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STRATEGIES OF IRE TEACHERS IN FORMING ECOLOGICAL AWARENESS BASED ON ISLAMIC VALUES AT MTSN 2 DELI SERDANG

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ABSTRACT

This study aims to analyze the strategies implemented by Islamic Religious Education (IRE). Teachers in fostering ecological awareness among students at MTsN 2 Deli Serdang. Islamic Values such as the responsibility as God's Creature, the prohibition of corruption (fasad), and The importance of maintaining balance (mizan) serve as the foundation for instilling Environmental awareness. A qualitative approach with a case study method was used. Data Collection techniques included observation, interviews, and documentation. The findings show That IRE teachers' strategies involve integrating Islamic teachings and environmental issues in Lessons, encouraging environmentally friendly habits, and supporting ecological-themed Extracurricular activities. These strategies are effective in enhancing students' environmental Awareness and concern. This research is expected to provide a valuable reference for IRE teachers to adopt the strategies employed at MTsN 2 Deli Serdang, thereby integrating Islamic values with environmental concerns in daily life.

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1. INTRODUCTION

Environmental issues have become one of the most pressing global challenges of the 21st century. Global warming, deforestation, air and water pollution, and species extinction indicate that the relationship between humans and nature is in crisis. Behind technological advancements and economic growth, the exploitation of natural resources is often carried out without considering ecosystem balance. As a result, various ecological disasters such as floods, landslides, and droughts are increasingly frequent and threaten life (Jalil, 2018).

Ecological awareness is a mental attitude and understanding of the importance of maintaining and preserving the environment, accompanied by concrete actions to care for nature as a form of social and spiritual responsibility. This awareness includes the ability to understand the reciprocal relationship between humans and the environment, recognize the impact of human activities on ecosystems, and be motivated to take an active role in protecting nature from damage. In the Islamic perspective, ecological awareness is not only an environmental ethics issue but also a part of faith. Humans are seen as Allah's creatures who are given the trust by Allah SWT to maintain the balance and sustainability of life for other creatures on earth. Therefore, every action that leads to environmental destruction, such as pollution, waste of resources, or excessive exploitation, is a betrayal of this trust. Ecological awareness based on Islamic teachings encourages individuals to live in harmony with nature, maintain cleanliness, avoid damage, and cultivate gratitude for Allah's creations (Wildan, 2024).

In this context, ecological awareness needs to be built not only through scientific approaches but also through value education rooted in religious beliefs. Education plays a strategic role in instilling ethical values and concern for the environment, especially through Islamic education (Ihsan, 2013).

These principles emphasize that protecting the environment is part of a Muslim's religious duties. In the Quran, Allah SWT states:

وَلَقَدْ كَرَّمْنَا بَنِي آدَمَ وَحَمَلْنَاهُمْ فِي الْبَرِّ وَالْبَحْرِ وَرَزَقْنَاهُمْ مِنَ الطَّيِّبَاتِ وَفَضَّلْنَاهُمْ عَلَى كَثِيرٍ مِّمَّنْ خَلَقْنَا تَفْضِيلًا

"Indeed, We have dignified the children of Adam, carried them on land and sea, granted them good and lawful provisions, and privileged them far above many of Our creatures." (Al-Isra': 70) (The Ministry of Religion of the Republic of Indonesia 2019)

States that Quraish Shihab interprets this verse as an ecological, social, and spiritual call. The forbidden destruction includes moral, social, and environmental damage, such as natural exploitation, social injustice, and behavior that destroys the order of life. The phrase "pray with fear and hope" shows a balanced spiritual character, neither desperate nor feeling safe from Allah's wrath. The closing sentence of the verse is a spiritual motivation that Allah's mercy will always be close to those who consistently do good (ihsan) (Shihab, 2020)

This verse is not only a warning but also an invitation to take an active role in preserving the environment as a form of obedience to God. Therefore, Islamic education can

be an effective medium for instilling ecological awareness in students' daily lives. Contextual learning strategies are needed to translate religious teachings into real actions that reflect love for nature. Ecological awareness cannot grow instantly, but it needs to be formed through a systematic, continuous, and affective education process for students. In this case, Islamic education teachers have a strategic position as moral and spiritual educators (Malik, 2018).

Teachers not only deliver material but also shape values and behavior through role-modeling, habituation, and integrating religious values with contemporary issues such as environmental crises. The biggest challenge today is how Islamic education teachers can connect normative Islamic material with the real-life contexts faced by students, such as waste problems, excessive consumption, and environmentally unfriendly lifestyles. With the right approach, teachers can make Islamic education materials a vehicle for forming strong and sustainable ecological awareness (Effendi, 2019).

Therefore, teachers' strategies in learning are the key to the success of environmental education based on Islamic values. A study of these strategies is essential to determine effective patterns that can be widely applied in various educational institutions. MTsN 2 Deli Serdang is one of the madrasahs that has shown commitment to character and environmental education. This integration is done through thematic learning, delivering hadiths related to nature, and strengthening the spiritual meaning of ecological activities (Wahyudi, 2019).

The research conducted by Siti Nuraaini (2020)[1] with the title "The Islamic Religious Education Religion In Growing the Environmental Environment Environment In the State SMP 1 Sleman" shows that IRE teachers have an important role in instilling environmental consciousness to participants Teaching through the strengthening of religious values such as tauhid, trust, and love of God's creation. The strategy used includes the healthy management of the school environment, the giving of direct examples by teachers, as well as the insertion of moral messages in learning related to the responsibility of maintaining nature. This research focuses on a general approach in IRE [2] learning to develop the awareness of the spiritual environment of the students spiritually. The difference with this research lies in the context of location and a more systematic strategy approach. This research does not only reflect the general role of pie teachers, but specifically review the learning strategies applied at MTSN 2 Deli Serdang in forming ecological awareness based on the properties of Islamic teachings structurally and contextual.

Furthermore, research by Ahmad Fauzi (2021)[3] entitled "Implementation of Islamic Values in Living Environmental Education at Madrasah Tsanawiyah Al-Muhajirin Bandung" emphasizes how Islamic teachings are such as hygiene (Thaharah), trust (responsibility), and gratitude can be interned to be in the learning of life environment. IRE teachers apply for project-based learning, practical activities such as greening and garbage management, as well as reinforcement of the Student Religious Character in extracurricular activities. This research shows that the education of Islamic values is able to grow environmentally friendly behavior. However, its difference with this research lies in the focus of approach: This research further emphasizes the general environment of environmental activity based on

Islamic values, while this study is more focused on the learning strategy of the pie teacher specifically in forming the consciousness of the Student Ecological In MTSN 2 Deli Serdang, by examining the aspects of Islamic teachings as a holistic ecological educational approach.

With this approach, students not only understand the importance of maintaining the rational environment, but also evaluating it as part of its religious responsibility. This certainly provides a great contribution in forming a noble and visionary student character. Therefore, it is interesting to be studied further on how the pie teacher's strategy is designed and implemented effectively in the madrasah environment. Effective learning strategies are not only seen from the method teaching, but also from how Teachers are able to build emotional relationships and values with students (qodir, 2020).

Creative teachers will develop learning media that combine religious texts with environmental data, for example using videos about natural damage accompanied by interpretation of the verses of the Qur'an relating. Activities such as field studies, class projects, and Islamic environmental services campaigns can be a means of meaningful and applicative learning. In addition, teachers can also take advantage of religious activities such as Friday sermons, recitations, or daily lectures to instill e-ecological messages in a sustainable manner. All of this is part of a learning strategy that is not only cognitive, but also affective and psychomotor (Fadlillah, 2015).

The approach approach is an important foundation in pie teacher strategy; Students tend to imitate teacher behavior that looks consistently practicing Islamic values in everyday life, including when treating the environment. IRE teacher at MTsN 2 Deli Serdang often shows a real action, such as cleaning the madrasa area, take care of plants, and recycling waste, so students see the implementation of the teachings "Amar Ma'ruf Nahi Munkar" in the ecological context. This exemplary does not only strengthen the theoretical messages, but also motivates students to actively participate in natural conservation activities. Thus, the learning strategy does not stop at the transfer of knowledge, but stimulates students' changes and everyday actions of students. Furthermore, habitual habit of daily efforts become systematic efforts to internalize ecological values automatically in the lifestyle of students. The program "MTsN 2 Deli Serdang Go Green" designed with IRE teachers and the school environment team set a weekly routine such as "clean Friday" and "planting Friday trees" (Badri, 2021).

This activity is mixed with a reading of prayer and brief reflection regarding the verses of the Koran that discusses nature before implementation, so students understand the spiritual dimensions behind the action. This recurring habit forms a school culture that appreciates nature, while practicing discipline and student responsibilities. Learning material integration is also realized through the Learning Implementation Plan (RPP) which contains spiritual indicators and ecological characters (Abdurrahman, 2017).

IRE teacher designs a special module about "environmental ethics in Islam" which includes the discussion of interpretation verse, case studies of local ecosystem damage, and the task of environmental observation of the surrounding environment. This module has a rubric of affective and psychomotor assessment to assess understanding of the value of ekopendian students. With this module, IRE learning becomes cross fields, linking the Holy

Text with environmental reality, so that it supports integrated and holistic learning (Wahyudi, 2019).

The findings of this study will provide important insights for the development of a contextual, applicative, and venturing model of learning in the formation of environmentally friendly characters. The description of the study of the strategy of pie teachers in forming ecological awareness in MTsN 2 Deli Serdang can be explained as follows. This school has developed various environmental education programs, but there has been no in-depth study of the role of pie teachers in integrating Islamic values into natural conservation efforts. This study aims to explore (1) the teaching strategy of the IRE used by the teacher in fostering student ecological care, (2) integration mechanisms of Islamic teachings such as God's creatures, facades, and mizans into intracurricular activities and Extracurricular, and (3) student and teacher perceptions of the effectiveness of the strategy. The expected results include the mapping of the most effective IRE learning strategy models to form environmentally friendly attitudes and behavior, identification of supporting factors (for example teacher's conversation, curriculum support, and parental participation) and barriers (such as limited facilities, curriculum load, or lack of training Teacher). The implications of this study are expected to be able to provide practical recommendations for MTsN 2 Deli Serdang to improve and strengthen Islamic value-based environmental education programs, as well as a reference for madrasas or other schools that want to develop a contextual, applicative, and ecological pie learning model.

2. RESEARCH METHODS

This research is a kind of quality research. Qualitative research aims to understand the phenomenon of what the subjects experienced, such as behavior, perception, motivation, action, etc., holistically, by way of description in this form is a descriptive approach of analysis. The descriptive approach analysis is used to know as well as exploits clearly and detailed on the strategy that is applied knowing at the same time exploiting clearly and detailed on the strategy applied by the pie teacher in forming ecological consciousness of the Islamic teaching values in MTSN 2 Deli Serdang. In this regard, researchers observe and analyze the role of pie teachers in instilling ecological awareness on students through various learning methods that are in line with Islamic teachings. The data collection techniques used in this study include three main methods: observation, interview, and documentation (Fattah, 2023).

Observation techniques are conducted by directly observing the learning process conducted by pie teachers in the classroom, particularly relating to material that emphasizes ecological awareness and Islamic values. The researcher also observes extracurricular activity related to the preservation of the environment applied at MTSN 2 Deli Serdang. In addition, researchers conduct interviews with various informants consisting of madrasah heads, pie teachers, and some students. The interview aims to obtain more in-depth information related to the strategy applied by the pie teacher in forming the consciousness of the Ecological Student and Tantnang faced in its application. Interviews are conducted in a face to ensure the adequacy of the data obtained, using a semi-structured interview guide.

In addition to observation and interviews, researchers also use documentation study techniques to acquire relevant additional data. The collected documentation covers the official documents associated with the Environmental Education Program in Madrasah, such

as the IRE curriculum, the Plans of Learning (RPP), and the teaching of the pie teacher in integrating values ecological in Islamic religious learning. The researcher also collects photographs of school activities that illustrate the implementation of the Life Environment Program and the evaluation documentation of the activity.

The data analysis technique used in this study is a qualitative data analysis with an interactive model that includes three main flow activities, namely data reduction, data presentation, and conclusion drawings. At the data reduction stage, the researcher focuses the data obtained through observation, interview, and documentation, by filtering and organizing data so that it can be further analyzed. At the stage of presentation of data, researchers compile data that has been reduced in the form of a narrative that is easy to understand, and create tables that describe the main findings of the study. At the draw of conclusions, the researcher analyzes the data thoroughly and produces findings that can answer the formulation of research problems (Rashid, 2022).

To ensure the validity and credibility of the data, this study uses several validity, such as source triangulation and triangulation methods. Triangulation of sources is done by comparing data obtained from various sources, such as the head of the Madrasah, IRE teacher, and students. Triangulation method is done by comparing the data obtained through three data collection methods: observation, interviews, and documentation. In addition, using the qualitative approach and these techniques, this study is expected to provide a deep picture of the strategy of pie teachers in forming ecological awareness of students at MTsN 2 Deli Serdang. In addition, the results of this study are expected to provide beneficial insights for the development of an environmentalized Islamic Agam Education Curriculum in the Madrasah, and provide recommendations for improvement and strengthening environmental programs in MTsN 2 Deli Serdang.

3. RESULTS AND DISCUSSION

The IRE teacher's strategy in forming ecological consciousness of Islamic teachings values can be explained as an approach, method, and the measures used by Islamic religious education teachers to instill environmental concerns with students with the teachings of Islamic teachings. At MTSN 2 Deli Serdang based on the results of teachers' research as an example in removing the garbage in its place, waters, and voicing Islamic values of natural balance.

As for the outcome of the interview with Islamic education teachers, the history of Islamic culture, the faith of morals, fiqh, and the Qur'an Hadist. According to Fiqih teacher Hj. DRA. YUSPITA RITONGA: Based on his condition in an interview with IRE teacher at MTSN 2 Deli Serdang can be concluded that the strategy applied to defend the Student Ecological Consciousness begins with the application of monetary value. The teacher teaches that Nature of Allah SWT and part of His signs. Keeping nature looked at the form of worship and gratitude to God, which emphasizes the importance of human relations with the environment as part of the submission to the Creator. This is the basis for students to understand that the environment is not only human belonging, but also the trust that must be taken care of. Furthermore, the concept of the Messenger of Allah (may peace be upon him) became an important approach in forming ecological awareness. The teacher recounts how Prophet Muhammad seems to maintain hygiene, loves animals, and cares about the environment.

The story is easy to digest by the students, because they can count on the morals of the Prophet in everyday life. In addition, the students are taught that they are God's creatures on earth who are responsible for maintaining nature, maintaining the balance and sustainability of the environment, in accordance with the teachings of Islam. In addition to the value of the teachings of Islam, teachers also linked the worship with the practice of maintaining the environment. Examples are in fiqh material about Thaharoh or purification that teaches that hygiene is part of faith. Teachers integrate the concept of hygiene of the environment in the context of worship, so train students to remove garbage in place and remove energy in school environment. Finally, the awareness of the ekologist student. In addition to da'wah materials, tilawah, and tahfiz, activities such as cleanliness and greening campaigns in schools are very supportive of learning of religious values. However, although there is a good effort at school, the main challenge is the lack of support from home and society. Therefore, it is important for teachers and schools to continue to provide real exemplary in maintaining the environment, as well as involving students in environmental friendly activities to grow their sense of responsibility as God's creature on earth.

1. The teacher's strategy in enhancing ecological

PAI teachers use an integrated strategy that combines the inculcation of Islamic values with a spiritual approach. Khoir (2024) similarly found in his study that PAI teachers' strategies for fostering ecological awareness can be achieved through the development of an environment-based PAI curriculum. The development of the PAI curriculum can be carried out through habituation, such as reading the Al-Qur'an, memorizing short surahs, and practicing cleanliness as daily routines instilled from an early age. This aims to foster a strong foundation of Islamic values and morals, develop a sense of responsibility and awareness towards the environment, cultivate good habits and character traits in students, prepare students to become responsible and environmentally conscious individuals. Additionally, a spiritual approach is done by instilling confidence that every human action is always in the supervision of Allah SWT. It is intended to form a self-controlled controllet so that they take care of behavior, including in terms of maintaining environmental hygiene. This strategy combines cognitive and affective aspects, where religious teachings not only learned, but also applied in real life. As in the results of the expressed interview by the study teacher below:

"In learning, we focus on the habit of Islamic values that are implemented early. One of them is the habit of reading the Qur'an and Memorizing Short Surah ... We also teach the importance of maintaining nature and the environment ... "(Legiono, S.Ag – teacher akida morality)"

The strategy we apply is reminds them that Allah SWT always sees what they do ... so that students are responsible for their actions, especially in maintaining cleanliness and environmental sustainability. " (Halimatusa'diyah, S.Pd – SKI Teacher)

The findings from the interviews conducted during the data collection process align with the expert opinions, notably Yusuf Manshur's (2025) discovery that PAI teachers' strategies for fostering ecological awareness involve instilling Islamic values and employing a spiritual approach. The following table presents the interview results in more detail:

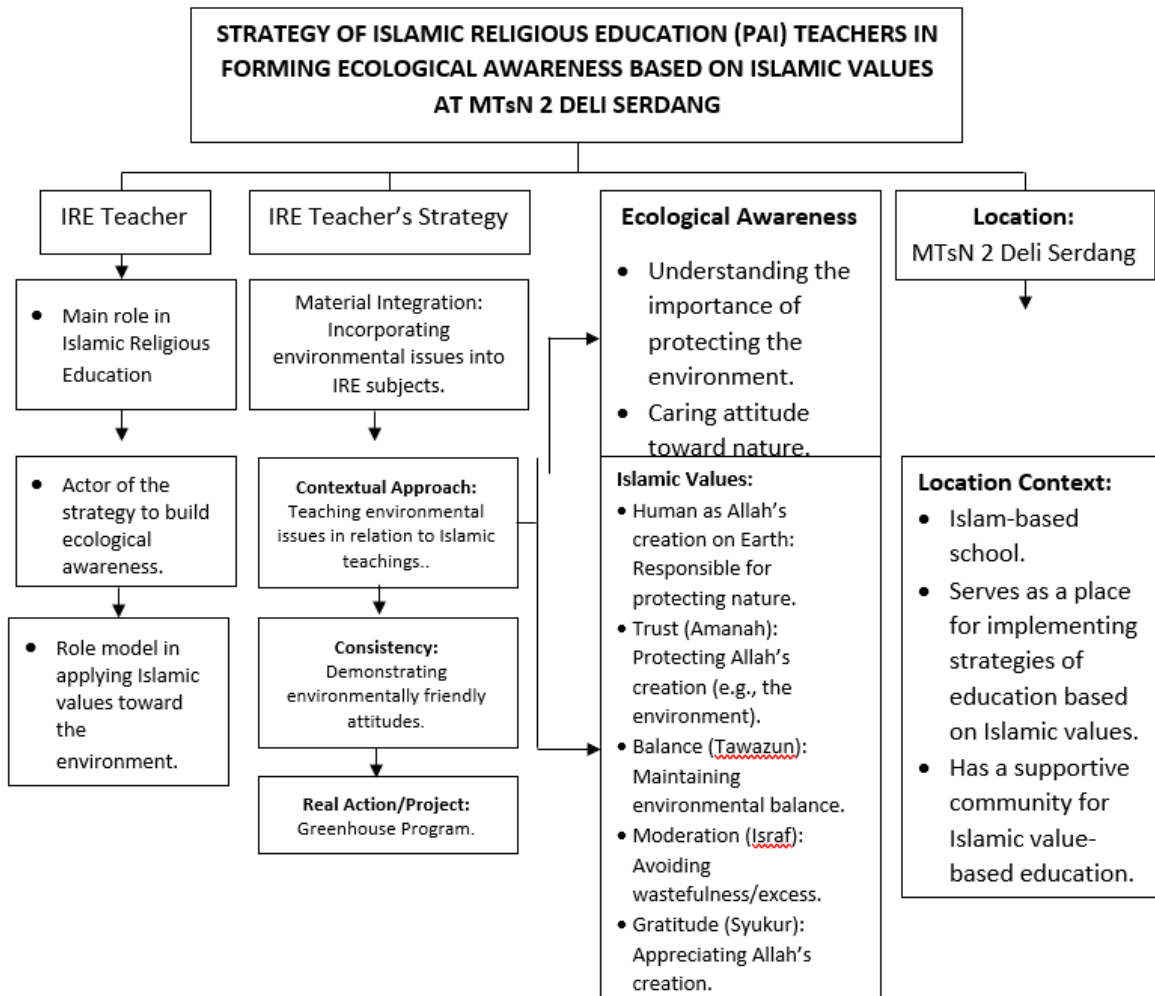


Figure 1. Strategy Of Islamic Religious Education (Pai) Teachers In Forming Ecological Awareness Based On Islamic Values At Mtsn 2 Deli Serdang

2. The learning method that encourages the ecological

Awareness of the teachers applies various contextual learning methods that involve direct interactions with nature, group discussions, and use of technology. Learning outside the classes, for example, provides opportunities for students to be closer to the environment while at the same time understanding Islamic teachings to be applicable. Group discussions and direct practices are also used to stimulate student participation actively in learning. This method aims not only to increase cognitive knowledge, but also form the attitudes and habits that reflect the value of Islam, especially in terms of maintaining nature. Innovation such as online learning with parents also strengthens the emotional relationship of students with family while expanding the scope of Islamic education to outside the classroom. As in the results of the expressions of the expressions by the study teacher below:

“One method used is learning outside the classroom or using nature as a means of learning ... We also share students in groups ... and use the discussion method and direct practice.” (Fatimah Zamzam, S.Pd.I – Master of Al-Qur’an Hadith)

“The method we apply includes direct practices, such as reading the aqur’an using the zoom application with the mentoring of parents at home.” (Legiono, S.Ag).

From the results of the interview above it can be concluded in the concept map below:

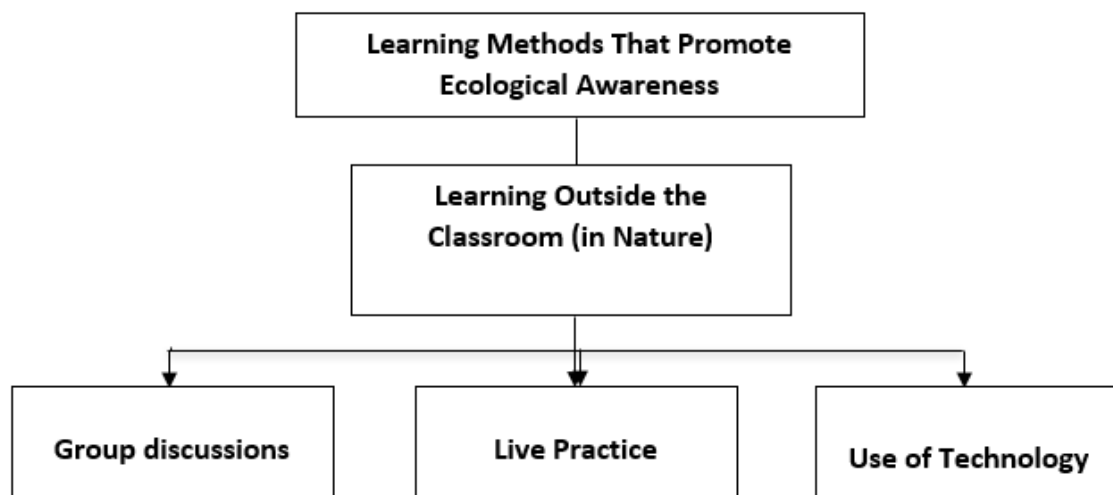


Figure 2. Learning Methods That Promote Ecological Awareness

3. Supporting factors The implementation of the ecological

In the context of education, ecological awareness is developed through the process of socializing values and direct experience in nature. Methods such as project-based learning, field studies, and reflective discussions help students feel connected to the environment and internalize the importance of their role as part of the ecosystem. Thus, ecological awareness is not just an academic understanding of ecosystems, but a combination of knowledge, attitudes, and behaviors that are integrated. It reflects a person's holistic commitment to preserving and restoring the environment as a legacy for future generations (Muslim, 2019).

In MTsN 2 Deli Serdang learning of structural support from the Principal is one of the important factors in the success of the Environmental Based Learning Program. With facilities such as the Green House and fish ponds, students have real learning media to understand the importance of environmental conservation. This shows that support from the school is not only administrative, but also substantive. In addition, support from family also plays a major role. Families who have invested Islamic teachings early on strengthening the values taught at school. This collaboration strengthens the integration of Islamic-based character education between homes and schools, so the values of keeping the environment do not stop only in classrooms. As in the results of the expressed interview by the study field:

"The Principal strongly supports the application of learning methods such as learning outside the classroom ... and gives a subsidy for the construction of the Green House and fish pond." (Legiono, S.Ag)

"The family environment and the surrounding community are very supportive ... because Islamic religious education has begun from birth." (Halimatusa'diyah, S.Pd)

From the results of the interview above it can be concluded in the concept map below:

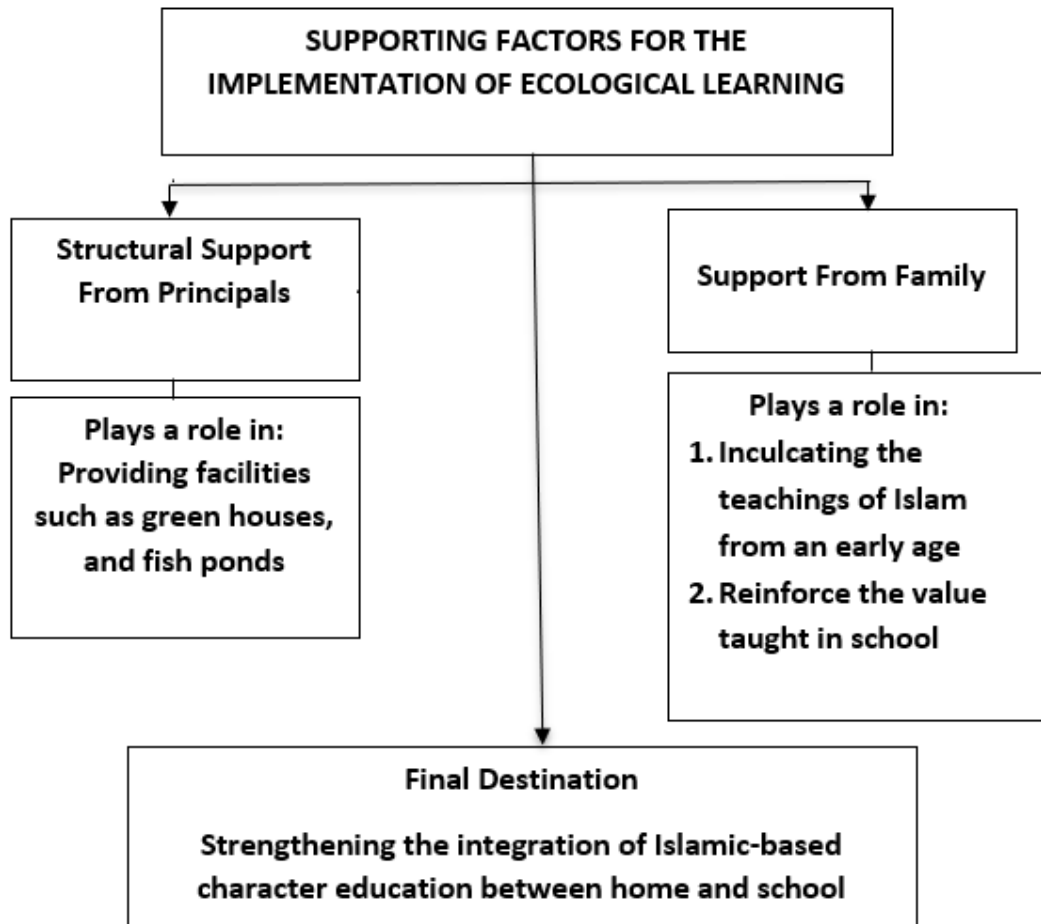


Figure 3. Supporting Factors For The Implementation Of Ecological Learning

Based on the table, through the interview process, teachers and parents at school play a crucial role in instilling these values through direct example and learning based on Islamic teachings. Therefore, it is also necessary to have a strategy for IRE teachers to utilize technology and modern learning media in delivering Islamic teaching materials (Mulyasa, 2014).

4. The challenge facing pie teacher

- a) Lack of student care to the environment: Some students still show behavior that does not care about environmental hygiene, examples of negative behavior playing, not seriously maintaining cleanliness, damaging plants, and

littering and showing that environmental nilayalization is not evenly distributed to all students.

- b) Teacher's time limitations: Teachers have a limited time in guiding and instilling characters thoroughly and character education is not only charged to the school.
- c) The importance of synergy between teachers and parents: cooperation between schools and families is very important to achieve a comprehensive educational goals and this synergy will strengthen internalization of the value of maintaining the environment both at home and at school.

"The challenges we face are some students who lack care or more play ... some are acting ignorant like damaging plants." (Fatimah Zamzam, S.Pd.I)

"We can only guide from morning to noon ... The rest of the family role is very large." (Halimatusa'diyah, S.Pd)

From the results of the interview above it can be concluded in the concept map below:

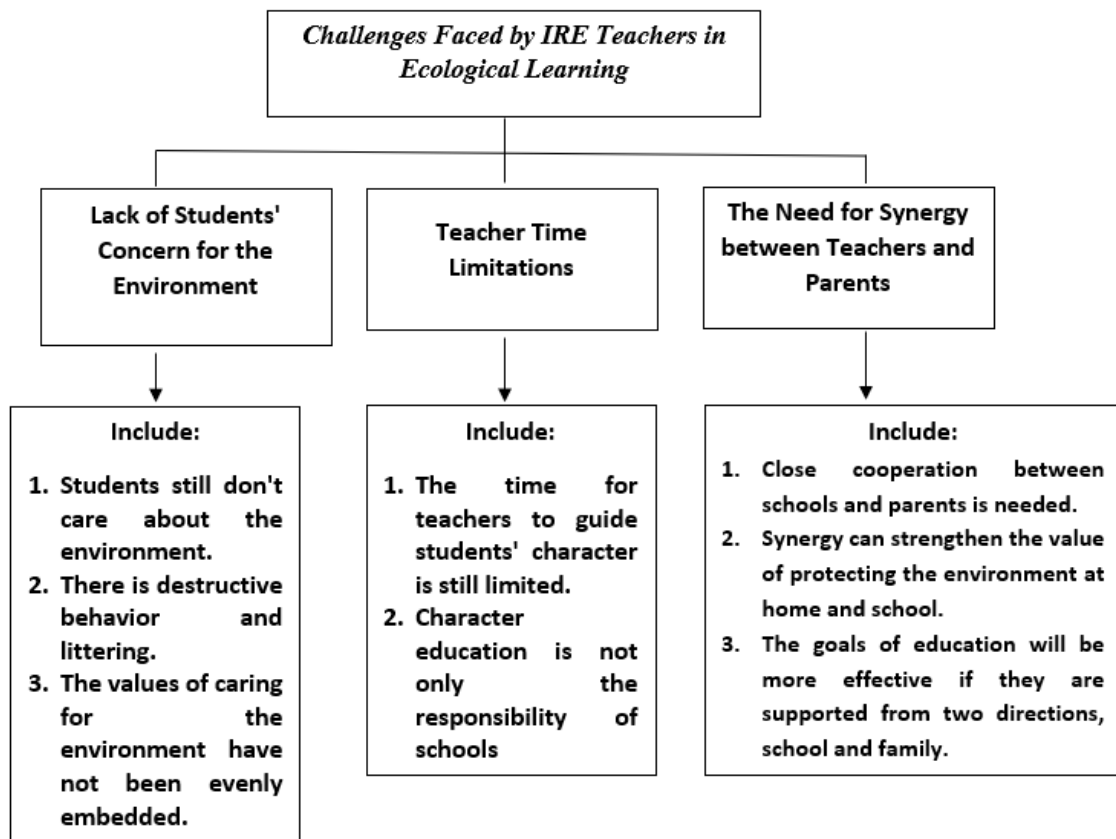


Figure 4. Challenges Faced by IRE Teachers in Ecological Learning

5. Obstacles in building ecological awareness

- a) Student bad habits: Students often show no discipline behavior and no matter the environment.

Solution: Providing a habituation and strengthening of values continuously and giving examples and consistency in supervision.

- b) Student awareness is still low: students do not have internal awareness of the importance of cleanliness and responsibility.

Solution: The religious approach is used to touch the hearts of students, explaining that every good deed of getting a reward and every bad deed has a reply from Allah SWT and instills the sincerity and personal responsibility.

- c) The teacher must be patient and consistent: extra patience is needed in guiding students continuously.

Solution: The teacher strengthens cooperation with parents, integrates the value of cleanliness and responsibility in each learning and provides positive reinforcement to students who show change.

As in the results of the interview which is said by the study teacher below:

“Cleanliness problems such as littering, not neat clothing, or forgetting to cut nails we often meet ... but we continue to be patient remind.” (Fatimah Zamzam, S.Pd.I).

“We always remind students that there are rewards from God for every good deed, and replies for the bad.” (Legiono, S.Ag).

From the results of the interview above it can be concluded in the concept map below:

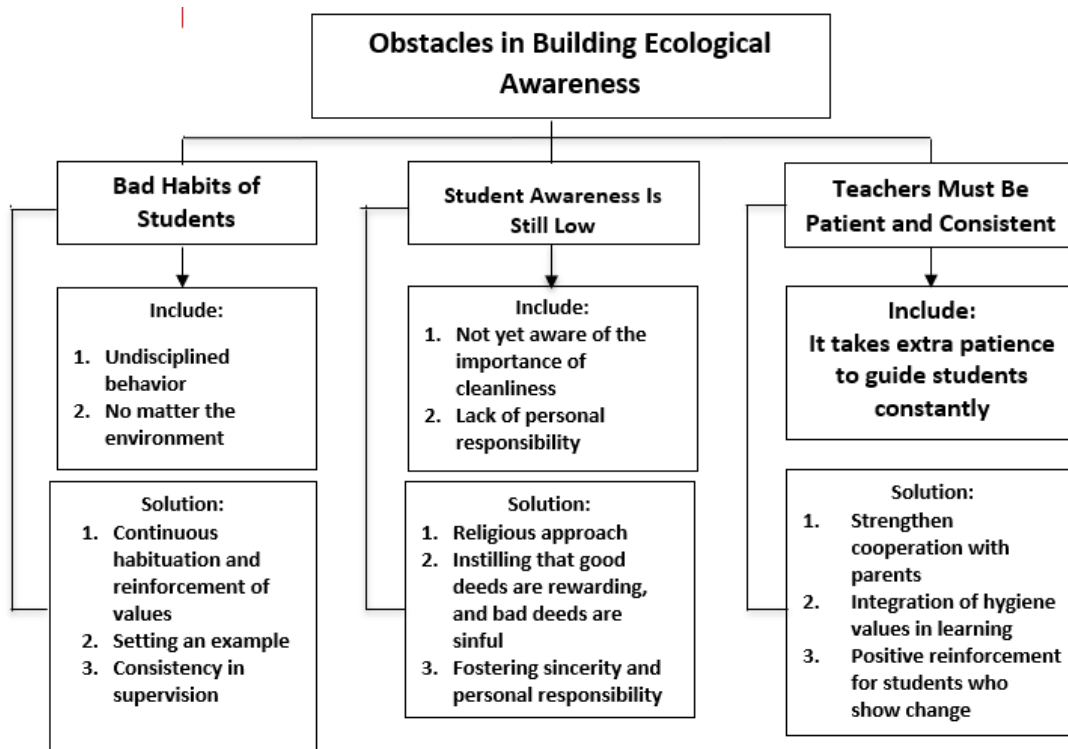


Figure 5. Obstacles in Building Ecological Awareness

Based on interview results, it can be understood that the strategies implemented in Madrasah aim to cultivate ecological awareness and moral values in students through a values-based approach rooted in Islamic teachings. One of the primary approaches is to remind students that Allah SWT always observes their actions, whether visible or hidden. By instilling the understanding that every deed, good or bad, receives reward from Allah, students are expected to develop higher self-awareness in maintaining the environment and behaving well.

This awareness is reinforced with teachings that link the Quran and Hadith, emphasizing that cleanliness and environmental conservation are part of worship and responsibility as Allah's creatures. Islamic education, which begins early in family environments, forms a strong foundation for students in shaping ecological attitudes. Although school teachings are limited in time, family environments play a crucial role in teaching Islamic values, including environmental awareness.

Practical tasks, such as environmental observations or discussions on the history of the Abbasid Caliphate, also aim to enhance students' understanding of the importance of environmental conservation. Through discussions and direct practice, students are expected to connect theory with reality in their surroundings. The learning methods combine religious teachings with practical activities, such as regular Quran recitation, both in school and at home with parental guidance.

Using applications like Zoom, learning is not limited to the classroom but can be conducted outside with active parental participation. This helps students memorize short surahs and develop their interest in Islamic teachings. Extracurricular programs like Tahfiz and dakwah also support the formation of students' characters based on Islamic moral and ethical values.

The school environment also plays a significant role in teaching students to maintain cleanliness and environmental conservation. The Madrasah provides facilities like greenhouses and fish ponds, which serve not only as educational tools but also as real-life examples of environmental conservation. The school principal fully supports these initiatives by providing subsidies for these facilities, demonstrating the Madrasah's commitment to environment-based education.

Collaboration between Islamic education teachers and other subject teachers is crucial, as linking religious teachings with other lessons strengthens students' understanding of environmental importance. However, challenges arise when some students remain insensitive to environmental issues and exhibit behavior contradicting Islamic teachings, such as littering or damaging plants.

Despite this, educators persist in reminding them that such actions not only harm the environment but also contradict Islamic teachings. Strengthening students' faith by emphasizing that every action will be rewarded by Allah is a primary solution to addressing these challenges. The hope is that after graduating from Madrasah, students will not only become spiritually good individuals but also caring and responsible individuals towards environmental sustainability.

4. CONCLUSION

Based on the research findings, it can be concluded that Islamic Religious Education in Madrasah plays a crucial role in shaping students' ecological awareness. The strategies employed by Islamic education teachers involve integrating Islamic values such as tauhid, the Prophet's morality, and the concept of being Allah's creatures on earth into the learning process. This is done by reminding students that all their actions, good or bad, are always under Allah's supervision. In addition to classroom learning, practical activities such as group discussions and environmental observations are also conducted to link Islamic teachings with relevant environmental issues that affect students' daily lives. Meanwhile, Islamic education that has been implemented since early childhood in family environments provides a strong foundation for students to develop their character. Learning based on the Quran and Hadith, as well as teaching moral and ethical values contained therein, enriches students' understanding of the importance of maintaining cleanliness and environmental sustainability. Support from family and madrasah environments is a crucial factor in supporting this educational process. School facilities such as greenhouses and fish ponds also serve as learning media to cultivate an environmentally conscious attitude among students. However, despite the various strategies that have been implemented, challenges still exist, particularly with regards to the lack of awareness among some students about the importance of environmental conservation. This is due to various factors, including the influence of external environmental factors and a lack of understanding about moral responsibility towards the environment. Therefore, it is essential for teachers to continue providing guidance and reminding students of Islamic teachings that emphasize the importance of not damaging the earth, which is a trust from Allah.

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