine, ethics, Qur'anic studies, Hadith, jurisprudence, and historical perspectives environmental consciousness can be systematically integrated through curriculum development.

Through strategic curriculum development, environmental education can be methodically incorporated into learning objectives, instructional materials, pedagogical methodologies, and assessment strategies. The overarching aim of developing an environmentally-oriented Islamic Religious Education curriculum is to cultivate students who not only possess robust religious understanding but also demonstrate genuine environmental stewardship and eco-friendly behavioural patterns.

## METHOD

This research is a qualitative study employing library research, which utilises books and other literary sources as its primary objects of investigation.<sup>4</sup> It is classified as library research, specifically a research approach that leverages library resources to obtain research data. Library research involves data collection through the compilation of information from diverse literary sources. The literature examined is not limited to books but can also encompass documentary materials, magazines, journals, and newspapers. The emphasis of library research is to uncover various theories, laws, tenets, principles, opinions, ideas, and other elements that can be employed to analyse and resolve the investigated problem.<sup>5</sup>

The approach adopted in this research is qualitative, characterised by an analytical methodology that emphasises comparative inference and analysis of the dynamic relationships between observed phenomena using scientific logic.<sup>6</sup> Qualitative research is an approach that generates descriptive data in the form of written words from observed

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<sup>4</sup> Mestika Zed, *Metodologi Penelitian Kepustakaan*, (Jakarta: Yayasan Obor Indonesia, 2004), hlm. 21.

<sup>5</sup> Sarjono. DD., *Panduan Penulisan Skripsi*, (Yogyakarta : Jurusan Pendidikan Agama Islam, 2008), hlm..20.

<sup>6</sup> Saifuddin Azmar, *Metode Penelitian*, (Yogyakarta: Pustaka Pelajar, 2001), hlm. 5.

subjects, which are not articulated through the terminologies employed in quantitative research.<sup>7</sup>

In this library research, data sources comprising written materials are categorised into primary and secondary sources. Primary data refers to information obtained directly from primary sources, encompassing scientific literature containing novel knowledge, new interpretations of known facts, or innovative conceptualisations.<sup>8</sup> Primary data sources are those from which information is directly sourced. This is also termed first-hand data.<sup>9</sup> In this study, primary data is extracted from books, literature, and other resources related to ecology-based Islamic religious education. Secondary data, by contrast, is information acquired indirectly, not directly obtained by the researcher from the research subjects.<sup>10</sup> In essence, secondary data serves as supplementary support to the primary data. Secondary data for this research is drawn from various sources, including books, articles, and other scholarly materials.

Given that the data utilised by the researchers (both primary and secondary) comprises written works such as books and articles, the data collection process involved searching multiple sources, reading, critically examining, interconnecting, and noting materials necessary to obtain information pertinent to the research discourse. The data collection techniques employed in this research include observation, documentation, and triangulation.

## RESULTS AND DISCUSSION

### The Islamic Concept of Ecology

Islamic teachings encompass numerous principles and values that promote an understanding of and concern for the environment. These teachings are found in the Quran and Hadith (the traditions of Prophet Muhammad PBUH). The following are key aspects of Islamic teachings concerning the environment:

#### *The creation of universe by Allah*

The Quran states that the universe and everything within it are creations of Allah. Humans are reminded to reflect on the signs of Allah's greatness in the creation of the universe and to express gratitude for His blessings. Surah Ali Imran, verses 190-191, emphasizes: "*Indeed, in the creation of the heavens and the earth, and the alternation of the night and the day, are signs for those of understanding - those who remember Allah while standing, sitting, or lying down, and give thought to the creation of the heavens and the earth, saying, 'Our Lord, You did not create this*

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<sup>7</sup> *Ibid*, hlm.6.

<sup>8</sup> Sarjono Soekanto dan Sri Mamudji, *Penelitian Hukum Normatif*, (Jakarta : Raja Grafindo Persada, 2006), hlm.29.

<sup>9</sup> Saifuddin Azwar, *Metode Penelitian*, (Yogyakarta: Pustaka Pelajar, 2009), hlm. 91.

<sup>10</sup> Saifuddin Azwar, *Metode Penelitian*, (Yogyakarta: Pustaka Pelajar, 2009), hlm. 91.

*aimlessly. Glory be to You; protect us from the punishment of the Fire.”* (Quran, Surah Ali Imran: 190-191).<sup>11</sup>

### ***Humans as Khalifah on Earth***

In Islamic teachings, humans are viewed as khalifah (stewards or vicegerents) on Earth. They are entrusted with the responsibility of caring for and preserving the universe, not exploiting or destroying it. Allah’s command in the Quran, Surah al-Mu’minun, verse 115, states: “*Did you think that We created you in vain, and that you would not be returned to Us?*” (Quran, Surah al-Mu’minun: 115)<sup>12</sup>

### ***Prohibition of Wastefulness and Corruption***

Islam prohibits wastefulness (*israf*) and corruption (*fasad*) on Earth. Humans are urged to use natural resources wisely and to avoid damaging ecosystems. The Quran, Surah al-Qasas, verse 77, states: “*And do not cause corruption on the earth after it has been set in order by Allah. Indeed, Allah does not like those who cause corruption.*” (Quran, Surah al-Qasas: 77)<sup>13</sup>

### ***Rights of Nature and Allah’s Creatures***

All creatures, including nature, have their own rights. Humans are reminded not to misuse these rights and to act justly towards all of Allah’s creations. The Quran, Surah al-A’raf, verse 56, emphasizes: “*And do not cause corruption on the earth after it has been set right by Allah. And invoke Him in fear and aspiration. Indeed, the mercy of Allah is near to the doers of good.*” (Quran, Surah al-A’raf: 56).<sup>14</sup>

In addition to the Quranic verses, there are numerous teachings from the Prophet and his companions regarding environmental preservation. For instance, the Prophet Muhammad (PBUH) said, “Indeed, Allah has enjoined kindness toward everything” (Sahih Muslim). He also stated, “If a Muslim plants a tree, and then birds, humans, or animals eat from it, it is considered charity (*sadaqah*)” (Muttafaq alaih). Furthermore, the Prophet mentioned, “When the Day of Judgment is established and one of you is holding a date palm shoot, he should plant it immediately” (Sahih Ahmad and Sahih Bukhari).

Abu Darda’ continued planting even in his old age, saying, “I only hope for its reward, and let others enjoy its fruits.” On one occasion, while traveling with Sa’ad bin Abi Waqqas, the Prophet advised, “Do not use water excessively.” Sa’ad asked, “Is using water also considered excessive?” The Prophet responded, “Yes, even if you are using it from a flowing river” (Sunan Ibn Majah).

Abu Bakr once advised Yazid bin Abi Sufyan, who was about to depart for Syria, warning him against ten actions: killing babies, women, and the elderly; cutting down fruit-

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<sup>11</sup> H. Mahmud Junus, *Tarjamah Al-Qur’an al-Karim* (Bandung: alma’arif, 2000), hlm.. 68.

<sup>12</sup> *Ibid*, hlm. 315.

<sup>13</sup> *Ibid*, hlm 77.

<sup>14</sup> *Ibid*, hal. 143.

bearing trees; burning buildings; slaughtering animals except for food; destroying and burning date palms; betraying others; and succumbing to fear.

The numerous Quranic verses, Hadiths, and sayings of the companions above illustrate that Islam provides a strong ethical foundation for environmental conservation. The implementation of these values in daily life is expected to help maintain the balance of nature and contribute positively to environmental sustainability.

### **The Development of an Environmentally-Based Curriculum for Islamic Religious Education (PAI)**

For an educational process to run effectively, one of the key components is the curriculum.<sup>15</sup> Rusman highlights that the curriculum is a critical tool in achieving educational goals, underscoring its strategic and determinative role in educational success.<sup>16</sup> In its essence, the curriculum is a structured plan that outlines the content, materials, and methods used to guide teaching and learning activities. It provides a framework for educational activities by organizing what is to be taught, how it will be delivered, and the outcomes to be achieved.<sup>17</sup> The curriculum holds a vital position in the educational system, acting as an essential and inseparable element of the entire educational process.

As the core of education, the curriculum is developed based on principles of relevance, flexibility, continuity, efficiency, and effectiveness. It is, therefore, necessary for the curriculum to be developed and implemented in a contextual manner, responding to the current and future needs of localities, educational units, and students. This aligns with the provisions of the National Education System Law (Law No. 20 of 2003), specifically Articles 36 (2) and (3), and Article 38 (2). Article 36 (2) stipulates that the curriculum at all levels and types of education must be developed with the principle of diversification in accordance with the educational unit, local potential, and the needs of the students.

Article 36 (3) further specifies that the curriculum should be structured according to educational levels within the framework of the Unitary State of the Republic of Indonesia, considering factors such as: (a) the enhancement of faith and piety; (b) the improvement of noble character; (c) the development of students' potential, intelligence, and interests; (d) the diversity of local potential and environment; (e) regional and national development needs; (f) labor market demands; (g) developments in science, technology, and arts; (h) religion; (i) global development dynamics; and (j) national unity and values. Article 38 (2) regulates that the curriculum for primary and secondary education should be developed in accordance with its relevance by each educational group or unit, and school/madrasa committees, under the coordination and supervision of the education office or the Department of Religious Affairs

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<sup>15</sup> Rusman, *Manajemen Kurikulum* (Jakarta: Rajawali Press, 2009), hlm. 1.

<sup>16</sup> Zainal Arifin, *Konsep Dan Model Pengembangan Kurikulum* (Bandung: Remaja Rosdakarya, 2015), hlm. 1.

<sup>17</sup> E. Mulyasa, *Kurikulum Tingkat Satuan Pendidikan*, (Bandung: Remaja Rosdakarya, 2006), hlm. 46.

at the district/city level for primary education and at the provincial level for secondary education.

In support of government programs, such as the Adiwiyata program launched by the Ministry of Environment in 2006, which aims to foster knowledge and awareness among school communities to create an environmentally conscious character for the preservation of the environment, and in line with implementing the principles and values of Islamic teachings that promote understanding and concern for the environment, the Islamic Religious Education (PAI) curriculum can be developed towards an environmentally-oriented curriculum.

The development of an environmentally-based Islamic Religious Education curriculum can be practically implemented through the integration of objectives, content, methods, learning media, and assessment tools<sup>18</sup>tailored to the level and educational stage of students.

The purpose of the curriculum is to guide students toward the desired behavioral changes and to assess the extent to which these changes have occurred in the students.<sup>19</sup> Hamalik (2012) notes that the curriculum aims to develop students' potential comprehensively, making them individuals who are faithful, pious, and morally upright. In line with this mandate, the curriculum implemented by schools must be reflected in student activities through school programs, one of which is religious education content designed to ensure that students develop faith, piety, and noble character.

### ***Learning Objectives***

The primary goal of Islamic Religious Education (PAI) is to realize Islamic ideals. These ideals inherently reflect human behavior grounded in faith and piety towards Allah, the absolute source of power, whose commands must be obeyed.<sup>20</sup> Therefore, the development of an environmentally-oriented PAI curriculum should focus on internalizing understanding, awareness, and behaviors in students, enabling them to consciously become part of the environmental preservation movement, grounded in the principles and values of Islam. This goal must be translated into practical terms, both in the school curriculum and in the learning objectives of Islamic Religious Education, through lesson planning that is tailored to the specific educational level.

In the seventh grade, the focus is on the core competencies that demonstrate behaviors reflecting the attributes of Allah, such as the All-Knowing (al-‘Alim), the All-Aware (al-Khabir), the All-Hearing (as-Sami’), and the All-Seeing (al-Bashir). The primary material is focused on drawing closer to Allah through the beauty of His names, which can be integrated

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<sup>18</sup> N. S. Sukmadinata, *Pengembangan Kurikulum Teori Dan Praktek* (Bandung: Remaja Rosdakarya, 2004) hlm. 33..

<sup>19</sup> Hamalik, O. *Manajemen Pengembangan Kurikulum*. (Bandung: Remaja Rosdakarya., 2012), hlm. 152.

<sup>20</sup> Muzayyin Arifin, *Filsafat Pendidikan Islam* (Jakarta: Bumi Aksara, 2005), hlm.. 108.

with the surrounding environment. This is done by linking the meaning of the Asmaul Husna, particularly al-Bashir, and applying it in daily life. For example, students can take an active role in maintaining the cleanliness, beauty, and comfort of the school environment by actions such as disposing of waste properly and responsibly.<sup>21</sup>

In understanding the concept of hygiene as an implementation of the Islamic purification regulations (*thaharah*), the focus is placed on skills for managing hygiene in daily life, based on the principles of Islamic shari'a. This topic, which emphasizes total hygiene to create comfort,<sup>22</sup> can be integrated with the surrounding environment, particularly through efforts to maintain places of worship as clean and sacred. This includes caring for worship tools to ensure their cleanliness, tidying up after use, and using *wudu* water responsibly and efficiently.

In the eighth grade, the focus is on core competencies related to understanding Quranic verses and Hadiths of the Prophet Muhammad (PBUH) concerning humility, thrift, and simple living.<sup>23</sup> In this key material, students are encouraged to realize that living simply, frugally, and humbly can enhance the quality of life. When this concept is linked to the environment, students can apply it by living energy-conserving lifestyles, particularly in their use of electricity.

Within the "go green" concept, students can contribute to environmental preservation by reducing the use of non-recyclable materials (reduce), reusing items (reuse), recycling waste materials (recycle), replacing products with environmentally friendly alternatives (replace), and actively planting in their surrounding environment (replant). By doing so, students not only apply religious values in their daily lives but also contribute to environmental sustainability through these eco-friendly actions.

In the context of developing an environmentally-based Islamic Religious Education (PAI) curriculum for the ninth grade, the focus is on understanding the concept of faith in the Hereafter,<sup>24</sup> through observations of oneself, the surrounding environment, and Allah's creations. The material on belief in the Hereafter not only addresses the concept of the minor apocalypse (*kiamat sugro*) related to natural disasters, but also seeks to integrate it with efforts to preserve the environment.

In its implementation, students are expected to maintain the cleanliness of their surroundings. This includes activities such as disposing of waste properly, as waste

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<sup>21</sup> Kementerian Pendidikan dan Kebudayaan Direktorat Pembinaan Sekolah Menengah Pertama Direktorat Jendral Pendidikan Dasar dan Menengah. *Panduan Penilaian untuk Sekolah Menengah Pertama*, 2015, hlm. 1-9.

<sup>22</sup> B *Ibid*, hlm. 31-39.

<sup>23</sup> Puskur dan Pembukuan Kementerian Pendidikan dan Kebudayaan, Balitbang, *Pendidikan Agama Islam dan Budi Pekerti SMP/MTS kelas VIII*. (Jakarta, 2014), hlm.. 101-115.

<sup>24</sup> B *Ibid*, hlm. 1-17.



accumulation can trigger flood disasters. Additionally, students are encouraged to actively care for plants by watering them to keep them alive, providing fertilizers for healthy growth, and cleaning the classroom and yard area.

Furthermore, students are empowered to engage in waste management activities, such as composting, creating biopores, and developing water infiltration systems. These actions not only support environmental sustainability but also serve as a tangible expression of faith in the Hereafter through efforts to preserve nature.<sup>25</sup> Therefore, Islamic Religious Education material goes beyond theoretical understanding and is applied in real actions that support the harmony between belief in the Hereafter and environmental sustainability.

### **Teaching Methods**

Environmental-based Islamic Religious Education (PAI) can be delivered through a variety of methods, tailored to the objectives, content, and the specific needs of the students.<sup>26</sup> As methods are the tools or vehicles used by educators to ensure that educational material is socialized and internalized by students, they play a crucial role in the learning process. In this context, a method is understood as a path, approach, technique, or strategy in Islamic education, simultaneously serving as a medium or instrument for the delivery of that education. This dual role means that when a teacher applies a particular method, the activity has a dual purpose: on one hand, it serves as a technique, and on the other, it functions as a tool that facilitates the learning process.<sup>27</sup>

There are several commonly used methods in Islamic education, including lectures, discussions, role modeling, habituation, punishment, and demonstrations. Furthermore, the application of Islamic educational methods requires a holistic approach, rational explanations, participatory learning techniques, and a focus on the students' needs.<sup>28</sup> Although the lecture method is often considered conventional and traditional, it remains an essential tool for conveying values in environmental-based Islamic education. While not the primary focus of classroom instruction, lectures continue to play a key role in school activities, such as *jum'at taqwa* and brief religious talks (*kuliah tujuh menit: kultum*).

The use of lectures in raising awareness about environmental preservation not only serves as a reminder of the importance of maintaining environmental sustainability but also

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<sup>25</sup> Nusa Putradan Santi Lisnawati, *Penelitian Kualitatif Pendidikan Agama Islam*. (Bandung: Remaja Rosdakarya, 2013).

<sup>26</sup> Reksiana., *Diskursus Terminologi Model, Pendekatan, Strategi, dan Metode Pembelajaran*. *ALIM: Journal of Islamic Education*, 1(1), Tahun 2019, hal. 119–156.//journals.

<sup>27</sup> B Muhdi, *Pembelajaran PAI berwawasan Lingkungan Hidup dalam jurnal Tarbiyah Islamiyah*, Volume 5 Nomor 1. Januari-Juni 2015. <https://jurnal.uin-antasari.ac.id/index.php/tiftk/article/1826/1401/4978>.

<sup>28</sup> BAuliya Hamidah Haris Poernomo dan Nan Rahminawati, *Studi Deskriptif Model Pembelajaran PAI Berbasis Lingkungan dalam Mewujudkan Visi Misi Sekolah*. *Jurnal Riset Pendidikan Agama Islam*. Vol 2 nomor 1. Juli 2022, hal. 19-26. <https://journals.unisba.ac.id/index.php/JRPAI>.

acts as a medium to inspire and motivate students and the broader school community to take concrete action in support of environmental conservation. Although this method is inherently informative, its ultimate goal is to foster a deeper understanding and to stimulate tangible actions.

By integrating the lecture method into school activities like *Jum'at Taqwa* and *Kultum*, this approach provides an opportunity for teachers and speakers to share insights on the crucial role individuals and communities play in preserving the environment. It creates a space for reflection and inspiration that can motivate participants to actively engage in environmental preservation efforts.

In addition to the lecture method, the discussion method is a highly effective alternative for teaching environmental education. This approach actively involves students through group research, which is later processed into written papers. The next step involves presenting the papers by each group, followed by a collective discussion session. This method offers significant benefits, as students not only grasp theoretical concepts but also engage in practical fieldwork.

The discussion method aids students in understanding issues, particularly in the context of environmental education. They do not solely explore theoretical aspects, but also participate in field observations through group research. This experience enhances their understanding and sensitivity to environmental issues. Involving students in group research and paper presentations encourages active engagement, critical thinking, and collaboration. Furthermore, the hands-on experience in the field adds a practical dimension to their understanding of environmental concerns. Thus, the discussion method does not only teach theoretical concepts but also develops students' research, presentation, and practical skills, deepening their understanding of environmental issues.

Additionally, the modeling and habituation methods can also be utilized. The role modeling demonstrated by teachers and positive role models in maintaining the environment around students is an effective and influential method in shaping their character. This approach is particularly impactful as students, at their developmental stage, are in an imitative phase. Similarly, habituation is used to instill a love for the environment. For example, students can be accustomed to maintaining the cleanliness of their classrooms, such as by creating a cleaning schedule or watering plants. By implementing this habituation method, it is hoped that students will develop a habit of keeping their classrooms clean, which can extend to other areas of their environment.

### ***Teaching and Learning Media***

In the teaching and learning process, educational media plays a crucial role in helping students achieve learning objectives. Media serves to enhance students' absorption and retention of learning materials, as the success of the educational process is largely determined

by two main factors: methods and media. These two components are interrelated and cannot be separated.<sup>29</sup>

When selecting media and teaching tools, several considerations should be made, including planning activities, inventorying available tools/media, and organizing these tools within instructional materials, whether in the form of modules or textbooks. The development of an environmental-based Islamic Religious Education (PAI) curriculum can be implemented by utilizing nature as a learning medium. By studying the natural environment, students are expected to gain a deeper understanding of their lessons, while also fostering a love for nature and an awareness of the importance of preserving environmental sustainability. This approach encourages students to take part in efforts to combat environmental damage and pollution, while maintaining the sustainability of natural resources necessary for human life.

### ***Assessment and Evaluation***

Assessment is the final process in the teaching and learning activity. In educational assessments, there are at least three key components: First, attitude assessment, which includes both spiritual and social attitudes. Spiritual attitude can be observed through the student's conduct during prayer, ablution (*wudu*), and in the performance of their daily religious rituals. Meanwhile, social attitude assessment focuses on how well students cooperate with peers, demonstrate care for the environment, and practice habits such as disposing of waste properly, thereby contributing to a clean, orderly, and green environment enriched with plants cultivated and maintained by the students.

Second, knowledge assessment can be conducted through written tests to evaluate students' mastery of the subject matter, assignments to facilitate additional knowledge acquisition, observations both inside and outside the classroom, question-and-answer sessions to assess the students' understanding during the learning process, and portfolios. Portfolios provide a continuous assessment that reflects the students' developmental progress through a collection of reflective-interactive information.<sup>30</sup>

Third, skill assessment includes performance evaluation to measure learning outcomes in terms of skills. Projects are used to assess students' ability to apply knowledge through specific tasks within a given time frame. In environmental-based Islamic Religious Education (PAI), students' skills can be evaluated through their creation of articles, poems, songs, visual art, or slogans that convey moral messages aimed at protecting the environment from natural

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<sup>29</sup> Hasan Baharun, Pengembangan Media Pembelajaran Pai Berbasis Lingkungan Melalui Model *Assure*, *Cendekia Kependidikan dan Kemasyarakatan*. 14 (2): 231. DOI:[10.21154/cendekia.v14i2.6101](https://doi.org/10.21154/cendekia.v14i2.6101).

<sup>30</sup> Kementerian Pendidikan dan Kebudayaan, hlm. 20.

disasters. These projects provide concrete examples of how students can apply both academic and moral knowledge to real-world environmental challenges.

## CONCLUSION AND RECOMMENDATIONS

Maintaining the environment is a critical aspect of Islamic teachings. Islam inherently includes a set of principles and values that support understanding, awareness, and concern for the environment. These principles include the concept of Allah as the Creator of the universe, the role of humans as stewards (*kehalifah*) of the earth, the rights of nature and all living beings, as well as prohibitions against wastefulness and destruction, among others. These principles and values must be internalized by every Muslim to foster a deep sense of understanding, awareness, and care for the environment. Education, particularly Islamic Religious Education (PAI), serves as an effective medium to achieve these goals. Therefore, the development of an environmental-based Islamic Education curriculum becomes essential. The aim is not only to cultivate spiritual piety but also to promote social and environmental responsibility among students.

The development of an environmental-based Islamic Religious Education curriculum can be achieved by integrating the principles and values of Islam regarding the environment through the formulation of learning objectives, selection of materials, use of media, and evaluation of the learning process. This approach ensures that students develop a holistic sense of piety that includes not just spiritual devotion but also a commitment to social and environmental stewardship.

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