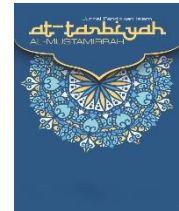




at-Tarbiyah al-Mustamirrah

Jurnal Pendidikan Islam

Universitas Islam Negeri Mahmud Yunus Batusangkar
<https://ejournal.uinmybatusangkar.ac.id/ojs/index.php/at-tarbiyah>
P-ISSN: 2775-7099; E-ISSN: 2775-7498



Article

Religious Moderation and Ecological Awareness in the Qur'an and Hadith Books of Muhammadiyah Senior Vocational High Schools

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Received: 10 May 2026

Revised: 15 May 2026

Accepted: 30 May 2026

Abstract

This study examines religious moderation and ecological awareness in the Al-Qur'an and Hadith textbooks used in Muhammadiyah senior high schools and vocational schools, focusing on the representation of values, patterns of integration, and their pedagogical implications in Islamic education learning. The study aims to analyze the content of religious moderation and ecological awareness embedded in the textbooks and to explain their relevance to students' character development. This research employed a qualitative approach using content analysis as the primary method. The main data sources consisted of Al-Qur'an and Hadith textbooks for Muhammadiyah SMA/SMK, which were analyzed through thematic identification, value categorization, meaning interpretation, and systematic conclusion drawing. The findings reveal that the textbooks contain values of religious moderation, including tolerance (tasamuh), balance (tawazun), justice (i'tidal), and anti-extremism attitudes, which are presented through Qur'anic verses, hadiths, learning narratives, and reflective learning activities. In addition, the study found ecological awareness values reflected in the concept of humans as khalifah fil ardh, the prohibition of environmental destruction, and the responsibility to preserve ecological balance. The integration of these two dimensions demonstrates an orientation of Islamic education that emphasizes harmony between human relationships with God, fellow human beings, and the environment. Pedagogically, these findings imply the importance of contextual, humanistic, and religious-ecological character-based Islamic education learning.

Keywords: Religious Moderation, Ecological Awareness, Al-Qur'an and Hadith textbooks, Islamic Education, Content Analysis.

PUBLISHER'S NOTE

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INTRODUCTION

In recent decades, the world has faced two major interconnected challenges: the rise of religious intolerance and extremism on the one hand, and the growing ecological crisis on the other (Rohadi & Hendi Hidayat, 2025). The increasing occurrence of violence in the name of religion, social polarization, and the strengthening of exclusive attitudes indicate that religious education continues to face challenges in fostering a moderate, inclusive, and humanistic understanding of religion (Noor, 2023). At the same time, environmental degradation, climate change, pollution, and the excessive exploitation of natural resources reflect the lack of

ecological awareness in modern society, including among younger generations (M. Wasil, 2023). In this context, Islamic education has a strategic responsibility to provide learning experiences that promote not only individual piety but also social and ecological responsibility (Karman et al., 2023).

Islamic Religious Education fundamentally embodies teachings that emphasize the principles of balance (*tawazun*), justice (*i'tidal*), tolerance (*tasamuh*), and human responsibility as *khalifah fil ardh* (stewards on earth) in preserving environmental sustainability (Muqowim et al., 2022). These values constitute an important foundation for strengthening religious moderation and ecological awareness among students. However, the implementation of these values in educational practice has not been optimally integrated, particularly in textbooks that serve as the primary source of learning (Azizah, 2024). In fact, textbooks function not only as instruments for knowledge transmission but also as media for value internalization, worldview construction, and character formation. Within the context of Muhammadiyah education, the Al-Qur'an and Hadith textbook for senior high schools and vocational schools occupies a significant position as part of a modern Islamic educational system that integrates knowledge, morality, and humanity. As a progressive Islamic movement, Muhammadiyah places considerable emphasis on developing educational practices that are responsive to social and humanitarian issues, including religious moderation and environmental concerns. Therefore, it is important to examine the extent to which the Al-Qur'an and Hadith textbook for Muhammadiyah senior high schools and vocational schools represents the values of religious moderation and ecological awareness within its learning materials (Armansyah, 2024).

Based on this gap, the present study addresses three research questions: (1) How is religious moderation represented in the Al-Qur'an and Hadith textbook for Muhammadiyah senior high schools and vocational schools? (2) How is ecological awareness constructed within the learning materials? and (3) What are the pedagogical implications of integrating religious moderation and ecological awareness in Islamic Religious Education? To answer these questions, this study employs a qualitative approach using content analysis to examine the materials, narratives, Qur'anic verses, hadiths, illustrations, and learning activities contained in the textbook. This approach was selected because it enables a systematic and in-depth exploration of the value constructions and ideological orientations embedded within educational texts. This study aims to: (1) analyze the representation of religious moderation values in the Al-Qur'an and Hadith textbook for Muhammadiyah senior high schools and vocational schools; (2) identify the construction of ecological awareness embedded in the learning materials; and (3) explain the pedagogical implications of integrating these two values into Islamic Religious Education. This study argues that the Muhammadiyah Al-Qur'an and Hadith textbook functions not only as a medium for normative religious instruction but also as an instrument for shaping a moderate, humanistic, and ecologically conscious religious worldview. Therefore, the integration of religious moderation and ecological awareness in educational materials is essential for developing an Islamic educational model that is relevant to contemporary global challenges, particularly in fostering students who are religiously committed, tolerant, and responsible for environmental sustainability.

METHOD

This study employed a library research method by utilizing various written sources relevant to the focus of the study. The data sources consisted of primary and secondary sources. The primary source was the Al-Qur'an and Hadith textbook for Muhammadiyah Senior High Schools/Vocational High Schools (SMA/SMK Muhammadiyah), while the secondary sources included journal articles, scholarly books, and related documents

concerning religious moderation, Islamic education, and ecological awareness (Darmalaksana, 2020; Mahrus, 2024). Library research was chosen because it enables researchers to examine the relationship between religious understanding, environmental ethics, and students' social responsibility through diverse academic perspectives (Sugiyono, 2024).

The data were analyzed using content analysis, a systematic method for interpreting textual meaning through processes of classification, categorization, and data interpretation (Krippendorff, 2021). The analysis employed the interactive model of Miles and Huberman, which consists of data reduction, data display, and conclusion drawing (Miles et al., 2014). Data related to indicators of religious moderation and ecological awareness were selected and categorized into themes such as tolerance, balance, anti-violence, environmental concern, and ecological ethics to facilitate interpretation (Sugiyono, 2025). Furthermore, this study adopted Thomas Lickona's character education perspective as an interpretive framework (Lickona, 2020). The concepts of moral knowing, moral feeling, and moral action were used to analyze how the learning materials contribute to the development of students' knowledge, attitudes, and actions regarding religious moderation and ecological awareness. Through this approach, the study aims to provide a comprehensive understanding of the construction of religious moderation and ecological awareness values in the Al-Qur'an and Hadith textbook for Muhammadiyah Senior High Schools/Vocational High Schools, as well as their implications for the development of contextual and sustainable Islamic Religious Education.

RESULTS AND DISCUSSION

Construction of Religious Moderation in the Muhammadiyah Al-Qur'an and Hadith Textbook

The findings of the content analysis indicate that the Al-Qur'an and Hadith textbook for Muhammadiyah Senior High Schools/Vocational High Schools systematically constructs the values of religious moderation through materials on faith (*aqidah*), worship (*ibadah*), morality (*akhlaq*), and social life. Religious moderation is not merely presented as a theoretical concept but as a paradigm of religiosity that should be internalized in students' daily lives. This is reflected in the learning orientation, which is open, inclusive, and responsive to the realities of a pluralistic society. Consequently, the textbook functions not only as a medium for knowledge transmission but also as an instrument for students' social character development. The construction of religious moderation is evident through the emphasis on the values of *tawāzun* (balance), *tasāmuḥ* (tolerance), *ta'ādul* (justice), and the rejection of extremist attitudes (*ghuluw*). The concept of *ummatan wasaṭan* serves as the foundation for promoting a moderate, proportional, and non-exclusive understanding of Islam. Students are encouraged to maintain a balance between spiritual and social dimensions of life. Through this approach, religion is understood comprehensively rather than through a narrow and exclusive perspective.

The textbook also presents Islam as a religion of *rahmatan lil 'ālamīn* (mercy to all creation), which promotes peace and compassion for all beings. These values are reflected in learning activities that emphasize respect for differences, dialogue, cooperation, and social solidarity. In the aspect of faith (*aqidah*), students are encouraged to develop strong religious convictions without degrading or discriminating against others. This approach demonstrates Muhammadiyah's effort to provide Islamic education that is relevant to a pluralistic society. Furthermore, religious moderation is fostered through social morality learning that highlights the importance of tolerance, respect for others, and resolving differences through consultation (*musyawarah*). Learning materials are presented contextually by connecting Qur'anic verses and hadiths with the social realities encountered by students. This reflective approach helps students understand the importance of peaceful coexistence within diversity. Therefore, the

textbook functions as a medium of peace education that strengthens students’ resilience against intolerance and extremism.

From a pedagogical perspective, the construction of religious moderation in the textbook reflects a transformation of Islamic Religious Education from a doctrinal approach toward a transformative one. Religious education is not solely oriented toward the transmission of religious teachings but also toward the development of social and humanitarian character. This is in line with the paradigm of Progressive Islam (*Islam Berkemajuan*), which emphasizes the integration of spirituality, tolerance, and social progress. Thus, the Muhammadiyah Al-Qur’an and Hadith textbook makes a strategic contribution to fostering students who are religious, moderate, inclusive, and capable of living harmoniously within a pluralistic society.

Table 1. Pedagogical Implications of the Findings

No.	Research Findings Category	Representation in the Textbook	Key Indicators	Educational Implications
	Tolerance and Respect for Diversity	Materials on <i>ukhuwah</i> (brotherhood), deliberation (<i>musyawarah</i>), and the prohibition of extremism	Respect for differing opinions, peaceful coexistence, and non-violence	Fosters moderate and inclusive character development
	Religious Balance (<i>Tawāzun</i>)	Explanation of Islam as the middle path (<i>ummatan wasaʿatan</i>)	Balanced attitudes, avoidance of extremism, and justice	Develops proportional and balanced thinking
	Ecological Responsibility	Materials on human beings as <i>khalifah</i> (stewards) on earth	Environmental stewardship and prevention of environmental degradation	Promotes environmental awareness and responsibility
	Environmental Ethics	Examples of behaviors that preserve cleanliness and environmental sustainability	Water conservation, maintaining cleanliness, and tree planting	Cultivates students’ ecological behavior
	Contextual Learning	Reflective activities and social-life examples	Connection between learning materials and social-environmental realities	Strengthens the internalization of religious values

Transformasi Khalifah Menuju “Eco-Citizenship”

The findings indicate that the Al-Qur’an and Hadith textbook for Muhammadiyah Senior High Schools/Vocational High Schools presents a transformation of the concept of *khalifah fil ardh* toward a more contextual ecological paradigm. The concept of *khalifah* is no longer understood as a justification for human domination over nature. Instead, humans are positioned as trustees of Allah who are responsible for maintaining environmental balance. This shift reflects a transition from an anthropocentric paradigm to one of ecological responsibility. The textbook emphasizes that humans should act as wise stewards and caretakers of the earth. Consequently, the concept of *khalifah* evolves into an awareness of *eco-citizenship*, highlighting ethical, social, and spiritual responsibilities toward the environment (Armansyah, 2024). This transformation is evident in learning materials that emphasize the prohibition of causing corruption and destruction on earth (*fasad fil ardh*). Qur’anic verses are utilized to foster students’ ecological awareness. Learning is not limited to ritual aspects but also focuses on environmentally responsible behavior. Preserving ecological balance is presented as an integral part of Islamic values. Students are encouraged to utilize natural resources wisely and responsibly. In this way, religious education functions as a means of developing ecological character (Fadhli & Fithriyah, 2021; Mahrus, 2024).

This concept reflects a reinterpretation of Islamic teachings that is relevant to contemporary environmental crises and climate change. Muhammadiyah promotes the understanding that being a good Muslim is not limited to performing ritual worship. Responsibility for environmental sustainability is also an essential aspect of piety. Actions such as maintaining cleanliness, planting trees, and reducing pollution are viewed as forms of devotion to Allah. This approach integrates spirituality with social and ecological responsibility. Therefore, religious education becomes more contextual and responsive to contemporary challenges (Armansyah, 2024; Dewi Wahyuto Sejati, 2025). Furthermore, the concept of *eco-citizenship* integrates religious identity with civic responsibility. Students are taught that protecting the environment is both a religious obligation and a social responsibility.

Piety is measured not only by ritual observance but also by concern for environmental sustainability. This value is highly relevant to various ecological problems in Indonesia. Issues such as floods, river pollution, forest fires, and waste crises highlight the importance of ecological awareness within society. Therefore, religious education plays a strategic role in fostering a culture of sustainable living (Mustofa et al., 2025; W. Wasil & Muizudin, 2023). From a pedagogical perspective, the concept of *eco-citizenship* is implemented through contextual and experiential learning. Teachers are not merely transmitters of religious knowledge but also agents of ecological transformation. Qur'anic and Hadith values can be connected to practical activities such as tree planting, waste management, and resource conservation. This approach helps students internalize religious values in their daily lives. Learning becomes more meaningful because it encourages concrete action rather than merely conceptual understanding. Thus, Muhammadiyah Islamic Religious Education contributes to the development of a generation that is religious, environmentally conscious, and responsible for the future of the planet (Purnami, 2021; Armansyah, 2024).

Deconstructing Fatalism in Responding to Disasters

The findings indicate that the Al-Qur'an and Hadith textbook for Muhammadiyah Senior High Schools/Vocational High Schools presents a critical perspective on fatalistic understandings of disasters. Disasters are not viewed merely as destiny that must be passively accepted. Instead, the textbook emphasizes that environmental degradation is often the result of human actions. Irresponsible exploitation of nature is regarded as a major cause of various ecological disasters. Therefore, humans are responsible for preventing and restoring environmental damage. This approach fosters awareness that human actions have direct consequences for environmental sustainability (Armansyah, 2024; W. Wasil & Muizudin, 2023). This perspective highlights the causal relationship between human behavior and environmental conditions. The textbook explains that environmental degradation does not occur by chance but is closely linked to actions that exceed ethical and ecological boundaries. Problems such as pollution, deforestation, and excessive resource exploitation are identified as major causes of ecological crises. This view differs from perspectives that interpret disasters solely as God's will without considering human responsibility. Students are encouraged to develop critical awareness of the causes of environmental destruction. Consequently, religious education functions as a means of fostering reflective and responsible attitudes (Fadhli & Fithriyah, 2021).

The textbook also teaches that environmental stewardship is part of the trust (*amanah*) entrusted by Allah to humanity. Nature is understood as part of the *ayat kauniyyah* (signs of God in creation) that must be respected and protected. Environmental degradation is viewed not only as an ecological issue but also as a moral and spiritual problem. Therefore, preserving the environment is positioned as an integral part of implementing Islamic values. This approach integrates spirituality with ecological awareness, encouraging students to

become individuals who care about the environment and the sustainability of life (Karman et al., 2023; Prasetyo, 2025). This approach is particularly relevant to Indonesia's context, where various ecological disasters continue to occur. Deforestation, river pollution, and waste crises highlight the urgent need for behavioral change within society. The Muhammadiyah Al-Qur'an and Hadith textbook instills the understanding that solutions to environmental disasters must begin with changes in human attitudes and behavior. Religious education therefore promotes not only ritual piety but also ecological piety. Teachers are encouraged to connect religious teachings with environmental issues that are closely related to students' daily lives. As a result, students can understand the direct relevance of Islamic teachings in addressing contemporary environmental challenges (Armansyah, 2024; Mahrus, 2024).

The Relevance of Wasathiyah Values to Environmental Crises

The value of wasathiyah (moderation) has strong relevance in addressing contemporary environmental crises. This concept is not limited to religious tolerance but also reflects the principles of balance, justice, and proportionality in human interaction with nature. Environmental problems such as pollution, deforestation, and climate change often arise from excessive human behavior. Therefore, wasathiyah serves as an ethical foundation for building a harmonious relationship between humans and the environment. This principle encourages the responsible and proportional use of natural resources. Consequently, religious moderation possesses an important ecological dimension (Muqowim, 2023). The theological basis of wasathiyah is found in Qur'an Surah Al-Baqarah verse 143, which describes Muslims as *ummatan wasathan* (a middle or balanced community). This verse emphasizes the importance of moderation, justice, and balance in all aspects of life. In environmental contexts, balance means avoiding excessive exploitation of natural resources. Islam rejects behaviors that disrupt ecological equilibrium for short-term interests. Instead, humans are encouraged to preserve nature as a trust entrusted by Allah. Therefore, wasathiyah serves as a fundamental principle in developing sustainable environmental ethics (Indonesia, 2024).

The Muhammadiyah Al-Qur'an and Hadith textbook integrates the values of moderation with ecological awareness. Moderate attitudes are reflected in energy conservation, non-consumptive lifestyles, and the avoidance of wastefulness. These values are particularly relevant in addressing the culture of consumerism that characterizes modern society. Excessive consumption often drives increased exploitation of natural resources and exacerbates environmental degradation. Therefore, students are encouraged to adopt simple and responsible lifestyles. In this way, religious moderation contributes to the development of a culture of sustainable living (W. Wasil & Muizudin, 2023; RI, 2019). In the Indonesian context, wasathiyah values are highly relevant in responding to increasingly complex environmental problems. Plastic waste crises, air pollution, and the overexploitation of natural resources demonstrate the need for a shift in societal attitudes. The Muhammadiyah Al-Qur'an and Hadith textbook emphasizes that environmental stewardship is an essential manifestation of *Islam rahmatan lil 'alamin* (Islam as a mercy to all creation). Religious education therefore seeks to cultivate not only ritual piety but also social and ecological responsibility. This approach demonstrates Islam's significant potential as a source of environmental ethics. Consequently, Muhammadiyah Islamic Religious Education contributes to the formation of a generation that is moderate, environmentally conscious, and responsive to global challenges (Azizah, 2024; Armansyah, 2024).

Representation of Ecological Awareness in Learning Materials

The results of the content analysis of the Muhammadiyah Senior High School/Vocational High School (SMA/SMK) Al-Qur'an and Hadith textbook indicate that ecological awareness has begun to be systematically integrated into Islamic Religious Education materials. This integration is reflected in discussions concerning human beings as

khalifah fil ardh (vicegerents on earth), the responsibility to preserve nature, the prohibition of environmental destruction, and the importance of maintaining balance in life. Qur’anic verses that explain the relationship between humans and nature serve as normative foundations for fostering students’ ecological awareness (Karman et al., 2023). Therefore, religious education is directed not only toward developing spiritual piety but also toward cultivating social and ecological responsibility. The concept of humans as khalifah on earth constitutes one of the primary foundations for constructing ecological awareness in the Muhammadiyah Al-Qur’an and Hadith textbook. Within the learning materials, human beings are portrayed as trustees of Allah who bear the responsibility of preserving and managing the earth wisely. The role of khalifah is not understood as a justification for unlimited exploitation of nature but rather as a moral responsibility for sustaining the lives of all creatures (Armansyah, 2024). Consequently, the relationship between humans and the environment is built upon the principles of stewardship, responsibility, and ecological balance.

The content analysis further reveals that ecological awareness has been integrated as an important component of the learning materials. Ecological themes are reflected in discussions about humanity’s role as vicegerents on earth, the trust to safeguard nature, and the prohibition against causing environmental damage. These materials emphasize that the relationship between humans and nature is not exploitative but ethical in nature, grounded in moral and spiritual responsibility. In this context, religious education is aimed not only at fostering individual piety but also at nurturing ecological piety, which is manifested through concern for environmental sustainability (Armansyah, 2024). Ecological awareness in the Al-Qur’an and Hadith textbook is further reinforced through Qur’anic verses that prohibit environmental destruction. One relevant example is QS. Ar-Rum verses 41–42, which explain that corruption and damage on land and sea are consequences of human actions themselves. These verses serve as a theological foundation for encouraging students to recognize the environmental impacts of human behavior and to develop a sense of responsibility toward protecting and preserving the natural world:

ظَهَرَ الْفَسَادُ فِي الْبَرِّ وَالْبَحْرِ بِمَا كَسَبَتْ أَيْدِي النَّاسِ لِيُذِيقَهُمْ بَعْضَ الَّذِي عَمِلُوا لَعَلَّهُمْ يَرْجِعُونَ ﴿٤١﴾ قُلْ سِيرُوا فِي الْأَرْضِ فَانظُرُوا كَيْفَ كَانَ عَاقِبَةُ الَّذِينَ مِنْ قَبْلُ كَانُوا أَكْثَرُ هُمْ مُشْرِكِينَ ﴿٤٢﴾

Translation:

“Corruption has appeared on land and sea because of what people’s hands have done, so that Allah may let them taste some of the consequences of their deeds, that they might return (to the right path).”

Say, ‘Travel throughout the earth and observe how was the end of those before. Most of them were associators (of Allah).’” (QS. Ar-Rum: 41–42)

This verse indicates that environmental degradation is not merely a natural phenomenon but rather a consequence of human actions that exceed proper limits. This perspective provides a theological foundation that ecological crises are closely linked to humanity’s moral and spiritual crises. Therefore, the teaching of the Qur’an and Hadith is directed toward fostering the awareness that environmental stewardship is an integral part of religious responsibility (Indonesia, 2024).

In addition, QS. Al-A‘raf verse 56 serves as another important foundation for strengthening ecological values:

وَلَا تُفْسِدُوا فِي الْأَرْضِ بَعْدَ إِصْلَاحِهَا وَادْعُوهُ خَوْفًا وَطَمَعًا إِنَّ رَحْمَتَ اللَّهِ قَرِيبٌ مِّنَ الْمُحْسِنِينَ ﴿٥٦﴾

Translation:

“And do not cause corruption on the earth after it has been set in order, and call upon Him with fear and hope. Indeed, the mercy of Allah is near to those who do good.” (QS. Al-A‘raf: 56)

This verse emphasizes the prohibition of *fasad* (corruption and destruction) on earth and encourages human beings to preserve the order and balance of nature established by Allah. In the educational context, this verse is highly relevant for instilling environmental ethics among students. Nature is understood as a trust (*amanah*) that must be protected and preserved, rather than as an object that can be freely exploited solely for human interests (Indonesia, 2024).

The representation of ecological awareness in the Muhammadiyah *Al-Qur'an and Hadith* textbook is evident through the integration of Islamic values with contemporary environmental issues. The learning materials connect religious teachings with problems such as pollution, the exploitation of natural resources, and climate change. Students are guided to understand that actions that damage the environment are contrary to Islamic teachings. Religious education thus functions as a means of developing critical awareness of ecological problems. Furthermore, students are encouraged to practice environmentally friendly behavior in their daily lives. In this way, religious values and environmental responsibility are integrated simultaneously (Pusat Strategi Kebijakan Pembangunan Bidang Agama & TIM, 2025).

The integration of ecological values reflects a shift in the paradigm of Islamic Religious Education toward a more contextual approach. Religious education is no longer limited to discussing the relationship between humans and God but also addresses relationships with fellow human beings and the natural environment (W. Wasil & Muizudin, 2023). Qur'anic verses concerning environmental destruction are used to instill moral awareness of environmental issues. Environmental degradation is understood as a consequence of human behavior that exceeds proper limits. Therefore, protecting the environment is positioned as an integral part of faith and piety. This approach demonstrates Islam's strong concern for ecosystem sustainability (Mahrus, 2024).

The Muhammadiyah *Al-Qur'an and Hadith* textbook also presents nature as part of the *ayat kauniyyah* (signs of Allah in creation) that possess spiritual value. Nature is not viewed merely as an economic resource but as a creation of Allah that deserves respect and protection. This perspective integrates Islamic spirituality with environmental ethics (L. Sholehuddin, 2021). Ecological awareness is further promoted through lessons on moral conduct toward the environment. Students are encouraged to maintain cleanliness, conserve water, and protect living creatures. Consequently, piety is measured not only by ritual worship but also by concern for the environment (Armansyah, 2024). Environmental education in the textbook is presented through a contextual approach closely related to students' daily lives. Simple examples, such as keeping the school environment clean and conserving water, are used as learning tools. This approach helps students understand the practical application of religious values in real-life situations. Environmental issues are framed as part of a Muslim's moral responsibility (W. Wasil & Muizudin, 2023). Therefore, learning the Qur'an and Hadith can serve as a medium for transforming ecological awareness. This approach also reinforces the relevance of Islamic teachings to contemporary environmental challenges (Purnami, 2021).

From a pedagogical perspective, the integration of ecological awareness reflects a shift in the orientation of Islamic Religious Education. Learning is no longer focused solely on memorizing Qur'anic verses and hadiths but also on developing ecological character. Teachers play a role in creating learning experiences that foster environmental concern. Activities such as school greening programs and waste management initiatives become practical implementations of these values. However, ecological content in the textbook remains somewhat partial and has not yet been fully integrated throughout all learning

themes. Environmental issues generally appear only as components of moral education or discussions of humanity's responsibility as *khalifah* (vicegerents) on earth.

This condition indicates that Islamic-based ecological education still requires stronger substantive content and pedagogical approaches. Environmental issues need to be positioned as an integral part of Islamic Religious Education. In addition, learning materials should more extensively address global ecological crises (Armansyah, 2024). Issues such as climate change, ecosystem degradation, and energy crises are not yet discussed in depth. Nevertheless, the Muhammadiyah *Al-Qur'an and Hadith* textbook has established a relatively strong foundation for fostering students' ecological awareness. This demonstrates an effort to provide an Islamic Religious Education that is contextual, responsive, and relevant to contemporary challenges (Zulfikar, 2025).

Integration of Religious Moderation and Ecological Awareness from the Perspective of Islamic Education

The findings indicate that religious moderation and ecological awareness are closely interconnected within the *Al-Qur'an and Hadith* textbooks used in Muhammadiyah Senior and Vocational High Schools (SMA/SMK). These two values are integrated through the principle of *tawazun* (balance). In Islam, balance is not only related to social and religious life but also serves as an ethical principle governing the relationship between humans and nature. Consequently, religious moderation develops into an awareness of maintaining environmental harmony. This approach positions human beings as guardians of the balance of life (Armansyah, 2024). The Muhammadiyah *Al-Qur'an and Hadith* textbook presents humans as *khalifah* (vicegerents) who are responsible for preserving the natural environment. The relationship between humans and nature is not merely oriented toward the utilization of resources. Instead, nature is understood as a trust (*amanah*) that carries spiritual and devotional significance. Therefore, actions that damage the environment are regarded as contrary to Islamic teachings. Exploitative and consumptive behaviors are viewed as major causes of various ecological crises. This perspective reinforces the importance of moral responsibility toward the environment (Fadhli & Fithriyah, 2021).

The findings also reveal an expansion of the Islamic Religious Education paradigm toward a more contextual and transformative approach. Learning is no longer focused solely on memorization and religious rituals. Rather, religious education is directed toward developing students' social and ecological awareness. Religiosity is not measured merely by one's relationship with God but is also reflected in the ability to maintain harmonious relationships with nature. In this regard, religious education functions as a means of holistic character development (Armansyah, 2024). The integration of religious moderation and ecological awareness demonstrates the relevance of Islam in addressing contemporary global challenges. Issues such as intolerance, radicalism, consumerism, and environmental degradation require the strengthening of moral values. Muhammadiyah Islamic education seeks to cultivate both tolerance and environmental responsibility simultaneously. Religious moderation not only promotes social harmony among human beings but also encourages harmony between humans and nature. Thus, religious learning serves both social and ecological functions (Kossah et al., 2022).

Environmental ethics within the textbook are developed through the internalization of Islamic spiritual values. Students are encouraged to understand that maintaining cleanliness and preserving the environment are integral components of religious teachings. Ecological awareness is positioned as a manifestation of faith and social responsibility. Religious education aims to nurture students who are critical, responsible, and environmentally conscious. They are expected not only to perform religious rituals faithfully but also to care about environmental sustainability. This approach illustrates the integration of spirituality,

morality, and ecological concern (Zuhri, 2024a). In the Indonesian context, the integration of these two values is highly relevant to the social and environmental challenges faced by society. Religious education can serve as a means of fostering both peaceful coexistence and ecological awareness. The Muhammadiyah Al-Qur'an and Hadith textbook functions as a medium for socio-ecological transformation. Religious learning is designed to develop a generation that is moderate, responsible, and committed to both human welfare and environmental sustainability. In this way, Muhammadiyah Islamic Education contributes to building a peaceful and sustainable future (Armansyah, 2024; Hermawan, 2020).

Pedagogical Approaches in the Al-Qur'an and Hadith Textbook

The Muhammadiyah SMA/SMK Al-Qur'an and Hadith textbook demonstrates a shift from a purely textual learning approach toward a more contextual, reflective, and transformative one. The materials not only teach religious doctrines normatively but also connect them to social, humanitarian, and environmental realities. This approach aims to cultivate students who are moderate, critical, and socially aware. Consequently, religious education functions as a tool for character formation rather than merely transmitting knowledge. The textbook reflects efforts to provide an Islamic Religious Education that is relevant to contemporary needs and challenges. This approach strengthens the role of education in nurturing morally upright and responsible generations (Armansyah, 2024). One prominent pedagogical pattern is the integration of cognitive, affective, and practical dimensions of learning. Students are encouraged not only to understand religious concepts but also to internalize and apply them in their daily lives. For example, the concept of khalifah is understood as a responsibility to maintain social and environmental balance. Religious learning is thus positioned as a process of value internalization and moral consciousness development. Through this approach, students are encouraged to cultivate ethical and spiritual attitudes. As a result, Islamic values can be translated into concrete actions (Hermawan, 2020).

The textbook also adopts a contextual approach by linking Qur'anic verses and hadiths to contemporary issues such as intolerance, moral crises, and environmental degradation. This method helps students understand the relevance of Islamic teachings in modern life. Learning is no longer centered on memorization but on interpretation and problem-solving. In addition, the textbook incorporates dialogical and reflective approaches through discussions, analyses of social phenomena, and reflective questions. This pattern provides students with opportunities to think critically and actively engage in the learning process. Such an approach is essential for fostering moderate attitudes and openness toward differences (Juliadi et al., 2025; Mahrusillah et al., 2025). Learning activities in the textbook are also oriented toward strengthening values and character development. Values such as honesty, responsibility, social concern, compassion, and moderation are instilled through various learning activities. Religious education is directed not only toward individual piety but also toward social and ecological piety. Furthermore, the transformative approach encourages students to develop awareness of humanitarian and environmental issues. Nevertheless, some materials still tend to be normative and therefore require teachers' creativity in implementation. Overall, the textbook reflects a transformation of religious learning toward a more humanistic, contextual, and character-oriented approach (Firdausiyah & Sofa, 2025; Zulkifli, 2024).

Pedagogical Implications for the Development of Islamic Religious Education

The findings of this study provide important pedagogical implications for the development of Islamic Religious Education in Muhammadiyah senior and vocational high schools, particularly in the teaching of Al-Qur'an and Hadith. The integration of religious moderation and ecological awareness suggests that religious education should be developed in a more contextual, humanistic, and responsive manner to address global challenges. Religious

education should not be limited to the cognitive transmission of religious knowledge. Rather, it should also focus on developing students who are moderate, inclusive, and socially and environmentally responsible. Through this approach, students can better understand the relevance of Islamic teachings in their daily lives. Consequently, religious learning plays a strategic role in fostering harmony among individuals, society, and the environment (Armansyah, 2024).

The study further indicates that Al-Qur'an and Hadith learning should integrate the values of religious moderation and ecological awareness more systematically. Learning should go beyond memorization and textual understanding to cultivate tolerance, social responsibility, and environmental concern. According to Firdausiyah and Sofa (2025), learning materials should emphasize humanitarian values and environmental sustainability so that students can recognize the practical relevance of Islamic teachings. To achieve this, teachers need to adopt innovative and participatory learning strategies such as Project-Based Learning, Problem-Based Learning, and reflective learning approaches that connect Islamic teachings with social and environmental issues. As argued by Mardiyah et al. (2023) and Hanafi et al. (2025), such approaches can increase student engagement while fostering critical and reflective thinking skills.

The integration of these values should also be supported by a moderate and environmentally friendly school culture through initiatives such as green school programs, waste management systems, social activities, and the promotion of tolerance. These programs enable students to internalize religious values through direct experience. Furthermore, the successful implementation of religious moderation and ecological awareness largely depends on teachers' competencies. According to Nurwahdan (2020), teachers need a comprehensive understanding of religious moderation, character education, and Islamic environmental ethics to ensure that learning becomes more contextual and meaningful. In addition, the development of Al-Qur'an and Hadith textbooks should adopt a more integrative approach by linking religious materials to social and environmental issues. Azizah (2024) emphasizes that an interdisciplinary approach can help students understand the contribution of Islamic teachings in addressing contemporary humanitarian and environmental challenges.

Overall, the integration of religious moderation and ecological awareness has significant implications for the development of Islamic Religious Education in Muhammadiyah schools. Religious education should be directed toward comprehensive character transformation aimed at developing students who are religious, moderate, humanistic, and environmentally responsible. This approach demonstrates the strong relevance of Islamic Religious Education in addressing contemporary challenges. Religious values not only shape individual piety but also foster social and ecological awareness. Therefore, religious education can contribute to creating a generation capable of sustaining both human civilization and the natural environment.

CONCLUSION

The findings of this study indicate that the *Al-Qur'an and Hadith* textbooks for Muhammadiyah Senior High Schools and Vocational High Schools construct religious moderation not only within the context of social relations and diversity but also in relation to ecological awareness. The values of *wasathiyah* (moderation) embedded in the learning materials reflect an Islamic educational orientation that emphasizes balance (*tawazun*), justice, moral responsibility, and concern for the sustainability of human life and the natural environment. Religious moderation is understood as an attitude that rejects extremism, exploitation, and destructive behavior, both in human relationships and in human interactions with nature.

This study also finds that the Muhammadiyah *Al-Qur'an and Hadith* textbooks transform the concept of *khalifah* (vicegerency) into an eco-citizenship paradigm, namely the awareness that human beings bear ecological responsibility as part of their religious mandate. This perspective encourages students to understand that environmental stewardship is an integral part of religious practice and a manifestation of social piety. The findings further reveal a synergy between the *ethics of care* and the *Prophetic Sunnah* in shaping an Islamic environmental ethic. Values such as compassion, care, and responsibility toward all living beings are positioned as essential elements of the teachings of Prophet Muhammad (peace be upon him). The *Al-Qur'an and Hadith* textbooks also challenge the anthropocentric paradigm that views nature solely as an object of exploitation. Instead, human beings are portrayed as guardians and custodians of the balance of life. This perspective promotes the development of sustainable ecological awareness and encourages harmonious relationships between humans and the environment.

In the educational context, the integration of religious moderation and ecological awareness expands the paradigm of Islamic Religious Education into a more contextual and transformative approach. Learning is not limited to ritualistic and normative aspects but is directed toward the development of religious, moderate, humane, and environmentally conscious character. The Muhammadiyah *Al-Qur'an and Hadith* textbooks employ reflective, contextual, and experience-based learning approaches that connect Islamic values with contemporary social and ecological issues. The pedagogical implications of this study underscore the importance of developing Islamic Religious Education that integrates spirituality, religious moderation, and ecological awareness. Teachers, schools, and instructional materials play crucial roles in fostering an educational culture that is peaceful, inclusive, and environmentally friendly. Muhammadiyah Islamic Religious Education has the potential to serve as a model of progressive Islamic education that responds effectively to implicating at all.

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