Edukasia: Jurnal Penelitian Pendidikan Islam
https://journal.iainkudus.ac.id/index.php/Edukasia/index
P-ISSN: 1907-7254; E-ISSN: 2502-3039
Vol. 20 No. 1 Tahun 2025 | 179-196
DOI: 10.21043/edukasia.v20i1. 31383

Cultivating Social and Environmental Awareness through Islamic Religious Education: Insights into Behavioral Transformation among University Students

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Abstract

The gap between value-based education and its real-world impact on students' social and environmental engagement remains a pressing issue in higher education. This study examines whether Islamic Religious Education (PAI) effectively enhances students social awareness and environmental responsibility. Employing a quantitative comparative survey, the research involved 214 university students from five Central Java institutions who had completed the PAI course. Results showed statistically significant improvements ($p < 0.05$) in students' awareness of social issues ($Z = -6.842$), environmental cleanliness ($Z = -6.188$), and involvement in social activities ($Z = -2.697$) after taking the course. These findings highlight the positive influence of PAI in shaping socio-environmental attitudes and suggest the need to integrate contemporary social and ecological issues into curriculum to maximize its transformative impact.

Keywords: Holistic Education; Instructional Communication; Spiritual Strengthening.

A. Introduction

The growing urgency of social awareness and environmental sustainability has emerged as one of the most pressing challenges of the 21st century. Global phenomena such as climate change, social inequality, and ecological degradation require collective, value-driven responses—particularly from the younger generation, who are often regarded as catalysts for future transformation (UNESCO, 2022). Within this context, higher education institutions are called not only to deliver academic knowledge but also to instill ethical consciousness and civic responsibility. Islamic Religious Education (PAI), with its inherent emphasis on spiritual, moral, and communal values, offers a strategic avenue to address these issues by linking Islamic teachings with real-world social and ecological concerns (Juhana et al., 2022). The Qur'anic principles of ḥablun min al-nās, (human relations) and ḥablun min al-'ālam (environmental stewardship), as reflected in verses such as Q.S. Al-A'raf: 31 and Q.S. Al-Baqarah: 205, affirm the religious imperative to maintain both social harmony and environmental balance. These findings align with scholarly perspectives recognizing the Quran as a culturally significant framework for environmental education, particularly within Muslim communities (Basil H. Aboul-Enein, 2018). This correlation is evidenced by the marked improvement in students' environmental awareness following their engagement with Islamic Religious Education (PAI), which incorporates Quranic ecological principles such as ḥablun min al-'ālam (environmental stewardship)

While existing research has documented the contribution of PAI to students' character development and theological comprehension (Arifudin & Raza, Ali, 2022), there is a notable gap in examining its effectiveness in nurturing students' social and environmental awareness, particularly within modern university contexts. Many current studies tend to emphasize doctrinal or textual aspects of Islamic education, yet overlook its practical relevance to pressing global challenges such as environmental degradation and social disintegration. Additionally, concerns have been raised regarding the outdated and less contextual nature of Islamic education teaching materials. These materials are often perceived as disconnected from the everyday experiences of students, particularly in the context of rapid globalization and technological advancements. This disconnect can hinder the learning process, as students struggle to relate the values being taught to their own lives. As highlighted by Hidayatulloh (2022), challenges in the career development of Islamic Religious Education (PAI) lecturers at public universities also reflect the urgent need to renew both the approach and content of Islamic

religious education, making it more responsive to the evolving realities and needs of today's learners. Moreover, critiques have been raised regarding the outdated and non-contextualized nature of Islamic Religious Education (PAI) teaching materials, which are often perceived as disconnected from students lived realities amid rapid globalization and technological change.

This disconnection becomes increasingly problematic as higher education students—who are expected to serve as active agents of social change—must possess both strong social awareness and ecological sensitivity. In many cases, however, PAI instruction has yet to fully integrate relevant social and environmental dimensions into students' academic and daily lives. As noted by Nasution (2024) educational approaches that ground Islamic values within real-life social and environmental contexts can foster more meaningful student engagement, ultimately inspiring actions that benefit both society and nature. Hence, evaluating the role of Islamic Religious Education (PAI) in shaping students' moral engagement and ecological consciousness is more critical than ever.

Social awareness, in this context, encompasses students' sensitivity to social issues on campus and their responsibility toward broader communities, while environmental awareness is reflected in their active participation in ecological efforts such as conservation and waste reduction. Both dimensions serve as essential indicators for assessing the broader impact of Islamic education. To strengthen these competencies, interactive and participatory teaching strategies such as case-based discussions, collaborative projects, and experiential learning have proven more effective than traditional lecture-based approaches (Selamet, Supiana, 2022). These methods not only deepen conceptual understanding but also motivate students to translate their knowledge into practical, socially impactful actions.

Grounded in this perspective, the present study investigates the role of Islamic Religious Education (PAI) in fostering university students' social responsibility and commitment to environmental care. Employing a quantitative design, the study identifies measurable outcomes related to students' social behavior and ecological awareness, while also exploring the pedagogical factors that contribute to these outcomes. By offering data-informed insights and practical recommendations for curriculum development, this research seeks to enhance the relevance of PAI in addressing current societal and environmental issues. Ultimately, the study aims to support the development of a more engaged,

responsible, and ethically grounded generation of learners within the framework of Islamic higher education.

B. Methods

This research adopted a quantitative approach utilizing a comparative survey design to examine the influence of Islamic Religious Education (PAI) on students' social awareness and environmental responsibility at higher education institutions. The chosen design enabled the researcher to measure and compare students' awareness levels before and after participating in Islamic Religious Education (PAI) courses, providing a basis for assessing behavioral and attitudinal shifts measurably and empirically. This methodological choice was considered appropriate due to its ability to capture patterns of change across a relatively large and diverse student population.

The study was conducted among students who had completed the PAI course at five universities located in Central Java, namely: University of Muhammadiyah Semarang (UNIMUS), University of PGRI Semarang (UPGRIS), State Islamic University Salatiga (UIN Salatiga), State Islamic University Sunan Kudus (UIN Sunan Kudus), and Islamic College of the Islamic Centre Demak (STAI Islamic Center Demak). A total of 214 students were selected using an accidental sampling technique, where participants were chosen based on their availability and accessibility at the time of data collection (Daengs et al., 2022). Although this method did not follow a random sampling protocol, it was effective in accessing a diverse cross-section of students across multiple institutions, thus providing a practical solution for exploratory field research with limited resources.

Data collection was carried out using a self-administered questionnaire developed based on relevant theoretical frameworks related to social awareness and environmental responsibility. The instrument was designed to assess two main constructs: (1) students' awareness and sensitivity toward social issues, and (2) their involvement in environmentally responsible behaviors. To facilitate efficient and flexible participation, the questionnaire was distributed digitally through Google Forms and disseminated via student WhatsApp groups. This online approach proved effective in reaching respondents across different institutions without geographical constraints.

The questionnaire employed a four-point Likert scale to capture the intensity of respondents' attitudes, with options ranging from "strongly disagree" (1) to "strongly agree" (4). The scale intentionally excluded a neutral category,

based on the rationale that neutrality could obscure the respondent's actual position and reduce the clarity of the data (Rokhimawan et al., 2023). By requiring respondents to make a definite evaluative choice, the study aimed to produce more interpretable and actionable findings. These dimensions are detailed in Table 1:

Table 1. Instrument Dimensions

Variable	Dimensions
Social Awareness	Awareness and responsiveness to social issues encountered in the university environment
	Frequency of participation in social activities at campus
	Awareness of social responsibility toward the surroundings society
Environmental Responsibility	Awareness and effort in upholding cleanliness and sanitary practices within daily environments
	Regular involvement in activities aimed at preserving the environment
	Engagement in recycling efforts and environmentally responsible waste disposal activities

To verify that each item effectively reflected the intended constructs, the research instrument underwent validity testing using Pearson's Product-Moment correlation. The analysis revealed that all items yielded r_{xy} values above the critical threshold at the 0.05 significance level, demonstrating statistically significant correlations between each item and its associated construct. Consequently, all items were deemed valid indicators of social awareness and environmentally responsible behavior.

Furthermore, the reliability of the instrument was evaluated using Cronbach's Alpha to assess its internal consistency. The results indicated that each construct achieved alpha values greater than 0.60, confirming that the instrument possessed adequate reliability and was suitable for consistent and dependable data collection within the context of this study (Rodhiyah et al., 2024). Table 2 outlines the results of the instrument's validity and reliability evaluations.

Table 2. Validity and Reliability

Variable	N items	Validity	Reliability
Social Awareness	214	0.700-0.839	0.868
Environmental Responsibility	214	0.662-0.826	0.871

The outcomes of the testing process confirmed that the research instrument met the standards of both validity and reliability, ensuring that the data gathered were both accurate and consistent. These psychometric qualities also demonstrated the instrument's effectiveness in capturing relevant aspects of students' social awareness and environmentally conscious behavior. For data analysis, descriptive statistical techniques were applied to outline respondent characteristics and to examine the distribution patterns of the measured variables (Sugiyono, 2013). This involved the use of key statistical indicators, including mean values, standard deviations, and frequency distributions, which offered a comprehensive overview of student tendencies about social and environmental concerns (Kusumawati, 2023). The descriptive results provided initial insights into shifts in students' social sensitivity and ecological engagement, observed before and after completing the Islamic Religious Education (PAI) course.

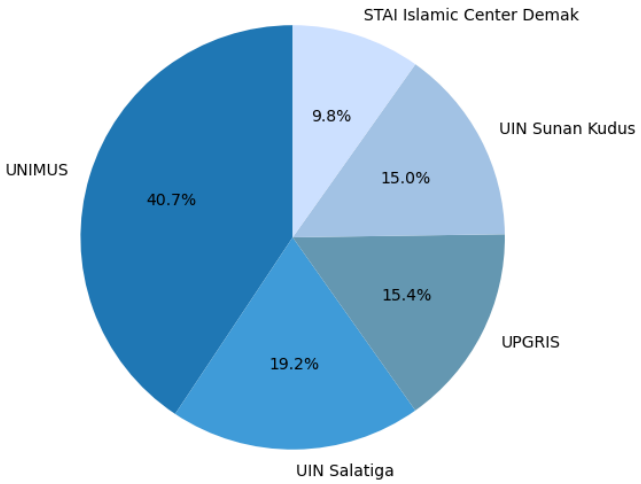
In light of the data's deviation from normal distribution as identified through the normality test, the Wilcoxon signed-rank test was applied as a non-parametric alternative to evaluate the differences in responses before and after participation in PAI learning activities (Setiyawati et al., 2022). This statistical technique was chosen to assess the significance of changes observed in several key areas, including students' awareness on social issues at campus, involvement in community-based initiatives, sense of responsibility toward others, and their attention to environmental preservation.

C. Results and Discussion

To examine how Islamic Religious Education (PAI) shapes students' awareness and involvement in addressing social and environmental issues, the study employed descriptive statistical techniques. According to Sahry (2023) Islamic education teachers play a pivotal role in fostering such awareness by exemplifying ethical behavior and embedding essential values into their instructional approach. Moreover, the adoption of engaging and innovative pedagogical methods has proven effective in deepening students' comprehension of their duties toward both society and the environment. The use of creative and interactive teaching strategies has also been shown to improve students' understanding of their responsibilities toward society and the environment. In this study, descriptive analysis was based on the distribution of scores, with consideration of the Likert scale measurement used in the questionnaire. This approach allowed for the identification of response patterns and general trends

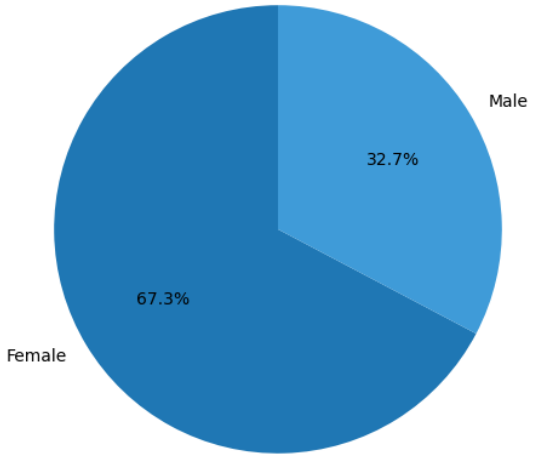
related to the two primary variables: social awareness and environmentally responsible behavior.

Figure 1. Distribution of Students by University



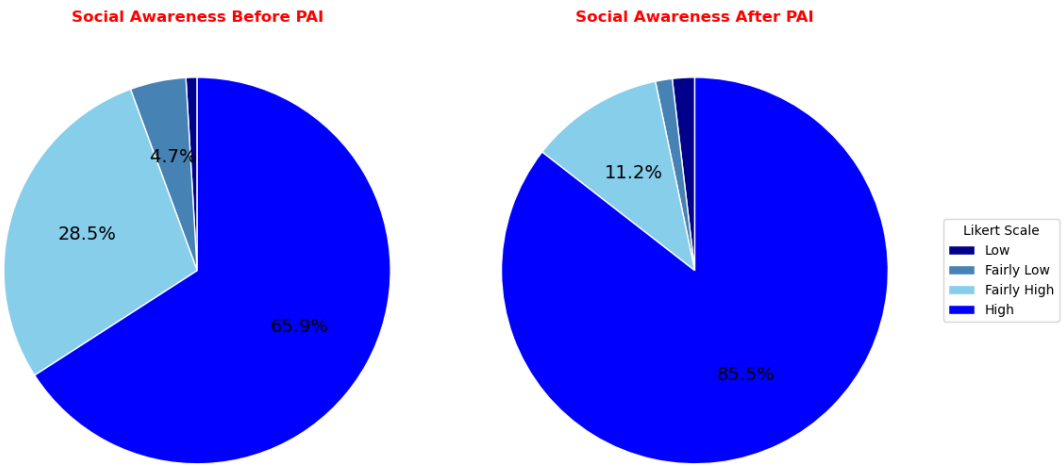
Based on Figure 1, the distribution of student samples in this study indicates that UNIMUS had the highest number of respondents, accounting for 40.7% (87 students), followed by UIN Salatiga with 19.2% (41 students). UPGRIS and UIN Sunan Kudus had nearly equal numbers of respondents, at 15.4% (33 students) and 15.0% (32 students), respectively. Meanwhile, STAI Islamic Center Demak had the fewest respondents, with 9.8% (21 students). The varying number of respondents from each university reflects the proportion of participation in this study.

Figure 2. Distribution of Students by Gender



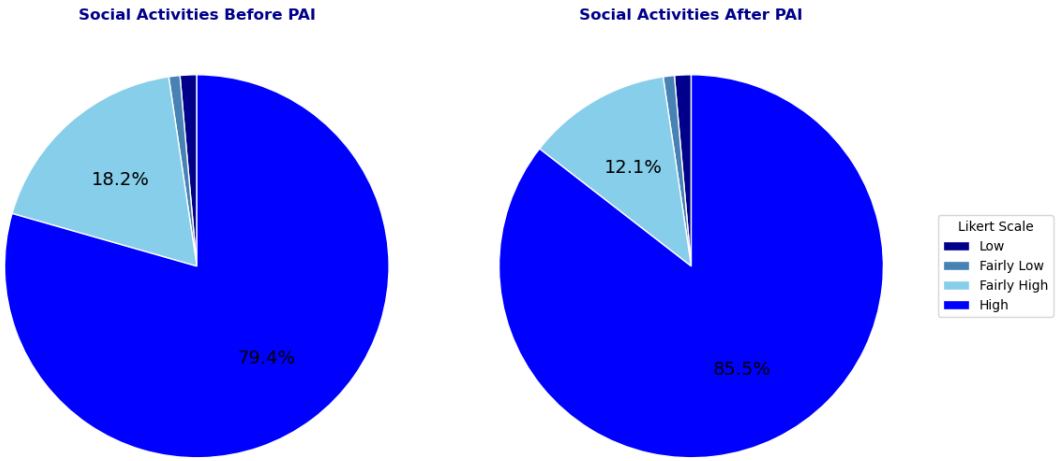
Based on Figure 2, the sample distribution by gender indicates that the number of female respondents was higher than that of male respondents, with 67.3% (144) female respondents and 32.7% (70) male respondents. This proportion indicates that female respondents were the most dominant participants in this study.

Figure 3. Comparison of Social Awareness Before and After PAI



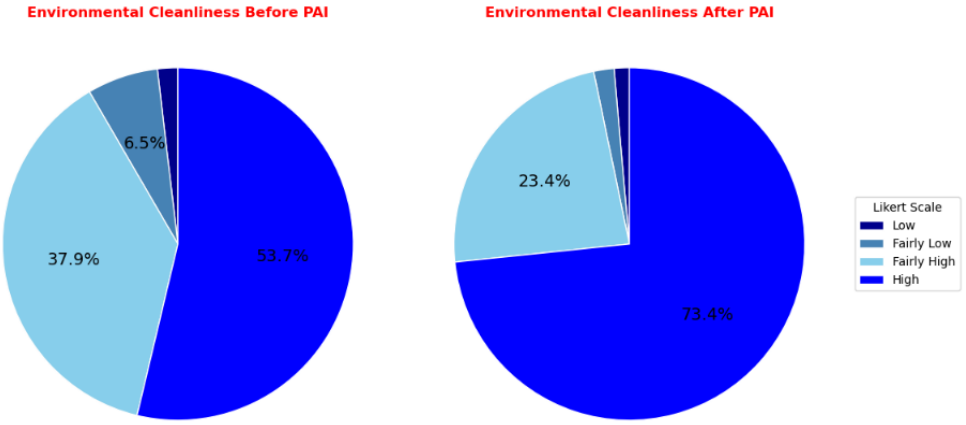
Based on Figure 3, before taking PAI courses, the majority of students demonstrated a high level of social awareness (65.89%), with a small portion falling into the moderately low (4.67%) and low (0.93%) categories, indicating that most students already had a good sense of social awareness. However, after attending PAI courses, there was a significant increase in the high category (85.51%), accompanied by a decrease in the moderately low (1.4%) and low (1.87%) categories. This indicates that PAI courses successfully enhanced students' overall social awareness. This is also as presented by Mohammad Rindu Fajar Islamy (2024) emphasizing the role of Islamic educational programs in enhancing social character, particularly in areas like tolerance and empathy, which are crucial in today's rapidly changing society. The program led to significant improvements in social responsibility and moral values, indicating its effectiveness in character development.

Figure 4. Comparison of Social Activities Before and After PAI



Based on Figure 4, before taking PAI courses, most students were already actively involved in social activities at a high level (79.44%), indicating substantial engagement in social activities. After taking PAI courses, the percentage of students participating in social activities at a high level increased to 85.51%, although there was a slight decline in the moderately high category (12.15%). This increase suggests that PAI courses effectively strengthened students' commitment to social participation. As stated by Kholidah (2022) that Islamic Education courses significantly have improved students' social responsibility character, particularly in empathy and helping others, thereby enhancing their overall social awareness. However, further improvement is needed in facilitating social activities and addressing others' problems. Also as explained by Sutarto (2023) Islamic education has positively influenced students' social behavior, enhancing their commitment to social participation by fostering empathy, tolerance, and independence. A conducive environment and effective religious teaching further support this commitment, highlighting the importance of Islamic education in shaping socially active students.

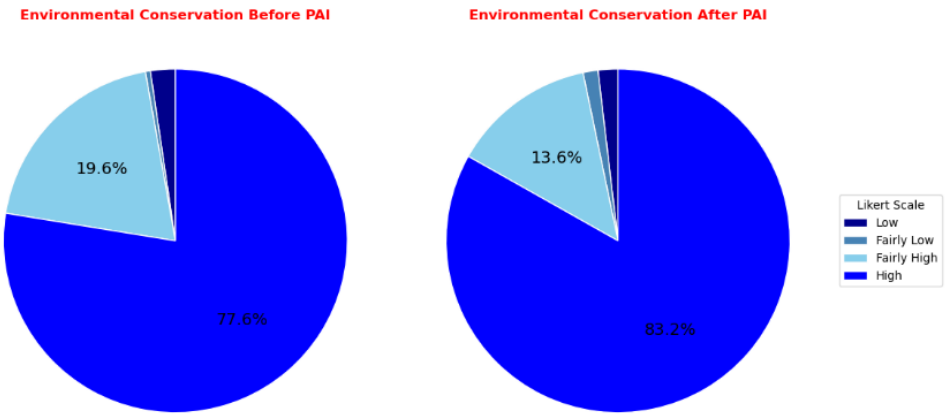
Figure 5. Environmental Cleanliness Before and After PAI



Based on Figure 5, before taking PAI courses, the majority of students demonstrated a high level of awareness on environmental cleanliness (53.74%), although many were in the moderately high category (37.85%). After taking PAI courses, there was an increase in the high category to 73.36%, while the moderately high category decreased to 23.36%. This indicates that PAI courses contributed to raising students' awareness on environmental cleanliness. The effectiveness of this approach is further supported by holistic implementation methods observed in Islamic education contexts, where the combination of role modelling, habituation, and integrated curricular-extracurricular activities has proven successful in environmental value internalisation (Supaat & Taufikin, 2019).

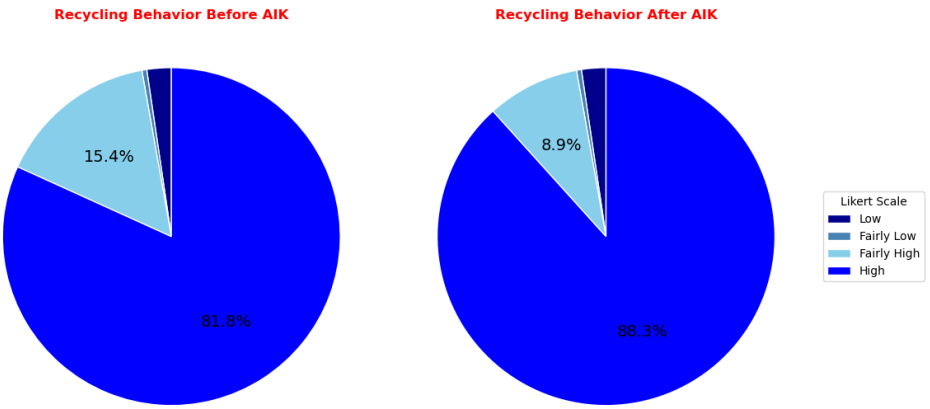
As revealed in the research of Yusuf, (2023) that Islamic Eco-Spiritual based Civic Education significantly enhances students' ecological awareness, fostering concern and responsibility for the environment, thereby contributing to raising awareness of environmental cleanliness. Moreover, according to the work of Fua (2018) Islamic education at Gontor Putra fosters environmental awareness through participatory activities like clean-up events and garden management, instilling eco-spirituality and collective responsibility among students, ultimately shaping their attitudes and behaviors towards environmental cleanliness and preservation.

Figure 6. Environmental Conservation Before and After PAI



Based on Figure 6, before taking PAI courses, students already had relatively high awareness on environmental conservation, with 77.57% falling into the high category. After taking PAI courses, there was a significant increase in the high category (83.18%), indicating that PAI courses successfully enhanced students' awareness on the importance of environmental conservation. Consistent with Shahida (2023) findings, this improvement reflects the efficacy of grounding environmental education in Islamic principles like Tawḥīd (Divine Unity) and Khalīfa (Stewardship), which provide a theological framework for ecological responsibility, and as revealed in the research of Habibah (2025) participatory activities such as tree planting, waste management, and creating green open spaces are employed to reinforce students' sense of responsibility towards environmental sustainability.

Figure 7. Recycling Awareness Before and After PAI



Based on Figure 7, before taking PAI courses, most students already demonstrated good recycling awareness at a high level (81.78%). After taking PAI courses, the percentage further increased to 88.32%, indicating that PAI courses significantly improved students' awareness and actions related to recycling. PAI's environmental outcomes depend more on practical engagement than doctrinal transmission. As Sri Purnami (2022) notes, 'community clean-up initiatives yield greater behavioral change than isolated theological instruction.

Islamic-based education plays a pivotal role in cultivating learners' ecological awareness by embedding environmental ethics within the spiritual and moral framework of the Qur'an and Hadith. Moreover, the core importance of environmental education cannot be detached from the internalization of the value of energy-saving Islamic ethics. This implies a direct link between energy conservation and environmental education (Rohmatulloh et al., 2023). This integration is especially evident in educational institutions such as madrasahs and pesantren, where students are guided to recognise their religious obligation to protect and sustain the natural environment. For instance, several pesantren in Indonesia have initiated eco-pesantren programs, which include tree planting campaigns, organic farming projects, waste management education, and the creation of green open spaces within school compounds. These initiatives allow students to engage directly with ecological practices while grounding their actions in religious teachings, reinforcing their identity as stewards of the Earth (khalīfah fī al-arḍ)

Such approaches not only deepen environmental consciousness but also promote holistic character formation that encompasses spiritual discipline, ethical reasoning, and practical responsibility. However, the implementation of ecological values in religious education is not without challenges. Many institutions face limitations in terms of infrastructure, educator capacity, and curriculum flexibility, which can hinder the integration of environmental content into daily learning. Furthermore, in some cases, ecological themes are treated as supplementary rather than integral to Islamic education, reducing their perceived importance among students and teachers alike. Addressing these challenges requires curriculum development efforts, teacher training, and institutional commitment to align Islamic pedagogy with contemporary environmental imperatives.

Overall, the findings indicate that Islamic Religious Education (PAI) courses significantly enhanced students' capacities in several key areas, particularly in terms of social awareness, active engagement in social activities, a strengthened

sense of social responsibility, environmental cleanliness, commitment to conservation efforts, and consistent recycling practices. These dimensions were selected based on their relevance to the holistic goals of Islamic education, which emphasize not only spiritual development but also ethical conduct and communal responsibility. The emphasis on these indicators aligns closely with the intended learning outcomes of PAI, which aim to foster well-rounded individuals who are aware of their duties toward both society and the environment. By focusing on these interconnected aspects, the curriculum seeks to translate Islamic values such as compassion, responsibility (amanah), and stewardship (khalīfah) into concrete actions within students' daily lives. Consequently, the improvement observed across these dimensions reflects the capacity of PAI to bridge moral teachings with practical civic and environmental engagement.

Table 4. Wilcoxon Signed Ranks Test Results

Dimension	**Z**	***p-value***
Awareness on social issues at campus	-6.841	0.000
Frequency of involvement in social activities at campus	-2.697	0.007
Awareness on social responsibility towards the surrounding community	-3.629	0.000
Awareness on environmental cleanliness	-6.188	0.000
Frequency of involvement in environmental conservation activities	-3.347	0.001
Frequency of recycling or waste management actions	-3.986	0.000

The Wilcoxon signed-rank test results demonstrated statistically significant changes ($p < 0.05$) in most of the measured dimensions following students' completion of the Islamic Religious Education (PAI) course. Notably, the greatest change was observed in the variable awareness on social issues at campus ($Z = -6.842$, $p = 0.000$), which refers to students' sensitivity to problems such as inequality, marginalization, or conflict within their university environment. This suggests a heightened social consciousness and greater empathy among students after engaging with PAI content. A similar and highly significant improvement was also found in the dimension of environmental cleanliness awareness ($Z = -6.188$, $p = 0.000$), which reflects students' attention to maintaining clean surroundings, including minimizing litter, respecting public spaces, and adopting hygienic habits as part of environmental ethics.

The frequency of participation in social activities at campus also showed improvement (Z = -2.697, p = 0.007), although the level of change was relatively lower. This dimension refers to students' actual involvement in structured social actions, such as volunteering, peer mentoring, or campus-led initiatives. The moderate significance level here indicates that while students' interest may have increased, their ability to translate it into action is shaped by external influences. Yangyang (2023) student participation in extracurricular or social engagement is often constrained by school demands, family expectations, and broader community structures. In a similar vein, Ghazi (2017) highlighted that the school environment, including support from teachers and administrators, along with family dynamics such as parental involvement or control, play a pivotal role in shaping students' willingness and ability to engage in social activities.

Overall, the findings confirm that Islamic Religious Education (PAI) courses have a meaningful and positive influence on students' social awareness and environmental conservation behaviour. The most substantial improvements in this study were recorded in students' sensitivity to social issues and their concern for environmental cleanliness, both of which point to the effectiveness of PAI in shaping ethical attitudes and responsible behaviour aligned with Islamic values. These outcomes highlight the capacity of PAI not only to deliver theological knowledge but also to foster a values-based orientation toward real-world challenges.

Nevertheless, the data also suggest that students' active participation in social activities remains relatively limited, despite increased awareness. To enhance this dimension, curriculum developers and educators may consider adopting more experiential and community-oriented learning models. For instance, integrating service-learning projects, collaborative community outreach, or student-led social campaigns as formal components of the course can provide structured opportunities for students to translate their values into practice. Additionally, partnerships with local organizations or social institutions can facilitate real-life engagement that reinforces course content while responding to societal needs.

Moreover, embedding reflective practices, such as journals or guided discussions on lived experiences during social initiatives, may help students internalize the spiritual significance of social action. By aligning pedagogical strategies with Islamic principles of raḥmatan li al-ʿālamīn (mercy for all creation) and amr bi al-maʿrūf wa nahy ʿan al-munkar (enjoining good and forbidding evil),

PAI courses can more effectively nurture students not only as thoughtful learners but as proactive agents of change in their communities.

D. Conclusion

This study has revealed that Islamic Religious Education (PAI) at the university level has a significant and measurable impact on enhancing students' social awareness and environmental responsibility. Quantitative analysis from a sample of 214 students showed a statistically significant increase ($p < 0.05$) in five key indicators after completing the PAI course: sensitivity to social issues, participation in community-based initiatives, attention to environmental cleanliness, involvement in conservation activities, and consistency in recycling practices. These findings challenge the conventional view that PAI merely offers doctrinal instruction, instead highlighting its transformative potential in shaping socially and ecologically conscious individuals. From an academic perspective, this research contributes to the growing body of literature on Islamic education by reinforcing the relevance of religious values in addressing contemporary global challenges. It affirms prior studies while also introducing a renewed perspective on PAI as a pedagogical platform which capable to integrating cognitive, affective, and behavioral dimensions. Additionally, the incorporation of social and environmental themes into the PAI curriculum emerges as a key conceptual advancement that enriches current discussions in Islamic pedagogy and character education.

However, this study is not without limitations. The sample was drawn from five institutions in Central Java using a non-probability (accidental) sampling technique, which limits the generalizability of the results to broader populations. Demographic variables such as age, gender, and academic discipline were not analyzed in depth, which may affect the interpretation of the outcomes. Future research should consider employing stratified random sampling with a larger and more diverse respondent base, alongside longitudinal designs, to better capture the long-term effects and broader applicability of PAI interventions in different educational and cultural contexts.

E. Acknowledgement

The authors sincerely acknowledge the invaluable support and contributions of all individuals and institutions involved in the completion of this research. Particular thanks are extended to Universitas Muhammadiyah Semarang,

Central Java, Indonesia, for its academic guidance and administrative assistance throughout the research process.

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