



The Effect Of Islamic Education Learning On Students' Naturalistic Intelligence: An Ecotheological Perspective

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Abstract:

Islamic Education learning has a strategic role in shaping student's characteristic, including developing Naturalistic Intelligence as part of the 21st century holistic education. Naturalistic Intelligence is important to instil so that students have concern, responsibility, and awareness of the environment as part of the values of Unity of God. However, in practicing, Islamic Education learning still tends to be oriented towards the cognitive aspect and still has not been fully integrated to the strengthening of Naturalistic Intelligence. Based on this, the research question of this research is there a significant effect between Islamic Education learning and Student's Naturalistic Intelligence. This research is used quantitative research with associative research. This research was conducted at SMP DARUT TAUHID. This research instrument was a questionnaire that arranged according to the learning variable indicators of Islamic Education and Naturalistic Intelligence. The research population was all students of SMP DARUT TAUHID with a sampling technique used total sampling. The data analysis was conducted through prerequisite test (validity, normality, and linearity) and the simple linear regression analysis. The result of the research indicate that all variables are fulfil the validity, normality, and linearity tests. The regression analysis showed a positive and significant effect of Islamic Education learning on student's Naturalistic Intelligence with a coefficient of 0.789 or 78.9%. The conclusion of this research is Islamic Education learning has a strong effect on the development on student's Naturalistic Intelligence, so the integration of Islamic values and environment awareness needs to be strengthened in the learning process.

INTRODUCTION

Education has an important role in an effort to form human character, not only helps individuals, but also being a foundation to build a sustainable national civilisation (Arlina et al., 2023). Education is not only for knowledge transformation facilities, education also has an important role to instil morals, spiritual, and also as a social responsibility for students. In current global development, human is facing serious problems as like environmental crisis marked by increased

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environmental pollutions, the destruction of the natural ecosystem, and also decreasing the younger generation's awareness in preserving nature. This condition as a sign that education has not yet fully succeeded in instilling a deep and sustainable ecological awareness (Azkiah, 2021).

Character formation that cares for the environment is not an easy to do, especially is not instilled since kid. Strengthening, instilling, and introducing ecological awareness since kids are able to form a mindset and student's attitude to be wiser and responsible towards the surrounding environment. Gardner (2016) stated that naturalistic intelligence is the ability to recognise, understand, and to respond the natural environment. This intelligence is not only cognitive abilities in the form of understanding ecological concepts and relationships between natural elements, but also encompassing affective aspects as like emotional awareness and concern for the environment, psychomotor aspect in the form of skills in interacting directly with nature, as like field observation and environmental conservation practices, reflective aspect as like the ability to reflect the meaning of natural phenomena in human life.

Ecotheology in Islam based on the conceptual foundation that deeply integrated into a comprehensive Islamic worldview (*worldview*). *Worldview* is not just a bunch of fragmented ideas, but rather a coherent and holistic way of thinking that forms the Muslim's perspective in understanding their relationship with the universe and also the relationship between humans and other entities within it (Widiastuty & Anwar, 2025). This understanding, places humans in the position of a *Khalifah Fil Ard* or being leaders on earth who are tasked with managing natural resources wisely and fairly (Lutfiyah & Kurjum, 2024)).

Islam as a *Rahmatan Lil 'Alamin* religion presents a relevant teaching to protect and preserve the nature. The *Kholifah Fir Ard's* concept on the earth or interpreted as a leader is a representation that humans are guardians on the earth and not being destroyers on the earth (Asroni, 2022). While, the concept of *Mizan* (balance) emphasises the importance of environmental health, where all humans lived and their environment are able to interact harmoniously, both of them should be support each other and look after each other. Al-Qur'an and Hadist contain many verses that implicitly and explicitly has explained the importance of protecting and preserving the ecosystem of the universe, managing resources nature wisely, and minimising the damage. Thus, environmental issues are not merely secondary issues, but rather a responsibility of every faithful Muslim and a reflection towards ALLAH SWT.

Islamic Education is one of learning process that aims to instil and develop Islamic values in order to produce students who are faithful, pious, and have noble character (Hamzah, 2025; Syahraini, 2016). Islamic Education is a conscious and planned effort to prepare students to know, understand, and practise the teachings of Islam, so that will become a guide and foundation for his life. Islamic Education learning at school has an important role to form student's character, building morale, and develop student's responsibility in community life (Irmawati, 2024).

Islamic Education also has a strong theological foundation that related to environmental awareness. On of them is the *Kholifah Fil Ard's* concept which emphasises that human have a big responsibility to protect and preserve the earth that already given by ALLAH SWT (Alfadhli, Suratin, Nadir, Fadlillah, & Saputra,

2025; Wafa, 2025). There are many kaunyah verses contains values to teach human for contemplating nature as a sign of his greatness. Therefore, Islamic Education has big potential to instil the values of environmental awareness which is part of the formation of a comprehensive religious character.

The fact on the field showed Islamic Education learning at school often focuses on delivering material in the classroom that focuses on cognitive aspects and assigning material, as like memorizing Akidah, Fiqih, and Islamic history concept. The internalisation of environmental awareness values into learning materials and processes has not been fully implemented in a systematic and contextual manner. If education only focuses on knowledge acquisition without paying attention to the formation of attitudes and behaviour, then the focus on education will only produce an academic result, rather than a process of comprehensive internalisation of values (Arlina et al., 2023).

SMP Darut Tauhid as an educational institution based on Islamic values, has a vision developing students with a noble character and strong values. This school integrated the value of monotheism in various learning activities and character building. Through Islamic Education learning, the school endeavours to instil the values of responsibilities, discipline, and environmental awareness as a form of implementing Islamic values in daily life. Thus, based on the researcher's initial observations of students' Naturalistic intelligence at SMP Darut Tauhid showed many significant variations. Some students already showed a good environmental awareness, but some of them still need reinforcement, habituation, and values internalisation.

SMP Darut Tauhid as the location of this research, it demonstrated the characteristics of schools that instil religious values beyond classroom learning, but also through practical application within the school environment. Based on the activity's documentation, students were seen actively participating in environmental clean-up activities as like sweeping the yard, tiding-up the garden, and collecting rubbish together with teacher guidance. That activity reflected the existence of an integrated attitude if environmental awareness within the school culture. This activity is not only technical in nature maintaining cleanliness, but also a form of implementing the values of responsibility and trust as *Khalifah Fil Ard* as taught in Islamic Education (Mutiara, 2025).

The condition of the school environment, which still has wide areas, trees, and spacious outdoor classrooms, that provide opportunities for students to interact directly with the nature. This direct interact is becoming a potential contextual learning medium in developing student's naturalistic intelligence. The active involvement of students in maintaining and caring for the school environment demonstrate that Islamic education learning at SMP Darut Tauhid doesn't stop at the cognitive realm, but rather actualised in daily behaviour. Thus, school context that seem on the documentation reinforce the relevance of this research in examining the effect of Islamic education on student's naturalistic intelligence empirically.

According to Sri Mutiara (2025) strengthening students' naturalistic intelligence through Islamic education learning can be done through key indicators, as like knowledge of Islamic values that related to the environment, contextual approach method, teachers' model, and Kaunyah verses in the material of Islamic education. Learning that connected with Islamic concept to the

reality of the surrounding environment is believed to be capable of building ecological awareness that is not merely theoretical, but also applicable in student's life.

In the context of sustainable education (*Education for Sustainable Development*), the role of Islamic education is becoming more important. Islamic education can serve for instilling spiritual values that can strengthen students' motivation to protect and preserve the environment (Hamzah, 2025; Syahraini, 2016). The integration of spiritual values and ecological awareness can create Muslim students who have a balance between faith, knowledge, and good deeds.

Based on the result of review of several the previous research, the theme of the effect of Islamic education to the students' awareness raising and environment has been done and studied from the perspective of Islamic education and character education. Islamic education not only oriented on religious knowledge assignments, but also has a role to instil the values of faith which is reflected in the attitude of protecting and preserving the environment as a mandate from Allah SWT. In various studies, integration of Islamic values about environment, and also understanding about kauniah verses proven to encourage the development of students' naturalistic intelligence. However, the development of naturalistic intelligence through Islamic education learning is still need strengthening contextual and practical learning approaches so that values are not only understand in theoretically, but also reflected in the attitudes and behaviour of students in preserving the environment. Thus, this research conducted to analyse the effect of Islamic education learning on students' naturalistic intelligence and observe the extent which the learning process contributes to build the environmental awareness and concern in students.

The novelty of this research lies in its interactive approach to connect Islamic Education with the development of students' Naturalistic Intelligence, which is still shown the gaps in scientific study. Based on the previous researches have tended the position of Islamic Education as tool in shaping religious characters, morals, and spirituals, without specifically examining the effect on Naturalistic Intelligence. On the other side, the study about Naturalistic Intelligence is more developed in the context of science and environmental education, without the integration of Islamic values. In addition, there is a fragmentation between Islamic education and environmental education which have led to the two being taught separately. The refor, this research aims to fill this gap by directly examining the effect of Islamic Education on Naturalistic Intelligence within an integrated framework. Further more, the novelty of this study is reinforced by the application of the Islamic Eco-theological perspective as a conceptual framework, which has not yet been applied in empirical research in the field of education. So far, the eco-theological approach still has remained dominated by the philosophical and normative studies, and has not yet been implemented within formal school education. In addition, the empirical research examining the relationship between Islamic education and Naturalistic Intelligence, especially in secondary school students are very limited. By applying a quantitative approach, this study does not only fill this empirical gap but also offers an integrative model between Islamic education and students' ecological awareness. The refor, this study gives a theoretical and practical contribution to the development of a more holistic and contextual approach to Islamic education.

RESEARCH METHOD

This research used a quantitative approach and kind of associative research. This research conducted at SMP Darut Tauhid with a sample population of all students that starting from VII – IX grade. The sampling technique is used total sampling technique, so that all populations used as a research sample. The technique of collecting data is uses questionnaire that arrange based on indicators every research variable. The data analysis technique in this research used inferential statistical approach. Before conducting a hypothesis test, prerequisite tests were conducted including validity test, reliability, normality, and linearity to ensure the data fulfils the requirements for parametric statistical analysis.

RESULTS AND DISCUSSION

Result

Validity test is conducted to determine the extent to which the questions in the instrument are capable of measuring the research variable is Islamic education learning and students' naturalistic intelligence. This validity test conducted by using SPSS with a standard $r\text{-count} > r\text{-table}$ so the significant is valid. Determination of $r\text{-table}$ used $df=N-2$ where $df=46-2$ with a significance level is 0,05, and found $r\text{-table}$ is 0.2845.

Based on the results of data analysis of all 40 items (Islamic education learning and naturalistic intelligence) more than $r\text{-table}$ is 0,2845. Thus, it can be concluded that all items in the statement are valid and suitable for measuring Islamic education learning and students' naturalistic intelligence at SMP Darut Tauhid.

This reliability test is aimed to determine the level of consistency of instruments in measuring research variables repeatedly. Reliability testing is used Cronbach's Alpha method. The result of variable reliability test in Islamic education learning showed that the Cronbach's Alpha is 0,899 with the total items are 20 questions. The score is above the minimum of 0.70, so that into the high reliability category. The result of the reliability test of naturalistic intelligence variable showed Cronbach's Alpha value is 0.940 with the total items are 20 questions. The score is at the minimum of 0.70, so that into the high reliability category. The result showed that the instrument has an excellent internal consistency, it means can be used repeatedly with relatively stable results. Thus, all items in the statement are reliable and suitable for using as a research data collection.

Table 1. Linearity Test Table

ANOVA Table					
	Sum of Square	df	Mean Square	F	Sig.
NATURALISTIK*PAI (COMBINED)	2224.399	5	444.880	33.010	.000
Linierity	2181.722	1	2181.722	161.885	.000
Deviation From Lierity	42.677	4	10.669	.792	.538
Within Groups	539.079	40	13.477		
Total	2763.478	45			

Based on the result of linearity test used ANOVA analysis, a significance result of 0.000 was obtained for the linearity line, which is smaller than 0.05. This indicated that the connection between Islamic education learning and students' naturalistic intelligence is linear. Next, in the line of Deviation from Linearity obtained a significance result is 0.538, which is more than 0.05. the results identified that there was no deviation from the connection linear between the two variables. Thus, it can be concluded the connection between Islamic education learning and students' naturalistic intelligence has fulfil the assumption of linearity, so that the regression analysis can proceed.

Table 2. Normality test
One-Sample Kolmogorov-Smirnov Test

		Unstandardized Residual
N		46
Normal Parameters	Mean	.0000000
	Std Deviation	3.59554082
Most Extreme Differences	Absolute	.090
	Positive	.090
	Negative	-.073
Test Statistik		.090
Asymp. Sig. (2-Tailed)		.200

Based on the result of normality test from table 5 showed the Asymp. Sig. (2-tailed) is 0.200, is more than 0.05. thus, it can be concluded that the residual data in this research is normally distributed. The result showed that the assumption of normality has been fulfilled, so that the data is suitable for proceeding to the regression analysis and hypothesis testing.

Table 3. Determination coefficient test results

Model Summary					
Model	R	R Square	Adjusted Square	R	Stdd. Error of the estimate
1	.899	.789	.785		3.636

The result of R Square is 0.789, it showed that 78,9% students' naturalistic intelligence influenced by Islamic education learning, but for the remaining 21.1% are influenced by others factors outside the research variables. This showed that Islamic education learning has a significant contribution in shaping students' naturalistic intelligence at SMP Darut Tauhid.

Discussion

The finding directly answered the research question was Islamic education learning effected to the students' naturalistic intelligence. The result of statistic test showed that the significance result is below the error level of 0.05, so that the research objective said to have been achieved. These findings are similar to Sri Mutiara (2025), the better the implementation of Islamic education learning, so the higher the level of students' environmental awareness. The result of the research data showed that there were dominant factor statements in influencing students' naturalistic intelligence. The result of the statements that related with the Islamic

understanding of environmental values, contextual learning method, teachers' role, and also the integration of kaunyah verses that has shown a significant contribution to improve students' naturalistic intelligence. Islamic education learning that integrated about the values of monotheism, the concept of human as caliphs on the earth, and also the prohibition against causing destruction on earth indirectly to stimulate the development of students' naturalistic intelligence. It means, the religious values that instilled in Islamic Education serve as an internal foundation for forming ecological awareness.

By descriptively, the data shows that the most respondents answered in the categories of agree and very agree with the indicators of Islamic education learning and naturalistic intelligence. This identified that Islamic education learning is running well and able to contribute to the formation of an attitude of caring for the environment. In other word, the proses of Islamic education learning is not only affected a cognitive aspect but also the affective and behavioural aspects of students.

The Islamic values about the concept of caliph, trust, and the prohibition of damage to the earth form the normative foundation for shaping students' ecological awareness. Islamic education is not only oriented to the ritual aspect, but also has a social dimension and ecological. When the students understand to protect the environment is part of their religious responsibility, so the concern for nature is no longer pragmatic in nature but has become part of spiritual awareness. Islamic education teacher has an important role in explaining verses or Hadist that related to ecological messages (citation) (Pravitasari & Nugraheni, 2023).

The contextual learning method in Islamic Education has been proven to have an effect on students' naturalistic intelligence. Learning that connected the materials to the conditions of the school environment and student's daily makes the learning process more meaningful. The materials about nature, ecosystem balance, and the prohibition of environmental destruction become easier to understand when connected to actual phenomena as like school cleanliness, garbage management, and reforestation. The contextual learning helps students to understand the meaning of learning materials by relating them to the experiences of learners (Syahraini, 2016).. The teacher's behaviour of Islamic education is being an important factor, teacher is not only explained the materials, but also becoming a real moral figure for students. The teachers' attitude towards maintaining cleanliness, discipline towards the environment, and concern for school facilities have a strong and effective effect. The imitation process and the students' habit strengthen the development of their naturalistic intelligence.

The integration of kaunyah verses in the Islamic education materials develops students' ecological spiritual awareness. Those verses have explained about the creation of heaven and earth, the natural balance, and the prohibition for destroying the earth broadens students' understanding that the environment is part of the signs of God's greatness. This integration makes a religious education inseparable from ecological reality (Rahman & Pewangi, 2024).

The availability of support from SMP Darut Tauhid in facilitating learning is also important contributing factor. A clean school environment, environmental awareness programmes, and the cultivating of environmentally friendly behaviour reinforce the implementation of Islamic education. However, there are inhibiting

factors as like limited learning time, lack of variety methods, and optimal integration of environmental material in each basic competency of Islamic Education.

According to Ghozali (2025) there are many components in learning activities, the goals, resources, strategies, and evaluations. The main purpose of Islamic education learning is how to cultivate individuals to obey the laws and rules established by Allah SWT, so that can become a person with insanul kamil. This understanding, Islamic education aims to develop understanding, attitudes and action that to respect the environment and the nature, as a form of devotion to Allah SWT (Ghozali, 2025; mahrus, 2024; Wafa, 2025).

Thus, this research approved that the process of Islamic education learning is not only serves as a tool of transferring religious knowledge, but also being an important role in shaping intelligence in understanding, loving, and protecting the environment. The comprehensive implementation of Islamic education creates a learning environment that support students in developing sustainable character (Jauhari, 2025). Learning process that combines the integration of values, role models, and the habits that they instil have enormous potential to make the younger generation more aware, critical and responsible (Asfiyah, 2021; Jauhari, 2025; Sri Mutiara, 2025).

These findings are aligned with Ki Hajar Dewantara's theory which confirm that education must develop the aspect of love, feeling and a balanced manner. The effective Islamic education learning is not only to instil religious knowledge (create) but also develop awareness and sensitivity (feelings), and encouraging these concrete actions reflected in behaviours such as maintaining cleanliness, caring for the environment, and showing concern for the nature as part of naturalistic intelligence. The research results showed that Islamic education learning contributed 78,9% to the students' naturalistic intelligence. The high contribution that indicating the Islamic values that taught in Islamic education learning has a power to instil students' ecological awareness. The concept of *Khalifah Fil Ard*, trust, and responsibility towards Allah SWT's creation, and the prohibition causing damage to the earth serve a moral foundation that can instil the concern of students' natural environment (Guna., 2026; Khadijah, 2020). Through the internalisation of these values, students not only understand the nature cognitively, but also develop environmentally friendly attitudes and behaviours.

Thus, students' naturalistic intelligence formed not only through interaction with nature, but also through an understanding of religious values that give spiritual to the existence of the environment (Ghozali, 2025). The integration of Islamic values into the learning process and environmental programmes is a positive step with enormous potential to foster a young generation that feels responsible for managing nature and the environment (Mamlu'ah, Wiyono, 2025).

In the context of Islamic education, these findings confirm that the development of students' intelligence is not only an intellectual process, but also spiritual moral. Islamic education learning functions as an integrative tool that connected to the cognitive, affective, and psychomotor aspects of students (Syakur, 2025). Beside of that, the result of the research is also aligned with the theory of religious character education, which emphasis that the formation of environmental awareness can grow affectively through the internalisation of

religious values that carried out continuously in the learning process. According to Suryanti & Widayanti (2018) religious has a role in fulfilling human needs as a guide, mentor, and balancer. Therefore, character education must be based on understanding, deepening, and practicing of religion. These finding are relevant with Thomas Lickona's character education theory which included knowing moral, feeling moral, and action moral. The Islamic education learning also gives knowing moral (*Moral Knowing*) about the importance to protect the environment as part of Islamic learning. This understanding raises awareness and attitude (*Moral Feeling*) which is then expressed in real action (*Moral Action*). This process showed there is a systematic connection between Islamic education learning with naturalistic intelligence.

The concept of internalisation introduced by Muhaimin that explain the Islamic values will be instilled if taught through a process of habituation, exemplification, and direct experience. In the context of Islamic education learning that implemented consistently and contextually, this allows the value of caring for the environment to be internalised in students, thereby reflecting an increase in naturalistic intelligence.

Thus, theoretically and empirically, the result of the research proves that there is a positive correlation between Islamic education learning and students' naturalistic intelligence. The Islamic education learning is not only for religious knowledge, but also for forming an ecological character based on the values of monotheism. The more optimally Islamic Education learning is implemented, the more students' naturalistic intelligence will develop.

These findings have a strong relevant with *Global Sustainable Development Goals* (SDGs) agenda, especially to 4 aspects are *Quality Education, Responsible Consumption and Production, Climate Action, Life on Land*. Education is not only seen as a means of improving academic abilities, but also as a strategic instrument in forming the social, moral, and ecological awareness of the young generation.

Quality Education emphasises the importance of inclusive, equitable and quality education, and encourage learning opportunities for all. Quality education is not focusing to cognitive achievement, but also character development, value, and students' attitude. The quality education is an education that can produce individuals who have abilities or skills in both academic and non-academic aspect. All based on individual social skills and good moral, which are essential life skills (*Life Skill*) (Nazila 2024).

These findings showed Islamic education learning is capable of making a significant contribution to students' naturalistic intelligence. These findings confirm that Islamic education learning is part of holistic education that integrated to knowledge, attitude, and behaviour aspect. According to M Syakur (2025) in the theory if Islamic education and science curriculum integration based on the paradigm of monotheism, which knowledge as a unity between faith and rationality, so the learning does not only develop cognitive abilities, but also develop spiritual awareness and students' scientific approach towards nature as Allah's creation.

Through Islamic education learning, students are not only understanding theoretical concept of religion, but also aimed at internalising the values of responsibility towards nature as the creation of Allah SWT. This reflects the implementation of quality education that instil the values of sustainability, social

awareness and ecological awareness to students from an early age (Syahlarriyadi 2025). These findings support the achievement of SDG 4 because it showed that Islamic Education can serve for developing the 21st century competencies, particularly in terms of environmental awareness and sustainable character.

Responsible Consumption and Production aim to ensure sustainable consumption and production patterns. In the context of education, thus objective related with the development of a simple lifestyle, not excessive, and wise in using natural resources. The Islamic education contains the moral values and the role models have great potential in responding to ecological challenges, Islamic education learning contains the religious values that can be combined with a pedagogical approach that discuss about ecological responsibility (Munarti, 2025).

These findings showed that students' naturalistic intelligence developed along with an understanding of Islamic values that taught through Islamic education learning. The values as like the prohibition of extravagance (*israf*), live simply, and being responsible for Allah SWT's mandate are the moral foundation for students to interact with their environment. Islamic education learning encourages students to understand that the natural resources must be used wisely and responsibly. That attitude is a concrete implementation of the principle of sustainable consumption as emphasised in SDG 12. The climate change is one of the global challenges that requires collective awareness from an early age. SDG 13 emphasises the importance of education and raising public awareness of the impact if climate change and mitigation efforts. The result if this research showed that Islamic education learning contributed in developing students' ecological awareness. Developing naturalistic intelligence encourages students to be more sensitive to natural phenomena, environmental damage, and the effect of human behaviour on the earth's balance. According to Aziz (2025) Islamic values-based education enables students to develop a sense of preparedness, resilience, and environmental awareness. The students who understand the Islamic education values can be able to deal with climate change in an adaptive, rational, collaborative manner based on Islamic morals (Purnawanto 2024).

From an Islamic perspective, protecting the nature is part of humanity's responsibility as caliphs of the earth. Islamic education learning instils these values indirectly forming students' awareness to act in an environmentally as a form of worship. Thus, these findings have a direct connection to SDG 13 Climate Action (climate management) because religious education serves in raising morals and spiritual awareness in facing the challenges of climate change.

Life on land (preserving land ecosystem) SDG 15 focuses on protection, restoration and sustainable use of land ecosystems, including the preservation of biodiversity. These findings showed that students' naturalistic intelligence significantly affected by Islamic education learning. This intelligence reflected in students' ability to understand the connection between humans and nature, also the importance of maintaining environmental balance. Islamic education learning instils the understanding that damaging the environment is an act that contradicts Islamic teaching. These values encourage students to have an attitude towards plants, animals, surrounding environment. Thus, the role of Islamic education learning serving as a foundation in supporting the preservation of terrestrial ecosystem that accordance with SDG 15.

Islamic education learning has a strategic position to support the achievement of sustainable development through education. Religious education does not only shape individual religiosity, but also build ecological religiosity that oriented towards sustainability. By integrating the values of faith, morality, and environmental awareness, Islamic education has an effective tool in forming a generation with naturalistic intelligence, ecological awareness, and social responsibility toward the future of the earth.

Based on these findings can be argued that Islamic education learning has a potential to become an alternative approach in students' naturalistic intelligence development through religious approach. This finding supports the ideas that the intelligence is not only built through empirical experiences with the nature, but also through spiritual and moral approach that gives a religious meaning to nature as God's creation. Thus, this finding opens opportunities for the development of naturalistic intelligence concept based on Islamic values that combined ecological and spiritual dimensions in the educational process.

CONCLUSION

The research finding that conducted at SMP Darut Tauhid can be concluded that Islamic education learning (independent variable) has a significant effect on students' naturalistic intelligence (dependent variable). The result of data analysis showed that all the research instrument fulfilled the validity test, normality, and reliability, so the data is obtained and suitable for testing. Statistical test showed a significant result, this research showed that Islamic education learning has a positive contribution towards the development of students' naturalistic intelligence. This finding indicated that the greater Islamic education learning is implemented, the greater students' awareness and concern for the environment.

This effect is reflected in the research indicators, is knowledge of Islamic values about the environment and the implementation of contextual Islamic education learning methods, teacher's role, and the integration of Kauniyah verses to the learning materials. Learning that connects Islamic teaching with ecological realities can shape students' mindsets and behaviour to be more concerned about nature conservation, fostering a sense of responsibility as caliphs of the earth, and strengthening the spiritual dimension in protecting the environment. Thus, Islamic learning is not only being a role in shaping religious character but also in strengthening students' ecological character.

Generally, the findings of this research are relevant to the global development agenda as formulated in Sustainable Development Goals (SDGs), especially in supporting the realisation of quality education, responsible consumption and production patterns, action on climate change, and protection of land ecosystems. This contribution confirms that Islamic education learning has a strategic potential in developing a faithful, knowledgeable, and environmentally awareness generation as part of their social responsibly and sustainability for the future.

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