

Internalization of Islamic Religious Education Values in Building Environmental Awareness: A Social Capital Analysis

Azki Ulima Nur Sani¹, Muh. Hanif², Gunbay³

¹ UIN Prof. KH Saifuddin Zuhri Purwokerto, Indonesia; 244110402010@mhs.uinsaizu.ac.id

² UIN Prof. KH Saifuddin Zuhri Purwokerto, Indonesia; muh.hanif@uinsaizu.ac.id

³ Trakya University Faculty of Medicine, Turkey; gunbay@unizik.edu.ng

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Abstract

Students' environmental awareness in schools that have implemented the Adiwiyata program still faces challenges, especially in the aspect of consistency in daily ecological behavior. The values of Islamic Religious Education (PAI) actually have a strong ecological foundation through the concepts of khalifah, amanah, and thaharah, but their internalization in student behavior has not been optimal. This study aims to: (1) describe the process of internalization of PAI values in building environmental awareness in SMP Negeri 2 Purwokerto; (2) analyze the role of social capital in the formation of a culture of environmental care; and (3) explain the supporting factors and obstacles to the internalization of environmental-based PAI values. The study used a qualitative approach with a case study type. Data were obtained through participatory observation, semi-structured interviews with PAI teachers and 9C class students, and documentation of the school's environmental program. Data analysis was carried out through data condensation, data presentation, and thematic conclusion drawing with triangulation of sources and techniques. The results of the study indicate that the values of thaharah and khalifah fil ardh have become the basis for the formation of an environmental care culture. Bonding social capital is evident through teacher role models and the on-duty system; linking social capital is evident through inter-institutional Adiwiyata collaboration; while bridging social capital involving parents has not yet functioned optimally. This research shows that the success of Islamic Religious Education-based environmental education depends not only on the learning materials but also on social relations, role models, and a school culture that are built sustainably.

Keywords

Internalization of Islamic Religious Education Values; Environmental Awareness; Social Capital; Ecological Education; Adiwiyata



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1. INTRODUCTION

The ever-increasing environmental degradation is an issue inextricably linked to education. Schools serve not only as a place to transfer knowledge but also as a place to shape students' character and ecological awareness. In the context of Islamic education, environmental issues have a strong theological foundation. (Rahayu & Supriyanti,

2025)explains that the concept of caliph, trust, and the prohibition of destroying nature are integral parts of Islamic teachings that are directly related to human responsibility towards the environment.(Hanief, 2025)strengthens this by showing that the concepts of caliph and trust in the Qur'an have an ecological dimension that is theologically binding and should be the basis for students' real behavior.

Islamic Religious Education (PAI) values have great potential to build students' ecological awareness, but in practice, this awareness is not always formed consistently. At SMP Negeri 2 Purwokerto, a culture of maintaining cleanliness has been implemented through the Adiwiyata program and the Pancasila Student Profile Strengthening Project (P5), but students are still found to be less concerned about maintaining plants and maintaining a clean environment on an ongoing basis. This condition indicates a gap between the understanding of religious values and actual practices in everyday life, a phenomenon that(Rofiq, 2022) referred to as the gap between normative internalization and behavioral transformation. Internalization of Islamic Religious Education values is a process of transforming religious values from the knowledge stage to habituation until they become a permanent behavioral orientation.(Sari & Hanif, 2024). PAI values related to the environment include thaharah (purity), amanah (responsibility), khalifah fil ardh, and the prohibition of facade (damaging the earth).(Iswanto, 2013)explains that humans in the Qur'an are not the rulers of nature, but rather guardians who are responsible for its balance.(E. Saputra, 2026)Developing this through an eco-theology approach as the basis for environmental awareness-based Islamic Religious Education (PAI) learning. Within the school environment, internalization of Islamic Religious Education (PAI) values is evident through the practice of maintaining cleanliness, disposing of trash properly, caring for plants, and maintaining school facilities (Abdurroziq & Hanif, 2024; RD Saputra, 2024).

Environmental awareness cannot be built solely through theory, but requires direct experience and active involvement of students.(Purnami, 2020).(Astuti & Hanif, 2026)found that a strong school ecological culture requires a governance system that consistently involves all members of the school community, from students to teachers to educational staff. Programs such as Adiwiyata, reforestation, waste banks, and recycling are important tools, but their sustainability is largely determined by the social relationships within the

school community that support them (Risdiyani et al., 2025).

Previous studies have discussed the internalization of PAI values (Arifningtias, 2022; Saputra, RD, 2024), ecotheology (Hanief, 2025; E. Saputra, 2026), and the Adiwiyata program (Silvia & Tirtoni, 2023), but not many have explained how social relations between school residents work as social capital that forms ecological awareness. (Astuti & Hanif, 2026) (Hanif, 2016) explains that social capital in the form of trust, shared norms, and participatory networks is a relational force that determines the success of efforts to improve the quality of education. Social capital is divided into three forms: bonding (close relationships within the same community, such as teachers and students), bridging (relationships between different groups, such as schools and parents), and linking (relationships with institutions with greater authority, such as cooperation between Adiwiyata institutions). (Hanif, 2016). (Hidayah & Hanif, 2026) found that social capital proved to be much more effective in shaping students' character than stand-alone formal instruction. (Wibowo & Hanif, 2025) also shows that the sustainability of educational quality programs is largely determined by the strength of social networks, both internal and external.

This research aims to fill this gap by emphasizing the process of internalizing Islamic Religious Education (PAI) values through the lens of social capital. The research aims to: (1) describe the process of internalizing Islamic Religious Education (PAI) values in building environmental awareness at SMP Negeri 2 Purwokerto; (2) analyze the role of social capital in the formation of a culture of environmental concern; and (3) explain the supporting factors and obstacles to the internalization of environment-based Islamic Religious Education (PAI) values. The research hypothesis is that the internalization of Islamic Religious Education (PAI) values occurs through three forms of social capital: bonding, bridging, and linking—which operate through role models, collective norms, and inter-institutional cooperation networks. (Hanif, 2016).

2. METHOD

This research uses a qualitative approach with a case study. This approach was chosen to allow researchers to gain a deeper understanding of the process of internalizing environmental values in a real school context, as recommended for the study of complex

social phenomena.(Risdiyani et al., 2025). The research was conducted at SMP Negeri 2 Purwokerto in May 2026. This school was selected purposively because it has an active Adiwiyata program and carries out various environmental activities integrated with learning and the P5 program.

The research informants consisted of an Islamic Religious Education (PAI) teacher who also served as the homeroom teacher for class 9C and two class 9C students. Informants were selected using purposive sampling based on their direct involvement in the implementation of the school's environmental program. Interviews were conducted on May 14, 2026, lasting seven minutes for the teacher and two to three minutes for the students. Although the interview duration was relatively limited due to the effective schedule leading up to the exam, the interviews served as a confirmation technique (member-checking) and an in-depth analysis of the recorded behavioral data. The primary database for this study relied on participant observation and a comprehensive documentation study of institutional observation sheets that comprehensively covered 35 school environmental indicators.

Data collection techniques include: (1) observation of the physical conditions of the environment, student habits, and school environmental activities; (2) semi-structured interviews with teachers and students; and (3) Adiwiyata program documentation, observation sheets, and institutional cooperation documents. Data analysis was carried out in three stages: data condensation, data presentation, and thematic drawing of conclusions. Data validity was guaranteed through triangulation of sources and techniques.(Miles et al., 2018).

3. FINDINGS AND DISCUSSION

PAI Values as the Basis for Forming Environmental Culture

The results of the study show that PAI values have been used as a basis for the formation of culture. Environmental care at SMP Negeri 2 Purwokerto. The Islamic Religious Education teacher explained that environmental protection material was presented in the 9th grade classroom, particularly regarding cleanliness, trustworthiness, and prohibitions against damaging nature. However, the material was not delivered in depth because the teacher had to adjust to curriculum targets and exam preparation:

"If Islamic Religious Education (PAI) lessons include material on preserving nature, for example, if it were directly related to the environment surrounding SMP 2, that would be great, as the school also facilitates this through the P5 program. Unfortunately, when I got to that topic, I was rushing, so I didn't get to practice right away." (PAI teacher, interview, May 14, 2026)

This understanding of ecological values is also absorbed by the students. One 9C grade student said:

"Cleanliness is part of faith. We must not be dirty. Because Allah doesn't like dirt. Because we are Muslims too." (Student 9C, interview, May 14, 2026)

This statement indicates that the value of *thaharah* has been internalized cognitively and affectively in students, although it is not always consistent at the behavioral level. The school's environmental culture is evident through various habits: class duty, sorting organic and inorganic waste, reforestation, and the use of used eco bricks from plastic waste and used gallons as plant pots. Based on observations, the school environment looks quite clean and organized; however, some plants in the back are starting to dry out because they are not watered regularly. The Islamic Religious Education teacher also mentioned that during the active period of the *Adiwiyata* program, the school had a greenhouse and a living pharmacy, although these facilities are no longer functioning optimally.

This finding is in line with (Ariftiningtias, 2022) who found that the integration of PAI and the *Adiwiyata* program can form a culture of environmental care, although its implementation is highly dependent on teacher initiative and curriculum pressure. (Hanief, 2025) added that internalization of the values of the caliphate can only be optimal when educators succeed in connecting theological teachings with students' ecological experiences directly and contextually, not simply conveying them as normative material in class.

3.2 Internal Social Capital in Environmental Habituation

Bonding social capital is evident in the close relationships between teachers and students. An Islamic Education teacher explained that teaching the same students for three full years allows for the development of trust and emotional closeness. In practice, the preferred approach is role modeling, rather than verbal instruction:

"To kids these days, it's like a prohibition, but to them, it's like an order. In fact, it's getting worse. So they often just follow suit." (Islamic Religious Education teacher, interview, May 14, 2026)

This exemplary behavior is evident in the routine of several teachers who water the plants and clean the school grounds every morning before classes begin. Students also acknowledge its influence:

"Teachers often give examples about protecting the environment." (Student 9C, interview, May 14, 2026)

Environmental awareness programs are implemented through classroom duty, waste sorting, waste banks, and the P5 program, which involves making eco-bricks and planting vegetables. However, there are significant consistency barriers at the maintenance stage:

"They were enthusiastic about making it, but when it came to maintaining it, it started to die." (Islamic Religious Education teacher, interview, May 14, 2026)

There have even been cases of gallon jugs without holes, resulting in stagnant water and plant death demonstrating that student involvement is still limited to initial enthusiasm, not long-term responsibility. This situation suggests that students' environmental awareness has not yet fully transformed into an independent habitus; some students still care for the environment because of teacher supervision, rather than intrinsic motivation.

Hanif, (2016) explains that strong bonding social capital is able to form collective norms and internal trust, but without a sustainable habituation system, ecological behavior tends to be only situational. (Purnami, 2020) also explained that project-based environmental activities often experience obstacles in the long-term maintenance stage if they are not accompanied by a structured responsibility system. (RD Saputra, 2024) emphasized that teacher role models are indeed the most effective factor in internalizing environmental character, but need to be balanced with educational social control mechanisms involving peers.

External Networks as Strengtheners of Environmental Programs

In addition to internal social capital, this study found linking social capital through institutional collaboration. Based on school documentation, SMP Negeri 2 Purwokerto established an Adiwiyata Memorandum of Understanding (MoU) with SMP Negeri 7

Purwokerto, valid from 2021 to 2025. This agreement covers the exchange of environmental management information and joint development of the Adiwiyata program. Islamic Religious Education teachers explained that the enthusiasm for environmental programs in schools was more pronounced when the Adiwiyata program was actively running; during this period, environmental facilities were more complete and reforestation activities were carried out routinely.

Hanif, (2016)explains that linking social capital functions to connect local communities with institutions with greater resources and legitimacy, so that internal programs receive structural support that strengthens their sustainability. The research conditions in May 2026 represent a critical transition phase following the end of the formal MoU period. Sociologically, when linking capital begins to loosen, the resilience of the school's ecological culture is fully tested by the strength of its bonding social capital. The fact that some facilities, such as the greenhouse and living pharmacy, are no longer functioning optimally indicates that the internalization of Islamic Religious Education values has not yet fully taken root as an independent awareness independent of external regulations.

This study also found that bridging social capital involving parents and the surrounding community was completely absent. There were no programs to involve parents in environmental activities, and there was no active collaboration with the surrounding community.(Astuti & Hanif, 2026)emphasizes that school environmental programs will only be sustainable if there is continuity between habituation at school and support for ecological culture in the family. The absence of this bridging dimension indicates that the ecological values practiced by students at school are not reinforced in the domestic environment, resulting in a disconnection in habituation that weakens the resilience of long-term internalization of values.

Table 1. Observation Results of Environmental Indicators at SMP Negeri 2 Purwokerto

No	Observed Aspects	Yes	No	Information
1	The teacher relates Islamic Education material to the environment	✓		It's in grade 9; not yet in depth due to pursuing curriculum targets
2	The teacher gives an example of	✓		The teacher regularly waters and cuts

	protecting the environment		the plants every morning.
3	Students throw rubbish in the right place	✓	Separate organic and inorganic waste bins are available
4	Students carry out cleaning duty	✓	Walking regularly as a collective responsibility
5	Students take care of school plants	✓	Enthusiastic during creation; less diligent in maintenance
6	There are greening activities	✓	Planting vegetables and ornamental plants in P5 and Adiwiyata
7	Utilization of used goods for planting media	✓	Eco bricks and used gallons as plant pots
8	The school environment looks clean	✓	Supported by a picket system and a policy of taking home snack waste
9	Separated trash bins are available	✓	At various points in the school environment
10	There are posters/slogans that care about the environment	✓	Posters, information boards, wall magazines with environmental themes
11	The teacher reprimanded students who violated cleanliness	✓	Done directly and consistently
12	Cooperation with external agencies	✓	Adiwiyata MoU with SMPN 7 Purwokerto (2021-2025)
13	Creative recycling activities	✓	Eco brick and the use of gallons as pots
14	A culture of environmental care is formed	✓	It appears in the infrastructure system; it is not yet strong at the level of student behavior.
15	There are obstacles in protecting the environment	✓	Low awareness as a student; responsibility for caring for plants

The findings of this study reinforce the argument that internalizing Islamic Religious Education values cannot stand alone as a cognitive pedagogical project. The values of *thaharah*, *amanah*, and *khalifah fil ardh* will only consistently change student behavior if supported by functioning social capital: trust between teachers and students, mutually agreed-upon collective norms, consistently demonstrated role models, and collaborative networks that strengthen the program's sustainability. (Hanif, 2016) emphasizes that social capital is not merely a complement, but rather a relational infrastructure that determines whether the values taught will truly become a collective habitus or simply remain as normative knowledge that does not transform into behavior. (Hidayah & Hanif, 2026) strengthens these findings by showing that students' religious character formation is much more effective when driven by school social capital than solely by formal

instruction.(Wibowo & Hanif, 2025)added that the sustainability of quality programs in educational institutions is largely determined by the strength of social networks, both internal and external.

4. CONCLUSION

This study shows that the internalization of Islamic Religious Education (PAI) values in building environmental awareness at SMP Negeri 2 Purwokerto takes place through learning, habituation, role models, and social relationships among school members. The values of *thaharah*, *amanah*, and *khalifah fil ardh* have become the basis for the formation of a culture of environmental care and have been cognitively and affectively absorbed by some students. Bonding social capital is proven to work through emotional closeness between teachers and students and teacher role models in daily ecological practices. Linking social capital is evident through institutional *Adiwiyata* collaboration that provides structural support for environmental programs. However, the absence of bridging social capital involving parents and the community is a major obstacle to the sustainability of internalization of values outside of school.

This research contributes to the development of a social capital-based ecological PAI model and demonstrates that the success of environmental education is not solely determined by the doctrinal strength of religious values, but rather by the ongoing functioning of social relations, role models, and participatory networks that support it. The limitations of this research lie in the scope of a single site with a limited number of informants. Further research is recommended to: (1) involve more informants including principals, parents, and the community; (2) compare several schools with different *Adiwiyata* program backgrounds; and (3) specifically explore strategies for strengthening bridging social capital as an important variable in the internalization of ecological PAI values. Practically, this research recommends: strengthening the integration of environmental themes in PAI teaching materials, establishing student environmental cadres as peer motivators, and actively involving parents in the school's ecological habituation system.

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