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ISLAMIC ECOPEDAGOGY: CONSTRUCTING ENVIRONMENTAL AWARENESS VALUES THROUGH FAITH AND MORALITY EDUCATION AT MIN SALATIGA

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Abstract

The environmental crisis in today's era has become one of the global challenges that demands serious attention in the world of education. The concept of Islamic Ecopedagogy has become important, namely an educational approach that integrates the values of monotheism and ecological responsibility in the learning process, which is in line with the teaching of Aqidah Akhlak. This study aims to analyze the application of the concept of Islamic ecopedagogy in Akidah Akhlak learning and to identify the construction of environmental awareness values formed in students at MIN Salatiga. The method used is descriptive qualitative, with data collection through observation, interviews, and documentation. The findings show that the implementation of ecopedagogy in Akidah Akhlak learning at MIN Salatiga is reflected through the integration of values such as love for nature, trustworthiness, and empathy for the environment. Environmental awareness values are constructed through religious activities, madrasah cleanliness, and the habit of environmentally friendly behavior.

Keywords: *Islamic ecopedagogy; Faith and Morals; Ecnvironmental.*

A. Introduction

The environmental crisis in today's era is one of the global challenges that demands serious attention in the world of education. Ecosystem degradation, pollution, and human consumptive behavior demonstrate the weak ecological awareness of society. In Islam, it is explained that nature is a verse that affirms the presence of Allah, not just inanimate objects to satisfy human desires (Amiruddin et al., 2024).

Islam is an ideal religion because it implements a way of life that combines many universal principles. It always offers comprehensive answers to human problems based on the principles contained in the Qur'an and hadith (Mubarok & Afrizal, 2018).

The Qur'an serves as a guide for life, not only regulating how humans relate to Allah but also how they relate to the universe. Environmental preservation is one of the aspects that the Qur'an calls for in relation to the universe (Muhammad, 2022). Religion indirectly educates its followers to understand and realize how crucial it is to care for the environment in their daily routines, because in essence, religion encourages each of its followers to care for the environment (Rambe et al., 2021). Allah placed humankind on this earth according to their nature, with the responsibility to maintain the balance of the natural environment.

Given the close correlation between environmental issues and human behavior, developing an environmentally conscious character through education is crucial (Rohmatullah et al., 2024). Education plays an important role in creating planned social change. Through education, the direction of social change is designed based on careful predictions. This makes education an important means of shaping a better society, with a critical and adaptive mindset towards existing problems in society (Madekhan, 2020).

Ecology is very important in this era, given the amount of environmental damage caused by irresponsible humans. Therefore, environmental education must be provided during the learning process. Ecopedagogy is an approach to improve environmental literacy, cultural literacy, and technological literacy (Puspawati & Surata, 2018). An educational concept called Islamic ecopedagogy teaches educational concepts that combine ecological awareness with Islamic principles (Zuhriyah et al., 2023). In addition to increasing students' ecological awareness, this concept of Islamic ecopedagogy also strengthens their

Islamic identity and produces individuals who are morally and environmentally conscious (Zaimina & Munib, 2025).

This is where the concept of Islamic ecopedagogy becomes important, namely an educational approach that integrates the values of monotheism and ecological responsibility in the learning process, which is in line with the teaching of Akidah Akhlak. Through Akidah Akhlak learning, students learn that life in this world requires responsibility as creatures to care for and protect the environment, do good, and put aside personal pleasures (Damanik & Ningrum, 2025). In general, Islam emphasizes the importance of caring for the environment as part of humanity's obligation to Allah's creation. According to Islamic teachings, humans have an obligation to maintain the balance of nature and prevent damage that could threaten life on Earth, because humans act as Allah's caliphs on Earth (Fahlawi & Pertiwi, 2024).

Furthermore, Paulo Freire, through his theory of critical pedagogy, emphasizes that education must liberate students from naive consciousness to critical consciousness (critical consciousness), so that they are able to read social reality and act transformatively (Freire, 2019). In the context of Islam, learning based on eco-pedagogy is in line with this spirit, because it invites learners to not only understand the teachings, but also to be aware of the impact of their behavior on nature and to play an active role in preserving it.

Previously, the author had explored several journals on environmental awareness from an Islamic perspective as a reference for writing this journal, for example, research by Nur Hidayat entitled "Integration of Environmental Care Character Values in Akidah Akhlak Learning at MI". The results of the study explain that the process of applying Akidah Akhlak character values related to the environment consists of three stages, namely, learning planning, learning implementation, and learning evaluation. The implementation is carried out through habitualizing outdoor activities and contextual tasks that

enable students to recognize concrete actions as expressions of faith (Hidayat, 2024).

The next search is for a journal written by Ach. Barocky Zaimina entitled "Green Islam Education: An Ecopedagogical Learning Model Based on Environmental Fiqh in Urban Islamic Schools." The results of the study show that through waste management, community-based environmental campaigns in schools, and energy conservation initiatives, urban environments can become important ecological learning spaces. In addition, this paradigm has the potential to become an alternative curriculum framework for Islamic schools to develop students' ecological character in a systematic and transformative manner (Zaimina & Munib, 2025).

The next research is a thesis written by Arfin Elham Saputra entitled "The Implementation of Aqidah Akhlak Learning in Shaping an Environmentally Conscious Character at the Adiwiyata Mandiri MIN 10 Blitar School." These findings show how environmental awareness principles are integrated into religious and moral education in terms of lesson planning, implementation, and assessment. Using contextual techniques such as conversation, observation, and field research, as well as visual and digital learning resources, educators design lesson plans with environmental themes (Saputra, 2025).

The case study at MIN Salatiga has implemented several programs that are in line with the concept of Islamic eco-pedagogy. These efforts are supported by various programs running in the school, which contribute to the construction of environmental awareness values. Among the programs running are tadabbur alam (contemplation of nature), jum'at bersih (clean Friday), and good moral behavior towards the environment. MIN Salatiga has sought to raise the awareness of students as caliphs on earth. Through this approach, this study seeks to examine how the process of ecological value construction is formed

through reflection, dialogue, and internalization of the values of tauhid, amanah, and gratitude in the madrasah environment.

B. Method

This research is field research, which is a structured study conducted to obtain data directly from the research location. This research applies a descriptive qualitative method to describe the analysis of Islamic eco-pedagogy through the construction of environmental awareness values in Akidah Akhlak learning at MIN Salatiga. A qualitative approach was used because this study sought to understand the meaning of behavior and learning processes that occur naturally. This method emphasizes the process rather than the results, and it is very important to observe the process of a phenomenon (Harahap, 2020).

The data sources used by the author in this paper are divided into two categories, namely (a) primary data sources, which are the main data that strongly support and form the core of the discussion in this paper, specifically in the form of interviews with Akidah Akhlak teachers and students. (b) secondary data sources, which serve to support the themes discussed, such as journals, articles, or theses. The purpose of using secondary data is to strengthen and add information related to the arguments of the primary data sources.

Data collection techniques included observing the Akidah Akhlak learning process and students' understanding after participating in the learning process. In-depth interviews were conducted with teachers and four students. In addition, there was also supporting documentation to strengthen the research results. Data analysis was carried out in three stages, namely: data reduction to filter information according to the research focus, systematic data presentation, and verification through drawing conclusions (Qomaruddin & Sa'diyah, 2024). Data validity was maintained through source and technique triangulation. The researchers also conducted member checking by confirming the findings with the

informants to ensure that the data obtained was consistent with the conditions in the field.

C. Result and Discussion

1. The Concept of Islamic Ecopedagogy in Teaching Faith and Morals

The term ecopedagogy comes from the combination of two words, namely ecology, which is the science that studies the interaction between living organisms and their habitat, and pedagogy, which refers to the science of education, both in practice and theory based on philosophy. Thus, ecopedagogy can be understood as a method for building ecological awareness through deep reflection on the current situation in order to create a better future (Yunansah & Herlambang, 2017).

Developing students' mindsets to care for the environment must be the first step towards sustainable environmental management ((Alijaya, 2019). This is crucial because awareness and concern for the environment will not develop without a transformation of perspective towards nature as an essential component of human life. Ultimately, a shift in behavior towards environmental friendliness will have an important impact on sustainable development and environmental sustainability (Arieta et al., 2022).

Ecopedagogy is a learning approach that develops students into independent learners and gives them the opportunity to develop their learning potential through experiences outside the classroom and makes them aware that their every action has an impact on the environment. Critical theory from critical pedagogy supports ecopedagogy as a learning approach (Supriatna, 2016).

Ecopedagogy-based education is an approach that focuses on the multidomain development of learners. This means that learning is not focused solely on achieving the cognitive domain. Instead, it must include the cognitive, affective, and psychomotor domains (Handayani et al., 2021). In addition, the concept of ecopedagogy also has the potential to foster critical awareness in learners and develop

their character so that they can understand that they are beings connected to nature and can demonstrate that awareness through wise actions towards the environment (Yunansah & Herlambang, 2017).

Ecopedagogy covers three main areas. First, technical (functional) ecoliteracy, which aims to understand the foundations of science, ecological concepts, biology, and the impact of human activities on ecosystems. Second, cultural ecoliteracy, which increases knowledge, awareness, and understanding of various cultural perspectives on human interaction with nature, thereby supporting sustainability. And finally, critical eco-literacy, which involves students in environmental issues and technological developments (Yunansah & Herlambang, 2017).

The world of education has a strategic role in developing students who are environmentally conscious. As Islamic educational institutions, madrasas should not only emphasize cognitive aspects but also instill values of faith and morals that are in line with the principles of environmental preservation (Poniah & Hasan, 2025). In madrasahs, Akidah Akhlak education has great potential to increase spiritual awareness and awareness of the importance of protecting the environment (Mahmudah et al., 2022). Based on the results of an interview with Mr. WG, an Akidah Akhlak teacher at MIN Salatiga, it was found that instilling values of environmental awareness in students is considered very important and is part of shaping students' morals, especially in Akidah Akhlak lessons. This is in line with the motto of MIN Salatiga itself, which is "intelligent, independent, and noble morals."

The grand theory that forms the basis of this study is the Critical Pedagogy theory designed by Paulo Freire, which emphasizes the value of education as a means of liberation and freedom from social and ecological oppression (Siregar et al., 2025). This theory

requires education within the framework of eco-pedagogy to take a stance in support of social justice and environmental sustainability. According to Freire, education must foster critical awareness, or conscientization, which enables students to understand systems of oppression and take practical steps to change them, including in the context of social injustice and environmental degradation (Freire, 2019).

The ecopedagogical approach, rooted in Paulo Freire's critical pedagogy, emphasizes contextual and liberating education. In Islamic education, values such as justice, human responsibility as caliphs on earth to protect and preserve Allah's creation, public interest, and balance can be incorporated into learning to shape students who care about the environment. Islamic values such as qana'ah or simplicity, mahabbah or love for the environment, and ihsan or doing good can strengthen environmental education (Zaimina & Munib, 2025).

Environmental education in the PAI curriculum can be strengthened through an approach that emphasizes ecological awareness. This approach also emphasizes the importance of religious values such as trust, responsibility, and harmony with nature to shape a generation that cares about the environment. This Islamic eco-pedagogical approach not only teaches religion to students but also builds their environmental awareness (Zaimina & Munib, 2025).

This is in line with the role of humans as caliphs on earth. In QS. Al-Baqarah [2]: 30, Allah says:

وَاِذْ قَالَ رَبُّكَ لِلْمَلٰۤىِٕكَةِ اِنِّيْ جَاعِلٌ فِى الْاَرْضِ خَلِيْفَةً ۗ قَالُوْٓا اَتَجْعَلُ فِيْهَا مَنْ يُّفْسِدُ فِيْهَا وَيَسْفِكُ الدِّمَآءَ ۚ وَنَحْنُ نُسَبِّحُ بِحَمْدِكَ وَنُقَدِّسُ لَكَ ۗ قَالَ اِنِّيْٓ اَعْلَمُ مَا لَا تَعْلَمُوْنَ

" (Remember) when your Lord said to the angels, "I am going to place a vicegerent on earth." They said, "Will You place someone there who will cause corruption and shed blood, while we glorify You and

sanctify Your name?" He said, "Indeed, I know what you do not know." (Ministry of Religious Affairs Translation 2019)

The appointment of humans as khalifah fi al-ardh shows that humans have been chosen as Allah's representatives to watch over the earth, not to exploit it recklessly (Syauqi et al., 2025). In the context of Akidah Akhlak learning, this becomes an important foundation that faith in Allah must be reflected in behavior that loves and protects His creation. Morality towards the environment is part of true faith, which encourages people to be kind, wise, and careful so as not to disturb the balance of nature. Therefore, through Akidah Akhlak education, students are taught that life is not only about pursuing personal pleasure, but they are also encouraged to internalize kindness, one of which is by protecting the surrounding environment (Damanik & Ningrum, 2025).

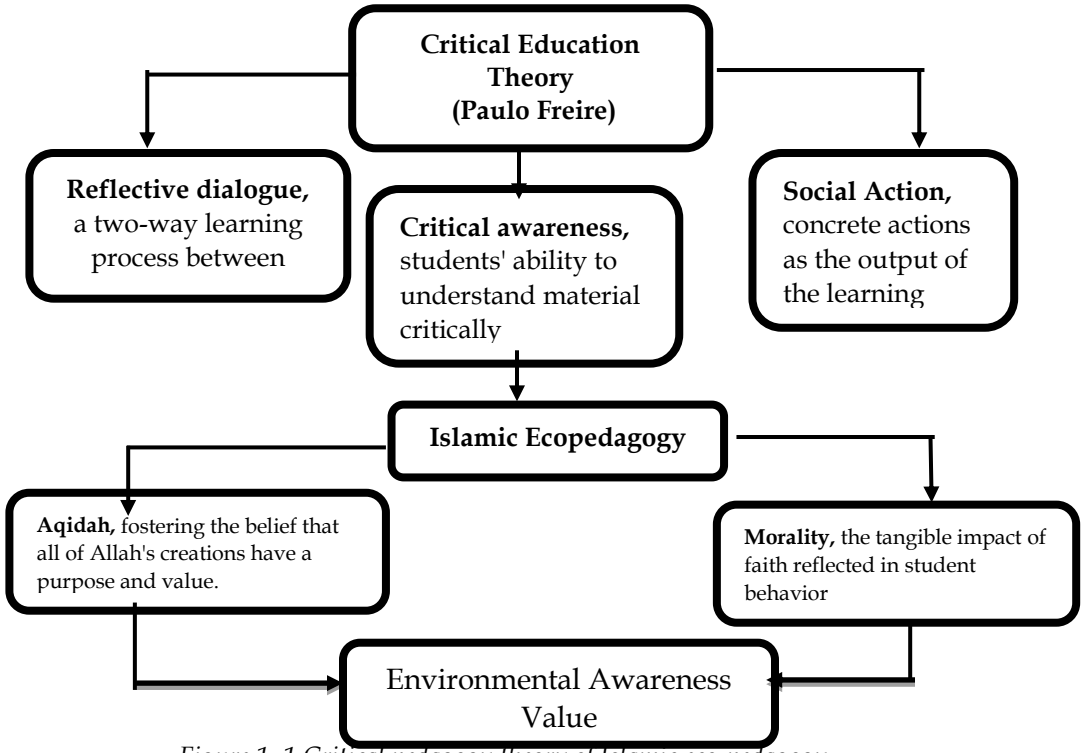


Figure 1. 1 Critical pedagogy theory of Islamic eco-pedagogy

The chart above shows that the concept of eco-pedagogy in Akidah Akhlak learning focuses not only on the cognitive aspect of understanding the environment, but also on the formation of critical awareness and concrete actions towards the surrounding environment. The integration of Islamic values and Paulo Freire's critical pedagogy theory makes the learning process a space for liberation and the formation of holistic ecological ethics.

2. Construction of Environmental Awareness Values in Students

Based on interviews and observations conducted at MIN Salatiga, Islamic teachings related to nature conservation are applied in various activities that directly or indirectly support the application of Islamic eco-pedagogy values. Among the forms of application are through nature contemplation and scouting activities, where students are introduced to the importance of protecting, appreciating, and living in harmony with nature. In (Rohmatullah (2024), the application of Islamic religious education oriented towards the environment can deepen students' understanding of humanity's obligation to protect nature. This education program encourages students to understand the relationship between humans and the environment and teaches environmentally friendly actions in their daily routines. This shows that incorporating Islamic values into environmental education can shape students' personalities to care for their environment. In addition to extracurricular activities, Islamic eco-pedagogical values at MIN Salatiga are also applied in the Akidah Akhlak (Faith and Morals) learning process in grade VI, which includes material on responsibility towards nature, specifically with the theme “My Nature,” which discusses virtuous morals towards nature and how to interact with other living things such as animals and plants (Interview with Mr. WG, Tuesday, November 4, 2025, at 10:45 a.m.).

Teachers' exemplary behavior in their daily routines also plays an important role in instilling eco-pedagogical values, especially when teachers consistently demonstrate concern for the environment. Teachers also have the duty to share their skills and knowledge. The role of teachers in carrying out environmental awareness activities is highly expected by students, because teachers act as a source of information that emphasizes the importance of maintaining environmental cleanliness and always reminding students to dispose of waste in its proper place (Lumbantobing et al., 2023). According to Mr. WG, a teacher of Akidah Akhlak at MIN Salatiga, teachers must be real examples for students in terms of commendable behavior, discipline, and a sense of responsibility towards the environment.

The process of internalizing eco-pedagogical values at MIN Salatiga is carried out systematically through various channels. These include programs such as the following:

1) Collaboration in scouting activities and nature contemplation

Scouting activities integrated with nature contemplation, where students are encouraged to interact directly with the natural environment, identify the beauty of God's creation, and learn concrete practices in preserving the ecosystem, such as planting or caring for plants, maintaining the cleanliness of the activity area, and reflecting on the meaning of nature as a trust from Allah SWT. This concept is designed to encourage students to reflect on the beauty and wonders of nature as a manifestation of God's creation, thereby fostering an attitude of gratitude, love, and responsibility for environmental preservation. In the field of education, nature contemplation contributes to improving students' cognitive, affective, and psychomotor understanding (Desanda & Af'idah, 2025).

Programs such as scouting activities combined with nature exploration or tadabbur alam encourage students to actively

interact with the natural environment and learn to care for it directly. These activities serve as an effective means of fostering spiritual awareness that the universe is the creation of Allah SWT, which must be preserved as part of humanity's mandate as caliphs, as well as cultivating noble character traits such as responsibility, gratitude, and concern for other living creatures (Zaimina & Munib, 2025). At MIN Salatiga, nature contemplation and scout camping activities are carried out alternately, with each activity held every two years.

2) Clean Friday habit-forming activities

A routine Clean Friday program held twice a month, on the second or third week. With the full participation of all staff, teachers, and students. This activity is designed to foster a habit among all school members of maintaining environmental cleanliness as a practical manifestation of noble character traits such as responsibility, trustworthiness, and gratitude for Allah SWT's creation (Haerani et al., 2023). In addition, this activity not only improves the physical cleanliness of the school environment, but also strengthens the values of faith that emphasize that preserving nature is the responsibility of humans as caliphs on earth (Nurhaliza et al., 2023).

3) Posters as supporting facilities

Initiatives such as putting up posters with environmental themes along school corridors or on classroom walls also play a crucial role in fostering eco-pedagogical values. These posters, which are displayed around the school, not only serve as visual information tools but also as spiritual reminders that caring for the cleanliness and preservation of nature is part of God's mandate. Thus, students become accustomed to seeing, reading, and reflecting on these values every time they pass through the school

area, which ultimately shapes concrete environmentally conscious behavior (Elidia & Tabroni, 2025).

By using this simple medium, students are trained to develop noble character traits such as discipline, care, and responsibility towards the environment, while awareness is evaluated through observation of changes in students' daily behavior as a tangible manifestation of the absorption of moral values (Elidia & Tabroni, 2025). As has been done by teachers at MIN Salatiga who assess changes in student behavior through affective observation of students' daily habits and attitudes, rather than through written assessments. The results of the observation show an increase in student awareness and behavioral changes towards cleanliness and environmental awareness after the implementation of various habit-forming programs. The habit of maintaining school cleanliness contributes significantly to building students' character and concern for the environment (Dewi et al., 2024).

Thus, the construction of environmental awareness values in students at MIN Salatiga grows through various channels that accompany processes wrapped in Islamic eco-pedagogy values. The environmental awareness values developed include cleanliness, responsibility, trustworthiness, discipline, cooperation, love of nature, and ecological empathy. This process takes place through three main stages, namely instilling values through conceptual learning, reinforcing values through teacher role modeling, and habit formation through real activities in the school environment.

D. Conclusion

The implementation of the concept of Islamic eco-pedagogy in the teaching of Aqidah Akhlak at MIN Salatiga has successfully shaped the character of students who care about the environment through an integrative and applied learning approach. The values of tauhid and

akhlak are developed through practical activities, such as tadabbur alam, clean Friday programs, applied behavior from teachers, and the installation of posters with environmental themes. These activities not only increase students' ecological awareness but also encourage the growth of their sense of responsibility as Allah's caliphs on earth.

Therefore, the Islamic eco-pedagogy-based Akidah Akhlak learning model has proven effective in internalizing environmental awareness values derived from Islamic teachings, while also being in line with Paulo Freire's critical pedagogy theory, which emphasizes the development of critical awareness and concrete actions to preserve the environment. Conceptually, Islamic eco-pedagogy in Akidah Akhlak learning reflects Paulo Freire's critical education, which emphasizes awareness and transformative action, but is synergized with the value of tawhid in Islam.

In addition, the construction of environmental awareness in students is formed through a layered internalization process, starting from an understanding of faith (belief that gives rise to gratitude for God's creation), then manifested in environmental ethics (morality, responsibility, and cleanliness). Values such as love for nature, trustworthiness, and empathy for the environment are the result of learning that integrates cognitive, affective, and psychomotor aspects.

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