

## **Analysis of Islamic Religious Education Learning in Strengthening Ecoteology at The Omah Sinau Bandar Community Learning Activity Center (PKBM) School**

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### **Abstrack**

The Qur'an in Surah Al-Baqarah verse 30 explains that humans are khalifah fil ard, which means humans have the responsibility to protect and care for the earth. The modern era and the acceleration of technology, as well as the current industrial development, the environment is overshadowed by damage and even environmental crises. The current environmental crisis has had a broad impact on a global scale. The phenomena that occur due to this environmental crisis have impacts such as waste problems, deforestation, species extinction, pollution or pollution to global warming. Al Gore and Nasr believe that the global environmental crisis that has hit the world is a real manifestation of a spiritual crisis. Ecotheology or environmental theology is defined as a way of "presenting" God in every aspect of human activity, including in the utilization of natural resources and environmental management. Ecotheology has strong theological principles that form an ethical and normative framework and human relations with nature. Through this explanation, it describes the integration of Islamic religious education learning with the concept of ecotheology as a basis for strengthening not only the realm of knowledge but also beliefs and behavior. This research uses a qualitative approach with field research and case study methods. The focus of the research is on the Omah Sinau Bandar Community Learning Center (PKBM). The aim of this research is to demonstrate the implementation of the integration of Islamic religious education with the ecotheological concept at the Omah Sinau Bandar Community Learning Center.

**Keywords:** Islamic Religious Education, Ecotheology, Omah Sinau Community Learning Center

### **Introduction**

وَإِذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً

A passage from Surah Al-Baqarah, verse 30, explains that humans are leaders on Earth. As creatures endowed with reason (حيوان ناطق), or beings capable of thinking, this positions humans as creatures entrusted with the role of leaders of life on Earth. As

creatures, humans not only have a relationship with God (*hablum minaallah*) but also with fellow humans (*hablum minannas*) and with nature (*hablum minal alam*). This human nature is what leads humans to be leaders on Earth, humans are tasked with protecting and prospering the earth

In the modern era, with its accelerated technological advancements and industrial developments, the environment is facing environmental degradation and even environmental crisis. The current environmental crisis has had widespread, global impacts. The resulting environmental crisis has resulted in problems such as waste, deforestation, species extinction, pollution, and global warming. A more anthropocentric environmental management paradigm is considered the primary cause of the current environmental crisis. This anthropocentric perspective is characterized by dominant human behavior, excessive exploitation of nature to meet their own needs and interests, without regard for environmental sustainability. Human domination of nature through destructive modern technology, the green revolution, uncontrolled population growth, and a capitalist economy that pursues growth have emphasized the causes of the current environmental crisis (Laksono et al., 2022).

Al Gore and Nasr believe that the global environmental crisis that is hitting the world is a real manifestation of a spiritual crisis (Laksono et al., 2022). Based on this belief, a religious (spiritual) approach is needed to increase behavioral awareness and touch the hearts and beliefs of humans to create a relationship with nature (*hablum minal alam*). Abdillah (2005) explains that environmental awareness in the spiritual aspect is the highest awareness compared to individual, political, legal, and cultural awareness.

Ecotheology, or environmental theology, is a response or reflection on societal problems, particularly those related to environmental issues (Anwiyah et al., 2021). According to Nasr (1976), religious values and moral wisdom, which he calls ecotheology, are essential for maintaining the balance and sustainability of the earth. Ecotheology, or environmental theology, is defined as a way of "presenting" God in every aspect of human activity, including the utilization of natural resources and environmental management (Laksono et al., 2022).

In practical terms, theology can be interpreted as a normative guideline for humans in their behavior and relationships with nature and their environment. Quddus (2012) also stated that to respond to the current global environmental crisis (Mbopha et al., 2021), a new awareness is needed that stems from religious principles or values (ecotheology). Islamic ecotheological principles can serve as guiding principles in environmental management, and on the other hand, they can be integrated with the principles of modern environmental ethics that are developing. Islam, as *addien lil'alam* (the Creator of the universe), through its primary sources, the Qur'an and the

Hadith, places great emphasis on the environment, thus equating environmental preservation with preserving religion, life, descendants, intellect, and wealth. The integration of Islamic education in the implementation of ecology, using the Qur'an and Hadith as its sources, can shape humans to have moral and ethical responsibility and a full awareness of their essence as human beings in managing and preserving nature (Dewi, 2021).

Education is seen as a means of accommodating society, ensuring a nation has a high-quality workforce. Education can create individuals who are not only theoretically proficient but also practical, technologically proficient, and possess specialized skills (Hasanah, 2023). This is the basis for the continuous evaluation and improvement of education in each country (Manusia, 2016). Specifically, education is a process by which individuals develop their abilities, talents, and experiences (Yuliangsih & Hasanah, 2024). Therefore, education is the cultivation of an individual's inherent abilities.

Asroni (2020) also emphasized that Islamic Religious Education (PAI) is considered highly effective and strategic for internalizing environmental awareness values because it is mandatory at all levels of education (Hadiq et al., 2023). Furthermore, PAI can be used as a means to realize environmental education values, as there is a close relationship between environmental education and Islamic education (Nur Hasanah, 2023), in terms of material, methods, and objectives, the ultimate result of which is to achieve the goal of developing environmental awareness in every individual (Koloman et al., 2023).

The Community Learning Center (PKBM) Omah Sinau Bandar as an alternative and another face of education in the non-formal sector develops its understanding and activities through the integration of Islamic Religious Education learning with the concept of Ecotheology as a form of implementation of *hablumminal nature* and as humans as *khalifah fil ard'* who are responsible for always protecting, caring for and making the earth a suitable place to make safe humans.

### **Method**

This research uses a qualitative approach with field research and case study methods. This research reveals field findings or research objects. Therefore, this research presents research problems based on holistic, complex, and detailed real-world conditions or natural settings. This research uses an inductive approach that aims to construct theories or hypotheses through the disclosure of facts, which is the paradigm of the qualitative approach itself (Murdiyanto, 2020). Apart from that, this method is very relevant to use in exploring something because of its nature which is based on real conditions or natural settings which are holistic, complex and detailed so that readers

can obtain further information and knowledge in the research being discussed (Rukminingsih, 2022).

Qualitative research using field research and case study methods provides advantages in providing an overview and insight into the implementation of the integration of Islamic religious education with Ecotheology at PKBM Omah Sinau Bandar. The research technique uses four stages: interviews, observation, documentation, and focus group discussions. The data analysis technique uses three stages: data reduction, data presentation, and drawing conclusions (Nantana et al., 2024).

### **Results And Discussion**

#### **Definition of Community Learning Activity Center (PKBM) and Characteristics of PKBM Omah Sinau Bandar**

Community Learning Activity Centers (PKBM) are non-formal educational institutions that offer equivalent levels to elementary, middle, and high school levels, or what are better known as Packages A, B, and C. PKBM itself serves as a learning center for communities seeking to improve their quality and understanding through education. PKBM is designed to provide educational access to communities that are not accessible to the formal education system, across various backgrounds, such as age, occupation, or other social backgrounds. Through more flexible learning, PKBM becomes an alternative for developing the knowledge, skills, and competencies of the community on a more massive scale (Septiani et al., 2024)

Sihombing (2001) states that the purpose of PKBM learning is to explore, grow, develop, and utilize all the potential that exists in the community itself. In the sense of empowering the potential and educational facilities that exist in the village as a community learning effort that is directed to support poverty alleviation, welfare and knowledge with the principle of development in order to realize democracy in the field of education. On the other hand, the purpose of PKBM is to bring the educational service process closer, especially the learning service process that is integrated with various demands and problems that occur around the community environment itself (Sihombing, 2023).

#### **Characteristics of the Omah Sinau Bandar Community Learning Activity Center (PKBM)**

The Omah Sinau Community Learning Center (PKBM) is characterized by its educational approach, emphasizing the strengthening of spirituality, critical thinking, creativity, and inventiveness. The learning characteristics encourage and facilitate students according to their individual interests, talents, and potential. By prioritizing a humanistic approach, facilitators and students foster an active, joyful, and meaningful

learning environment. Students are encouraged to create and take responsibility for projects tailored to their individual interests and capacities.

Another important characteristic is fostering a sense of meaningful education within society. By strengthening awareness of "me and myself," "me and my family," and "me and my environment," we naturally promote the meaning of education within the community, enabling students to contribute, play an active and empowered role in society. This empowerment is the strong characteristic of PKBM Omah Sinau, as it provides education from a different perspective or paradigm.

The characteristics and learning objectives of PKBM Omah Sinau are manifested in the learning programs of each level or equivalent, A, B, and C. In addition to the intracurricular program, there are also co-curricular programs. The curriculum presented not only strengthens cognitive but also affective and psychomotor aspects. The integration of cognitive understanding with spaces by doing by prioritizing aspects of project-based learning certainly opens students' understanding to learn directly and integrate the material with their own life experiences.

### **Integration Of Islamic Religious Education based on Ecotheology**

Islamic religious education is a systematic effort to equip students with religious knowledge, moral values, and spiritual skills in accordance with Islamic teachings. Its primary goal is to shape noble character, strengthen faith, and develop good morals in daily life. This education plays a crucial role in shaping individuals with noble character and high moral integrity. In the context of globalization, Islamic religious education must remain relevant to meet the challenges of the times without neglecting traditional values (Tradisi & Modernitas, 2024).

The development of morals and personality in Islamic Religious Education (PAI) learning can certainly be an effective tool if it is internalized with ecological values or environmental awareness, thus fostering moral ethics and environmental ethics, especially among students (Mumtaz & Hasanah, 2024). This aligns with the development of environmental awareness using an Islamic approach, both from the theological (aqidah) and sharia dimensions. The theological dimension focuses its study on the Islamic belief system related to the environment (environmental theology), while the sharia dimension gives rise to environmental fiqh (Islamic jurisprudence) with a focus on legal norms (Laksono et al., 2022).

According to Dewi (2021), the goals of Islamic education in the implementation of ecology are divided into two, namely idealistic and pragmatic goals.

- a. The idealistic aim is to guide students to be able to understand the essence of themselves as Khalifah on earth with full trust and responsibility to prosper and

empower these natural resources in a balanced and proportional manner so that happiness in life in this world and the hereafter is achieved at the same time.

- b. The pragmatic goal is to shape humans to have moral and ethical responsibility and a full awareness of their true nature as human beings. This allows humans to fulfill what God has given them and not deny their role as caliphs. We have been given the potential of reason, morality, and skills, all of which can be used to support our duties of service and caliphate, thus fulfilling our needs (Dewi, 2021).

Based on the description of the objectives above, the implementation of ecology in Islamic religious education does not only focus on cognitive objectives, but also aims to form attitudes and spiritual awareness towards the nature of humans and nature (Dewi, 2021). In a broader context, the goals of Islamic religious education with an environmental theological focus also need to consider the goals of environmental education itself. According to Barlia (2008), the goals of environmental education consist of five aspects, including:

- a. awareness namely helping students to be aware and sensitive to the environment and its problems in a holistic manner
- b. Knowledge, namely helping students gain a basic understanding of the function of the environment, human interaction with the environment.
- c. Attitudes, namely helping students acquire a set of values and feelings of responsibility towards the natural environment, as well as motivation and commitment to participate in maintaining and developing the environment.
- d. Skills, namely helping students gain skills in identifying, investigating and contributing to solving and overcoming environmental issues and problems.
- e. Participation, namely helping students gain experience and use their knowledge and thinking skills to solve and overcome environmental issues and problems.

### **Implementation of Ecotheology with Islamic Religious Education learning at PKBM Omah Sinau Bandar**

Ecotheology is a theological discourse that focuses on efforts to protect and preserve God's creation for human life, especially nature, as an interconnected and living system. Ecotheology is a direct response to the widespread recognition of the environmental crisis that threatens humanity's future (Mccord et al., n.d.). Ecotheology has strong theological principles that form an ethical and normative framework and the relationship between humans and nature, namely:

- a. Tawhid (Oneness of God): The concept of the oneness of God is a fundamental principle in Islamic ecology. It expresses God's transcendent unity with all of His creation. In this context, everything in the universe is seen as part of God's

interconnected creation, making it meaningful, valuable, and worthy of preservation.

- b. Khalifah (Caliphate/Guardian of the Earth) and Amanah (Trust): Humans are defined as khalifah, or God's representative on earth, not as absolute owners entitled to dominate or exploit nature. The entire earth and its resources are seen as divine gifts from God, and humans are placed as trustees who have the right to use, maintain, and return this creation to God in the best condition. The task of the khalifah is to maintain harmony and environmental sustainability. Misuse of resources is strictly prohibited.
- c. Mizan (Balance): The concept of mizan, which means balance, is fundamental in the Islamic environmental perspective, this is as stated in the Al-Qur'an, surah al-Hijr verse 19 (QS. 15:19), which means: We have spread out the earth, planted on it mountains, and grown there everything according to (its) size (QS. 15:19). This verse explicitly emphasizes that Allah has created everything in the universe in proper balance. Humans are required to use reason and maintain the balance that God has established in His creation.
- d. Prohibition of Israf (Waste) and Emphasis on Ihsan (Doing Good): Waste of resources (israf) is one of the main factors causing environmental damage (Mahdi et al., 2024). The Qur'an and Hadith prohibit waste and excess (QS. 6:141, 7:31). In contrast, the principles of conservation and moderation are considered essential components of faith. Islam also encourages ihsan, namely doing good and perfection in all things, including towards all creation.
- e. e. No Human Sovereignty over Nature: In contrast to some views that place humans as the absolute rulers of nature, the Qur'an firmly states that mulk (ownership or domination) belongs exclusively to Allah. Humans are merely representatives, not owners. This is also stated in the Qur'an, Surah Al-Mulk, verse 1, which means: Most Blessed is the One who controls (all) kingdoms and He is All-Powerful over all things (QS. 67:1)(Jamal, 2025).

In addition, the implementation of the integration of Islamic religious education with the concept of ecotheology at PKBM Omah Sinau Bandar is to correlate students' personal experiences through project-based learning and problem-based learning through branches of Islamic religious education such as the Qur'an and Hadith, creed, jurisprudence, and Islamic cultural history. Students are encouraged to choose at least one activity or project that demonstrates ecotheology, which is then correlated with Islamic religious education knowledge. The following are examples of student activities or activities related to ecotheology.

Tabel 1 Student Activities

Aktivitas atau kegiatan	Rumpun Keilmuan Pendidikan Agama Islam
1. Tree/plant planting activities in every house and PKBM Omah sinau bandar facilitator	1. Akidah, akhlak, fiqih, al-qur'an dan hadist, ski
2. Recycle single-use waste (eco-bricks, handicrafts, and souvenirs)	2. Akidah, akhlak, fiqih, al-qur'an dan hadist, ski
3. Procurement and management of waste in the Omah Sinau Bandar PKBM Environment	3. Akidah, akhlak, fiqih, al-qur'an dan hadist, ski
4. Tree planting and trash cleaning activities in Sapta Wening	4. Akidah, akhlak, fiqih, al-qur'an dan hadist, ski

### Conclusion

Ecotheology is a theological concept that focuses on efforts to maintain and preserve God's creation for human life, especially nature, as an interconnected and living system. Humans, in essence as khalifah fil ard', have a crucial role to maintain, care for, and preserve the earth as a habitable place for every living creature. The role in caring for the environment is inseparable from the basis of one's beliefs or faith. Therefore, the role of Islamic religious education is very important to provide direction, understanding, and behavior to maintain the environment so that it is sustainable. By integrating the science of religious education with ecology, a cycle of power of belief, understanding, and human behavior emerges to always care for nature as fellow creatures of Allah SWT (hablum minal alam). This concept is then developed and disseminated to the Community Learning Activity Center (PKBM) Omah Sinau Bandar in every learning and behavior of students in community life and individually through learning based on project-based learning and problem-based learning experiences.

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