



Implementation of Islamic Religious Education Integrated with the Qur'an-Based Environment in SD Alam Pacitan

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Abstract

Keywords:
Al-Qur'an
Verses;
Islamic
Religious
Education;
Ecology.

The research problem originates from the observation that SD Alam Pacitan has experienced a significant decline in the internalization of environmental awareness in recent years. This deterioration is evidenced by increasing ecological crises in Pacitan, including frequent landslides, floods, and seasonal droughts. In response, the school is motivated to integrate ecology-based learning materials into its Islamic Religious Education (IRE) curriculum. Accordingly, this study seeks to examine the development and reinforcement of Qur'anic verses within ecology-oriented IRE, enabling students to comprehend nature through both Islamic and scientific perspectives. Employing a qualitative case study approach, the research involves data collection through interviews, observations, and documentation. Data analysis follows three stages: reduction, display, and conclusion drawing, with triangulation applied to ensure validity. The findings reveal that embedding Qur'anic verses into ecology-based IRE at SD Alam Pacitan enriches the pedagogical experience, fostering a holistic understanding of life by linking ecological themes with Islamic teachings.

Abstrak:

Kata Kunci:
Ayat-ayat Al-Qur'an;
Pendidikan Agama Islam;
Ekologi

Permasalahan penelitian ini berangkat dari observasi bahwa SD Alam Pacitan mengalami penurunan signifikan dalam internalisasi kesadaran lingkungan dalam beberapa tahun terakhir. Penurunan tersebut tercermin dari meningkatnya krisis ekologis di Pacitan, seperti seringnya terjadi tanah longsor, banjir, serta kekeringan air pada musim kemarau. Menyikapi hal tersebut, sekolah ini terdorong untuk mengintegrasikan materi pembelajaran berbasis ekologi ke dalam kurikulum Pendidikan Agama Islam (PAI). Penelitian ini bertujuan untuk mengkaji pengembangan dan penguatan ayat-ayat Al-Qur'an dalam pembelajaran PAI berbasis ekologi, sehingga peserta didik mampu memahami alam dari perspektif Islam sekaligus ilmu

pengetahuan umum. Penelitian ini menggunakan pendekatan kualitatif dengan metode studi kasus. Tahapan penelitian meliputi pengumpulan data melalui wawancara, observasi, dan dokumentasi. Analisis data dilakukan melalui tiga tahap, yaitu reduksi data, penyajian data, dan penarikan kesimpulan, dengan triangulasi data untuk menjamin validitas hasil penelitian. Temuan penelitian menunjukkan bahwa integrasi ayat-ayat Al-Qur'an dalam pembelajaran PAI berbasis ekologi di SD Alam Pacitan memberikan pengalaman baru dalam proses pembelajaran, serta mendorong pemahaman holistik tentang makna kehidupan melalui keterkaitan antara tema ekologi dan ajaran Islam.

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1. Introduction

The incidence of natural damage that still occurs in society reflects that education in schools is still low in providing socialization related to the dangers of natural damage to fellow living creatures, ecology-based learning processes and the development and strengthening of verses from the Qur'an on the theme of ecology. able to provide education and religious knowledge about how important the function of the environment is for all living creatures, so that they are expected to become social humans who have good morals both with each other and with other creatures, guided by reform education¹². So that the role of educational institutions and educators is the tip of the spear in creating human resources (HR) that are professional and advanced and able to protect nature based on the Al-Qur'an and Hadith.³ So the competency of human resources (HR) must also increase in order to be able to accompany students in achieving the ideals of the nation's successors,⁴⁵.

Learning Islamic Religious Education is a staple of education that must be carried out by students starting from elementary level to high school⁶, so that character education and moral education become the main basis and guideline for students in the practice of community life⁷. Learning development is very important

¹ Wantini Khairil Anwar Diniy, "PEMIKIRAN PENDIDIKAN ISLAM KH AHMAD DAHLAN Kajian Historis – Sosiologis," *Agama Dan Sosial Budaya* 6, no. 2 (2023): 102–12.

² Nanang Ardiansyah, Umam Mufti, and Wantini, "Konsep Pemikiran Pendidikan Islam Menurut Fazlur Rahman," *Wahana Inovasi: Jurnal Penelitian Dan Pengabdian Masyarakat UISU* 8, no. 1 (2019): 20–26.

³ Mgr Sinomba Rambe, Djameluddin Perawironegoro, and Ahmad Dahlan Yogyakarta, "Pentingnya Pendidikan Akhlak Dalam Kehidupan Masyarakat Islam" 5, no. 1 (2023): 37–48.

⁴ Djameluddin Perawironegoro, "Pengembangan Sumber Daya Manusia Di Lembaga Pendidikan Islam," *Tajdidikasi VIII*, no. 1 (2018).

⁵ Djameluddin Prawironegoro, Akhmad Arif Rifan, and Mhd. Lailan Arqam, "Maintaining the Quality of Higher Education Graduates Based on Risk Management," *Al-Hayat: Journal of Islamic Education* 6, no. 2 (2022): 198, doi:10.35723/ajie.v6i2.228.

⁶ Rika Nia Adina and Wantini Wantini, "Relevansi Pemikiran Pendidikan Ibnu Khaldun Pada Pendidikan Islam Era Modern," *Ideguru: Jurnal Karya Ilmiah Guru* 8, no. 2 (2023): 312–18, doi:10.51169/ideguru.v8i2.514.

⁷ Mgr Sinomba Rambe, Wantini Wantini, and Ahmad Muhammad Diponegoro Diponegoro, "Metode Pengasuhan Dalam Pembentukan Karakter Religius Di Panti Asuhan Yatim Putra Islam Yogyakarta," *Urwatul Wutsqo: Jurnal Studi Kependidikan Dan Keislaman* 12, no. 1 (2023): 1–21, doi:10.54437/urwatulwutsqo.v12i1.833.

as a process of educational progress in Indonesia in the field of Islamic Religious Education. The development of PAI learning materials based on ecology-based verses from the Al-Qur'an allows knowledge and instilling the morals of love for the environment in students. Against the background of low literacy knowledge of the verses of the Al-Qur'an in ecology-based PAI learning, it provides new knowledge about the relationship between natural knowledge and religion, which has a very important relationship. Ecology-based learning experiences provide students with a closer experience with nature so that students are able to understand natural conditions directly⁸. The educational process in natural schools has basic education, namely getting used to nature conservation activities in accordance with the curriculum, policies and the learning process always adapts to activities in nature. Development of ecology-based PAI learning as a form of connecting Islamic Religious Education with natural events which are related to the meaning of Al-Qur'an verses related to the nature conservation process. As in the word of Allah SWT Q.S al Qhashas verse 77,⁹ namely :

وَابْتَغِ فِيمَا آتَاكَ اللَّهُ الدَّارَ الْآخِرَةَ وَلَا تَنْسَ نَصِيبَكَ مِنَ الدُّنْيَا وَأَحْسِنْ كَمَا أَحْسَنَ اللَّهُ إِلَيْكَ
وَلَا تَبْغِ الْفَسَادَ فِي الْأَرْضِ ۗ إِنَّ اللَّهَ لَا يُحِبُّ الْمُفْسِدِينَ

Meaning: "And seek what Allah has bestowed upon you (happiness) in the land of the afterlife, and do not love your happiness from worldly (pleasures) and do good (to others) as Allah has done good to you and do not do damage in (face) of the earth. Indeed, Allah does not like those who do damage."

Students' knowledge and learning experiences are related to education in the habit of protecting nature from various damages caused by various acts of ignorant human hands, as explained in the word of Allah SWT, Q.S ar-Rum verse 41¹⁰, namely :

ظَهَرَ الْفَسَادُ فِي الْبَرِّ وَالْبَحْرِ بِمَا كَسَبَتْ أَيْدِي النَّاسِ لِيُذِيقَهُمْ بَعْضَ الَّذِي عَمِلُوا لَعَلَّهُمْ
يَرْجِعُونَ

Meaning: "There has been visible damage on land and at sea caused by the actions of human hands, Allah wants them to experience some of (the consequences of) human actions so that they return (to the right path)"

Literacy of Al-Qur'an verses in learning as an educational activity for students in understanding, appreciating, or studying ecological themes in particular so that students can gain experience in learning new knowledge, namely from the ecological-based Islamic Religious Education learning process,¹¹. Where students are directed to practice in the field adapting the material from verses of the Al-

⁸ Mohammad Muchlis Solichin, "PENDIDIKAN AGAMA ISLAM BEWAWASAN SPIRITUALITAS EKOLOGI: Telaah Materi Dan Model Pembelajaran," *Al-Tahrir: Jurnal Pemikiran Islam* 17, no. 2 (2017): 471, doi:10.21154/altahrir.v17i2.1057.

⁹ Qur'an Kemenag, "Surat Al-Qasas Ayat 77," 2022, <https://quran.kemenag.go.id/quran/per-ayat/surah/28?from=1&to=88>.

¹⁰ Qur'an Kemenag, "Surat Ar-Rum Ayat 41," 2022, <https://quran.kemenag.go.id/quran/per-ayat/surah/30?from=1&to=60>.

¹¹ Ummul Hidayatullah Syarifuddin, Munir, and Hasyim Haddade, "Implementasi Literasi Al-Qur'an Dalam Pembinaan Karakter Religiusitas Peserta Didik Pada SMA/SMK Di Kabupaten Sidenreng Rappang" 06, no. 01 (2021).

Qur'an in ecology-based PAI learning with the aim that students carry out learning related to nature and religion in carrying out the process of preserving nature in accordance with the goals and vision and mission of education at SD Alam Pacitan.

The solution offered in solving environmental problems is to conduct PAI learning with the IRE (Initiation-Response-Evaluation) technique, which is a solution as a compulsory subject. The learning is integrated with the verses of the Qur'an with the theme of ecosystem/environment-based ecology, the IRE curriculum and integrated learning actions. The learning process by inserting verses of the Al-Qur'an with the theme of preserving nature supported by the vision and mission of SD Alam Pacitan as an educational process for students in understanding various incidents of natural damage such as littering, large-scale mining exploitation, cutting down increasingly tall trees, forest burning, and The low level of reforestation action has resulted in many natural disasters occurring which have resulted in natural disasters, namely floods, landslides or loss of drinking water sources, these events also affect the lives of humans and other living creatures in their sustainable existence,¹²¹³¹⁴.

Relevant research by Linda Aprilia's research with Syuni Trihantoyo, journal with the title "Nature-based learning by forming the character of students who love the environment and are based on Islamic religion at the elementary school level at Al-Izzah Krian Nature School." The research method uses qualitative research. The result of this research is the creation of a learning model that is nature-based or learning with nature (BBA) and based on Islamic religion¹⁵.

Research conducted by Agus Jatmiko, journal entitled "Ecological Insight Education Realization of Ecological Values in the Islamic Religious Education Curriculum." The research describes ecological values in the Islamic Religious Education curriculum where this education has not been implemented optimally in the Islamic Religious Education curriculum for elementary to high school, explicitly as many as 2 (0.42%) and implicitly as many as 10 (2.11%) in the curriculum. related to the context of ecological values that are still minimally utilized. The research method used is qualitative research¹⁶.

Research conducted by Mahasri Shobahiya, journal proceedings entitled "Development of Ecology-based Islamic Religious Education materials." The research aims to describe the importance of preserving nature as explained in the collection of Al-Qur'an literature on education about nature and living creatures and is implemented in learning which aims to introduce ecological knowledge with the aim of increasing knowledge towards loving the universe in overcoming the natural damage that is occurring. The research method uses qualitative research¹⁷.

¹² Vika Azkiya Dihni, "Bencana Alam Paling Mematikan Di Dunia," 2022, <https://databoks.katadata.co.id/datapublish/2022/02/15/bencana-alam-paling-mematikan-di-dunia>.

¹³ BNPB, "Geoportal Kebencanaan Indonesia," 2017, <https://gis.bnpb.go.id/>.

¹⁴ DLH, "Kerusakan Lingkungan Dan Penyebabnya," 2019, <https://dlh.bulelengkab.go.id/informasi/detail/artikel/kerusakan-lingkungan-dan-penyebabnya-29>.

¹⁵ Linda Aprilia and Syunu Trihantoyo, "Pembelajaran Berbasis Alam Dalam Membentuk Karakter Siswa Cinta Lingkungan Dan Berbasis Religi Islami Di Jenjang Sd Sekolah Alam Al-Izzah Krian," *Inspirasi Manajemen Pendidikan* 6, no. 2 (2018): 1–8.

¹⁶ Agus Jatmiko, "PENDIDIKAN BERWAWASAN EKOLOGI Realisasi Nilai-Nilai Ekologis Dalam Kurikulum Pendidikan Agama Islam Oleh: Agus Jatmiko," *Pendidika n Berwawawsan Ekologi Realisasi Nilai-Nilai Ekologis Dalam Kurikulum Pendidikan Agama Islam* 7 (2016): 45–62.

¹⁷ Mahasri Shobahiya, "Pengembangan Materi Pendidikan Agama Islam Berbasis Ekologi," in *Proceeding ICIIES* (Universitas Muhammadiyah Surakarta, 2020).

Research conducted by Muhammad Aris Faisol, thesis entitled "PAI Learning Model at SD Alam Ar-Ridho Tembalang Semarang." This research illustrates how the learning model has a natural nuance, thereby reducing the boredom conditions that have been carried out in school rooms, the thematic learning model is integrated with several subjects carried out in nature, such as outbound with the learning by doing method. This research uses qualitative research with a phenomenological approach ¹⁸.

From these various studies, the novelty of the previous research is Islamic Religious Education Integrated with the Qur'an-Verse-Based Environment in SD Alam Pacitan, which is the foundation of the research that will be carried out after seeing and analyzing relevant research.

So it is very important to carry out research after looking at the various backgrounds of the research problem that will be carried out, the formulation of the problem that will be raised is:

1. What are the verses of the Al-Qur'an in teaching Ecology-based Islamic Religious Education at SD Alam Pacitan?
2. How is the IRE Design in PAI Learning is integrated with Qur'an-based environmental activities?

2. Methods

This research uses qualitative research ¹⁹. The research carried out related to verses from the Al-Qur'an in ecology-based PAI learning in the form of text description data, images and not in the form of numerical data. Qualitative research is a type of research that produces data from the oldest analysis in the form of descriptive text of the objects and activities being observed. The aim of this research is to form systematic, accurate and real data related to the study and research analysis of Al-Qur'an verses in ecology-based PAI learning at SD Alam Pacitan. The research method used is a case study. The case study method or approach is a qualitative research approach where the research process explores the real world, focusing on one case or various cases starting from collecting detailed and in-depth data by involving various sources of information data and then presenting case description data. ²⁰.

The research location was carried out at SD Alam Pacitan, where the research location is very suitable to the research background, namely that it will discuss ecologically based learning processes or carried out outside the classroom which has become a characteristic of natural schools. This research will focus on researching verses from the Al-Qur'an in ecology-based PAI learning at SD Alam Pacitan. Collection of research data sources consisting of 2 (two) main sources, namely: 1) Primary Data (such as school conditions, learning processes, school activities and programs), 2) Secondary Data (such as organizational structure, curriculum, students, teachers and employees, as well as infrastructure). The informant selection technique used is using a purposive sampling technique, namely a way of selecting informants who are determined deliberately on the basis of criteria or considerations ²¹. The data collection technique can be presented in the picture.

¹⁸ Muhammad Aris Faisol, "MODEL PEMBELAJARAN PAI DI SD ALAM AR-RIDHO TEMBALANG SEMARANG" 2018.

¹⁹ John W Creswell, *Penelitian Kualitatif Dan Desain Riset Memilih Di Antara Lima Pendekatan*, Ke-3 (Yogyakarta: PUSTAKA PELAJAR, 2014).

²⁰ Ibid.

²¹ Sugiyono, *Memahami Penelitian Kualitatif* (Bandung: Alfabeta, 2012).

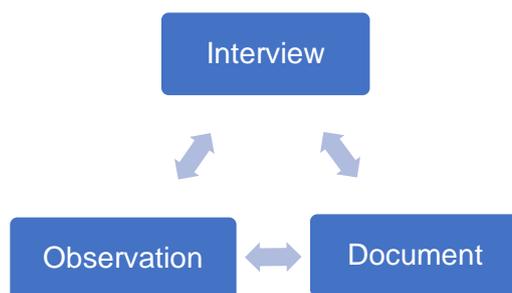


Figure. 1
Data Collection Techniques,²²

Research data collection has three important components in qualitative research, namely interview data, observation data, and document data. Interview data is conducting conversations with respondents who have been determined according to research needs, interviews are conducted with PAI teachers, curriculum, students, and school principals. Then the observation data is direct observation data in the field related to the subject of research, the process of integrating Qur'anic verses in nature-based PAI learning. Meanwhile, the document data is related to the curriculum, school visions and missions in determining learning activities at SD Alam Pacitan.

Research data has been collected, the validity of the data is then checked using the triangulation test technique. The qualitative data triangulation technique is a method of examining the validity of data that combines data collection that is in accordance with research diapers and theories to minimize subjectivity and strengthen research results,²³. Checking data validity using data triangulation is divided into two, namely method and source triangulation to analyze the validity of research data ²⁴. Then the next research stage was carried out, namely data analysis. Data analysis techniques according to Miles & Hubermen,²⁵ nemely:

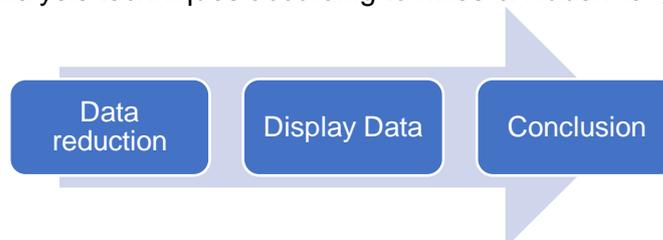


Figure. 2
Data Analysis Techniques,²⁶

Miles and Huberman data analysis is an interactive method that is carried out continuously until the data saturation point. This data analysis process consists of three main stages that are interconnected. Data reduction is simplification, classification, sharpening, and organizing data. Data presentation is to organize the data in a neat manner so that it is easier for researchers to draw data

²² Ibid.

²³ John W Cresswell, *Research Design (Qualitative, Quantitative, and Mixed Methods Approaches, Intercultural Education*, vol. 20, 2009, doi:10.1080/14675980902922143.

²⁴ Mardiyah, *Kepemimpinan Kiai Dalam Memelihara Budaya Organisasi*, 2013.

²⁵ Rulam Ahmadi, *Metodologi Penelitian Kualitatif*, 2016.

²⁶ Ibid.

conclusions. Then the conclusion is drawn, which is to produce credible and valid conclusions, supported by consistent data evidence.

3. Result and Discussion

3.1 Al-Qur'an verses in teaching Ecology-based Islamic Religious Education at SD Alam Pacitan

The development of Al-Qur'an verse material is carried out in ecology-based Islamic Religious Education learning, namely as a process of implementing ecological-based Al-Qur'an verses which aims to understand how to care for and protect nature according to what is regulated in the Al-Qur'an. This learning aims to provide enthusiasm for learning with nature based on knowledge of the Islamic religion and as a realization of the nature school program in realizing education that cares about nature. The material for forcing Al-Qur'an verses with an ecological theme at the Pacitan Nature School which discusses natural knowledge is:

Verses related to looking after animals. Surah ash-Shura/42 verse 11

فَاطِرُ السَّمَوَاتِ وَالْأَرْضِ جَعَلَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا وَمِنَ الْأَنْعَامِ أَزْوَاجًا يَذُرُّكُمْ فِيهِ
لَيْسَ كَمِثْلِهِ شَيْءٌ وَهُوَ السَّمِيعُ الْبَصِيرُ

Meaning: "He is the creator of all the heavens and the earth. He makes you from yourselves soul mates. And from livestock they make matches. He breeds you his. There is no word that compares to Him. And He is the All-Hearing, All-Seeing."

Tafsir al-Azhar explains that "He is the Creator of all the heavens and the earth. He makes you from yourselves soul mates. And even from livestock, we make matches." In life, living creatures, both humans and animals, also have soul mates which function to preserve future generations²⁷. So the preservation of living creatures must be protected from damage or extinction because this greatly affects other living creatures.

Surah al-Baqarah/2 verse 164

إِنَّ فِي خَلْقِ السَّمَوَاتِ وَالْأَرْضِ وَآخْتِلَافِ اللَّيْلِ وَالنَّهَارِ وَالْفُلْكِ الَّتِي تَجْرِي فِي الْبَحْرِ بِمَا يَنْفَعُ
النَّاسَ وَمَا أَنْزَلَ اللَّهُ مِنَ السَّمَاءِ مِنْ مَاءٍ فَأَحْيَا بِهِ الْأَرْضَ بَعْدَ مَوْتِهَا وَبَثَّ فِيهَا مِنْ كُلِّ دَابَّةٍ
وَتَصْرِيْفِ الرِّيحِ وَالسَّحَابِ الْمُسَخَّرِ بَيْنَ السَّمَاءِ وَالْأَرْضِ لَآيَاتٍ لِقَوْمٍ يَعْقِلُونَ

Meaning: "Indeed, in the creation of the heavens and the earth, the alternation of night and day, the ships that sailed on the sea carried what was useful for humans, and what Allah sent down from the sky in the form of air, then with that air He revived the earth after it had died (dry-) and He spread on the earth all kinds of animals, and the controlled distribution of winds and clouds between heaven and earth, indeed there are signs of the oneness and greatness of Allah for a thinking people."

Tafsir at-Tanwir explains that the power of Allah SWT is related to the creator of the heavens and the earth which has been regulated in detail, not only that, it is also about the change of day and night which occurs to make life easier for humans and other living creatures. Changes in day and night really determine life in this world for plants, animals and humans to determine activity schedules.

²⁷ Hamka, *Tafsir Al-Azhar: Jilid 8 Diperkaya Dengan Pendekatan Sejarah, Sosiologi, Tasawuf, Ilmu Kalam, Sastra, Dan Psikologi* (Jakarta: GEMA INSANI, 2015).

Then Allah SWT sent down air from the sky in the form of rain which was able to provide life and benefits to all of Allah SWT's creatures. This verse explains the majesty of Allah SWT regarding His unity and greatness for intelligent people ²⁸.

Verses related to caring for plants. Q.S. Qaf/50 verses 7-8

وَالْأَرْضَ مَدَدْنَاهَا وَأَلْقَيْنَا فِيهَا رَوَاسِيَ وَأَنْبَتْنَا فِيهَا مِنْ كُلِّ زَوْجٍ بَهِيجٍ

Meaning: "Likewise the earth which We spread out and staked on strong mountains and We grew on various kinds of beautiful (plants)."

تَبْصِرَةً وَذِكْرًا لِكُلِّ عَبْدٍ مُنِيبٍ

Meaning: "To be a lesson and reminder for every servant who returns (submits to Allah)."

Strengthening the material on ecological-themed verses from the Al-Qur'an as a form of habituation in caring for and caring for plants around the school, namely to increase students' knowledge in understanding and instilling behavior in caring for plants around the school and the living environment by strengthening Q.S. Qaf/50 verses 7-8, that the process of caring for plants in the school environment is also regulated in the Al-Qur'an.

Verses related to the reforestation process. Surah al-An'am verse 99

وَهُوَ الَّذِي أَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجْنَا بِهِ نَبَاتَ كُلِّ شَيْءٍ فَأَخْرَجْنَا مِنْهُ خَضِرًا نُخْرُجُ مِنْهُ حَبًّا مَتْرَاكِبًا وَمِنَ النَّخْلِ مِنْ طَلْعِهَا قِنْوَانٌ دَانِيَةٌ وَجَنَّاتٍ مِنْ أَعْنَابٍ وَالزَّيْتُونَ وَالرُّمَّانَ مُشْتَبِهًا وَغَيْرَ مُتَشَابِهٍ انظُرُوا إِلَى ثَمَرِهِ إِذَا أَثْمَرَ وَيَنْعِهِ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يُؤْمِنُونَ

Meaning: "And it is He who sends down rain water from the sky, then We make all kinds of plants grow with it. So We brought out from the plants the green plants. We removed from the green plant many grains. And from the palm tree the hanging stalks were drawn out, and the vineyards, and We also brought out olives and pomegranates similar and dissimilar. Pay attention to the fruit when the tree bears fruit and also pay attention to its maturity. In fact, in this there are signs of Allah's power for those who believe."

Tafsir al-Misbah explains how the evidence of Allah's power regarding the growth of seeds and seeds is related to the sky such as the sun and moon and the impact of circulation which produces day and night events, as well as rainwater, with all of these events providing benefits, plants will grow fertile due to sufficient will need air, sunlight and fertile soil ²⁹.

Surah Ar-Rum verse 41

²⁸ Muhammadiyah, *Tafsir At-Tanwir: Jilid 2 Juz 2 Dan 3 Surah Al-Baqarah Ayat 142-286* (Yogyakarta: Suara Muhammadiyah, 2022).

²⁹ M.Quraish Shihab, *Tafsir Al-Misbah: Jilid 4, Pesan, Kesan, Dan Keserasian Al-Qur'an* (Tangerang: Lentera Hati, 2017).

ظَهَرَ الْفَسَادُ فِي الْبَرِّ وَالْبَحْرِ بِمَا كَسَبَتْ أَيْدِي النَّاسِ لِيُذِيقَهُمْ بَعْضَ الَّذِي عَمِلُوا لَعَلَّهُمْ
يَرْجِعُونَ

Meaning: "There has been visible damage on land and at sea caused by human actions. Through this, Allah makes them feel some of the results of their actions so that they return to the right path."

Tafsir al-Azhar explains that the damage done by humans causes damage to nature, such as starting the construction of buildings which results in the loss of many plants and trees as a source of oxygen, then the massive exploitation of natural resources, as well as the large amount of pollution produced due to the many chimneys from Vehicle factory emissions are increasing so that damage will continue to increase, so it is necessary to change behavior from nature conservation behavior to reduce natural damage ³⁰.

The classification of Al-Qur'an verses is the main concept applied in learning ecology-based material on Al-Qur'an verses in ecology-based Islamic Religious Education. This can be seen in Islamic Religious Education material which discusses environmental or natural themes. In addition to the learning materials and the SD Alam Pacitan program which requires carrying out nature-based activities such as the habit of caring for and cleaning the school environment before the learning process, then the green lab program is a program for each class to manage land such as planting vegetables to the process of fertilizing and caring for the plants.

Impact on other living creatures. Developing and enforcing ecological-themed Al-Qur'an verses in the context of knowledge of flora, fauna and the reforestation process as a form of developing and enforcing ecological-based Al-Qur'an verses which can be developed in the implementation of ecology-based Islamic Religious Education at SD Alam Pacitan.

3.2 IRE Design in PAI Learning is Integrated with Qur'an-based Environmental Activities

The design and learning of Islamic religious education with integrated IRE techniques with ecology-themed verses at SD Alam Pacitan is a process of forming the character of caring for nature through Islamic religious learning activities carried out with natural activities such as green laboratories. This learning planning is adjusted to the theme of the material with an environmental theme, as well as providing and confirming the readiness of media and learning places outside the classroom or nature so that it can run smoothly. The learning process by inviting participants to go out of the classroom to see the surrounding nature firsthand, students are able to observe the conditions of nature, plants, and animals directly and then also integrate ecology-based Qur'an verses in the learning by explaining the material that has been prepared. Then provide an evaluation of the defense by observing the attitude, active role, and creativity of students when in the field. This learning is an innovative form of Islamic learning by combining environment-based activities.

³⁰ Hamka, *Tafsir Al-Azhar: Jilid 7, Diperkaya Dengan Pendekatan Sejarah, Sosiologi, Tasawuf, Ilmu Kalam, Sastra, Dan Psikologi* (Jakarta: Gema Insani, 2015).

The learning process of ecology-based Islamic Religious Education applies teaching materials by combining theory and practice. According to Ansori, as educators, they can carry out the learning process with a "reality-based method", namely providing education to students to get used to planting trees, watering plants in the garden, cleaning the school environment, and carrying out activities with the theme of preserving nature,³¹. Strengthening the verses of the Qur'an in ecologically based Islamic Religious Education learning is an educational process carried out in the form of theme integration, and learning practices are learning by doing or exploration in which every learning process carried out between theory and practice is carried out in the classroom, so that students can explore ecological knowledge to the fullest, related to themes³².

Preparing ecologically based material on Al-Quran verses, namely preparing Islamic Religious Education themes or materials that are related to ecologically based learning on ecologically based Islamic Religious Education material. Implementation of ecology-based learning, namely teaching and learning activities on Islamic Religious Education material which has a theme of developing ecology-based learning. Where the learning process is carried out by combining the syllabus and ecology-based PAI learning implementation plan (RPP). Then the learning materials in developing Al-Qur'an verses in ecological-based Islamic Religious Education learning are:

Studying the verses of the Al-Qur'an, namely the text Asmaus Husna "ar-Rahim (الرَّحِيمُ) means Most Merciful"³³. This material explains and describes Islamic Religious Education material related to ecological education themes, namely carrying out caring behavior towards the natural environment,³⁴. Implementation of learning the verses of the Al-Qur'an in the text Asma'ul Husna: ar ar-Rahim, namely the Most Merciful. Students are invited to observe pictures related to the theme of ar-Rahim, which explains and describes that by understanding the meaning of ar-Rahim, students are able to understand how to care for the environment, as explained in the learning process, namely students observe pictures of caring for the environment. environment as well as presenting the image content of the educational process of the text Asma'ul Husna: ar-Rahim. With ar-Rahim, it is able to foster students' attitudes that care more about the environment, namely that students can realize it in various school programs that are in accordance with the meaning of ar-Rahim, namely the obligation to care for plants, maintain cleanliness, and carry out class projects, namely green lab (habituation program). planting every class, namely planting vegetables to caring for them to harvesting).

³¹ Ahmad Asroni, "Pendidikan Agama Islam Berperspektif Ekologi," *Angewandte Chemie International Edition*, 6(11), 951–952. 18, no. 85 (2021): 2013–15.

³² Faisol, "MODEL PEMBELAJARAN PAI DI SD ALAM AR-RIDHO TEMBALANG SEMARANG."

³³ Kemenag, "Pengertian Ar-Rahim," 2022, <https://www.akarsari.com/khazanah/2058022168/ar-rahman-ar-rahim-artinya-asmaul-husna-yang-paling-banyak-diingat-umat-muslim-ini-penjelarasannya>.

³⁴ Muhammad Nurzakun and Joko Santoso, *Pendidikan Agama Islam Dan Budi Pekerti SD Kelas 1*, 2021.

Learning verses from the Al-Qur'an with an ecological theme, namely the text al-Khaliq, namely Allah is the Creator. Explains the creation of all creatures on earth in the will of Allah SWT. In developing the material, we added verses from the Qur'an which explain that Allah is the Creator, namely surah al-Baqarah verse 64, ali-Imran verse 190, an-Nisa verse 1, al-Mu'minin verses 12-14, and ar-Rum verse 22,³⁵. The process of implementing Islamic Religious Education learning from the meaning of Asma'ul Husna: al-Khaliq, namely that students are made into groups to make observations outside the classroom, where students observe various forms of Allah SWT's creation in the world, starting from plants, animals, or natural appearances, etc. After that, students return to the classroom to explain the results of observations related to the creation of Allah SWT. Then also add assignments or evaluations of the material by filling in checklists and suitability related to the theme of Allah's creation and the role of humans in maintaining the environment. In developing the Asma'ul Husna: al-Khaliq material, it can be adapted to school programs, namely green camp or adventure programs.

Apart from that, there is also clean and healthy living material related to Al-Qur'an verses in the ecology-based Islamic Religious Education material, namely Al-Qur'an verses with the theme of clean living in the Q.S. al-Baqarah/2 verse 222, namely:

إِنَّ اللَّهَ يُحِبُّ التَّوَّابِينَ وَيُحِبُّ الْمُتَطَهِّرِينَ

Meaning: "Indeed, Allah loves those who create and loves those who purify themselves."

The indicator of competency achievement is being able to demonstrate clean living behavior after learning the verses of the Al-Qur'an from the verse al-Baqarah verse 222, namely that students are able to demonstrate clean living behavior and healthy living. This can be implemented in a mandatory cleaning program around the school with all school staff before learning time.

The lessons in the "Care for the Environment" chapter describe the process of Islamic Religious Education in the attitude of students who are able to behave in maintaining cleanliness, health and caring about the surrounding environment.

Developing Islamic Religious Education materials related to the theme of caring for the environment, namely developing verses from the Al-Qur'an, namely Q.S. ar-Rum verse 41, namely

ظَهَرَ الْفَسَادُ فِي الْبَرِّ وَالْبَحْرِ بِمَا كَسَبَتْ أَيْدِي النَّاسِ لِيُذِيقَهُمْ بَعْضَ الَّذِي عَمِلُوا لَعَلَّهُمْ
يَرْجِعُونَ

Meaning: "There has been visible damage on land and at sea caused by human actions. Through this, Allah makes them feel some of the results of their actions so that they return to the right path."

In the development material Q.S. ar-Rum verse 41 explains that this verse gives a warning to people who do not think that their daily behavior has damaged the environment, such as the exploitation of agricultural products, the development

³⁵ Achmad Hasim and M.Kholid Fathoni, *Buku Guru Pendidikan Agama Islam Dan Budi Pekerti SD Kelas 2, Pusat Kurikulum Dan Perbukuan, Balitbang, Kemendikbud*, vol. 2, 2018.

of the use of modern technology and industry, so they must think about the effects that can damage the environment. Therefore, humans must also carry out behavior that cares about the environment from the damage process that will occur. One of the activities carried out is getting into the habit of planting trees (reforestation) as a process of greening the environment. As well as Q.S. al-Baqarah verse 29

هُوَ الَّذِي خَلَقَ لَكُمْ مَّا فِي الْأَرْضِ جَمِيعًا ثُمَّ اسْتَوَىٰ إِلَى السَّمَاءِ فَسَوَّاهُنَّ سَبْعَ سَمَاوَاتٍ ۗ وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ

Meaning: "It is He (Allah) who created everything on your earth, then He went to the heavens, then He perfected them into seven heavens. He is All-Knowing of everything."

Implementation of learning is that students carry out group assignments based on environmental care material given by the teacher, namely the assignment given is in the form of discussing problems on how to protect and maintain the environment from observations of air gutters, rubbish, rivers and trees around the house. So that students are able to recognize and understand the various problems that arise from environmentally destructive behavior.

The implementation of this material can be developed into daily practice, namely always protecting the school environment from rubbish, as well as caring for plants in the green lab of each class so that students are able to demonstrate the behavior of loving to care for the environment from rubbish and plants so that they grow well.³⁶

Ecology-based learning of Al-Qur'an verses is found in Surah At-Tin material. In the at-Tin letter, it explains that figs have many benefits for human health,³⁷. The ecological-based learning process is carrying out the work of reading and understanding the meaning of the letter At-Tin, where in learning the medium of figs is provided in the classroom to provide direct experience to students regarding understanding figs, the content of figs, as well as the verse that discusses figs, namely Surah At -Tin. The evaluation carried out was a presentation of the results of observations on tin fruit and its provisions in the At-Tin letter. Apart from that, educators also provide additions and reinforcements related to verses from the Al-Qur'an on the theme of ecology³⁸. *"The learning process is carried out as an ecology-based PAI learning process, namely by developing PAI material that has themes related to nature, as in lesson 1 (one) explaining about the tin fruit plant, so it can be conveyed regarding the tin fruit plant to students"*³⁹. So apart from providing PAI about the Al-Qur'an Surah At-Tin, it can also develop ecological learning related to fig plants so that plants are also able to provide benefits to other creatures.

Ecology-based learning of Al-Qur'an verses is learning Q.S. al-Qari'ah/101 verses 1-11 which explains the knowledge related to believing in the existence of

³⁶ Observasi, *Observasi Terkait Dengan Program Sekolah* (Pacitan, 2023).

³⁷ Feisal Ghozaly and Achmad Buchori Ismail, *Pendidikan Agama Islam Dan Budi Pekerti SD/MI Kelas 5, Pusat Kurikulum Dan Perbukuan, Balitbang, Kemendikbud*, vol. 9, 2017.

³⁸ Feisal Ghozaly, *Pendidikan Agama Islam Dan Budi Pekerti BG, Pendidikan Agama Islam Dan Budi Pekerti*, 2017.

³⁹ Ghozaly and Ismail, *Pendidikan Agama Islam Dan Budi Pekerti SD/MI Kelas 5*.

a day of rest and its signs. In the final day learning material, it is divided into 2 (two), namely the small stop (sugra) and the big stop (kubra). Learning is related to the theme of ecology, namely the meaning of learning in the material about stopping kubra, where one of the actions of human hands is burning forests, uncontrolled cutting down of forests, or the behavior of throwing rubbish carelessly, which causes dirty views and can result in flooding during the rainy season,⁴⁰. Implementation of learning the verses of the Al-Qur'an in Surah al-Qari'ah, namely the teacher explaining Surah al-Qari'ah and providing an overview of the events of the last days. The teacher explains that one form of behavior that can result in a minor interruption is cutting down trees illegally, causing mountains to become bare and causing landslides, burning forests or the behavior of dumping rubbish in rivers which can cause flooding,⁴¹.

Looking at the Islamic religion learning material with an ecological theme, the Islamic Religious Education learning process is ecologically based, namely teaching and learning activities close to nature by adapting the ecological theme, namely educators and participants are taught to mingle directly in nature or outside the classroom for an ecology-based learning process. Ecology-based activities can be seen below, namely:



Figure 3.1. Learning to integrate Qur'anic verses based on nature

Learning with the IRE approach is carried out on materials with the theme of caring for the environment, so that the implementation of nature-based learning is more of a direct practice in the natural environment. Then deliver material on caring for the environment, as well as integrating with the verses of the Qur'an with the theme of ecology in Surah ar-Rum/40 verse 41 orally in front of students.

ظَهَرَ الْفَسَادُ فِي الْبَرِّ وَالْبَحْرِ بِمَا كَسَبَتْ أَيْدِي النَّاسِ لِيُذِيقَهُمْ بَعْضَ الَّذِي عَمِلُوا لَعَلَّهُمْ
يَرْجِعُونَ

Meaning: "There has been visible damage on land and at sea caused by the actions of human hands. Through this, Allah makes them feel some of the results of their actions so that they return to the right path."

Where in the coercion the verse is explained verbally, namely how the impact of damage caused by human hands, such as not caring for plants, not

⁴⁰ Hindun Anwar and Feisal Ghazaly, *Pendidikan Agama Islam Dan Budi Pekerti SD/Mi Kelas 6*, 2018.

⁴¹ Ibid.

watering plants or not feeding the animals we raise will have an impact on other living creatures. Students listen to the lesson while observing the conditions directly in the natural surroundings and the impact of damage to the natural surroundings on other living creatures. After listening to the lesson, students make a presentation to convey the results of the learning they have done.

The implementation of ecology-based learning prioritizes direct practice with nature where learning can be carried out outside the classroom by carrying out practices in nature or ecology-based, for example the theme of maintaining cleanliness, learning strategies for students by providing knowledge of verses of the Al-Qur'an in the process Ecology-based Islamic Religious Education learning, such as knowledge of verses from the Al-Qur'an on the theme of the prohibition on destroying nature, as Islamic religious knowledge in education to prevent natural disasters, namely by introducing the practice of maintaining cleanliness, getting used to throwing away rubbish in its proper place. Then the activities carried out include creating projects related to the environment, students are invited to the class garden to observe and practice directly related to various activities in the environment, such as the practice of maintaining cleanliness which is packaged in the ecology-based PAI learning theme, namely the introduction of maintaining behavior. This environment can have a positive impact on the development of students in understanding the development of the surrounding environment ⁴².

Islamic Religious Education teachers are able to provide experience and nature-based ecological education. The activity of planting and marketing crop harvests is a form of process of getting students to know and experience how to live in nature in real life and practice in real life, that Islamic Religious Education activities are very close to social activities. The picture of the green laboratory as a routine activity for educators and students in gaining knowledge of nature is as follows:



Figure 3.2. Green Laboratory

In green laboratory activities, students are given the freedom to care for plants which is adapted to learning about caring for plants as a character building process for caring for the environment. In activities in the green laboratory, verses

⁴² Muhammad Nurzakun and Joko Santoso, *Buku Pendidikan Agama Islam Dan Budaya Pekerti Kelas 1 SD/MI (Kemendikbud Dan Kemenag RI)* (Jakarta: Pusat Kurikulum dan Perbukuan Badan Penelitian dan Pengembangan dan Perbukuan Kementerian Pendidikan, Kebudayaan, Riset, dan Teknologi, 2021).

from the Al-Qur'an with ecological themes such as Surah ar-Rum/30 verse 41, namely

ظَهَرَ الْفَسَادُ فِي الْبَرِّ وَالْبَحْرِ بِمَا كَسَبَتْ أَيْدِي النَّاسِ لِيُذِيقَهُمْ بَعْضَ الَّذِي عَمِلُوا لَعَلَّهُمْ
يَرْجِعُونَ

Meaning: "There has been visible damage on land and at sea caused by the actions of human hands. Through this, Allah makes them feel some of the results of their actions so that they return to the right path."

This verse will discuss the dangers of destroying nature for the lives of other living creatures which are conveyed verbally. In the green laboratory location, Islamic religious education learning is carried out on an ecological basis so that the implementation is carried out directly at that place, so students can practice directly on the land about the condition of plants that are not cared for and plants that are cared for, so you can see what happens if this happens. It will disturb other living creatures. Then also strengthening the habit of planting or reforestation which has good benefits for living creatures in the world can be added to strengthening the 4th Ar-Ra'd verse, namely:

وَفِي الْأَرْضِ قِطْعٌ مُتَجَاوِرَةٌ وَجَنَّاتٌ مِّنْ أَعْنَابٍ وَزُرُوعٌ وَنَخِيلٌ صِنَوَانٌ وَغَيْرُ صِنَوَانٍ يُسْقَى بِمَاءٍ
وَاحِدٍ وَنُقْضِلُ بَعْضَهَا عَلَى بَعْضٍ فِي الْأَكْلِ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ يَعْقِلُونَ

Meaning: "And on this earth adjoining parts, and vineyards, there are plants and branching date palms, watered with the same air. We excel as plants over some others in taste. Indeed, in that there are signs (of the greatness of Allah for a people who think."

By strengthening this verse, apart from maintaining the school environment, taking care of existing plants and animals, students at SD Alam Pacitan must be able to have the character of caring for nature, as well as the habit of planting or reforestation. Reforestation activities can be carried out by getting students used to carrying out activities in the green laboratory to carry out activities such as planting and caring for plants, where these activities really help students to understand natural life in a complex way. With an ecology-based learning process, students are able to learn and describe the relationship between ecological verses that discuss nature. Apart from that, ecological-based harvesting is also carried out in school environmental maintenance activities by carrying out community service activities to clean the school environment. These activities can be seen in the picture, namely:



Figure 3.3. Keeping the environment clean

Activities such as cleaning the school environment as a habit in developing a character that cares about nature. In this activity, a strengthening of the ecology-based verses of the Al-Qur'an was also added in verse Qaf/50 verses 7-8, namely

وَالْأَرْضَ مَدَدْنَاهَا وَأَلْقَيْنَا فِيهَا رَوَاسِيَ وَأَنْبَتْنَا فِيهَا مِنْ كُلِّ زَوْجٍ بَهِيجٍ

Meaning: "Likewise the earth which We spread out and staked on strong mountains and We grew on various kinds of beautiful (plants)."

تَبْصِرَةً وَذِكْرًا لِكُلِّ عَبْدٍ مُنِيبٍ

Meaning: "To be a lesson and reminder for every servant who returns (submits to Allah)."

By enforcing the 7th and 8th Qaf verses, it teaches students how to understand the expanse of the earth where there are various plants and animals. This can be used as a lesson for all of us. The learning activities carried out at Alam Pacitan Elementary School are getting used to community service activities in cleaning the school environment by understanding themed verses. to form religious character and care about caring for the natural ecological environment. Strengthening Al-Qur'an verse material in ecology-based Islamic Religious Education learning is a process of improving the quality of ecology-based learning in the implementation process in natural school programs in learning with the theme of nature conservation. Apart from those with a nature theme, for example the theme of caring for the environment, learning activities are developed with the introduction of ecology-based material from Al-Qur'an verses, introducing the culture of love and the prohibition of destroying nature.

So the form of implementation of ecology-based learning that is carried out is various forms of practice or projects which are basically students' knowledge about nature in real terms, caring for plants or getting into the habit of planting trees on empty land in educating the character of loving nature conservation. The habit of planting and helping to distribute tree seedlings for planting is a form of actualization and implementation of the goals of the Pacitan Nature School as an educational institution that plays an active role in the process of nature conservation in the process of dealing with natural disasters, such as landslides and floods, with one of them being the habit of planting trees once a year.

4. Conclusion

Ecology-based Islamic Religious Education learning at SD Alam Pacitan is carried out by integrating verses of the Qur'an in accordance with the theme of ecology. Mapping the verses of the Qur'an for environmental awareness such as integrating verses related to animals Q.S. Hud/11 verse 40 explains related to taking care of animals properly. Then the related verse of taking care of plants Q.S. Qaf/50 verses 6-8 explains kerkait by taking care of plants well. As well as the paragraph related to the reforestation process Q.S. an-Nahl/16 paragraph 60

explains related to the reforestation process in the surrounding environment and protecting nature. Therefore, by integrating ecology-based verses in ecology-based PAI learning, it is able to provide new educational experiences and processes as well as foster religious character and concern for nature.

The design and implementation of IRE learning based on the verses of the Qur'an based on ecology is carried out by adjusting the visions and missions of nature schools and the PAI curriculum. The implementation of ecology-based Islamic Religious Education learning at SD Alam Pacitan by integrating ecological-themed verses of the Qur'an by combining natural-themed learning materials so that the learning process can be carried out outside the school to provide direct experience in the field by integrating ecological-themed verses. So that students understand and think critically that all activities in nature have a relationship with the verses of the Qur'an. Therefore, the role of teachers is very reliable in guiding PAI learning using the IRE technique with the integration of ecological verses.

The limitations of this study only describe how the PAI learning process by integrating the verses of the Qur'an based on ecology, where teachers and students as partners learn to understand the surrounding life by interpreting and confirming the surrounding knowledge with the verses of the Qur'an. The suggestion for future research is to hope to be able to develop a nature-based teaching module integrated with verses of the Qur'an.

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