




Research Article

The Effectiveness of Islamic Religious Education (PAI) in Developing Environmental Awareness among Junior High School Students in Urban and Rural Areas

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The Effectiveness of Islamic Religious Education (PAI) in Developing Environmental Awareness among Junior High School Students in Urban and Rural Areas

Abstract. Islamic Religious Education (PAI) plays a strategic role in shaping students' character, morality, and social awareness. PAI learning is not only oriented toward strengthening spiritual aspects

and religious ethics but also encompasses broader dimensions of human life, including awareness of environmental sustainability. The integration of ecological values into PAI learning within the school environment is expected to foster students' environmental awareness and encourage behavioral changes in preserving and protecting nature. This study aims to analyze the effectiveness of PAI learning in developing students' environmental awareness. The research employs a qualitative approach with a descriptive comparative design. Data were collected through observation, interviews, and documentation, while data analysis was conducted through data reduction, data display, and conclusion drawing. The results indicate that PAI learning is effective in fostering students' environmental awareness. The implementation of PAI learning in developing environmental awareness is carried out through the stages of planning, implementation, and evaluation, which are systematically designed and integrate religious values related to human responsibility in preserving the natural environment. Therefore, PAI learning contributes not only to strengthening students' theological awareness but also to developing ecological attitudes in their daily lives. This study recommends that future research examine the integration of environmental values in PAI learning using quantitative or mixed-method approaches and expand the research context across various educational levels and school environments to obtain a more comprehensive understanding of its influence on students' pro-environmental behavior.

Keywords: Islamic Religious Education, Environmental Awareness

INTRODUCTION

At its core, Islamic Religious Education (PAI) constitutes a systematic process of transferring religious values, knowledge, and Islamic culture that is carried out continuously.¹ This process aims to ensure that the values taught are not only understood cognitively but are also internalized within students so that they become sources of motivation, aspiration, and guidance in attitudes, actions, and ways of thinking.² According to Muhaimin, the theoretical process through which these values become internalized is known as value internalization, which consists of three main stages: value transformation, value transaction, and value transinternalization.³ In line with this perspective, Zakiah Daradjat defines Islamic Religious Education as an effort in the form of guidance and nurturing provided to students so that after completing their education they are able to understand, internalize, and practice Islamic teachings, and ultimately adopt them as a way of life in their daily activities.⁴

In a broader context, Islamic Religious Education plays a strategic role in shaping students' character, morality, and social awareness. PAI learning is not solely concerned with spiritual and moral aspects but also encompasses various dimensions of human life, both at the individual and social levels.⁵ Islamic teachings provide comprehensive guidance in various aspects of life, ranging from personal matters to

¹ Yedi Purwanto and Ridwan Fauzi, "INTERNALISASI NILAI MODERASI MELALUI PENDIDIKAN AGAMA ISLAM DI INTERNALIZING MODERATION VALUE THROUGH ISLAMIC RELIGIOUS EDUCATION" 17, no. 2 (2019): 110-24.

² Sujarwo and Akip, *Pendidikan Agama Islam* (Jawa Barat: CV Adanu Abimata, 2023).

³ Muhaimin, *Strategi Belajar Mengajar* (Jakarta: Raja Grafindo Persada, 2005).

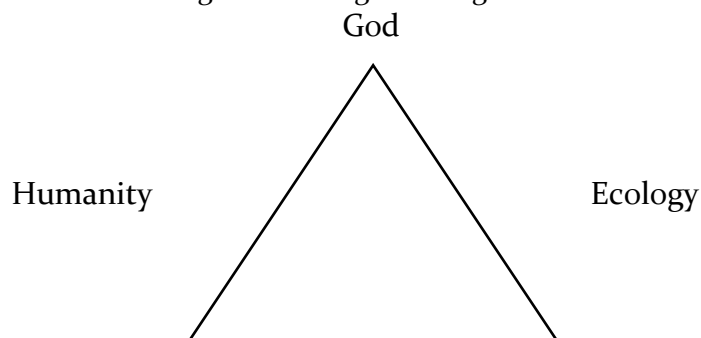
⁴ Dindin Jamaludin, *Ilmu Pendidikan Islam* (Depok: Raja Grafindo Persada, 2022).

⁵ Etika Pujiarti, "Kontribusi Pendidikan Agama Islam Terhadap Pengembangan Spiritualitas Dan Mentalitas Peserta Didik" 5 (2024): 2551-62.

social and even civic affairs. Consequently, the values taught in PAI also include human responsibility toward the environment. Amid increasingly complex global dynamics, environmental degradation has become one of the major issues receiving serious attention at the international level. Environmental issues are no longer viewed merely as local concerns but have become part of global discourse alongside other major issues such as democracy and human rights.⁶

From an Islamic perspective, humans possess two fundamental roles on earth: as *'abd* (servants of God) and as *khalifah* (stewards or trustees of the earth)⁷. As *'abd*, humans are obligated to worship Allah SWT, which is reflected in the concept of *hablum minallah* (the relationship between humans and God). Meanwhile, as *khalifah*, humans bear the responsibility to preserve, manage, and sustain the earth as a trust (*amanah*) from Allah SWT.⁸ Urwah Aziz explains that the relationship between humans, God, and nature forms a conceptual framework referred to as the *Triangle Arrangement*.

Figure 1: Triangle Arrangement



This concept illustrates the fundamental relationship that must be maintained by humans as stewards on earth. Within this framework, the divine dimension occupies the highest position because God is the Creator and Owner of the universe. Meanwhile, the human and ecological dimensions function as subsystems within the larger system of God's creation that are interconnected and form a harmonious unity.⁹

Based on this perspective, preserving and protecting the environment in Islam is not merely understood as a social obligation but also as part of a divine trust and an act of worship to Allah SWT. Therefore, integrating environmental values into Islamic Religious Education is essential for fostering students' ecological awareness. Through such integration, students are expected not only to understand religious

⁶ Siti Yumnah, "PENDIDIKAN AGAMA ISLAM BERWAWASAN LINGKUNGAN HIDUP," *JURNAL LISAN AL-HAL* 14, no. 2 (2020): 325-40.

⁷ M Syaunqi, Romlah Abubakar Askar, and Abdul Ghofur, "Ekologi Dan Hadits : Analisis Tentang Peran Manusia Sebagai Khalifah Di Bumi" 2, no. May (2025): 231-37.

⁸ Syaira Azzahra and Siti Masyithoh, "PERAN MUSLIM DALAM DALAM PELESTARIAN LINGKUNGAN : " 2022 (2024): 1563-74.

⁹ Yuli Habibatul Imamah et al., "INTEGRASI PENDIDIKAN ISLAM DAN PENDIDIKAN LINGKUNGAN HIDUP," *Jurnal Muftadiin* Vol. 8, no. No. 01 (2022), <https://journal.an-nur.ac.id/index.php/muftadiin %0A>.

teachings conceptually but also to implement them in the form of attitudes and concrete actions aimed at preserving environmental sustainability.¹⁰

The implementation of PAI learning that integrates ecological values within the school environment is expected to contribute to changes in students' attitudes and behaviors toward the environment. Such changes can be observed through various indicators of learning success, including the achievement of learning objectives, the effectiveness of teaching methods employed by teachers, and learning outcomes in the affective and psychomotor domains, which are reflected in students' behavior in caring for and maintaining the environment.¹¹

Several previous studies indicate that the integration of environmental values into PAI learning has a positive impact on students' ecological awareness. Research conducted by RK Lubis (2024) shows that the implementation of an environment-based PAI learning model can enhance students' understanding of human responsibility as *khalifah* on earth and foster environmentally responsible attitudes in daily life.¹² Another study conducted by Jihan Laurenza et al (2025) also demonstrates that PAI learning integrated with environmental values can improve ecological awareness, as indicated by changes in both teachers' and students' attitudes toward the importance of environmental conservation.¹³

Based on these findings, it can be concluded that Islamic Religious Education integrated with environmental values has shown positive outcomes in increasing students' ecological awareness.¹⁴ However, most previous studies have focused primarily on the implementation of such learning within a single regional context. Therefore, this study seeks to provide a different perspective by comparing the implementation of environment-based PAI learning across two different regional contexts, namely urban and rural areas, in order to examine potential differences in outcomes between the two settings.

This research was conducted in two schools located in areas with different regional characteristics. The study in the urban area was carried out at SMP Negeri 36 Bandar Lampung, while the research in the rural area was conducted at SMP Negeri Satu Atap 1 Merbau Mataram. The comparison between these two research locations is expected to provide a more comprehensive understanding of the implementation and effectiveness of integrating ecological values into Islamic Religious Education within different social and environmental contexts.

¹⁰ Siti. Zaleha, "Pembelajaran Pendidikan Agama Islam Ramah Lingkungan.," *Jurnal Komprehensif* 2, no. 1 (2024): 96-104.

¹¹ Endang Sri Wahyuningsih, *Model Pembelajaran Mastery Learning Upaya Peningkatan Keaktifan Dan Hasil Belajar Siswa* (Yogyakarta: Deepublish, 2020).

¹² R. K. Lubis, "Implementasi Model Pembelajaran PAI Berbasis Lingkungan Untuk Meningkatkan Kesadaran Ekologis Siswa Sekolah Dasar.," *Jurnal Pendidikan Dan Riset* 2, no. 3 (2024): 245-52.

¹³ JL Alwi, Sutiah, and Jamilah, "Ideologi Kesadaran Ekologi Melalui Pembelajaran Pendidikan Agama Islam Di MAN 1 Tuban Dan SMAN 2 Tuban.," *EQUILIBRIUM: Jurnal Pendidikan*. Vol, 13, no. No. 2 (2025).

¹⁴ Anri Naldi et al., "EKSPRESI EKOLOGIS: KONTRIBUSI PENDIDIKAN AGAMA ISLAM DALAM" 8, no. 2 (2024): 116-29.

METHOD

In this study, a qualitative approach was used. A qualitative approach is an approach used to gain a deeper understanding of social phenomena by analyzing non-numerical data.¹⁵ The research design is descriptive comparative design. Descriptive research aims to provide a systematic, factual, and accurate description of the facts, characteristics, and relationships among the phenomena being investigated. According to Sugiyono, comparative research is a type of research that compares one or more variables across two or more different samples or at different times.¹⁶

The data sources in this study were obtained through observations conducted at SMP Negeri 36 Bandar Lampung and SMP Negeri Satu Atap 1 Merbau Mataram. In addition, interviews were conducted with Islamic Religious Education teachers and students at the respective schools, which served as the primary data sources. Meanwhile, existing school documents, journals, books, and other relevant references related to the research topic were used as secondary data sources.

The data collection techniques included observation, documentation, and interviews. Interviews were conducted to explore the perspectives and experiences of teachers and students. Observations were carried out to directly examine students' interactions and participation during the learning process. Documentation involved collecting learning materials and other documents related to the research. According to Rifai (2023), selecting appropriate data collection methods helps researchers obtain relevant and rich data in understanding the phenomena under investigation.¹⁷

The data analysis technique used in this study involved several stages. First, the collected data were reduced in order to produce meaningful information relevant to the research objectives. Next, the data were presented in the form of narrative text. Finally, conclusions were drawn based on the findings obtained from the analysis.¹⁸

RESULT AND DISCUSSION

RESULT

The results of this study were obtained through interviews with teachers and eighth-grade students, as well as direct observations conducted at SMP Negeri 36 Bandar Lampung and SMP Negeri Satu Atap 1 Merbau Mataram. These findings aim to provide an empirical description of the effectiveness of environment-based Islamic Religious Education (PAI) learning in fostering environmental awareness among eighth-grade students in both schools.

¹⁵ Hanif Hasan et al., *Metode Penelitian Kualitatif* (sumatera barat: Yayasan Tri Edukasi Ilmiah, 2025).

¹⁶ Sugiyono, *Metode Penelitian Kuantitatif, Kualitatif, Dan R&D* (Bandung: Alfabeta, 2018).

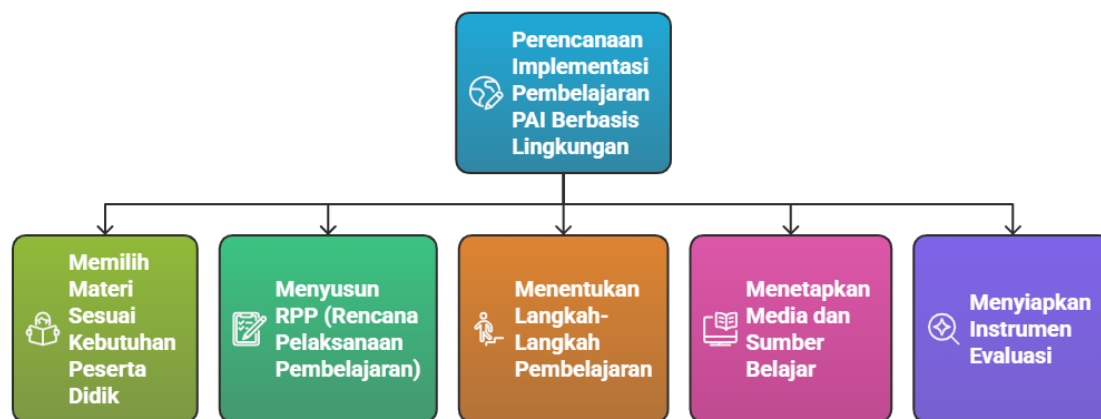
¹⁷ Surya Hidayat, Abdul Muntaqim Al Anshory, and Nur Hasaniyah, "Penerapan Aplikasi Microsoft Power Point Dalam Meningkatkan Minat Belajar Bahasa Arab Siswa (2024): 1-8," *Mitsali: Jurnal Penelitian Dan Pendidikan Bahasa Arab* 4 (2024).

¹⁸ Nurhayati Nurhayati et al., *Metodologi Penelitian Kualitatif: Teori Dan Praktik* (Jambi: PT. Sonpedia Publishing Indonesia, 2024).

A. Implementation of Islamic Religious Education Learning at the Planning Stage in Integrating Environmental Awareness Values at SMP Negeri 36 Bandar Lampung and SMP Negeri Satu Atap 1 Merbau Mataram Lampung Selatan

Learning planning includes determining learning objectives, selecting materials, choosing appropriate methods and media, and preparing evaluation techniques to be used during the learning process.¹⁹ Therefore, the implementation of Islamic Religious Education learning that integrates environmental awareness values is an important aspect to be examined empirically, as conducted in the two schools mentioned above. The learning planning process involves selecting learning materials, preparing the lesson plan (*Rencana Pelaksanaan Pembelajaran / RPP*), determining media and learning resources, designing learning steps, and preparing evaluation instruments.

Figure 2. Table Environment-Based Islamic Religious Education (PAI) Learning Planning
Perencanaan Implementasi Pembelajaran PAI Berbasis Lingkungan



Based on observations conducted at SMP Negeri 36 Bandar Lampung on January 20, 2026, learning management begins with careful planning prepared by the teacher through systematic instructional tools. These include the preparation of lesson plans (RPP), the selection of learning materials that correspond to students' needs, the preparation of instructional media, and the determination of learning steps that integrate environmental awareness values into Islamic Religious Education learning. In addition, teachers prepare evaluation instruments to assess the effectiveness of the learning process.

This process provides deeper insight into the philosophical foundation of Islamic Religious Education teachers in designing lesson plans. Usamah emphasized that well-prepared planning is not merely intended to fulfill administrative requirements, but rather serves as a strategic effort to ensure that each stage of learning has practical objectives that are easily understood by students and can be applied in their daily lives. The steps implemented include:

¹⁹ Sri Putrianingsih, Ali Muchsan, and Muhammad Syarif, "Peran Perencanaan Pembelajaran Terhadap Kualitas Pengajaran," *Jurnal Penelitian Pendidikan, Agama Dan Kebudayaan* Vol 7, no. no 1 (2021): 38-43.

1. Preparing learning materials adjusted to students' needs.
2. Designing the lesson plan (*Rencana Pelaksanaan Pembelajaran / RPP*).
3. Determining learning media and resources.
4. Designing the stages of the learning process.
5. Preparing evaluation instruments.

Meanwhile, based on observations conducted on January 15, 2026, at SMP Negeri Satu Atap 1 Merbau Mataram, the initial stage of implementing environmental awareness values in Islamic Religious Education learning also begins with careful planning by the teacher. This planning aims to ensure that the internalization of environmental awareness values does not occur partially but is integrated into the curriculum. This is achieved by reorienting instructional tools such as the lesson plan (RPP) and selecting learning materials that are relevant to the geographical context of the school environment. As a result, the materials are not only theoretical but also meaningful for students' real-life experiences.

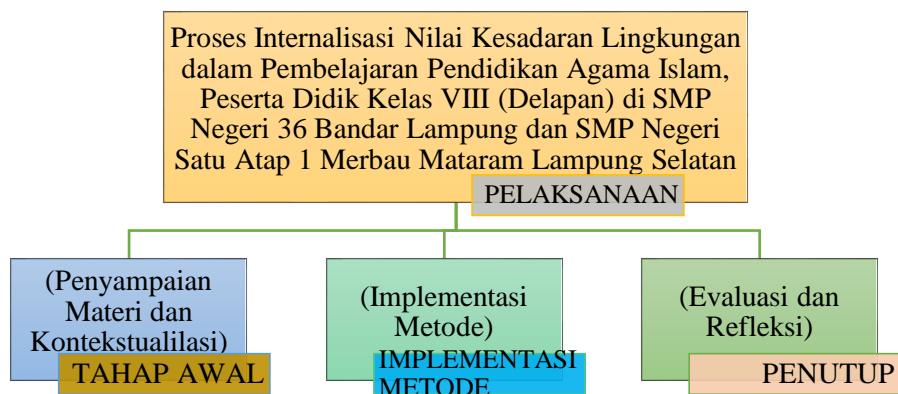
Muhammad Tohir explained that the learning materials should be closely related to students' daily lives so that they can understand the concepts not only theoretically but also practically. The planning steps implemented in this school are generally similar to those used in the previous school, including:

1. Preparing learning materials adjusted to students' needs.
2. Designing the lesson plan (*Rencana Pelaksanaan Pembelajaran / RPP*).
3. Determining learning media and resources
4. Designing the stages of the learning process.
5. Preparing evaluation instruments.

B. The Process of Internalizing Environmental Awareness Values in Islamic Religious Education Learning among Eighth-Grade Students at SMP Negeri 36 Bandar Lampung and SMP Negeri Satu Atap 1 Merbau Mataram Lampung Selatan

Based on the results of field research conducted through observation, in-depth interviews, and documentation at SMP Negeri 36 Bandar Lampung on January 21, 2026, and at SMP Negeri Satu Atap 1 Merbau Mataram on January 15, 2026, it was found that the process of internalizing environmental values in Islamic Religious Education learning is carried out in a structured and continuous manner. This internalization process is not merely aimed at transferring knowledge but represents a systematic effort to instill ecological ethics into students so that these values are reflected in their daily behavior.

Figure 3. Table The Internalization Process of Environmental Awareness



The implementation of the learning process in both schools can be described through several stages of environmental awareness internalization. The findings obtained through observation and in-depth interviews indicate that both schools demonstrate similar patterns in the process of integrating environmental values into Islamic Religious Education learning, despite their different geographical and social characteristics.

1. Initial Stage (Material Delivery and Contextualization)

At the initial stage of Islamic Religious Education learning, teachers emphasize the internalization of Islamic values related to the prohibition of environmental destruction and the human responsibility as *khalifah* (stewards) on earth. The learning process at this stage generally follows the structure outlined in the lesson plan (*Rencana Pelaksanaan Pembelajaran / RPP*), although it remains flexible and adaptable to classroom conditions.

2. Core Stage (Implementation of Learning Methods)

To achieve the internalization of environmental awareness values and the formation of ecological behavior among eighth-grade students, Islamic Religious Education teachers at SMP Negeri 36 Bandar Lampung and SMP Negeri Satu Atap 1 Merbau Mataram apply a series of comprehensive teaching methods that encompass both theoretical and practical dimensions. These methods include lectures, demonstrations, discussions, habituation practices, and the method of *I'tibar* (exemplary modeling). These methods are described in more detail as follows:

a. Lecture and Discussion Methods

Through the lecture method, Islamic Religious Education teachers explain Islamic concepts related to environmental preservation, such as the prohibition of causing environmental damage (*fasad*) and the responsibility of humans as *khalifah* on earth. This explanation is further enriched through discussion sessions, where students are encouraged to think critically about environmental issues in their surrounding environment.

b. Demonstration Method

While lectures and discussions focus primarily on conceptual understanding at the cognitive level, the demonstration method is designed to provide students with concrete examples of behavior that can be directly imitated and

practiced. This approach aims to minimize the gap between students' knowledge and their actual environmental practices.

c. Habituation and I'tibar (Exemplary Modeling) Methods

In practice, the habituation method becomes a crucial instrument for transforming theoretical values into habitual behaviors in everyday life. Through consistent practice, environmental awareness is no longer perceived as an external obligation but gradually becomes part of the students' personal identity. Meanwhile, the I'tibar (exemplary modeling) method emphasizes the role of teachers as role models for students. The integration of structured habituation and teacher exemplarity creates a supportive learning ecosystem that fosters the development of rahmatan lil 'alamin character values among students.

3. Closing Stage (Evaluation and Reflection)

The evaluation and reflection stage becomes a crucial instrument for measuring the effectiveness of Islamic Religious Education learning in internalizing environmental awareness values among students at SMP Negeri 36 Bandar Lampung and SMP Negeri Satu Atap 1 Merbau Mataram.

From a cognitive perspective, evaluation is implemented through written assessment instruments and interactive question-and-answer sessions that integrate environmental ethics with religious understanding. Furthermore, the most substantial form of evaluation is conducted through direct observation of students' daily habits within the school environment, particularly in relation to their attitudes and behaviors toward environmental care and preservation.

C. Comparative Analysis of the Effectiveness of Islamic Religious Education Learning in Fostering Environmental Awareness among Eighth-Grade Students at SMP Negeri 36 Bandar Lampung and SMP Negeri Satu Atap 1 Merbau Mataram Lampung Selatan

Based on the research findings presented above, it can be understood that the implementation of Islamic Religious Education learning in integrating environmental awareness values, as well as the process of internalizing these values among students, demonstrates both similarities and differences. These differences are influenced not only by the instructional strategies applied by teachers but also by geographical context, the characteristics of the school environment, and the academic culture that develops within each institution.

1. Analysis of the Planning Stage of Islamic Religious Education Learning in Integrating Environmental Awareness Values

The implementation of Islamic Religious Education learning that integrates environmental awareness values at SMP Negeri 36 Bandar Lampung and SMP Negeri Satu Atap 1 Merbau Mataram indicates a shift from a normative-textual paradigm toward a contextual-transformative paradigm. Learning is no longer limited to the transfer of religious knowledge but is directed toward the development of ecological awareness as a manifestation of humanity's role as *khalifah fil al-ardh* (stewards of the earth).

However, there are differences in the practical orientation of implementation between the two schools. At SMP Negeri 36 Bandar Lampung, learning planning tends to focus on strengthening environmental awareness values through large-scale collective activities, such as regular Clean Friday programs and school health walks. This approach is influenced by the characteristics of the school's urban setting, where environmental issues tend to be more complex. The school environment is utilized as a social laboratory to cultivate students' ecological sensitivity through collective environmental activities carried out within the school.

In contrast, at SMP Negeri Satu Atap 1 Merbau Mataram, learning planning is more oriented toward a practical approach based on local wisdom. Islamic Religious Education teachers design learning materials and activities by considering the geographical conditions of the school, which is located in a rural area rich in natural environmental potential. The integration of environmental awareness values is realized through simple yet sustainable activities, such as planting and maintaining a school herbal garden (*apotek hidup*). This approach demonstrates that the internalization of environmental awareness values does not always require large-scale programs but can begin with ecological practices that are closely related to students' daily lives.

2. Analysis of the Implementation Stage of Environmental Awareness Value Internalization in Islamic Religious Education Learning

The process of internalizing environmental awareness values in Islamic Religious Education learning at SMP Negeri 36 Bandar Lampung and SMP Negeri Satu Atap 1 Merbau Mataram occurs gradually and systematically through three phases: the initial stage (material delivery and contextualization), the core stage (implementation of teaching methods), and the closing stage (evaluation and reflection). This indicates that the internalization of environmental awareness values in Islamic Religious Education learning is not achieved instantly but through continuous and repetitive learning processes.

The effectiveness of Islamic Religious Education learning in fostering students' environmental awareness in both schools is influenced by differences in regional context and the pedagogical strategies applied in each institution. At SMP Negeri 36 Bandar Lampung, the implementation of environment-based Islamic Religious Education learning tends to emphasize structured approaches and collective activities, which effectively foster students' ecological sensitivity in a social context.

Meanwhile, at SMP Negeri Satu Atap 1 Merbau Mataram, the learning process places greater emphasis on contextual learning and direct practice through activities conducted within the school environment. This approach encourages the development of personal environmental responsibility and tends to produce more sustainable behavioral changes.

These differences indicate that the effectiveness of Islamic Religious Education learning in developing students' environmental awareness is determined not only by the learning materials but also by the compatibility between the learning approach and the students' socio-environmental context.

DISCUSSION

Pembahasan temuan penelitian ini, membahas terkait dengan hasil yang berdasarkan teori atau hasil penelitian orang lain yang relevan dengan sumber. Maka pembahasan temuan penelitian ini, menyesuaikan pada efektivitas pembelajaran Pendidikan Agama Islam dalam membentuk kesadaran lingkungan hidup peserta didik kelas VIII (delapan) di SMP Negeri 36 Bandar Lampung dan SMP Negeri Satu Atap 1 Merbau Mataram Lampung Selatan, yang dimana hal ini dilakukan melalui perencanaan pembelajaran, dan pelaksanaan pembelajaran, serta apakah terdapat perbedaan efektivitas pembelajaran Pendidikan Agama Islam dalam membentuk kesadaran lingkungan hidup peserta didik di kedua sekolah tersebut.

Analysis of the Implementation of Islamic Religious Education Learning at the Planning Stage in Integrating Environmental Awareness Values at SMP Negeri 36 Bandar Lampung and SMP Negeri Satu Atap 1 Merbau Mataram Lampung Selatan

The implementation of Islamic Religious Education learning in integrating environmental awareness values cannot be separated from the quality of the learning planning designed by teachers. Learning planning constitutes the initial stage that determines the direction and quality of efforts to integrate environmental awareness values among students. At this stage, teachers formulate learning materials, determine instructional steps, and establish appropriate evaluation instruments. This view is supported by Hamzah B. Uno, who states that effective learning must meet systematic criteria that are adjusted to students' conditions, including determining learning objectives, selecting learning materials, deciding on appropriate media or methods, and designing evaluation strategies.²⁰

To provide a systematic overview of the analysis of the implementation of Islamic Religious Education learning planning in integrating environmental awareness values at both research sites, the conceptual framework of this process is summarized in a concept map.

Figure 4. Table The Implementation of Islamic Religious Education (PAI) Learning Planning in Fostering Environmental Awareness



²⁰ Hamzah B. Uno, *Perencanaan Pembelajaran* (Bumi Aksara, 2008).

Based on the research findings, it can be seen that at SMP Negeri 36 Bandar Lampung and SMP Negeri Satu Atap 1 Merbau Mataram, the learning planning process has been directed toward the internalization of environmental awareness values as part of Islamic teachings. In this context, Islamic Religious Education teachers do not merely function as transmitters of textual knowledge but rather as designers of learning experiences capable of connecting theological concepts with environmental realities.

Environment-based Islamic Religious Education learning planning at both schools is implemented systematically and purposefully by considering students' characteristics, the context of the school environment, and learning objectives that are not only oriented toward mastery of subject matter but also toward fostering students' environmental awareness.²¹ Referring to the theory of Benjamin Bloom, the planning developed by teachers in both schools reflects an effort to synchronize the cognitive domain (knowledge), the affective domain (character formation and awareness), and the psychomotor domain (practical skills related to maintaining environmental cleanliness and preservation).²²

Analysis of the Process of Internalizing Environmental Awareness Values in Islamic Religious Education Learning among Grade VIII Students at SMP Negeri 36 Bandar Lampung and SMP Negeri Satu Atap 1 Merbau Mataram Lampung Selatan

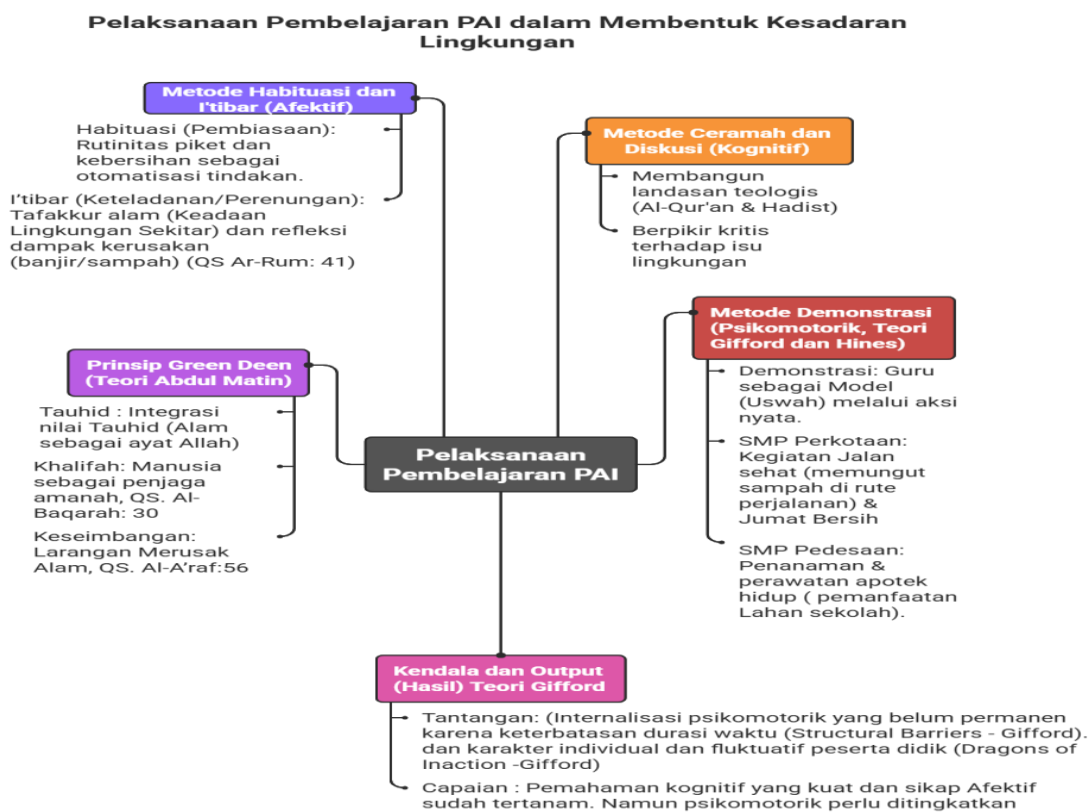
The implementation of learning is a crucial stage in which all elements of the previously designed instructional planning are actualized through educational interaction between teachers and students. According to Abdul Majid, the implementation of learning refers to the process of teaching and learning activities as the core component of educational practice, which must be carried out in accordance with the guidelines that have been formulated during the planning stage.²³ In actualizing the prepared instructional plan, the process of implementing Islamic Religious Education (PAI) learning in the research locations follows a systematic flow that combines various instructional methods to address the cognitive, affective, and psychomotor domains of students' learning.

Figure 5. Table the Implementation of Islamic Religious Education (PAI) Instruction in Fostering Environmental Awareness

²¹ Observasi, SMPN 36 Bandar Lampung dan SMPN Satu Atap 1 Merbau Mataram Lampung Selatan, Tanggal 15-20 Januari 2026

²² Benyamin S. Bloom, *Taxonomy of Educational Objectives: Handbook 1, Cognitive Domain* (New York: David McKay, 1956).

²³ Abdul Majid, *Perencanaan Pembelajaran: Mengembangkan Standar Kompetensi Guru* (Bandung: Remaja Rosdakarya, 2005).



Based on findings obtained through observation, interviews, and documentation, the implementation of Islamic Religious Education learning aimed at internalizing environmental awareness values among Grade VIII students at SMP Negeri 36 Bandar Lampung and SMP Negeri Satu Atap 1 Merbau Mataram does not rely on a single instructional method. Instead, teachers employ a combination of methods, including lectures, discussions, demonstrations, habituation, and the method of *I'tibar* (exemplary modeling).²⁴

These instructional methods represent a comprehensive effort to engage all domains of student learning. At SMP Negeri 36 Bandar Lampung, the first methods applied are lectures and discussions. The lecture method is used by Islamic Religious Education teachers to establish a theological foundation by presenting verses from the Qur'an and Hadith that emphasize the prohibition of environmental destruction, the purpose of human creation as *khalifah* (stewards) on earth, and various Islamic principles related to ecological responsibility. To deepen students' understanding, the discussion method is then employed to stimulate active student participation in analyzing environmental issues surrounding their school environment.

The second instructional method is demonstration. The use of the demonstration method functions as a crucial strategy for bridging the gap between textual knowledge and practical competence. From the perspective of Robert Gifford, demonstration aims to strengthen social norms within the school environment. Through observing teachers performing concrete environmentally responsible

²⁴ Observasi, SMPN 36 Bandar Lampung dan SMPN Satu Atap 1 Merbau Mataram Lmpung Selatan, Tanggal 15-20 Januari 2026

actions and participating directly in such activities, students gain meaningful psychomotor experiences that facilitate the internalization of eco-theological values in their daily behavior.

Another important approach is the habituation method combined with the *I'tibar* (exemplary modeling) method. Habituation is understood as an effort to shape individual behavior through continuous reinforcement so that desired behavioral patterns gradually become embedded in students' daily routines. Meanwhile, the *I'tibar* method serves as a deeper cognitive–spiritual reflection that encourages students to contemplate the signs of God's power manifested in nature and to derive meaningful lessons from them.²⁵ From the perspective of Muhaimin, such habituation reflects the stage of transinternalization, where activities such as caring for plants are no longer seen merely as school tasks but as spiritual needs and moral responsibilities toward Allah's creation.

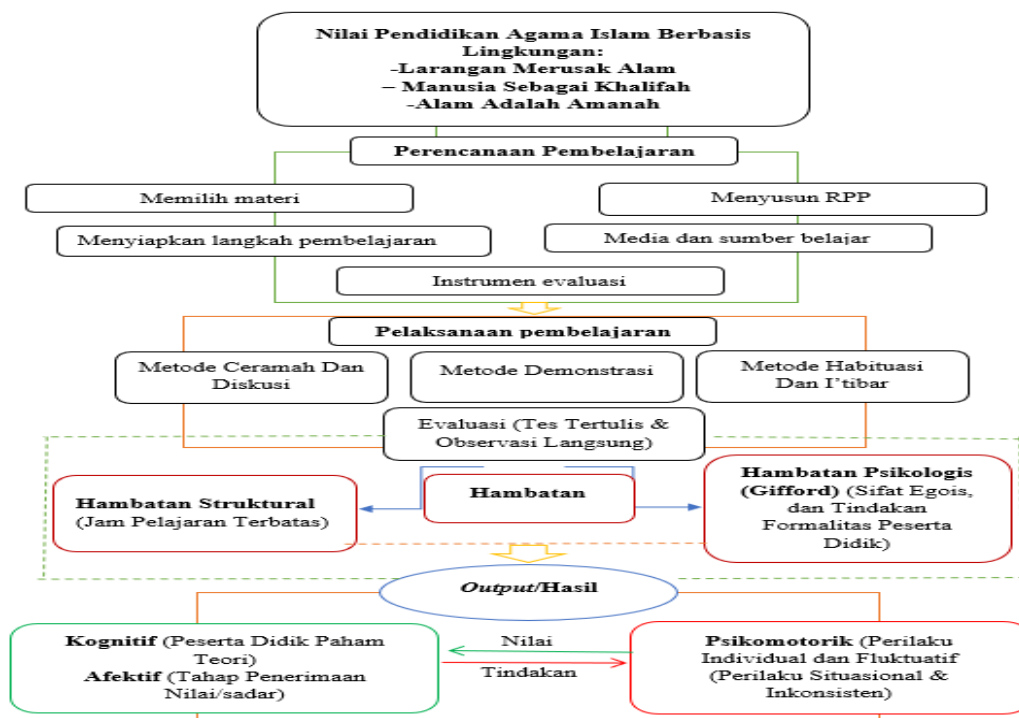
Following the implementation of these instructional methods, the next stage is evaluation. Evaluation in this context is understood as a systematic effort to determine the extent to which Islamic eco-theological values have been integrated into students' attitudes and behaviors. At both schools, the evaluation process follows a similar pattern by applying the national curriculum assessment system, which combines cognitive assessment with behavioral observation. This approach aligns with the perspective of Nurhasanah and Sabri, who argue that the evaluation of environment-based Islamic Religious Education should ensure that students do not merely understand theoretical concepts but also internalize positive values and develop practical skills.²⁶

Based on the analysis of the stages of planning, implementation, and evaluation described above, the outcomes of the internalization of Islamic Religious Education values in shaping environmental awareness among students at both schools reveal certain variations in learning outcomes. Field findings indicate a gap between students' intellectual understanding and the consistency of their environmental behavior.

Figure 6. The Results of Internalizing Islamic Religious Education Values in Developing Environmental Awareness

²⁵ Zulkarnain, Humaidi, and Nurhakim, "Integrasi Pembelajaran PAI Dengan Pendidikan Lingkungan Hidup Pada Program Adiwiyata SD Plus Al-Kautsar Malang," *TADZKIYYAH: Jurnal Pendidikan Islam* Vol 12, no. No 2 (2021): 225.

²⁶ Nurhasanah, Remiswal, and Sabri, "Ranah Kognitif, Afektif, Dan Psikomotorik Sebagai Objek Evaluasi Hasil Belajar. Jenis Model Evaluasi Pendidikan, Serta Implikasinya Dalam Pendidikan Islam," *Jurnal Pendidikan Tambusai* 7, no. 3 (2023).



The research findings show that cognitively and affectively, students at both schools have reached a level of understanding and awareness. This awareness is relatively stable, as students are able to explain that damaging the environment constitutes a form of disobedience to Allah SWT. However, in the psychomotor domain, environmentally responsible behavior tends to be individual and fluctuating. This condition occurs because evaluation tends to emphasize cognitive aspects, while behavioral assessment is conducted mainly through direct observation of students' daily activities.

Teachers acknowledge that this situation is partly caused by limited instructional time, which leads them to focus more on knowledge-based assessment that can be administered simultaneously to all students. This finding corresponds with the theory of Robert Gifford, which states that the implementation of environmental awareness values often encounters several barriers. These include structural barriers, such as limited instructional time, and psychological barriers, where students perceive small actions such as throwing a candy wrapper into a trash bin as insignificant. As a result, environmentally responsible behavior at school is often performed consistently only when teachers are monitoring the students.

Based on these findings, it can be concluded that Islamic Religious Education learning aimed at fostering environmental awareness among Grade VIII students at both schools has been effective in developing students' ecological reasoning. However, in practice, it has not yet fully succeeded in forming consistent ecological attitudes among students. Nevertheless, teachers and school administrators at both institutions continue to make efforts to cultivate students' ecological character in a more comprehensive and sustainable manner.

Comparative Analysis of the Implementation of Islamic Religious Education Learning at the Planning Stage in Integrating Environmental Awareness Values

Based on the results of the analysis of the planning and implementation processes in internalizing the values of Islamic Religious Education in shaping students' environmental awareness at SMP Negeri 36 Bandar Lampung and SMP Negeri Satu Atap 1 Merbau Mataram, South Lampung, it was found that although both schools employ methodological and systematic approaches, differences emerge when these values encounter contrasting geographical realities between urban and rural areas. This finding is in line with Gifford's theory, which states that environmental awareness can be influenced by social factors, including differences in place of residence (urban-rural differences).²⁷

However, despite significant differences in terms of geographical context and environmental issues, the internalization process ultimately leads to similar outcomes. This phenomenon indicates that students in both urban and rural areas experience stagnation at the psychomotor stage (behavioral aspect). This condition is illustrated in the following table.

Figure 7. Table of Comparasion

No	Focus analysis	Comparasion	
		SMP Negeri 36 Bandar Lampung	SMP Negeri Satu Atap 1 Merbau Mataram Lampung Selatan
1.	Ecological Context	Emphasis on plastic waste problems in the school environment and its surroundings	Focus on vegetation conservation and the utilization of land within the school area.
2.	Teacher's Approach	Emphasizing school cleanliness regulations through the implementation of routine school activities	Emphasizing school cleanliness regulations as well as practical actions in caring for plants and developing a <i>living pharmacy</i> (medicinal plant garden).
3.	Obstacles	Reluctance to clean because students feel it is not their responsibility and believe the waste does not belong to them	Students assume that small actions, such as picking up visible trash, will not have a significant impact on overall environmental cleanliness.
4.	Forms of Fluctuating Behavior	Picking up trash and disposing of it properly when teachers are present	Caring for plants and cleaning the school environment when instructed by teachers.
5.	Output	Students are aware and understand the concept theoretically, but they	Students are aware and understand the concept theoretically, but they are not

²⁷ Robert Gifford and Andreasn., "Personal and Social Factors That Influence Pro-Environmental Concern and Behaviour," *A Review. (International Journal of Psychology)*, 2014, 144, <https://doi.org/https://doi.org/10.1002/ijop.123034>.

		are not yet consistent in their daily behavior	yet consistent in their daily behavior.
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Based on the table above, the planning and implementation of learning at SMP Negeri 36 Bandar Lampung and SMP Negeri Satu Atap 1 Merbau Mataram, South Lampung, are driven by contrasting environmental challenges. At SMP Negeri 36 Bandar Lampung, the primary focus is on the problem of dense plastic waste, which causes flooding in several areas during the rainy season. Meanwhile, at SMP Negeri Satu Atap 1 Merbau Mataram, South Lampung, the focus is on maximizing natural potential and maintaining vegetation. Administratively, both schools have adjusted the Islamic Religious Education curriculum to meet the needs of students and the environmental conditions of their respective schools.

At the level of understanding, eighth-grade students at both SMP Negeri 36 Bandar Lampung and SMP Negeri Satu Atap 1 Merbau Mataram, South Lampung, demonstrate a strong theological understanding that caring for the environment is part of faith (*hifzhul iman*), that humans have the responsibility as *khalifah* (stewards of the earth), and that damaging nature is prohibited as stated in the verses of Allah SWT. This indicates that Islamic Religious Education teachers in both schools have successfully achieved the stage of knowledge transfer.

Nevertheless, eighth-grade students at both schools are still not consistent in the psychomotor aspect of their theological awareness. Students tend to perceive ecological responsibility merely as fulfilling cleaning duty schedules, obeying teachers' instructions, or performing it voluntarily only when they feel like doing so. This tendency to neglect environmental cleanliness arises because students believe that they are responsible only for their own personal cleanliness. Consequently, this perception leads to the emergence of individualistic attitudes among students. This phenomenon indicates that teachers have succeeded in internalizing environmental awareness values at the cognitive level, but the psychomotor aspect still requires deeper evaluation.

At SMP Negeri 36 Bandar Lampung and SMP Negeri Satu Atap 1 Merbau Mataram, South Lampung, teachers and school authorities continuously strive to educate students to become individuals with noble character (*akhlaqul karimah*), to understand the concepts of *hablumminallah*, *habluminannas*, and *hablumminal 'alam*, and to develop students into complete human beings (*insan kamil*), in accordance with the schools' vision, mission, and objectives.

CONCLUSION

Based on the results of the research and data analysis obtained through interviews, observations, and documentation at SMP Negeri 36 Bandar Lampung and SMP Negeri Satu Atap 1 Merbau Mataram, South Lampung, it can be concluded that the implementation of Islamic Religious Education (PAI) learning in fostering students' environmental awareness has been carried out through the stages of planning, implementation, and evaluation in a relatively systematic manner. At the planning stage, teachers prepared structured learning instruments by integrating environmental care values through linking the learning materials with verses of the

Qur'an and Hadith concerning the prohibition of environmental destruction and the responsibility of humans as *khalifah* on earth.

This planning was directed toward fostering students' critical thinking skills while simultaneously building their ecological character. In the learning process, the internalization of environmental awareness values was conducted through various methods, such as lectures, discussions, demonstrations, habituation, and exemplary behavior (*i'tibar*). Learning evaluation was carried out through written tests, question-and-answer sessions, and observations of students' behavior in order to measure the cognitive, affective, and psychomotor aspects.

However, the findings indicate that although students already possess a relatively good theological understanding and awareness regarding the importance of protecting the environment, the implementation of actual behavior remains relatively low and tends to be instructional in nature. The effectiveness of PAI learning in instilling environmental awareness has proven to be quite good in the cognitive and affective aspects, but in the psychomotor aspect it remains partial.

This can be observed from the behavioral tendencies of students in both schools, whether in urban or rural areas, who still depend on school activities, cleaning duty schedules, as well as teachers' instructions and supervision. Consequently, the environmental awareness that has been developed has not yet fully become an independent habit in the students' daily lives.

Therefore, this study recommends that future PAI learning should place greater emphasis on strengthening practical activities and continuous habituation through action-based environmental programs, the integration of environmentally oriented school programs, as well as collaboration among schools, families, and communities. Through these efforts, theological values related to environmental responsibility can be more deeply and sustainably internalized in students' behavior.

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