

## Islamic Education as an Innovative Strategy in Developing Student Leadership Towards Sustainable Environmental Awareness

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**Abstract.** This study aims to determine the integration of Islamic religious education applied in the environmental program at the Junior High School (SMP) PON PES Al Huda Grogol Kediri. The development of the era needs to be balanced with improving the quality of education that has character by integrating the school curriculum. Curriculum integration is designed through character formation that is formed by strengthening faith in Islamic religious education through sustainable educational practices, which include spiritual and environmental aspects and community participation. Strengthening faith through practices such as the habit of praying *dhuha* in congregation and reading verses of the Qur'an before learning and the program of memorizing the *Qur'an (tahfidz)*, including Islamic religious material outside the main material, such as including *madrrasah diniyah (madin)* material including: *Nahwu, Shorof, Fiqh* and *Tareh*. In addition, through extracurricular activities such as tambourines and *tilawatil Qur'an*. This provides students with the advantage of getting general and religious education so as to foster a culture of concern for the environment and deep religious appreciation. This study uses a descriptive qualitative approach. Data were obtained through observation, interviews, and document collection. The subjects in this study included the principal, Islamic religious education subject educators, and grade VII students at SMP PON PES Al Huda Grogol Kediri, while the object of the study was the implementation of Islamic religious education through a sustainable educational practice environment program. Data analysis techniques in this study include data reduction, data presentation and drawing conclusions. To check the validity of the data, the triangulation method was used, persistence in observation and utilization of relevant reference materials. The results of this study indicate that through the integration of Islamic religious education and environmental programs, it can form awareness of the environment and build student character.

**Keywords:** Islamic Education; Innovative Strategy; Sustainable Environmental Awareness

### 1. Introduction

Students as the younger generation are the future holders of a nation (Azzahra et al., 2024). The nation will be better if the quality of its younger generation is improved. Quality improvement is carried out through a well-planned and organized education

process (Fatchul Mu'in, *Pendidikan Karakter Konstruksi Teoretik & Praktik*, 2011). This education makes a very large contribution to student progress (Arifin, 2012a). The role of education in improving the quality of education in schools is very important (Baro'ah, 2020). The education in question is one that is able to create superior human resources so that the country becomes advanced (Qadir et al., 2022). The higher the quality of education in a country, the more advanced the country is. However, there are still many young people who lack moral and character values, so it is necessary to instill character education values into the development of the curriculum in schools (Qadir et al., 2022).

Current environmental issues are very urgent to be addressed immediately because they result in extreme weather changes and other activities that damage the ecosystem, causing disasters (Anggaini et al., 2023). Observing emerging environmental issues and the use of natural resources by humans, it is important to continue to improve environmental education in order to provide understanding, awareness, and direction to students so that they can behave and act in a way that cares about the environment (Wulandari et al., 2018).

The problem of these issues is the responsibility of all levels of society. One approach to handling it is to incorporate environmental education into the curriculum in schools, so that it can develop a sense of love and concern for the environment among students as the next generation for the sake of survival on this earth (Alisia, 2024). The many cases that indirectly tarnish education (Mohtar, 2019). Lack of character and moral education as the main foundation for a person to respond to all of this. Life with a lifestyle that does not reflect existing morals and norms by the younger generation who always want to be the center of attention (Pura, 2019). The majority only think about themselves, freely acting as they please without considering the moral values and norms that apply. Looking at history, Indonesia is a country that highly upholds norms and cultural values (Noor, 2014). The phenomenon of juvenile delinquency makes all parties concerned, even regretting the negligence of parties involved in the world of education (Pratiwi & Abduh, 2022).

The lack of religious-based character in educational institutions can be addressed with a faith strengthening project through Islamic religious education integrated into the curriculum. Curriculum development through Islamic religious education in instilling character values to form good personality and character and morals. This is largely determined by several aspects, namely teaching, practice or habituation and daily experiences of students at school, at home and in the surrounding community (Erhansyah, 2018). The process of forming students' character and morals is strongly supported by the school environment with conducive conditions and situations (Noor, 2014). The school atmosphere that instills Islamic religious values is in great demand by every parent. Students are educated to get used to living in an environment that is thick with Islamic culture (Noorhayati, 2017).

Teachers play an important role in forming and instilling character values in students (Pribadi et al., 2023). The expected character is a character that is manifested in the form of noble morals based on faith and piety. (Badawi, 2019) This is in line with the ideals of the nation, as stated in Law of the Republic of Indonesia No. 20 of 2003, concerning the national education system (sisdiknas), it is explained that:

*"National education functions to develop abilities and shape the character and civilization of a dignified nation in order to educate the life of the nation, aiming to develop the potential of students to become human beings who are noble, healthy, knowledgeable, capable, creative, independent, and become democratic and responsible citizens"* (Sisdiknas, 2003).

Education is an ideal means to instill knowledge, skills and attitudes of caring for the environment in humans. Through education, one can understand environmental issues, build the ability to act in a sustainable manner, and develop a good attitude towards nature (Wulansari et al., 2020).

Integration of Islamic religious education can foster environmental awareness and character development in students, which contributes to the practice of sustainable education (Amrullah et al., 2025). Contribution of Islamic education to sustainable development by reviewing the latest literature on curriculum innovation, environmental awareness, institutional engagement, and technology adaptation to assess how Islamic educational institutions integrate sustainability principles through religious values and pedagogical strategies (Hajar, 2024). Islamic values are integrated into the environmental school culture in the Adiwiyata program and analyze internal challenges in internalizing values that affect the formation of students' ecological character (Ahmad et al., 2025).

Integration of environmental education into the Islamic Religious Education (PAI) curriculum can create awareness of the sustainability of life amidst global challenges related to ecosystem damage (Wahyu et al., 2024). Islamic eco-theology content in the Islamic Religious Education and Character Education curriculum (PAI) Indonesia and integrate it into the curriculum as a form of offering ethical spirituality in environmental education to improve the quality of environmental education (Rohman et al., 2024). Integration of environmental education and Islamic education through the concept of strategic management through Islamic educational institutions (Pramudita, 2023).

The main reason for the integration of Islamic Religious Education in strategic management in this study is as a form of response of Islamic educational institutions to global issues that encourage Islamic educational institutions to take an active role in dealing with environmental problems such as climate change. To achieve this goal, strategic management is needed; this is related to the existence of Islamic educational institutions in facing challenges that continue to change. This study aims to determine the application of Islamic Religious Education as an innovative strategy in developing student leadership towards sustainable environmental awareness. The benefits of this study are as suggestions for all parties involved in Islamic educational organizations in efforts to improve quality to face global challenges related to environmental issues.

## **2. Method**

This study uses a descriptive qualitative approach. The location of this study was at SMP PON PES Al Huda Grogol Kediri. Data were obtained from observations and interviews with the principal, teachers and students. The results of the observations were recorded in an observation note sheet for analysis. The observation method is to observe directly to see closely the phenomena that occur (Nurdin, 2019).

Interviews with the principal, Islamic religious education teachers and students to obtain more comprehensive information about things that are vague and uncertain during observation. The results of the interviews were recorded and transcribed before being analyzed. While documentation by collecting relevant documents related to the theme, such as photos of activities, books, articles and journals. The three techniques were carried out on the three groups of respondents, namely the principal, Islamic religious education teachers and students.

Documentation is planned to collect documents relevant to the environment, such as photos of activities, books, articles and relevant journals. Data from observations,

interviews and documentation were triangulated. The data analysis technique in this study used data reduction, data presentation and drawing conclusions. As for checking the validity of the data, triangulation, observation diligence and use of reference materials are used.

### 3. Results and Discussion

The development of educational curriculum needs to be implemented in schools to improve the quality of their students. The role of all school residents is very important in the success of learning. The principal together with the curriculum vice determines the curriculum developed with the joint approval of the teachers at the school.

The observation results show that students who follow pre-learning habits such as the habit of praying *dhuha* in congregation and additional *diniyah* lessons such as *nahwu shorof* can increase their sense of faith so that their character is also formed through daily habits. The character formed through Islamic religious education can teach them about caring for the environment and its ecosystem.

These pre-learning activities not only function as a habituation, but also as a real effort in forming the character of students who are religious and educated with good morals so that they are wise in preserving the environment in a sustainable manner. Teachers as educators who convey knowledge in the education process (Datunsolang et al., 2022). In addition to their duties to educate, teachers also play an important role as figures who always instill character in their students, especially in students at school (Datunsolang et al., 2021). The instillation of commendable values carried out by teachers towards students, corrects less commendable behavior and explains what should and should not be done (Pribadi et al., 2023).

Students as the younger generation have an important role in advancing a nation (Azzahra et al., 2024). Human resources can be further developed if education in schools is also of high quality (Halean et al., 2021). One way is to develop the existing curriculum. In general, there are four components that support the success of the development of the PAI curriculum in realizing the religious culture of schools.

Students can develop themselves supported by an ideal and religious school culture (Arifin, 2012b). Religious culture as one way to instill religious values in the formation of student character (Suhada, 2020). The religious culture of the school is formed by using strategies that can be carried out by teachers as educators, including by providing good examples or role models, getting used to good things, enforcing discipline, providing motivation, giving gifts especially psychological, giving punishments and creating a religious atmosphere that influences the development of student character (Tafsir, 2004). Religious activities at SMP Pon Pes Al Huda Grogol Kediri include reading the holy verses of the Qur'an before starting learning. This habit contains religious values that can increase the faith and piety of students (Basri et al., 2023).

The implementation of character education at SMP Pon Pes Al Huda Grogol Kediri can be seen through continuous and ongoing coaching outside of school hours. Its implementation in extracurricular religious activities such as *rebana* accompanied by chanting the prayers of the Prophet Muhammad SAW. This activity can indirectly train togetherness, artistic skills, and increase love for the Prophet SAW.

As stated by one of the students, with the presence of habituation activities and Islamic religious education in the classroom, it increases the sense of faith and love for

nature and Allah's creations. This has a positive impact on the development of students' character.

Another extracurricular activity is *tilawatil Qur'an* which recite the holy verses of the Qur'an with a beautiful tone. These religious activities are one way to instill religious values that are very necessary in the formation of student character. This activity aims to make students accustomed to living in an environment that is thick with Islamic culture, so that it can form student character and of course will provide provisions for their future life in society. Thus, all components that support the success of the development of the PAI curriculum at SMP Pon Pes Al Huda Grogol Kediri can be realized optimally.

Environmental education in schools has a positive influence on students' activities related to the environment and increases their understanding of environmental issues in their community (Duvall & Zint, 2007). Environmental Education (EEP) is an educational initiative that aims to develop understanding, awareness, attitudes, and behavior that are reasonable and responsible for the environment. This is also related to the implementation of sustainable development through a school program known as the Adiwiyata program (Sitisyarah & Mustika, 2017).

Environmental education implemented in schools that pay attention to the environment is considered effective in increasing awareness of the protection of natural resources and the environment (Mulyana, 2009). The learning process is expected to be able to support each student as an individual who cares and is responsive to environmental issues. Education about the environment is used as a separate subject or integrated into subjects in the curriculum (Halidah, 2018).

Environmental education refers to the process of insertion, integration, and relationship of the environment into formal and informal education. Teachers are the main factor in the success of this environmental education program (Winther et al., 2002). The environmental teacher's approach to achieving success includes practicing student-centered learning (Ernst, 2007). Teachers must have literacy knowledge, positive attitudes and sensitivity to the environment. This teacher is the person who will instill environmental education in his students.

In Islamic religious education subjects, teachers can integrate material about love and care for the environment into the curriculum of learning materials in the classroom. We must think about what efforts need to be taken so that everyone can increase their concern for the environment (Wihardjo & Rahmayanti, 2016). Another result that can be felt by teachers from teaching and learning activities by utilizing the natural environment is that there is often great interest in students towards things they have found in textbooks (Wihardjo & Rahmayanti, 2016). Environmental education is implemented through reforestation activities, planting trees around the school environment and caring for and loving the environment.

The techniques found in this study related to classroom teaching about the environment include: oral/verbal communication, actions and behaviors, and instilling moral values.

a. Through Verbal Communication

Verbal communication to deliver environmental education directly in the classroom can be seen through the delivery of guidance, advice, emphasis, warnings, discussions, explanations, and reminders.

- 1) Involving all students, teachers guide students to maintain the cleanliness of the environment around them. For example, the teacher advises not to litter, it must be in its place.
  - 2) The teacher emphasizes to students the importance of maintaining the cleanliness of the classroom and the environment around the school. Every day, students take turns cleaning the classroom and the area around the school.
  - 3) If the teacher finds students littering, they will immediately give a firm warning.
  - 4) The teacher and students collaborate to improve the environment by planting toga, trees and flowers in the form of an attractive garden.
  - 5) The teacher informs students about the benefits of protecting the environment, so that they develop a more positive and responsible attitude towards environmental pollution.
  - 6) The teacher reminds students about the importance of protecting the environment. If not, pollution will occur, and we will feel the consequences.
- b. Through Actions and Behavior
- Instilling values through actions and behaviors is done through: collaboration, demonstrating or giving examples, and religious-based teaching.
- 1) Every Friday, students in activities outside school hours, namely in the school program of clean Friday activities, collaborate to clean the garden area and care for plants.
  - 2) If there are cans or mineral bottles that hold rainwater around, the teacher immediately asks students to dispose of them properly so that they do not become a breeding ground for mosquito larvae.
  - 3) Before giving advice, the teacher tries to set a good example so that students are interested in following. For example, in front of the class, the teacher throws trash into the right trash can. The teacher wants students not to litter carelessly.
  - 4) The teacher always emphasizes the importance of cleanliness, in accordance with the teachings of our religion which prioritizes cleanliness.
- c. Through Instilling Values
- 1) The teacher will teach his students to collaborate and support each other in caring for the environment around them so that they realize their responsibility to the ecosystem.
  - 2) Respecting nature is a virtue. The teacher likes to plant various types of flowers and other plants. Therefore, an educator or teacher teaches his students to love the environment and follow the footsteps shown by his teacher. Planting family medicinal plants (toga) and flowers together, this not only supports our health but also beautifies our garden.
  - 3) The teacher reminds his students that if the environment is not maintained now, the negative effects will be felt by the next generation, including their children in the future.
  - 4) Contaminated places can cause serious health problems. Without health, no matter how much wealth we have, it means nothing.
- Communication between teachers and students is important (Siregar, 2016). Educators become examples or role models for students in their attitudes and behavior, so that it is relevant to what is conveyed and done (Mardjuni et al., 2022). Teachers must provide information to their children that the environment needs to be preserved for future generations (Palmer & Neal, 1994). Everyone is responsible for preserving the environment (Satem, 2004). Students 'listen' and 'follow' what their teachers teach (Leppanen et al., 2012).

In the concern of the world of education that is far from Islamic religious elements, SMP Pon Pes Al Huda Grogol Kediri is moving to develop a dualism curriculum, namely combining the general curriculum and the madrasah *diniyah* curriculum that upholds Islamic religious values through Islamic activities. Curriculum development can be determined by the curriculum vice principal and at the consideration of the principal and teachers. Efforts to form students who are faithful and pious and have noble morals by including Islamic lessons including: *Nahwu*, *Fiqh* and *Shorof*. These Islamic lessons teach about protecting and caring for the environment.

YAYASAN SOSIAL DAN PENDIDIKAN AL-HUDA INSAN KAMILA  
SHALATUL HUDA TAMBO, JI No. 09 Tanggal 16 Oktober 2013  
 S.K. MENKURHAM RI Nomor AHU.0017154-AH.01.04 Tahun 2013  
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**JADWAL PELAJARAN**  
**SMP PON. PES. AL – HUDA GROGOL**  
**SEMESTER GANJIL**  
 Tahun Pelajaran 2022/2023

HARI	JAM	WAKTU	KELAS VII	KODE	KELAS VIII	KODE	KELAS IX	KODE	PIKET	
SENIN	1	07.00 - 07.40	UPACARA/PEMBINAAN							Titis F.
	2	07.40 - 08.20	UPACARA/PEMBINAAN							
	3	08.20 - 09.00	BINDO	E	IPS	G	BIG	B		
	4	09.00 - 09.20	BINDO	E	IPS	G	BIG	B		
	30 MENIT		ISTIRAHAT							
	5	09.50 - 10.30	PABP	D	BIG	B	PRAK	C		
	6	10.30 - 11.10	PABP	D	BIG	B	PRAK	C		
	7	11.10 - 11.50	IPA	F	MM	C	IPS	G		
	8	11.50 - 12.30	IPA	F	MM	C	IPS	G		
9	12.30 - 13.00	SHOLAT DLUHUR BERJAMA'AH (D)								
SELASA	1	07.00 - 07.50	LITERASI DAN SHOLAT DLUHA (N)							Minan N.
	2	07.50 - 08.30	FIQIH	M	FIQIH	L	FIQIH	K		
	3	08.30 - 09.10	FIQIH	M	FIQIH	L	FIQIH	K		
	4	09.10 - 09.50	IPS	G	PJOK	H	SB	B		
	5	09.50 - 10.30	IPS	G	PJOK	H	SB	B		
	30 MENIT		ISTIRAHAT							
	6	11.00 - 11.40	MM	C	BD	D	IPA	F		
	7	11.40 - 12.20	MM	C	BD	D	IPA	F		
	8	12.20 - 13.00	BIG	B	PPKn	I	BD	C		
9	13.00 - 13.40	BIG	B	PPKn	I	BD	C			
8	13.40 - 14.00	SHOLAT DLUHUR BERJAMA'AH (D)								
RABU	1	07.00 - 07.50	LITERASI DAN SHOLAT DLUHA (N)							Topik H.
	2	07.50 - 08.30	TAUHID	M	TAUHID	L	TAUHID	K		
	3	08.30 - 09.10	TAUHID	M	TAUHID	L	TAUHID	K		
	4	09.10 - 09.50	BD	D	BIG	B	PPKn	J		
	5	09.50 - 10.30	BD	D	BIG	B	PPKn	J		
	30 MENIT		ISTIRAHAT							
	6	11.00 - 11.40	BINDO	E	IPS	G	MM	C		
	7	11.40 - 12.20	BINDO	E	IPS	G	MM	C		
8	12.20 - 13.00	SHOLAT DLUHUR BERJAMA'AH (G)								
KAMIS	1	07.00 - 07.50	LITERASI DAN SHOLAT DLUHA (N)							Fergiyani Y.
	2	07.50 - 08.30	NAHWU	M	NAHWU	L	NAHWU	K		
	3	08.30 - 09.10	SHOROF	M	SHOROF	L	SHOROF	K		
	4	09.10 - 09.50	IPA	F	PRAK	G	BINDO	E		
	5	09.50 - 10.30	IPA	F	PRAK	G	BINDO	E		
	30 MENIT		ISTIRAHAT							
	6	11.00 - 11.40	IPS	G	IPA	F	PABP	D		
	7	11.40 - 12.20	BIG	B	IPA	F	PABP	D		
8	12.20 - 13.00	SHOLAT DLUHUR BERJAMA'AH (G)								

Figure 1. Lesson Timetable SMP Pon Pes Al Huda Grogol Kediri Odd Semester

#### 4. Conclusion

SMP Pon Pes Al Huda Grogol Kediri is a boarding school based on an Islamic boarding school that develops and integrates Islamic religious education into the curriculum for a sustainable environmental love and care program. The Islamic religious education curriculum is in the form of diniyah lessons such as Nahwu, Fiqh and Shorof

which shape students' character to always love Allah's creation and care for the environment. Real efforts in forming the character of Islamic and educated students with noble morals based on faith and piety through classroom education. Islamic religious education through classroom learning, students can obtain environmental education to always protect the environment and its ecosystem. The implementation is by planting trees, family medicinal plants (toga), and flowers around the school environment. All students receive education to love and care for the environment.

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