

# Implementing Outdoor Learning Activities in Islamic Religious Education to Foster Morality Toward Others and The Environment at SMP Negeri 7 Takengon

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## ABSTRACT

This study aims to explore the implementation of Outdoor Learning Activities in Islamic Religious Education (PAI) to enhance students' moral values toward others and the environment at SMP Negeri 7 Takengon. The research is motivated by the need to develop holistic learning models that go beyond classroom boundaries, promoting active engagement, empathy, and environmental awareness among students. A qualitative descriptive approach was employed, involving classroom observations, teacher interviews, and student reflections. The data were analyzed through thematic analysis to identify patterns in students' understanding of moral concepts through direct experience and real-life interaction. Activities such as community service, environmental conservation, and group collaboration strengthened moral awareness and responsibility. Teachers played a pivotal role as facilitators, guiding students to connect Islamic values with daily practices. Furthermore, outdoor learning enhanced students' enthusiasm, social interaction, and appreciation for the natural environment, aligning with the goals of character education in Islamic pedagogy. The study concludes that integrating outdoor learning into PAI lessons significantly contributes to moral and environmental education. It recommends the adoption of outdoor-based strategies as a complementary approach to traditional classroom instruction, particularly within Islamic education contexts.

**Keywords:** Outdoor Learning Activities, Islamic Religious Education (PAI), Moral Education, Environmental Awareness, Character Development

## ABSTRAK

Penelitian ini bertujuan untuk mengeksplorasi implementasi pembelajaran luar ruang (Outdoor Learning Activities) dalam Pendidikan Agama Islam (PAI) untuk meningkatkan nilai-nilai moral peserta didik terhadap sesama dan lingkungan di SMP Negeri 7 Takengon. Penelitian ini dilatarbelakangi oleh kebutuhan untuk mengembangkan model pembelajaran holistik yang melampaui batas kelas, serta mendorong keterlibatan aktif, empati, dan kesadaran lingkungan di kalangan siswa. Pendekatan penelitian yang digunakan adalah kualitatif deskriptif, dengan melibatkan observasi kelas, wawancara guru, dan refleksi siswa. Data dianalisis melalui analisis tematik untuk mengidentifikasi pola perkembangan perilaku dan moral peserta didik. Hasil penelitian menunjukkan bahwa pendekatan pembelajaran luar ruang secara efektif menumbuhkan pemahaman moral siswa melalui pengalaman langsung dan interaksi nyata.

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Kegiatan seperti pelayanan masyarakat, pelestarian lingkungan, dan kerja kelompok memperkuat kesadaran moral serta rasa tanggung jawab siswa. Guru berperan penting sebagai fasilitator yang membimbing siswa dalam mengaitkan nilai-nilai Islam dengan praktik kehidupan sehari-hari. Selain itu, pembelajaran luar ruang meningkatkan antusiasme belajar, interaksi sosial, serta apresiasi terhadap lingkungan alam, sejalan dengan tujuan pendidikan karakter dalam pedagogi Islam. Penelitian ini menyimpulkan bahwa integrasi pembelajaran luar ruang dalam mata pelajaran PAI memberikan kontribusi signifikan terhadap pendidikan moral dan lingkungan. Oleh karena itu, disarankan agar strategi berbasis luar ruang diterapkan sebagai pendekatan pelengkap dalam pembelajaran PAI di sekolah.

**Kata Kunci:** Pembelajaran Luar Ruang, Pendidikan Agama Islam (PAI), Pendidikan Moral, Kesadaran Lingkungan, Pengembangan Karakter

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## 1. INTRODUCTION

Character education and moral development remain fundamental objectives of the Indonesian education system, particularly within Islamic Religious Education (PAI) (Riza, 2022). Strengthening moral values such as empathy, social responsibility, and environmental awareness requires innovative pedagogical strategies that connect religious teachings with real-life contexts (Riza, 2024). To achieve this, learning should move beyond traditional classroom settings and provide meaningful experiences that nurture both cognitive and affective dimensions of students' moral understanding.

In recent years, outdoor learning has emerged as a promising pedagogical approach that enhances students' engagement, social-emotional competence, and ecological awareness through experiential learning (Safei, 2020). This method allows students to interact directly with their environment, encouraging cooperation, reflection, and moral reasoning (Ahmad & Chalid, 2025). Systematic reviews have highlighted that outdoor learning contributes to student engagement, social development, and academic motivation by promoting hands-on experiences and collaborative tasks (Mirrahimi et al., 2011). Such approaches not only improve learning outcomes but also foster students' well-being and sense of responsibility toward nature.

In the Indonesian context, studies have demonstrated that outdoor-based learning significantly increases students' participation, critical thinking, and character formation from early childhood to secondary education levels (Molyneux et al., 2023). Nature-based and experiential schools have also proven effective in integrating environmental learning with character education, allowing students to practice Islamic values in daily life through activities such as community service, environmental conservation, and group collaboration (Mangunjaya, 2011). These findings align with Islamic pedagogical principles emphasizing experiential knowledge (*ta'allum tajribi*) and moral exemplarity (*uswah hasanah*).

Within Islamic Religious Education (PAI), integrating outdoor learning provides a meaningful avenue to contextualize moral and environmental education. It enables teachers to facilitate direct moral practice and reflection,

helping students internalize Islamic values while responding to contemporary challenges such as environmental degradation and social indifference (Mohamed, 2014). However, the implementation of outdoor learning in PAI remains inconsistent due to challenges such as limited resources, insufficient teacher training, and curriculum rigidity (Munawar-Rachman, 2024).

Therefore, this study investigates the implementation of outdoor Learning Activities in PAI at SMP Negeri 7 Takengon, focusing on how this approach enhances students' moral understanding toward others and the environment. The research aims to provide empirical insights into the role of teachers as facilitators, the learning processes involved, and the observable outcomes in students' moral and environmental behavior. The findings are expected to offer practical recommendations for integrating outdoor learning as a complementary strategy to traditional classroom instruction in Islamic education.

## **2. Theoretical Framework**

### **2.1. Outdoor Learning Activities**

The outdoor learning activities represent a pedagogical approach rooted in experiential learning theory, emphasizing that meaningful knowledge is constructed through direct experiences, reflection, and application. Kolb's experiential learning cycle comprising *concrete experience*, *reflective observation*, *abstract conceptualization*, and *active experimentation* provides the conceptual foundation for outdoor learning (Yıldırım & Akamca, 2017). Recent studies have shown that outdoor learning enhances engagement, social interaction, and self-regulated behavior among students because it allows learning to occur in authentic, dynamic, and natural contexts (Kiviranta et al., 2024).

In the Indonesian context, outdoor learning has become increasingly relevant under the *Merdeka Belajar* (Independent Learning) curriculum, which encourages contextual, character-based, and student-centered learning (Yunaini et al., 2022). By taking students beyond the classroom walls into nature, communities, or field environments teachers enable them to experience values rather than merely discuss them. According to Ampuero et al (2015), outdoor learning fosters empathy, teamwork, and moral reasoning through cooperative environmental and social activities. This experiential dimension not only improves cognitive outcomes but also strengthens affective and psychomotor competencies essential for holistic education.

Within the theoretical framework of this study, outdoor learning serves as the independent variable, providing the medium through which moral understanding is internalized. It is assumed that through exposure to real-life contexts, students can better appreciate ethical dilemmas, make responsible choices, and practice values derived from Islamic teachings.

### **2.2. Islamic Religious Education (PAI)**

Islamic Religious Education (PAI) forms the contextual and mediating variable in this study. In Indonesia, PAI aims to cultivate students who are faithful, morally upright, socially responsible, and environmentally conscious (Syukri & Sulhiawati, 2026). It embodies a comprehensive educational philosophy that integrates *iman* (faith), *ilmu* (knowledge), and *amal* (action). According to Ismail (2016), effective Islamic education must balance doctrinal instruction with character formation by linking religious texts to everyday moral practice.

Theoretically, PAI draws from both constructivist pedagogy and Islamic moral philosophy. Constructivism emphasizes that learning occurs through active meaning-making; in PAI, this translates to guiding students to interpret religious principles within social and environmental realities. The Islamic concept of *tarbiyah* supports this process, as it involves nurturing the heart, mind, and behavior simultaneously. Teachers in PAI, therefore, act not only as instructors but as *murabbi* (spiritual nurturers) who model virtuous behavior (Mukhlis & Ali, 2025).

Furthermore, PAI inherently promotes experiential moral learning, as many Qur'anic injunctions encourage reflection upon nature (*tadabbur al-kaun*) and the human role as *khalifah fil-ardh* (steward of the earth). Shalehah (2025) found that integrating outdoor learning within PAI lessons enhances students' comprehension of moral and ecological duties by transforming abstract values into observable acts. Therefore, PAI acts as the pedagogical bridge that links outdoor activities with the moral objectives of the curriculum.

### 2.3. Moral Development Toward Others

The first dependent variable in this study concerns morality toward others, which includes empathy, respect, cooperation, and social responsibility. Islamic ethics defines moral relations among humans (*akhlaq al-ijtimaiyyah*) as an extension of faith, emphasizing compassion (*rahmah*), justice ('*adl*), and sincerity (*ikhlas*) in dealing with others (Nur, 2024). In modern educational psychology, these align with theories of social moral development such as Kohlberg's stages of moral reasoning, where individuals progress from self-interest to principled ethical reasoning. Empirical studies indicate that outdoor learning supports social moral growth by promoting collaboration and perspective-taking. Albedry et al (2023) observed that students who participated in cooperative outdoor projects such as community service and group explorations showed improved interpersonal communication, tolerance, and moral decision-making. Similarly, Kimanen (2022) found that students engaged in outdoor religious projects were more likely to exhibit empathy and responsibility toward peers. Within the framework of PAI, moral development toward others is deeply intertwined with the concept of *ukhuwah* (brotherhood). It is not enough to teach students about compassion; they must live it through practice. Outdoor learning provides the social setting where moral values such as teamwork, mutual respect, and humility are enacted and internalized. Thus, the theoretical model posits that the implementation of outdoor learning within PAI directly enhances students' moral awareness and ethical behavior toward others.

### 2.4. Moral Development Toward the Environment

The second dependent variable addresses morality toward the environment, a concept gaining prominence in both Islamic and global education. The Qur'an repeatedly calls for stewardship (*khalifah*) and warns against corruption and environmental destruction (*fasad fil-ardh*). In this sense, environmental ethics is not peripheral but central to Islamic moral education (Faisal & Hashmi, 2025). Theoretically, this domain draws upon ecopedagogy a critical educational framework that integrates ecological awareness, sustainability, and social justice into learning. Ecopedagogy emphasizes experiential interaction with the natural world to cultivate ecological literacy and ethical responsibility. Silvi et al (2025) demonstrated that nature-based Islamic schools in Indonesia effectively promote environmental consciousness by blending ecological practices with religious reflection. Activities such as planting trees, maintaining school gardens, or observing local ecosystems instill a sense of stewardship and gratitude, aligning with Islamic teachings on *amanah* (trust) and *tawazun* (balance).

Amalia (2024) also found that outdoor learning programs involving environmental care not only improved students' ecological literacy but also their moral awareness of sustainability and compassion toward living beings. These findings resonate with contemporary Islamic pedagogy, which regards protecting the environment as an act of worship (*ibadah*) and moral obligation. Hence, in the present framework, outdoor learning activities are theorized to positively influence students' environmental morality by providing them with experiential contexts that reinforce Islamic ecological ethics.

## 3. Methodology

This study employed a qualitative descriptive research design to explore the implementation of outdoor Learning Activities in Islamic Religious Education (PAI) and their influence on students' moral and environmental development at SMP Negeri 7 Takengon. The qualitative approach was chosen to gain an in-depth understanding of the learning processes, teachers' roles, and students' behavioral changes as they occurred naturally in the school context. The participants consisted of two PAI teachers and 24 students from grades VII and VIII who were directly involved in outdoor learning programs. Purposive sampling was used to ensure that participants possessed relevant experience with the implemented activities.

Data were collected through semi-structured interviews, participant observations, and document analysis. Interviews were conducted with teachers and selected students to capture their perceptions, experiences, and reflections on outdoor learning. Observations were carried out during outdoor activities such as environmental clean-up, community service, and group discussions to document authentic moral behaviors and interactions. Supporting

documents, including lesson plans, student journals, and school activity reports, were also reviewed to triangulate findings. The collected data were analyzed using thematic analysis following Braun and Clarke's (2022) framework, involving data familiarization, coding, theme identification, and interpretation. Data triangulation and member checking were applied to enhance credibility and trustworthiness. Ethical considerations were maintained by obtaining informed consent from all participants, ensuring confidentiality, and respecting the school's ethical guidelines for educational research.

#### **4. Result and Discussion**

##### **4.1 Results**

This section presents the results of the study obtained from observations, interviews, and document analysis conducted at SMP Negeri 7 Takengon over a six-week period. The findings are organized thematically to reflect the main aspects emerging from the data: (1) the implementation process of outdoor learning activities in PAI, (2) the role of teachers as facilitators of moral and environmental values, (3) the development of students' moral behavior toward others, and (4) the enhancement of students' environmental awareness. These themes collectively portray how outdoor learning in Islamic Religious Education contributes to holistic moral development in the Indonesian school context.

##### **4.1.1 The Implementation of Outdoor Learning Activities in PAI**

Based on classroom and field observations, outdoor learning in PAI at SMP Negeri 7 Takengon was systematically integrated into the curriculum as part of character and moral education. Teachers conducted outdoor sessions approximately once every two weeks, combining theoretical lessons with field-based activities. The most frequently observed activities included community service projects, environmental clean-up campaigns, nature reflection sessions, and group discussions held outside the classroom. During observation, students appeared enthusiastic and more engaged when learning in outdoor environments compared to conventional indoor lessons. Teachers used natural and social surroundings as learning media to connect Islamic values to real-life contexts. For example, during a session on *akhlaq terhadap sesama* (morality toward others), students visited nearby villages to assist in community work. They reflected on their experiences by connecting them to Qur'anic verses about cooperation (*ta'awun*) and sincerity (*ikhlas*). In interviews, both teachers emphasized that outdoor learning provides "living examples" of moral practice. One teacher explained:

"When students help the community, they are not just learning the concept of good deeds they are practicing it directly." Another noted that such activities encourage emotional engagement and moral reflection: "After cleaning the river or visiting farmers, students realize that Islamic teachings are not only about prayer, but also about caring for others and nature."

Documentation, including lesson plans and student reflection journals, confirmed that outdoor activities were intentionally designed to reinforce moral themes aligned with Islamic teachings. Teachers used structured reflection questions to guide students in connecting their experiences to the values discussed in class.

##### **4.1.2. Teachers as Facilitators of Moral and Environmental Values**

Observation data revealed that the teacher's role was crucial in shaping students' moral learning experiences during outdoor activities. Teachers did not act merely as transmitters of religious knowledge but as facilitators, motivators, and moral exemplars. During field observations, teachers consistently modeled appropriate behavior by showing empathy, teamwork, and environmental responsibility. For instance, before outdoor activities began, teachers demonstrated respectful behavior toward local community members and encouraged students to do the same.

In interviews, teachers described their pedagogical philosophy as "learning by example." One stated: "Students learn more from what they see than from what we say. If we are kind, disciplined, and responsible, they will follow."

This reflects the Islamic educational principle of *uswah hasanah* (good example). Teachers also emphasized the importance of reflective discussion after each outdoor session. They conducted *muhasabah* (self-reflection) sessions,

asking students to share what values they learned and how they could apply them in daily life. Students' responses in interviews indicated that they perceived their teachers as role models of moral behavior. One student shared: "When our teacher picks up trash or helps someone without being asked, we feel motivated to do the same."

Documentation of students' reflection journals also supported this finding, as many entries included statements about being inspired by teachers' actions. Thus, the teacher's role as facilitator and moral model emerged as a dominant factor influencing the success of outdoor-based Islamic education.

#### 4.1.3. Students' Moral Development Toward Others

The data revealed significant improvement in students' moral behavior toward others, particularly in areas of cooperation, empathy, respect, and social responsibility. Observation notes showed that students worked collaboratively during outdoor projects, demonstrating mutual assistance and positive peer relationships. During a river clean-up activity, for example, students divided tasks among themselves, helped peers who were struggling, and expressed appreciation for one another's efforts. Interviews with students indicated that outdoor learning helped them understand the practical meaning of Islamic values. One student explained: "Before, we only learned about helping others from the book, but when we do it outside, we can feel it we understand how it feels to be useful."

Another noted :

"I learned to be patient and respect others when we worked in groups, even when our opinions were different."

These testimonies demonstrate the internalization of *akhlaq al-ijtima'iyyah* (social morality) through experiential engagement. Teachers also observed behavioral changes among students over time. According to one teacher :

"Students became more disciplined and cooperative. They greet others politely and are more responsible in group work."

The documentation of weekly teacher evaluations confirmed these behavioral improvements, noting fewer cases of classroom conflict and stronger peer support among students. Overall, outdoor learning was found to foster emotional intelligence and moral awareness, transforming moral knowledge from abstract concepts into lived experiences.

#### 4.1.4. Students' Moral Development Toward the Environment

In addition to moral development toward others, the study found notable enhancement in students' environmental morality and ecological awareness. Outdoor learning activities consistently emphasized environmental stewardship (*khalifah fil-ardh*) as a key Islamic principle. Teachers guided students to understand their responsibility toward nature through direct involvement in activities such as planting trees, cleaning school gardens, and observing local ecosystems. Observation revealed that students engaged enthusiastically in these activities and developed a sense of personal connection with the environment. They expressed pride in contributing to cleaner surroundings and showed awareness of how their actions affected others. During a reflection session, one student stated:

"When we clean the river, we are not just helping ourselves we are helping the community and fulfilling our duty as Muslims."

Interviews with teachers confirmed that environmental activities were intentionally integrated with Qur'anic and Hadith teachings about *amanah* (trust) and *tawazun* (balance). Teachers encouraged students to recite relevant verses before beginning activities and to discuss how environmental care is a form of worship. One teacher noted:

"We teach them that throwing trash properly is not only discipline it is part of faith."

Documentation of lesson plans and students' journals showed that teachers consistently linked environmental actions to moral and spiritual reflection. Many journal entries included verses such as "*And do not cause corruption upon the earth after its reformation*" (Q.S. Al-A'raf: 56), illustrating that students internalized environmental ethics as part of their religious understanding.

By the end of the observation period, both teachers and administrators reported a visible change in students' habits: they began to initiate cleanliness activities independently and reminded peers not to litter. This behavioral shift indicates that outdoor learning fostered long-term ecological responsibility rooted in Islamic moral values.

#### 4.2 Discussion

The results of this study confirm that outdoor learning serves as an effective pedagogical approach in Islamic Religious Education (PAI) to promote moral and environmental values. These findings are consistent with Kolb's Experiential Learning Theory, which emphasizes that knowledge is constructed through concrete experiences followed by reflection and conceptualization (Devi & Thendral, 2023). Students at SMP Negeri 7 Takengon engaged directly in activities that allowed them to experience moral and environmental concepts firsthand, transforming theoretical knowledge into practical wisdom.

The moral development observed in this study also reflects Bandura's Social Learning Theory, which highlights the significance of modeling and observation in learning moral behavior. Teachers acted as moral exemplars during outdoor sessions, demonstrating empathy, discipline, and care for the environment. Their behavior influenced students' actions, reinforcing the Islamic pedagogical principle of *uswah hasanah* (exemplary conduct). Similar findings were reported by Mushtaq & Balouch (2025), who found that outdoor learning enhances students' moral reasoning when teachers serve as ethical role models. Furthermore, the emotional engagement that emerged from real-life experiences aligns with Baharun (2025), who argue that experiential learning in religious education deepens moral understanding by engaging students' emotions, not just cognition. Through fieldwork, students were able to relate Qur'anic teachings such as compassion, cooperation, and environmental stewardship to actual social and ecological contexts. This reflects a shift from rote moral instruction to value internalization.

The improvement in students' empathy and cooperation supports the research of Riadi & Nurhajati, 2025 (2025), who found that outdoor learning fosters social morality, teamwork, and emotional maturity among Indonesian junior high school students. The authentic moral dilemmas encountered during outdoor activities provided opportunities for students to reason ethically, consistent with Kohlberg's theory of moral development (Nainggolan & Naibaho, 2022). Students demonstrated progression from understanding moral norms cognitively to applying them behaviorally and reflectively.

In terms of environmental consciousness, the results resonate with the findings of Amalia (2024) and Yadav et al (2022), both of whom highlighted that outdoor education significantly enhances students' ecological literacy and moral responsibility toward the environment. In this study, students not only learned environmental values but practiced them as acts of worship and moral duty, consistent with the Islamic concept of *khalifah fil-ardh* (stewardship of the earth). The Qur'anic injunction, "*Do not cause corruption upon the earth after its reformation*" (Q.S. Al-A'raf: 56), became a guiding principle in students' environmental engagement. The integration of outdoor activities with reflection sessions also aligns with Vygotsky's Sociocultural Theory (Ahmed, 2024), which views learning as a socially mediated process. Teachers guided reflective discussions that allowed students to articulate the moral meanings of their experiences. This scaffolding encouraged them to connect personal experiences with religious and ethical understanding, thus reinforcing moral internalization.

From the perspective of Islamic educational philosophy, the findings demonstrate the harmony between experiential learning and *tarbiyah Islamiyah* (Islamic nurturing). Education in Islam seeks to integrate *'ilm* (knowledge), *amal* (action), and *akhlak* (morality). Outdoor learning embodies this integration by providing experiences that engage both intellect and character. As Jamil (2024) emphasizes, Islamic education must move beyond theoretical instruction toward active moral formation through lived experiences. Additionally, Wati et al (2025) discusses how Islamic environmental ethics link faith and sustainability, arguing that education should cultivate a consciousness of ecological responsibility as part of worship. The environmental engagement observed in this study reflects that principle, where students learned to view caring for nature not merely as civic responsibility but as spiritual obedience.

These findings contribute to the growing body of literature that positions outdoor learning as a transformative strategy for moral and environmental education within Islamic schools. The results affirm that the PAI curriculum becomes more effective when implemented through experiential, reflective, and socially embedded learning. Students not only learn moral concepts but embody them through their interactions with people and nature. Finally, the success of this model also depends on institutional and teacher support. As noted by Salsabila et al (2024), implementing

outdoor-based character education requires adequate resources, flexible scheduling, and strong collaboration between teachers, administrators, and communities. Teachers at SMP Negeri 7 Takengon demonstrated adaptability and commitment, ensuring that outdoor learning aligned with the goals of the Islamic curriculum. In conclusion, this discussion confirms that outdoor learning in Islamic Religious Education bridges the gap between moral knowledge and moral action. It fosters holistic learning encompassing cognitive, affective, and behavioral dimensions, enabling students to internalize Islamic moral values through experiential engagement with society and nature. As a pedagogical innovation, it transforms Islamic education from being text-centered into life-centered, nurturing students who are intellectually grounded, morally responsible, and environmentally conscious.

## 5. CONCLUSION

The findings of this study demonstrate that the implementation of outdoor learning activities in Islamic Religious Education (PAI) at SMP Negeri 7 Takengon has made a significant contribution to the moral and environmental development of students. Through direct engagement with real-life experiences, students were able to internalize Islamic values such as cooperation (*ta'awun*), sincerity (*ikhlas*), and responsibility (*amanah*) more effectively than through traditional classroom instruction. The combination of experiential activities, reflective discussions, and teacher modeling created a dynamic learning environment that connected faith, action, and moral awareness. Students not only learned about morality in theory but also practiced it in daily interactions with others and with the environment.

This study confirms that outdoor learning functions as a transformative pedagogical approach that bridges the gap between cognitive knowledge and behavioral application in Islamic education. The moral and environmental dimensions of learning were not treated as separate domains but integrated into holistic moral formation consistent with Islamic educational philosophy. The teachers' roles as facilitators and moral exemplars were essential in guiding students' understanding of religious and ethical concepts. Their reflective facilitation encouraged students to analyze their experiences critically and relate them to Qur'anic principles. Furthermore, students' environmental awareness was reinforced through activities that emphasized *khalifah fil-ardh* (stewardship of the Earth), aligning ecological responsibility with religious devotion.

In light of these findings, this study offers several recommendations for educators, institutions, and policymakers. First, Islamic education teachers are encouraged to adopt outdoor learning as a regular component of their pedagogical practice. Integrating experiential learning within the PAI curriculum can help students connect abstract moral concepts with authentic life experiences. Teachers should be provided with professional development programs that equip them with skills in designing and managing outdoor activities effectively while maintaining alignment with Islamic principles.

Second, school administrators and educational policymakers should support outdoor learning initiatives by providing resources, flexible scheduling, and collaborative partnerships with local communities. Institutional support is vital for sustaining innovative learning environments that promote both character education and environmental responsibility. Third, further research should explore the long-term effects of outdoor learning on students' moral and environmental behaviors beyond the classroom context. Future studies could also investigate how digital technology, reflective journals, and community-based projects can enhance experiential moral learning in Islamic education.

In conclusion, outdoor learning represents a practical realization of *tarbiyah Islamiyah* the nurturing of the whole person through the unity of knowledge, faith, and action. It transforms Islamic Religious Education from a text-based subject into a life-centered practice that cultivates responsible, empathetic, and environmentally conscious individuals. By embracing this approach, schools can nurture a generation of Muslim learners who not only understand moral values but live them as part of their spiritual and social identity.

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