INTEGRATION OF ISLAMIC RELIGIOUS EDUCATION VALUES IN THE ADIWIYATA PROGRAM AS AN EFFORT TO DEVELOP STUDENTS' ENVIRONMENTAL PIETY

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Abstract

The global environmental crisis demands an educational approach that is not only ecological but also based on spiritual values. This study aims to explore the strategies and challenges in the integration of Islamic Religious Education (PAI) values into the Adiwiyata Program as an effort to form students' environmental piety at the elementary school level. This research used a qualitative approach with a case study method, data were collected through observation, interviews, and documentation studies, then analyzed thematically using the Miles and Huberman interactive model. The results showed that Islamic values such as khalifah, rahmatan lil 'alamin, gratitude, and thaharah were successfully internalized through integrative strategies in the curriculum, habituation, exemplary teachers, student regeneration, and collaboration with parents and the community. The obstacles faced include regeneration of cadres and limited understanding of students, which are overcome through intensive coaching and layered evaluation. This study concludes that the integration of PAI values in the Adiwiyata Program effectively shapes environmental piety and can be an applicable model of ecological character education based on Islamic spirituality.

Keywords: *Integration of Islamic Religious Education Values; Environmental Piety; Character Education.*

Abstrak

Krisis lingkungan global menuntut pendekatan pendidikan yang tidak hanya bersifat ekologis tetapi juga berlandaskan nilai-nilai spiritual. Penelitian ini bertujuan untuk mengeksplorasi strategi dan tantangan dalam integrasi nilai-nilai Pendidikan Agama Islam (PAI) ke dalam Program Adiwiyata sebagai upaya membentuk kesalehan lingkungan siswa di tingkat Sekolah Dasar. Penelitian ini menggunakan pendekatan kualitatif dengan metode studi kasus, data dikumpulkan melalui observasi,

wawancara, dan studi dokumentasi, lalu dianalisis secara tematik menggunakan model interaktif Miles dan Huberman. Hasil penelitian menunjukkan bahwa nilai-nilai keislaman seperti khalifah, rahmatan lil 'alamin, syukur, dan thaharah berhasil diinternalisasi melalui strategi integratif dalam kurikulum, pembiasaan, keteladanan guru, kaderisasi siswa, serta kolaborasi dengan orang tua dan masyarakat. Kendala yang dihadapi meliputi regenerasi kader dan keterbatasan pemahaman siswa, yang diatasi melalui pembinaan intensif dan evaluasi berlapis. Penelitian ini menyimpulkan bahwa integrasi nilai PAI dalam Program Adiwiyata secara efektif membentuk kesalehan lingkungan dan dapat menjadi model pendidikan karakter ekologis berbasis spiritualitas Islam yang aplikatif.

Kata Kunci: *Integrasi Nilai PAI; Kesalehan Lingkungan; Pendidikan Karakter.*

A. Introduction

The increasingly alarming global environmental crisis demands educational approaches that are not only ecological in nature but also grounded in spiritual values (Thomson, 2025; Zalukhu, 2025). Various ecological disasters, such as climate change, pollution, and environmental degradation, are tangible consequences of a moral crisis in human awareness toward nature (Herman et al., 2023; Nome et al., 2023). In education, the integration of religious values with environmental education represents an essential strategy to build a generation that is not only intellectually capable but also spiritually conscious and responsible for their own environment (Sagala et al., 2024). Islamic Religious Education (PAI) plays a significant role in environmental conservation, teaching humans to be stewards of nature, to understand ecosystem sustainability, and to develop a sense of responsibility, care, and wisdom in utilizing natural resources judiciously (Fakhruddin et al., 2018).

One concrete manifestation of environmental education efforts in Indonesia is the Adiwiyata Program, a national policy aimed at developing environmentally cultured schools (Hermawan & Mahmudah, 2023). However, in practice, this program often focuses on technical aspects and has not yet been systematically integrated with religious educational values (Zain et al., 2024). In fact, Islamic Religious Education (PAI) contains important teachings regarding the relationship between humans and Allah (*hablum minallah*), with fellow human beings (*hablum minannas*), and with nature (*hablum minal 'alam*) which can serve as the foundation for forming environmentally conscious character based on Islamic values (Irawan & Zahid, 2024). These three types of relationships can cultivate environmental piety if properly utilized in school education (Ali, 2025).

Nevertheless, the practical integration between PAI values and the Adiwiyata program remains inadequately understood in the field. Research by Muhsan dan Haris (2022) emphasizes the importance of a multidisciplinary approach in developing students' critical thinking skills, but this approach has not been fully implemented in the context of Adiwiyata. Moreover, the success of value integration depends on teachers' perspectives and the pedagogical methods employed. However, there is limited research specifically addressing the challenges and needs of teachers in fulfilling this role (Mulyana et al., 2023; Zaitun et al., 2022). Sociocultural factors also influence the effectiveness of this program's implementation. The diversity of students' backgrounds and their varying levels of understanding of Islamic values present unique challenges in integration efforts (Dahirin & Rusmin, 2024). In diverse societies, Raharjo & Yahya (2023) highlight the importance of a moderate religious attitude in education, yet concrete strategies for integrating this into environment-based programs like Adiwiyata are still seldom discussed in academic circles.

Most previous studies have focused only on theoretical aspects or specific cases, without offering comprehensive guidelines that can be practically applied in the field (Setiawan, 2023). Furthermore, students' and teachers' perspectives on this integration process have rarely been examined, even though these insights are essential to understand real barriers and benefits (Munarun et al., 2025). Emphasizing the importance of environmental piety as part of spiritual values, integrating PAI values into the Adiwiyata Program has the potential to enhance students' concern and responsibility toward the environment (Mardhani & Mahmud, 2024). This strategy can also serve as a model for other educational institutions, particularly in regions with a Muslim majority, and contribute to the global discourse on education and sustainability (Idris et al., 2023).

Given these realities, it is crucial to thoroughly examine how PAI values can be systematically integrated into the Adiwiyata program as an effort to cultivate students' environmental piety. This program aligns with Islamic principles regarding humans' responsibility as stewards (khalifah) in preserving environmental sustainability (Sangia et al., 2022). However, in practice, the integration of PAI values into the Adiwiyata program has not been extensively explored, particularly regarding implementation strategies and challenges faced in elementary schools. Previous studies have largely emphasized theoretical aspects or specific cases without providing practical, broadly applicable guidelines. The novelty of this study lies in its approach, which combines religious education, character building, and environmental awareness within the context of an established national program that still lacks in-depth exploration from an Islamic

spiritual perspective. Therefore, this research aims to explore the strategies and challenges involved in integrating PAI values into the Adiwiyata program in elementary schools, specifically at SDN Lamajang 02, as an effort to foster students' environmental piety.

Through a comprehensive examination of integration efforts, this study intends to contribute theoretically by expanding the framework of ecological character education based on Islamic spirituality, particularly in the context of integrating PAI values into the Adiwiyata program. Meanwhile, the practical contribution of this research lies in producing implementable recommendations that can serve as guidelines for Islamic Religious Education teachers, school principals, and policymakers in designing curricula and school activities that effectively combine religious education with environmental conservation. These findings also enrich the scientific literature on Islamic value-based character education approaches in addressing environmental sustainability challenges at the elementary school level.

B. Research Methods

This study employs a qualitative approach with a case study method as developed by Robert K. Yin, (2017), aiming to gain an in-depth understanding of the context and dynamics of integrating Islamic Religious Education (PAI) values into the Adiwiyata Program and its contribution to shaping students' environmental piety. This approach was chosen to explore intensively the integration of these values. The research was conducted at SDN Lamajang 02, an elementary school in Bandung Regency that has implemented the Adiwiyata Program and is known for its active efforts in strengthening both religious and environmental values. Data collection was carried out from February to April 2025.

The data sources in this study consist of primary and secondary sources. Primary data were obtained through direct observation of school activities and in-depth interviews with the Principal (KS), Islamic Religious Education Teacher (GPAI), Head of Adiwiyata Program (KA), as well as several students (PD1–PD15), parents (OT), and community members (WG). Informants were selected purposively based on specific criteria, such as the Principal with visionary leadership in developing religion- and environment-based programs; the certified Islamic Religious Education Teacher actively involved in teaching Islamic values; the Head of the Adiwiyata Program with experience participating in national training sessions and frequently serving as a speaker in socialization programs with the Ministry of Environment and Forestry; students who have been active for at least one year in the Adiwiyata Program; and parents and community members who are

actively involved in the program. Meanwhile, secondary data were obtained from school documents, including vision and mission statements, Adiwiyata work programs, school curriculum documents, program evaluation documents, and activity documentation.

The data collection techniques employed in this study included observation, semi-structured interviews, and document analysis. Observation was conducted to examine the implementation of Adiwiyata activities and the integration of PAI values into daily school life. Interviews aimed to explore the perspectives of educational actors regarding the role of religious values in fostering environmental awareness. Document analysis was used to reinforce field findings through available written data.

Data were analyzed using a qualitative descriptive approach following the interactive model of Miles dan Huberman (2014), involving the stages of data reduction, data display, and conclusion drawing. The collected data were analyzed thematically to identify patterns of PAI value integration within the context of Adiwiyata activities. Data validity was ensured through source and methodological triangulation, as well as member checking to confirm the accuracy and credibility of the findings (Creswell, 2016).

C. Result and Discussion
Research Findings
Integration of Islamic Religious Education (PAI) Values into the Environment-Based School Curriculum

SDN Lamajang 02 demonstrates a strong commitment to integrating religious and environmental values into school policies and learning curricula. This approach is not treated as an additional or complementary component but is embedded in all subjects as part of the school's Adiwiyata-based character education. The principal emphasized that environmental awareness principles have been integrated across all subjects, including Islamic Religious Education (PAI), as part of efforts to develop environmentally conscious and cultured students. He stated:

> *"At SDN Lamajang 02, the Adiwiyata program is always integrated into school subjects, especially to build environmentally cultured and caring student character. So everything is integrated into each subject, there is always an environmental aspect inserted in each subject."* (KS, March 8, 2025).

This integration has been systematically designed and included in the school curriculum documents, indicating that environmental issues are not merely project-based or extracurricular activities but are integral to the teaching and learning

process. The PAI teacher reinforced this understanding by explaining that Islamic values relevant to the environment are taught through three key concepts: khalifah (stewardship), rahmatan lil 'alamin (mercy for all creation), and syukur (gratitude).

Khalifah Concept: Humans, as *khalīfah fil ard* (stewards of the earth), bear moral and spiritual responsibility for environmental preservation.

> *"The concept of khalifah means maintaining the world, so we must also take care of the environment."* (GPAI, March 8, 2025).

This understanding places environmental care as an act of obedience and trust from Allah SWT.

Rahmatan Lil 'Alamin Concept: Islam, as a religion of mercy for all creation (*rahmatan lil 'alamin*), teaches the importance of environmental conservation and compassion towards all living beings. The PAI teacher added,

> *"It's more about preserving nature and the importance of maintaining the environment and developing compassion towards all creatures."* (GPAI, March 8, 2025).

This encourages students to view the environment as part of Allah's creation that must be loved and protected.

Syukur Concept: Protecting the environment is perceived as an expression of gratitude for the natural blessings bestowed by Allah SWT. Through environmental stewardship, students are taught to express their gratitude to the Creator. This conceptual integration is not merely theoretical but also practiced. The PAI teacher stated,

> *"Perhaps for more active learning, there's the Qur'an recitation extracurricular, where we study verses about preserving the environment and avoiding destruction."* (GPAI, March 8, 2025).

This indicates that Qur'anic verses directly underpin students' understanding and practice of environmental conservation.

The integration of these values is conveyed not only theoretically in class but also applied in religious practices. The PAI teacher shared that Qur'an lessons in extracurricular recitations often discuss verses related to ecological responsibility. She noted:

> *"In Surah Al-Baqarah verses 11 and 12, it's about maintaining the environment, preserving it, and avoiding environmental damage."* (GPAI, March 8, 2025).

Thus, the integration of Islamic Religious Education values at SDN Lamajang 02 has been implemented through curriculum and learning activities, particularly emphasizing the concepts of *khalifah*, *rahmatan lil 'alamin*, and *syukur*. These values are not only taught theoretically but also practiced through religious activities and

daily habits, forming the foundation for environmental piety rooted in Islamic teachings.

Implementation of the Adiwiyata Program Based on PAI Values in Shaping Environmental Piety

As part of cultivating environmentally conscious character, SDN Lamajang 02 implements daily and weekly programs. One daily program that has become a school culture is *Kecilin* (Environmental Love Activities). This activity is conducted every morning before classes, where students work together to clean school areas. The values of *thaharah* (cleanliness as part of faith) and responsibility are instilled through this routine, aligning with the Prophet Muhammad SAW's saying that "cleanliness is part of faith." Observations revealed that students carried out these activities independently and responsibly without repeated instructions from teachers (OV, March 8, 2025).

Figure 1. Environmental Love Activities Program

Furthermore, the *Salah* (Congregational Prayer) program serves as a crucial moment to strengthen spiritual and environmental values in an integrated manner. The Dzuhur congregational prayer is conducted daily at school, accompanied by a brief sermon from the teacher, often addressing themes such as cleanliness, environmental responsibility, and the importance of preserving Allah SWT's creation. One student stated:

> "During congregational prayer, the teacher gives a short talk about the importance of protecting the environment as part of worship." (PD6, March 8, 2025).

Thus, religious practices at school not only reinforce ritual aspects but also serve as an integrative medium to instill environmental piety rooted in Islamic teachings.

Figure 2. Congregational Prayer Program

Another weekly program is *Jumsih* (Clean Friday), conducted every Friday, focusing on cleaning the school's outdoor areas. This activity instills the habit of living clean and embodies values of *ta'awun* (cooperation in goodness) and reinforces the meaning of *khalifah fil ardh* (guardians of the earth), which is a fundamental principle in Islamic Religious Education. Students are encouraged to understand that caring for the surrounding environment is a form of devotion to Allah and social responsibility toward others.

Figure 3. Clean Friday activities program

In addition to daily and weekly activities, SDN Lamajang 02 also carries out periodic, collaborative, and educational activities based on Islamic values. For example, the *Membakar* (Crafting) program, conducted every four months, focuses on recycling waste materials into handicrafts. This activity teaches students to avoid *israf* (wastefulness) and nurtures gratitude and creativity by transforming used materials into useful and artistic products.

Figure 4. Activity Program for Making Crafts

The *Bewara* (Cleaning Together with the Community) program involves joint cleaning activities with local community members, creating synergy between the school and residents in maintaining environmental cleanliness. Values of *ukhuwah islamiyah* (brotherhood), mutual cooperation, and social responsibility are practiced in this program, emphasizing that protecting the environment is part of religious commandments to be carried out collectively. A community member shared:

> *"We often plant trees with the community... often do community service with the school... now along the edges, trees like these are planted as a result of collaboration between the school and the community."* (WG, March 8, 2025).

Another resident noted that the school's cleanliness positively impacts the surrounding community:

> *"The clean school environment also sets an example for the community itself."* (WG, March 8, 2025)

This indicates that collaboration between the school and the community is not only harmonious but also generates tangible educational impacts on the surrounding environment.

Figure 5. Community Clean-Up Activity Program

The *World-Healing* program, which involves planting tree seedlings, forms part of the school's environmental conservation efforts, instilling values of trustworthiness and ecological responsibility. This activity teaches students to become responsible guardians of the earth, aligning with the Islamic concept of *khalifah*. Involving teachers and the community, the program also strengthens the values of deliberation and cooperation as Islamic social principles.
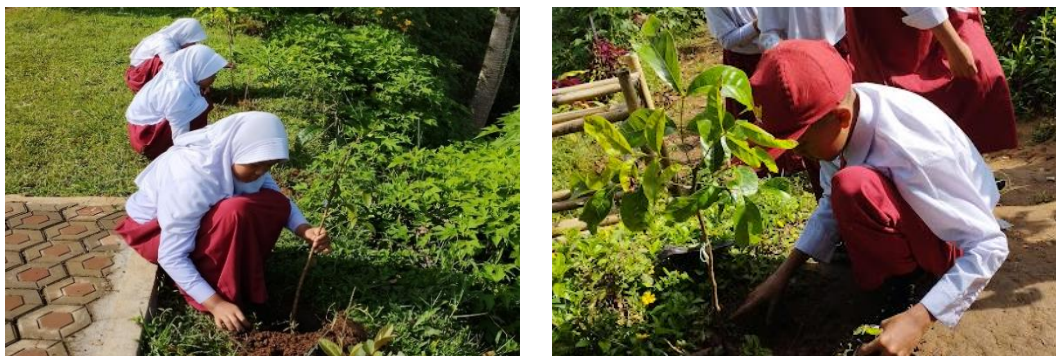
Figure 6. *World-Healing* program

Finally, the *Pakar* (Craft Exhibition) program serves as a platform to appreciate students' creativity in transforming waste materials into valuable products. The event includes Islamic art performances such as Qur'an recitation, nasheed singing, and religious speeches, reinforcing that religious values and environmental concern coexist and mutually reinforce each other. The Head of the Adiwiyata Program explained:

> *"There's an art performance during the exhibition, performed by the students. For example, reciting verses, singing nasheed, and delivering speeches. So it's not just about the environment, but also has a religious atmosphere."* (KA, March 8, 2025).

The principal added:

> *"The students' craft products… made from recycled materials… will be exhibited once a year. So it can also motivate the children to be more enthusiastic about making crafts."* (KS, March 8, 2025).

One student expressed:

> *"The exhibition is fun; we get to showcase our own creations."* (PD5, March 8, 2025).

This activity illustrates that environmental awareness can be packaged in an enjoyable, educational, and spiritual manner, enhancing students' religious character through creative expression in an atmosphere of appreciation.

Figure 7. *Craft exhibition program*

Overall, these findings indicate that SDN Lamajang 02 has successfully developed an educational ecosystem that comprehensively integrates Islamic Religious Education values into Adiwiyata programs. The combination of curricular approaches, daily habituation, and collaborative activities grounded in spiritual values effectively strengthens students' religious awareness and ecological responsibility. This demonstrates that environmental piety in schools is shaped not only through theoretical knowledge but also through real-life practices rooted in Islamic teachings.

Student Cadre Development Strategies

A key strategy employed by the school to ensure the effective and sustainable implementation of Environmental Education (PLH) programs is the establishment of environmental student cadres from grades 4, 5, and 6. These cadres are formally appointed through official decrees and organized by specific responsibilities, such as cleanliness, seedling cultivation, and crafting. The principal stated:

"There are cadres, they have duties, with official decrees, there's a cleanliness section, basically there are programs and coordinators, it's operational, and they carry out their responsibilities." (KS, March 8, 2025).

This strategy enables students to actively participate in managing the Adiwiyata program while developing leadership and responsibility skills.

Moreover, this strategy is reinforced through the Islamic values instilled in students during each activity. The Head of Adiwiyata emphasized that an Islamic value-based approach is proven more effective, as it resonates with the majority Muslim student population. He explained:

"The approach based on Islamic values is more acceptable… our children must protect the environment because Allah commands us to do so. Allah loves cleanliness." (KA, March 8, 2025).

This approach serves as a unique strength, as religious values not only shape moral awareness but also accelerate the internalization of environmental behavior, particularly among younger students.

Role Modeling (Uswatun Hasanah) in Environmental Practices

An important strategy in instilling environmental piety is through teachers serving as role models, acting as primary figures in students' school lives. This role modeling is demonstrated not merely through supervision but by teachers actively participating in environmental activities. Students emulate teachers when they see them helping clean school grounds, water plants, or maintain classroom neatness. A student remarked:

> *"When students clean up, the teachers join in too."* (PD7, March 8, 2025).

Such role modeling embodies *uswatun hasanah*, positioning teachers as consistent role models, aligning with the teachings of Prophet Muhammad SAW. The principal also highlighted active teacher involvement:

> *"Teachers directly engage; they don't just rely on senior cadres. Teachers must also be directly involved."* (KS, March 8, 2025).

Repeated modeling strengthens positive habits, making students accustomed to acting based on responsibility and cleanliness as part of Islamic morals.

Pedagogical Strategies: Integrating PAI Values into Thematic Learning

Pedagogical strategies are implemented by integrating Islamic Religious Education values into all learning activities, particularly thematic learning. This occurs not only in PAI subjects but also in other relevant subjects such as Science, Arts and Crafts, and Indonesian Language. Integration is tailored to students' grade levels and learning contexts. The Head of Adiwiyata explained:

> *"I collaborate with the PAI teacher to incorporate environmental love character into lessons. For instance, in upper grades, there might be lessons about mutual respect, and we relate it not only to human-to-human respect but also to human-to-nature respect… for lower grades, it's as simple as 'cleanliness is part of faith.'"* (KA, March 8, 2025).

Teachers connect relevant Qur'anic verses and Hadiths when discussing themes such as cleanliness, environmental preservation, or pollution. The PAI teacher explained that this approach is conducted gradually and contextually:

> *"First, we give a lecture, then storytelling, followed by discussion, and finally, we produce a project based on it."* (GPAI, March 8, 2025).

Through this strategy, students gain an understanding of environmental stewardship not only scientifically but also spiritually and morally, guided by religious teachings.

Collaboration Strategies with Parents and Community

Program success depends not only on teachers and students but also on the involvement of parents and the community. SDN Lamajang 02 maintains intensive communication with parents through reports on students' cleanliness activities at home. Parents serve as secondary educators, reinforcing habits cultivated at school. One parent shared:

> *"Initially, it was because of assignments, but over time, it became a habit. Now, my child likes to help with cleaning on their own."* (OT, March 8, 2025).

Meanwhile, the surrounding community participates in programs like *Bewara* (Cleaning Together with the Community). This activity serves as a medium for educating values of *ukhuwah*, *ta'awun*, and social responsibility, with schools and communities jointly maintaining the environment around the school. One community member stated:

> *"The clean school environment also sets an example for the community itself."* (WG, March 8, 2025).

This collaboration demonstrates that Islamic value-based environmental education not only impacts students but also fosters ecological awareness among the broader community.

Evaluation Strategies and Strengthening Consistency

To sustain the values instilled, the school implements continuous, informal evaluation strategies. Teachers monitor students' attitudes and habits in the school environment, and these observations are reflected in attitude assessments within report cards.

Furthermore, the school has developed a monitoring system through communication books signed by parents every weekend, especially for household cleanliness tasks. This mechanism serves as a control to maintain students' habit consistency. The PAI teacher explained:

> *"Children who are consistent are usually noticeable from their daily behavior; they don't need to be told—they act on their own."* (GPAI, March 8, 2025).

Through an evaluative approach focused on habituation, religious values related to the environment can grow naturally and persist over the long term.

Impact on Students' Environmental Piety

This integration has significantly impacted the formation of students' environmental piety. The impact is visible through changes in students' attitudes

and habits in daily life, both at school and at home. Students have become more concerned about cleanliness, aware of environmental protection, and understand that such actions are part of Islamic teachings. One student remarked:

> *"If we protect the environment, we will receive rewards."* (PD2, March 8, 2025).

Another student added:

> *"If my house is messy, I feel concerned and clean it up myself."* (PD6, March 8, 2025).

Parents also confirmed that their children have become more diligent without needing to be prompted, as habits cultivated through school tasks have taken root.

Values such as *thaharah* (cleanliness), *syukur* (gratitude), and *amanah* (trustworthiness) have become foundations for students' concrete actions, including bringing reusable water bottles, sorting waste, watering plants, and crafting from recycled materials. Spiritually, students understand that protecting the environment is part of worship, as taught in Hadiths and Qur'anic verses studied in lessons and extracurricular activities. Even congregational prayer sessions accompanied by sermons on ecological responsibility further reinforce students' ecological spirituality. Thus, environmental piety develops not only from knowledge but also from attitudes, habits, and spiritual awareness that are thoroughly internalized.

Challenges in Integrating PAI into the Adiwiyata Program

Although the efforts to integrate Islamic Religious Education values into the Adiwiyata Program at SDN Lamajang 02 have yielded positive outcomes, several challenges remain in its implementation. One major challenge is the need for periodic regeneration of student cadres, particularly when grade 6 students graduate and senior cadres must be replaced by younger students who still require intensive guidance to understand environmental awareness. The principal stated:

> *"New students still need to be coached, with direct assistance from teachers. Teachers must be involved directly, not relying only on senior cadres."* (KS, March 8, 2025).

This indicates that the successful formation of environmental piety cannot be separated from teachers' active roles as consistent mentors.

Beyond cadre regeneration, another challenge lies in the low interest and understanding among some students, especially in lower grades, regarding the importance of environmental protection as part of Islamic teachings. Some students still perceive cleaning activities merely as routine tasks, without grasping the underlying spiritual dimension. Challenges also emerge among teachers, particularly concerning pedagogical knowledge and skills. The PAI teacher shared:

> *"The challenge for teachers is perhaps a lack of knowledge, experience, and resources."* (GPAI, March 8, 2025).

These limitations necessitate extra efforts from teachers to design learning activities that effectively connect Islamic values with environmental practices in contextual and practical ways.

To address these challenges, the school conducts regular evaluations to ensure the success and sustainability of its activities. The Head of Adiwiyata explained that evaluations are conducted monthly, quarterly, and annually:

> *"Program evaluations are usually carried out every three months, also monthly, and there's an annual program as well as a four-year cycle. The assessment focuses on changes in students' character."* (KA, March 8, 2025).

These evaluations focus not only on outcomes but also on the process of instilling environmental awareness in students. Program sustainability is maintained through the integration of Islamic values in all activities, the formation of upper-grade student cadres, and the involvement of parents through daily tasks requiring their signatures. As one parent shared:

> *"My child is now diligent in helping clean at home. Initially, it was because of assignments, but eventually, it became a habit."* (OT, March 8, 2025).

Additionally, collaborations with the community and external agencies such as the Environmental Office further strengthen sustainability networks.

Discussion

Integration of Islamic Religious Education Values into the School Curriculum

The findings indicate that SDN Lamajang 02 has implemented an integrative curriculum approach by embedding Islamic Religious Education (PAI) values into various subjects and environmental programs within the school. This strategy strengthens the concept of a context-based character curriculum, where religious values are not taught in isolation but are integrated into students' daily practices. This approach aligns with the findings of Zulkarnin et al., (2021), who emphasize the importance of integrating PAI into the Adiwiyata program to cultivate ecological awareness from an early age. It is further supported by Munarun et al., (2025) who demonstrated the effectiveness of merging Islamic values into an environmentally-based curriculum. Concepts such as khalifah (stewardship), rahmatan lil 'alamin (mercy to all creation), and syukur (gratitude) highlighted in instruction not only strengthen students' faith but also shape an Islamic ecological ethic (Bsoul et al., 2022;Muhammad Taisir, Mohamad Iwan Fitriani, 2024). In this context, environmental stewardship is regarded as an act of worship and a concrete expression of spiritual values (Saniotis, 2012).

Moreover, such curriculum integration aligns with the transdisciplinary approach in Islamic education, which emphasizes sustainability and meaningful learning (Rahmah et al., 2024). Education that connects religious values with practical realities, such as environmental stewardship, is considered more grounded and contextually relevant for students. A study by Leicht et al., (2018) from UNESCO even emphasizes that sustainable education must integrate into local social and cultural contexts to achieve meaningful behavioral change. Therefore, SDN Lamajang 02 has successfully translated the principles of sustainable education into the local Islamic context in a systematic manner.

Implementation of Islamic-Values-Based Adiwiyata Programs

Various activities such as Kecilin, Jumsih, Bewara, and World-Healing represent concrete manifestations of integrating PAI values into environmental conservation practices. These programs demonstrate that SDN Lamajang 02 instills piety not merely through lectures but through tangible habitual practices grounded in spiritual values. This supports the findings of Hermawan & Mahmudah (2023) who report that religiously-based Adiwiyata programs significantly enhance students' environmental awareness. Furthermore, research by Amrullah et al., (2025) underscores the importance of sustained habituation strategies in cultivating a religious love for the environment. The concept of environmental conservation through Islamic-themed approaches is also reinforced by Juliani et al., (2024) and Fakhruddin et al., (2018) who contend that project-based activities imbued with Islamic values, such as waste recycling and tree planting, foster internalization of gratitude, trustworthiness (amanah), and anti-wastefulness (anti-israf) values.

According to Tilbury (2011), effective environmental behavior change education combines affective, cognitive, and spiritual dimensions. This closely aligns with the approach at SDN Lamajang 02, which not only imparts theoretical understanding of environmental importance but also engages students in concrete actions based on religious values. Even extracurricular activities such as Quranic recitation sessions focusing on verses related to the environment can be linked to the concept of spiritual ecology, which posits that spiritual understanding strengthens ethical responsibility toward nature (Karman et al., 2023).

Student Leadership Development and Teacher Role-Modeling Strategies

Student leadership development and teacher role modeling are pivotal in fostering environmental piety at SDN Lamajang 02. Teachers serve not only as supervisors but also as role models actively participating in environmental

activities. This reflects the principle of uswatun hasanah (exemplary conduct), as highlighted by Dahirin & Rusmin (2024) who assert that teacher role modeling significantly impacts the internalization of religious values and environmental ethics in students' lives. Studies by Ali (2025) and Mulyana et al., (2023) further affirm that cultivating ecological character is effective not only through theoretical instruction but also via behavioral models demonstrated by teachers. Establishing student environmental cadres through formal decrees reinforces students' sense of responsibility as part of the character and Islamic leadership development process (Munarun et al., 2025; Amin et al., 2020).

Teacher role modeling also resonates with findings from Stern et al., (2018) who note that teachers serving as environmental role models have a substantial influence on students' intrinsic motivation to care for the environment. In Islamic education, teachers function not merely as educators but also as moral guides exemplifying spiritual, social, and ecological practices (Usman et al., 2024). Consequently, this strategy reinforces the dimension of role modeling as an integral element of Islamic character-based education.

Collaboration with Parents and the Community

Collaboration with parents and the community constitutes a crucial strategy in simultaneously reinforcing PAI values and environmental awareness. These findings are consistent with studies by Irawan & Zahid (2024) and Zaitun et al., (2022) who emphasize that engaging local communities strengthens Islamic values and fosters collective environmental responsibility. Programs such as "Bewara" serve as practical expressions of ukhuwah islamiyah (Islamic brotherhood) and ta'awun (mutual assistance) in an ecological context. Research by Rofiq (2022) and Suhartini & Maryam (2025) likewise shows that parental involvement in Islamic-based environmental education accelerates the development of children's responsibility toward cleanliness and environmental conservation.

Moreover, family involvement in environmental habit formation represents an implementation of the principle of shared responsibility in character education (Lickona, 1992). This collaboration is further reinforced by the home-school partnership approach, which, according to Epstein & Sheldon (2002) can enhance cohesion between values taught at home and at school, including those related to environmental education. Thus, the collaborative model at SDN Lamajang 02 serves as a critical pillar supporting the overall success of values-based education.

Evaluative Strategies and Implementation Challenges

Evaluation is conducted through informal approaches such as habit observation, communication notebooks, and reports of home activities. This strategy effectively cultivates consistent student behavior, as argued by Hungerford & Volk (2013) who maintain that environmental behavior change is more effectively achieved through gradual internalization processes rather than one-way instruction. Nevertheless, several challenges persist, including the ongoing need for retraining student cadres and pedagogical limitations among teachers. This is consistent with the findings of Muhsan & Haris (2022) and Sagala et al., (2024) who identify inadequate teacher training and low student motivation as primary obstacles in implementing religious-values-based environmental education. Therefore, enhancing teacher competencies in integrating PAI content with environmental topics must be a primary focus (Mardhani & Mahmud, 2024; Ali, 2024).

A study by UNESCO (2017) underscores the importance of holistic evaluation in sustainable education, assessing not only changes in knowledge but also attitudes and skills. Furthermore, evaluation must be adaptive to local and dynamic contexts, as emphasized by (Sterling, 2011) within the framework of transformative learning. Thus, the success of integrating PAI values into the Adiwiyata program should be measured not merely by the execution of activities but also by the extent to which these values shape students' identities and ecological habits.

Impact on the Formation of Environmental Piety

The integration of PAI values into the Adiwiyata program has demonstrably shaped students' environmental piety, both spiritually, affectively, and behaviorally. Students exhibit an understanding that caring for the environment is part of worship and a religious duty. This finding aligns with studies by Idris et al., (2023) and Pratiwi & Rohman (2022) who highlight that religion-based environmental education can cultivate ecological awareness as a component of religious character. Moreover, Sterling (2011) and Sund & Öhman, (2014) assert that values-based transformative learning can drive students' paradigm shifts from merely knowing to actively engaging in environmental stewardship.

The environmental piety developed through these efforts can also be categorized as a form of spiritual ecology, wherein ecological actions are rooted in deep religious motivation (Wani & Hassan, 2024). In the long term, the habitual practices fostered at SDN Lamajang 02 contribute to sustainable character development that is not only morally resilient but also adaptive to environmental

issues. Therefore, this approach stands as a model of Islamic character education relevant to current global challenges.
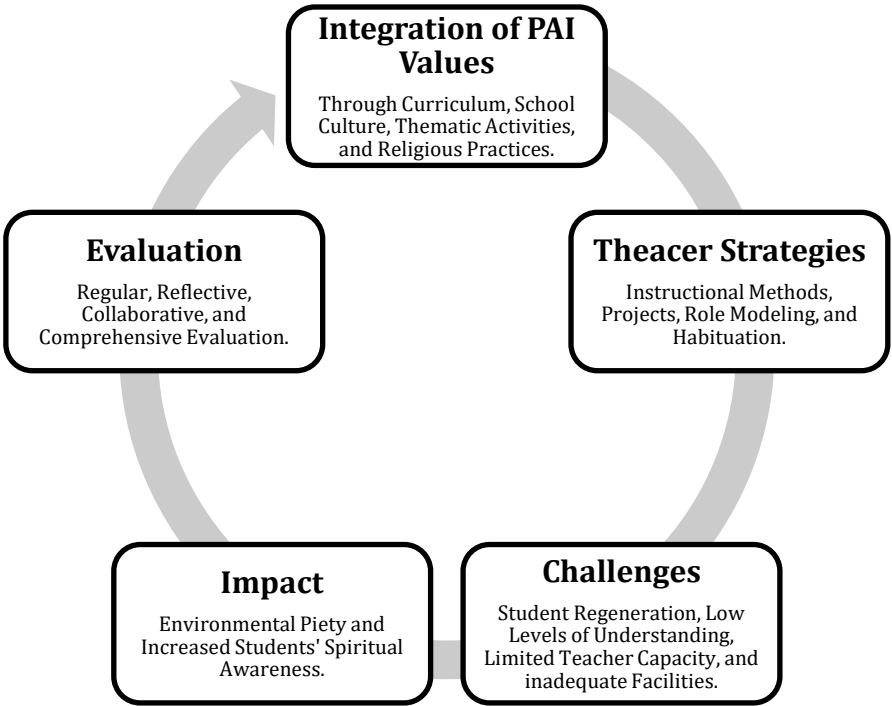
Diagram 1. Integration of Islamic Religious Education (PAI) Values in the Adiwiyata Program at SDN Lamajang 02

D. Conclusions

Based on the findings of this study, the integration of Islamic Religious Education (PAI) values into the Adiwiyata Program at SDN Lamajang 02 has successfully fostered students' environmental piety through curricular approaches, habituation, role modeling, collaboration, and continuous evaluative strategies. Spiritual values such as khalifah, rahmatan lil 'alamin, gratitude, and thaharah have been effectively internalized through curricular activities, daily routines, and collaboration among school stakeholders. Strategies including teacher role modeling, student cadre formation, and the involvement of parents and the community demonstrate that environmental education integrated with Islamic values not only strengthens ecological awareness but also shapes environmental piety as an integral part of students' religious character.

Although this study has involved informants from various groups—including teachers, students, parents, and community members—it remains limited in scope, focusing solely on a single elementary school, which necessitates caution in generalizing the findings beyond this context. Furthermore, the relatively short data

collection period posed challenges in capturing the dynamics of long-term changes in environmental attitudes. Therefore, future research is recommended to adopt longitudinal and multi-contextual designs across diverse educational settings, and to explore more deeply the contributions of families and communities as partners in sustainable Islamic value-based environmental education.

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