

**ISLAMIC RELIGIOUS EDUCATION (PAI) LEARNING IN DEVELOPING ENVIRONMENTAL THEOLOGY AT MUHAMMADIYAH 3 ELEMENTARY SCHOOL BANDUNG**

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**Abstract**

*Islamic Religious Education (PAI) holds a strategic role in developing ecological awareness and environmental theology among the younger generation. This study aims to explore how the integration of ecological values in PAI learning at Muhammadiyah 3 Elementary School Bandung can enhance environmental awareness and shape students' character to be responsible for environmental sustainability. Using a descriptive qualitative approach, this research analyzes the application of environmental theology in PAI learning through observation, interviews, and documentation. The findings show that teaching ecological values in Islam, such as the concept of khalifah fil ardh (humans as stewards of the earth) and amanah (trust), has been integrated into various learning activities, both inside and outside the classroom. Project-based learning methods and practical activities such as the Friday Clean-Up Movement, the School Waste Bank, the Green Class Project, and Tadabbur Alam (nature contemplation) have proven effective in fostering students' ecological awareness. The role of PAI teachers as ecological role models is also crucial in reinforcing these values. This research provides an important contribution to designing a PAI curriculum that is more responsive to environmental challenges and aligned with Islamic principles that emphasize a harmonious relationship between humans and nature.*

*Keywords: Islamic Religious Education, Environmental Theology, Muhammadiyah 3 Elementary School Bandung*



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**INTRODUCTION**

Climate change and environmental degradation are increasingly urgent global challenges that directly affect human life and the sustainability of the Earth.<sup>1</sup> Pollution, deforestation, and ecosystem damage have become major issues that require systematic and collective mitigation efforts.<sup>2</sup> In this context, Indonesia as a country with a Muslim-majority population has great

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<sup>1</sup> Herjuno Putro et al., "Melangkah Menuju Lingkungan Yang Berkelanjutan: Tantangan Dan Solusi Untuk Masa Depan Bumi," *JURNAL MULTIDISIPLIN ILMU AKADEMIK* 1, no. 3 (May 2024), <https://doi.org/10.61722/jmia.v1i3.1368>.

<sup>2</sup> Andi Kusumawati et al., *Harmoni Dengan Alam Mitigasi dan Pelestarian Lingkungan* (Yogyakarta: Penerbit K-Media, 2025).

potential to utilize Islamic Religious Education (PAI) as a means of cultivating ecological awareness among the younger generation.<sup>3</sup> Ecological values in Islam are rooted in the teaching that humans are *khalifah fil ardh*, entrusted with the responsibility to preserve the natural environment; thus, environmental conservation is considered an integral part of worship and devotion to God.<sup>4</sup> PAI therefore becomes a strategic medium for internalizing these values, including at SD Muhammadiyah 3 Bandung, which has significant opportunities to implement an eco-theological curriculum.

Furthermore, character education within PAI plays an important role in shaping students who not only understand religious teachings but are also able to apply them in real-life contexts, including preservation of the environment.<sup>5</sup> PAI is expected not only to emphasize normative knowledge but also to promote real actions through students' direct experiences in environmental contexts.<sup>6</sup> In the learning process, integrating environmental issues into the PAI curriculum is an essential strategy to build ecological awareness and encourage students to act according to Islamic values in safeguarding the sustainability of the Earth.<sup>7</sup> Learning methods such as outdoor activities, environmental conservation programs, and contextual approaches have proven effective in strengthening students' understanding and awareness of the importance of environmental preservation.<sup>8</sup>

Islam, as a religion that emphasizes balance (*tawazun*), trust (*amanah*), and stewardship (*khilafah*), provides a strong theological foundation for the development of environmental theology.<sup>9</sup> Both the Qur'an and Hadith assert that all creatures are God's creation and must be

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<sup>3</sup> Multazam. R. Uccang, Buhaerah, and Andi Aras, "Tantangan Dan Strategi Guru Pendidikan Agama Islam Kontemporer Dalam Menginternalisasikan Nilai-Nilai Pendidikan Agama Islam Kepada Peserta Didik," *Al-Ishlah: Jurnal Pendidikan Islam* 20, no. 1 (July 2022), <https://doi.org/10.35905/alishlah.v20i1.2729>.

<sup>4</sup> Muhammad Tang, Dewi Rahmati, and Muslim Mubarak, "Fungsi Guru Dalam Implementasi Kurikulum Pendidikan Agama Islam Multikultural Di Sekolah Menengah Atas Islam Terpadu Ar-Rahmah Makassar," *LEARNING: Jurnal Inovasi Penelitian Pendidikan Dan Pembelajaran* 4, no. 2 (May 2024), <https://doi.org/10.51878/learning.v4i2.2827>; Rahmad Mulyadi, Diah Sartika, and Hasrian Rudi Setiawan, "Pendidikan Agama Islam Sebagai Sarana Membentuk Identitas Keagamaan Dalam Masyarakat Multikultural," *Khazanah: Journal of Islamic Studies*, October 27, 2023, <https://doi.org/10.51178/khazanah.v2i3.1554>.

<sup>5</sup> Mu'allimah Rodhiyana, "Strategi Internalisasi Nilai-Nilai Islami Pada Peserta Didik," *Tahdzib Al-Akhlaq: Jurnal Pendidikan Islam* 5, no. 1 (June 2022), <https://doi.org/10.34005/tahdzib.v5i1.1964>.

<sup>6</sup> Mulyadi, Sartika, and Setiawan, "Pendidikan Agama Islam Sebagai Sarana Membentuk Identitas Keagamaan Dalam Masyarakat Multikultural."

<sup>7</sup> Ahmad Habin Sagala et al., "Peran Pendidikan Agama Islam dalam Meningkatkan Kepedulian Terhadap Pelestarian Lingkungan pada Generasi Muda," *Jurnal Sains Riset* 14, no. 1 (June 2024), <https://doi.org/10.47647/jsr.v14i1.2473>.

<sup>8</sup> Auliya Hamidah Haris Poernomo and Nan Rahminawati, "Studi Deskriptif Model Pembelajaran PAI Berbasis Lingkungan Dalam Mewujudkan Visi Misi Sekolah," *Jurnal Riset Pendidikan Agama Islam* 2, no. 1 (July 2022), <https://doi.org/10.29313/jrpai.v2i1.726>.

<sup>9</sup> Lukita Fahriana, "Visi Moderasi Beragama Dan Tantangan Lingkungan: Menelaah Peran al-Qur'an Dalam Pembentukan Etika Lingkungan Pertambangan," *Adh Dhiya | Journal of The Quran and Tafseer Studies* 2, no. 1 (November 2024), <https://doi.org/10.53038/adhy.v2i1.166>.

protected by humankind. However, although PAI at the elementary school level already encompasses various spiritual aspects, the integration of ecological values and environmental theology has not been fully evident in daily classroom practice.<sup>10</sup> Therefore, an interdisciplinary approach that combines religious teachings with environmental issues is needed to ensure that PAI learning becomes more relevant and contextual.<sup>11</sup>

PAI teachers play a central role in this process. Teachers are not only transmitters of knowledge but also moral role models who demonstrate Islamic behavior in maintaining school cleanliness and environmental preservation.<sup>12</sup> Research shows that teachers' competence in integrating ecological values with religious teachings significantly influences the development of students' ecological character. Participatory approaches such as collaborative greening projects, school cleanliness competitions, and Islamic Green School programs can strengthen students' understanding of environmental theology.<sup>13</sup> Through teacher exemplification and concrete activities, students can understand that caring for the environment is part of worship and noble Islamic character.

Based on these descriptions, this study aims to analyze how ecological values can be integrated into Islamic Religious Education (PAI) learning at SD Muhammadiyah 3 Bandung and to explain how the implementation of environmental theology can enhance environmental awareness and shape students' responsibility towards environmental sustainability. This research is expected to provide both theoretical and practical contributions, including enriching Islamic education studies related to ecology and helping schools develop a more environmentally responsive PAI curriculum. Thus, the development of environmental theology through PAI learning becomes an important effort to prepare young Muslims to actively participate in preserving the Earth in accordance with Islamic teachings.<sup>14</sup>

## RESEARCH METHOD

This study employs a descriptive qualitative approach aimed at providing an in-depth depiction of how ecological values are integrated into the Islamic Religious Education (PAI) curriculum and how this integration influences students' environmental awareness and behavior in preserving nature. The research focuses on examining the ways environmental issues are

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<sup>10</sup> Auliya Hamidah Haris Poernomo and Nan Rahminawati, "Studi Deskriptif Model Pembelajaran PAI Berbasis Lingkungan Dalam Mewujudkan Visi Misi Sekolah."

<sup>11</sup> Sufiani Sufiani and Marzuki Marzuki, "Joyful Learning: Strategi Alternatif Menuju Pembelajaran Menyenangkan," *Zawiyah: Jurnal Pemikiran Islam* 7, no. 1 (July 2021), <https://doi.org/10.31332/zjpi.v7i1.2892>.

<sup>12</sup> Sufiani and Marzuki.

<sup>13</sup> Sufiani and Marzuki.

<sup>14</sup> Sagala et al., "Peran Pendidikan Agama Islam dalam Meningkatkan Kepedulian Terhadap Pelestarian Lingkungan pada Generasi Muda."

incorporated into religious learning and how this affects students' understanding and actions toward environmental concerns.

The study was conducted at SD Muhammadiyah 3 Bandung, involving PAI teachers, students, and the school principal as participants. Data were collected through in-depth interviews, participant observation, and documentation. Interviews were used to explore teachers' and students' perspectives on the teaching of ecological values; observations were carried out to examine classroom practices and environment-based activities; while documentation included curriculum materials, teaching resources, and school activities related to environmental preservation. The research instruments consisted of interview guides, observation sheets, and document analysis formats.

The data were analyzed using thematic analysis by identifying patterns and key themes related to the integration of ecological values into PAI learning and their influence on student behavior. Data validity was ensured through source and technique triangulation by combining interview, observation, and documentation findings, as well as member checking with participants to confirm the accuracy of the results. The study was conducted with adherence to research ethics, including obtaining permission from the school and maintaining the confidentiality of information and participant identities.

The novelty of this research lies in the integration of environmental theology into PAI instruction, an area that has received limited attention in previous studies. This research not only emphasizes the understanding of religious values but also demonstrates how essential Islamic concepts such as the human role as *khalifah* are implemented in learning activities. The interdisciplinary approach through hands-on activities, such as outdoor learning and greening projects, represents another innovation that enriches PAI learning. Thus, this study contributes to the development of a PAI curriculum that is more responsive to contemporary environmental challenges.

This approach is expected to provide deeper insights into the role of Islamic religious education at SD Muhammadiyah 3 Bandung as a means of fostering environmental awareness, as well as serve as a basis for recommendations on integrating environmental issues into the PAI curriculum in other schools.

## **RESULT AND DISCUSSION**

The research was conducted at SD Muhammadiyah 3 Bandung, an Islamic-based elementary school with a strong commitment to cultivating religious character and environmental awareness. This school integrates spiritual values with ecological activities through various programs such as the Friday Clean-Up Movement, the School Waste Bank, and the Green Class

Project. The results of observations show that the entire school community from teachers and students to educational staff actively participates in creating a clean, healthy learning environment grounded in Islamic values. The school's green and well-organized physical condition serves as concrete evidence that these values have become an integral part of the school culture. In the interview, the principal emphasized:

“The main goal of education in SD Muhammadiyah 3 Bandung is not only to produce academically intelligent students but also to shape their character. We believe that good education must include spiritual development and responsibility toward the environment. All of this is part of practicing the values of faith that must be present in every step they take. As part of the school's core vision, ‘Islamic, Excellent in Achievement, and Green,’ we are committed to continuously producing a generation that excels academically and possesses strong character with deep concern for the environment and others.”

In the interview, the principal firmly stressed that the purpose of education at this institution is not only to produce academically capable students but also to shape strong and responsible character. The education system is designed to foster deep spiritual awareness in every student while instilling a sense of responsibility toward the surrounding environment. For the principal, these two aspects cannot be separated, as they are part of the embodiment of faith that must be practiced in everyday life.

With its vision, “Islamic, Excellent in Achievement, and Green,” the school strives to create a balance between academic intelligence and character formation based on Islamic values. The principal explained that every activity, both inside and outside the classroom, is always designed to support this vision. Academic achievement is not the only priority; character development through social and environmental activities is also emphasized to teach students to care for nature and others. The principal further added that the "Green" element of the school vision serves as one of the main pillars in teaching students the importance of environmental conservation. Through various programs such as tree planting, recycling activities, and education on environmental issues, students are encouraged to become agents of change who care about ecological sustainability. All these programs represent a tangible manifestation of an education system that not only focuses on intellectual aspects but also on forming individuals who are responsive to social and ecological challenges.

Through this approach, the school hopes to produce a generation that is not only intelligent but also morally upright and environmentally conscious. By integrating academic and character education, students are expected to grow into individuals who are ready to face global challenges with strong moral and ethical foundations.

The implementation of Islamic Religious Education (PAI) learning at this school demonstrates a progressive and innovative approach. Based on interviews and observations, PAI teachers do not simply teach religious material theoretically but emphasize real-life practices through activities that involve direct interaction with the environment. Teachers relate theological concepts in Islam to the natural phenomena surrounding students. For instance, when discussing the theme of faith in Allah, the teacher takes students outside the classroom to observe plants, insects, and the surrounding environment as a way of recognizing the signs of Allah's greatness. In one learning activity, the teacher recited QS. Ar-Rum: 41:

ظَهَرَ الْفَسَادُ فِي الْبَرِّ وَالْبَحْرِ بِمَا كَسَبَتْ أَيْدِي النَّاسِ لِيُذِيقَهُمْ بَعْضَ الَّذِي عَمِلُوا لَعَلَّهُمْ يَرْجِعُونَ

Meaning: *Corruption has appeared on land and sea because of what the hands of people have earned, so He makes them taste some of what they have done, that perhaps they will return to righteousness.*

The teacher then explained that environmental destruction results from human actions that fail to uphold God's trust. This approach cultivates critical awareness that caring for the environment is not merely a social responsibility but also a spiritual obligation for Muslims.

Based on documentation, it was found that environmental theology values have been integrated into various PAI learning themes, although not explicitly stated in the national curriculum. This integration is made possible through the creativity of teachers who develop a hidden curriculum, embedding ecological values into every teaching process. Examples include teaching ethics toward living creatures linked to compassion for all creations, lessons on faith in Allah associated with awe toward the order of nature, and the theme "cleanliness is part of faith" implemented through routine school cleanliness activities. Teachers also use Project-Based Learning (PjBL) by assigning students to plant and care for plants in the school area. This activity not only strengthens the understanding of the concept of *khalifah fil ardh* but also cultivates responsibility, discipline, and social awareness.

Interviews with students show noticeable improvements in ecological awareness and religious behavior. Students are able to connect religious teachings with everyday actions such as maintaining cleanliness, conserving water, and showing kindness to animals. A grade VI student expressed:

*"We learn and believe that Allah SWT dislikes those who damage the environment and nature. So now I am more careful, throwing trash in the proper place, and helping keep the environment clean both at school and at home."*

This statement reflects the success of PAI learning in instilling theological understanding expressed through real actions. Teachers also note a significant increase in student participation in environmental activities after implementing environmental theology-based learning. Students show

high enthusiasm for activities such as Friday Clean-Up and recycling projects that turn waste into art.

These behavioral changes are supported by dialogic and reflective learning methods. The PAI teacher often closes lessons with a *tadabbur* session, where students reflect on Qur'anic verses related to nature and life. For example, verses about the creation of the heavens and the earth (QS. Al-Ghasyiyah: 17–20) are used to instill awe and responsibility toward environmental preservation. Through this reflection, students learn that caring for the environment is a form of worship to Allah. This approach aligns with the Islamic environmental theology concept presented by Widiastuty & Anwar, which emphasizes the spiritual relationship between humans and nature as a manifestation of holistic tawhid awareness.<sup>15</sup>

Aside from positive impacts on students' behavior, the research also identifies several significant supporting factors. First, the principal's support in giving teachers the freedom to innovate in environment-based learning. Second, the religious and collective school culture that strengthens the internalization of Islamic values and ecological responsibility through communal activities. Third, the involvement of parents and the surrounding community, particularly in activities like family tree planting and collecting inorganic waste for recycling. These factors show that the success of environmental theology-based education relies not only on teachers but also on the synergy of the entire school community.

However, the research also notes several obstacles. Teachers mention that limited PAI learning time restricts the frequency of practice-based environmental activities. The absence of a national PAI curriculum explicitly incorporating environmental themes also means that integration depends heavily on each teacher's creativity. Another challenge is the lack of pedagogical training related to interdisciplinary approaches combining Islamic studies and environmental science. Nevertheless, teachers at SD Muhammadiyah 3 Bandung continue to innovate by developing thematic modules such as "Islam and Nature" and implementing *Tadabbur Alam* activities that combine recreation and spiritual reflection outside the classroom.

Overall, the research findings show that PAI learning at SD Muhammadiyah 3 Bandung effectively internalizes environmental theology values. Students not only understand religious teachings cognitively but also embody them in real actions through caring for the environment and respecting God's creation. Contextual and experience-based learning proves capable of cultivating ecological awareness rooted in the Islamic moral and faith-based worldview (Alam et al., 2025). Thus, Islamic religious education serves a dual function: forming religious character and providing

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<sup>15</sup> Hesty Widiastuty and Khairil Anwar, "Ekoteologi Islam Ekoteologi Islam: Prinsip Konservasi Lingkungan Dalam Al-Qur'an Dan Hadits Serta Implikasi Kebijakannya," *Risalah Jurnal Pendidikan Dan Studi Islam* 11, no. 1 (March 2025), [https://doi.org/10.31943/jurnal\\_risalah.v11i1.2149](https://doi.org/10.31943/jurnal_risalah.v11i1.2149).

a sustainable model for environmental education. These findings contribute significantly to developing PAI learning models that are more responsive to global ecological challenges and aligned with Islam's principles as a religion of mercy for all creation.

### Discussion

The findings at SD Muhammadiyah 3 Bandung demonstrate that Islamic Religious Education (PAI) has great potential in internalizing environmental theology values through contextual approaches, practical experiences, and teacher role modeling. These findings affirm that religious education not only shapes cognitive and spiritual aspects but also plays a role in developing students' ecological awareness. This aligns with the theories of Nata and Zuhairini, who assert that Islamic education aims to balance human relationships with God (*hablun minallah*), with others (*hablun minannas*), and with nature (*hablun minal 'alam*).<sup>16</sup>

The implementation of PAI at this school reflects the application of Islamic environmental theology, which positions humans as *khalifah fil ardh* (stewards on earth) with a moral responsibility to maintain environmental balance. This concept is derived from QS. Al-Baqarah: 30 and reinforced in QS. Ar-Rum: 41, reminding humans not to cause corruption on earth due to their own actions. In this context, PAI learning activities such as the Green Class Project, Friday Clean-Up Movement, and *Tadabbur Alam* represent concrete implementations of these principles. Through these activities, students not only understand religious values theoretically but also practice them directly, realizing that caring for the environment is an expression of faith and worship to Allah.

These findings are consistent with Seyyed Hossein Nasr's perspective, which states that the modern environmental crisis stems from the loss of human spiritual awareness of nature.<sup>17</sup> Islamic education grounded in the values of tawhid can restore the sacred relationship between humans and nature, as tawhid teaches that all creation is a manifestation of God's power. In PAI learning at SD Muhammadiyah 3 Bandung, the principle of tawhid is translated into educational practices where students learn about Allah's greatness through His creations. This process transforms environmental theology from a mere concept into a spiritual experience that nurtures an understanding of the importance of maintaining ecological balance based on faith.

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<sup>16</sup> A. Nata, *Filsafat Pendidikan Islam* (Jakarta: Rajawali Pers, 2022); Zuhairini, *Metodologi Pendidikan Agama Islam* (Jakarta: PT Bumi Aksara, 2018).

<sup>17</sup> Reni Dian Anggraini and Ratu Vina Rohmatika, "Konsep Ekosufisme: Harmoni Tuhan, Alam Dan Manusia Dalam Pandangan Seyyed Hossein Nasr," *Al-Adyan: Jurnal Studi Lintas Agama* 16, no. 2 (February 2022), <https://doi.org/10.24042/ajsla.v16i2.9971>.

Furthermore, the findings reinforce those of Mulyadi et al, which show that PAI can serve as an effective medium for instilling ecological values through action-based learning.<sup>18</sup> Activities such as tree planting, waste management, and environmental projects at SD Muhammadiyah 3 Bandung demonstrate that this method can shape green behavior rooted in Islamic values. This is consistent with Poernomo & Rahminawati, who conclude that interdisciplinary learning between religion and the environment strengthens students' ecological awareness through direct experience rather than mere memorization of religious texts.<sup>19</sup>

The PAI teacher plays a vital role as a moral agent and role model in this learning process. Teachers' environmental friendliness and consistent efforts to maintain school cleanliness function as implicit learning for students. This view is supported by Sufiani & Marzuki, who emphasize that the role of a religious teacher is not limited to delivering material but also includes exemplifying Islamic values through behavior.<sup>20</sup> In this study, the teacher not only instructs students to protect the environment but actively participates in doing so.

From an Islamic theological perspective, the success of PAI learning at SD Muhammadiyah 3 Bandung in implementing ecological values also reflects the application of the concepts of *amanah* (trust), *tawazun* (balance), and *rahmatan lil 'alamin* (a mercy to all creation). *Amanah* emphasizes human responsibility toward nature as God's creation; *tawazun* stresses balance in human interaction with the environment; and *rahmatan lil 'alamin* affirms that Islam brings mercy to all living beings. These principles serve as a moral foundation for environmental stewardship. In line with Fahriana and Yusuf & Marjuni, Islamic environmental theology is not only theoretical but must be manifested in ecological ethics, such as avoiding excess consumption of resources, planting trees, and maintaining ecosystem balance.<sup>21</sup>

Student involvement in environmental activities integrated with religious learning also demonstrates the effectiveness of experiential learning in Islamic education. Through direct experience, students undergo a holistic learning process of thinking, feeling, and acting. This supports Sagala et al, who assert that experiential learning within PAI can simultaneously shape spiritual and social awareness.<sup>22</sup> When students plant trees while reciting Qur'anic verses about

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<sup>18</sup> Mulyadi, Sartika, and Setiawan, "Pendidikan Agama Islam Sebagai Sarana Membentuk Identitas Keagamaan Dalam Masyarakat Multikultural."

<sup>19</sup> Auliya Hamidah Haris Poernomo and Nan Rahminawati, "Studi Deskriptif Model Pembelajaran PAI Berbasis Lingkungan Dalam Mewujudkan Visi Misi Sekolah."

<sup>20</sup> Sufiani and Marzuki, "JOYFUL LEARNING."

<sup>21</sup> Fahriana, "Visi Moderasi Beragama Dan Tantangan Lingkungan"; Muhammad Yusuf and Kamaluddin Nurdin Marjuni, "Environmental Ethics From Perspective Of The Quran And Sunnah," *Religia* 25, no. 2 (January 2023), <https://doi.org/10.28918/religia.v25i2.5916>.

<sup>22</sup> Sagala et al., "Peran Pendidikan Agama Islam dalam Meningkatkan Kepedulian Terhadap Pelestarian Lingkungan pada Generasi Muda."

creation, they not only learn about ecology but also experience the spiritual dimension of the act. Thus, experiential learning strengthens value internalization through both emotion and action.

However, the study also identifies several obstacles consistent with Widiastuty & Anwar. One major challenge is the absence of an environmental-based PAI curriculum and the lack of teacher training related to interdisciplinary pedagogical approaches. As a result, the integration of environmental theology at this school is still largely dependent on teacher initiative. This indicates that ecological awareness within Islamic education in Indonesia is still in its early practical stages and requires more systemic policy support. Widiastuty & Anwar also emphasize the importance of synergy among educational institutions, religious organizations, and governments in developing theological and pedagogical frameworks responsive to environmental issues.<sup>23</sup>

Overall, the findings of this study support theories positioning Islamic Religious Education as an avenue for developing ecological awareness rooted in spirituality. PAI learning that integrates environmental theology not only enriches students' religious understanding but also forms their character as individuals responsible for safeguarding the earth.

## CONCLUSION

Based on the results of the research and the discussion conducted, it can be concluded that Islamic Religious Education (PAI) learning at SD Muhammadiyah 3 Bandung has made a significant contribution to developing environmental theology as part of Islamic character education. The learning process does not merely emphasize the mastery of religious material but successfully integrates ecological values derived from Islamic teachings through contextual, reflective, and participatory approaches. The implementation of PAI learning at this school incorporates core eco-theological principles such as *khalifah fil ardh* (humans as stewards of the earth), *amanah* (moral responsibility toward nature), and *tawazun* (the balance between humans and God's creation), which are practiced through activities including the Green Class Project, Clean Friday Movement, School Waste Bank, and Nature Reflection programs that help students internalize the importance of protecting and valuing the environment. Teachers serve as crucial agents of change, guiding students through project-based learning, value reflection, Qur'anic contemplation, and exemplary daily behavior, all of which reinforce that caring for the environment is an expression of worship. As a result, students show marked improvements in environmental awareness and responsible behavior in both school and home settings. Overall, PAI learning at SD Muhammadiyah 3 Bandung demonstrates how Islamic education can effectively cultivate spiritually grounded ecological consciousness and shape individuals who uphold faith, virtue, and responsibility as guardians of the earth.

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<sup>23</sup> Widiastuty and Anwar, "Ekoteologi Islam Ekoteologi Islam."

In line with these findings, it is recommended that PAI teachers continue to strengthen and expand innovative learning practices that connect Islamic teachings with real environmental issues through project-based activities, nature reflections, and contextual learning. The school is encouraged to design a more systematic environment-based PAI curriculum supported by appropriate facilities, such as educational gardens, composting areas, and green laboratories, to ensure sustainable implementation. Future researchers are advised to broaden the scope of study and employ quantitative or mixed-method approaches to measure more precisely the impact of PAI learning on students' ecological awareness, while also exploring the contributions of families and surrounding communities in reinforcing environmental theology beyond the school environment. Through the ongoing integration of Islamic values and ecological concern, Islamic Religious Education holds great potential as a long-term solution to contemporary moral and environmental crises, nurturing a generation of *khalifah fil ardh* who are devout, knowledgeable, and committed to preserving the sustainability of the earth as an embodiment of devotion to Allah SWT.

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