

TRANSFORMATIVE PAI LEARNING ORIENTED TOWARD ENVIRONMENTAL ETHICS AND ANTI-BULLYING: AN ANALYSIS OF TEACHERS' STRATEGIC ROLES AND INSTRUCTIONAL METHODS

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Abstract :

The escalating prevalence of bullying has generated severe consequences for students' mental health and the overall school climate, necessitating innovative pedagogical designs capable of mitigating such phenomena. Concurrently, the ongoing ecological crisis presents a critical challenge for educators to cultivate environmental ethical awareness through value-oriented learning processes. This study aims to examine the role of Islamic Religious Education (PAI) teachers and the implementation of transformative learning approaches oriented toward environmental ethics and anti-bullying. Employing a qualitative design, data were collected through in-depth interviews, participant observations, and document analysis. The findings reveal that the effectiveness of PAI learning in this context is significantly influenced by the strategic role of teachers and the pedagogical methods employed. Teachers' roles encompass instructional planning, exemplary conduct, and the facilitation of students' social-emotional development. Furthermore, dialogic and problem-based learning approaches have been demonstrated to enhance ethical awareness, active engagement, and critical thinking skills among students. This study contributes to the development of a transformative PAI learning model that addresses contemporary social challenges and offers practical implications for fostering environmentally responsible and anti-bullying educational environments.

Keywords : PAI; Ecological Crisis; Bullying; Teachers Role;

Abstrak :

Maraknya perundungan yang berakibat fatal pada kesehatan mental dan iklim belajar di sekolah, maka desain pembelajaran harus mampu mencegah kasus tersebut melalui solusi yang inovatif. Sementara itu, krisis ekologi secara otomatis juga menjadi tantangan besar bagi para pendidik untuk menumbuhkan kesadaran etika lingkungan melalui proses pembelajaran padat nilai. Sebab itu penelitian ini bertujuan untuk menganalisis peran guru PAI (Pendidikan Agama Islam) serta penerapan metode pembelajaran agama Islam

transformatif berorientasi etika lingkungan dan anti-bullying. Pendekatan kualitatif digunakan untuk menjawab tujuan penelitian dengan memperoleh data melalui wawancara, observasi dan studi dokumen. Penelitian ini menunjukkan bahwa keberhasilan penerapan pembelajaran PAI berorientasi etika lingkungan dan anti-bullying sangat ditentukan oleh peran strategis guru dan metode pembelajaran yang digunakan. Peran strategis guru di antaranya kompeten dalam merencanakan, memberikan keteladanan dan membimbing sikap sosial-emosional siswa. Penggunaan metode dialogis dan problem-based learning terbukti menumbuhkan kesadaran etis, keterlibatan aktif, serta kemampuan berpikir kritis siswa. Penelitian ini berkontribusi dalam merumuskan model pembelajaran PAI transformatif yang relevan dengan tantangan sosial kontemporer serta aplikatif dalam praktik pendidikan berorientasi etika lingkungan dan anti-bullying.

Kata Kunci : PAI; Krisis Ekologi; Perundungan; Peran Guru;

Introduction

The phenomenon of bullying within school environments constitutes a critical socio-psychological issue in contemporary education. Bullying should not be viewed merely as a form of ordinary aggressive behavior; rather, it represents a systematic and repetitive pattern of harmful actions directed toward individuals. The consequences experienced by victims are substantial, often including diminished self-esteem, heightened anxiety, psychological trauma, and difficulties in establishing healthy social interactions within their surrounding environment.¹ So that bullying cases do have a serious impact on student development, both from cognitive, emotional, and social aspects.

The escalating global ecological crisis has also generated serious challenges within the educational sector, particularly concerning the development of environmental awareness and responsibility among students. Recent studies have revealed that students' ecological awareness in everyday school life remains relatively low, while also indicating a significant disparity between environmental knowledge acquired at the cognitive level and its practical implementation in real-world contexts.² Therefore, failure to build environmental ethics in schools has the potential to exacerbate the ecological crisis in the long term.

Bullying and environmental crises are two multidimensional problems that are both rooted in weak ethical awareness, social empathy, and individual moral responsibility. Bullying behavior reflects low respect for human dignity and lack of empathy in social relationships. Low empathy is the main factor that encourages the emergence of bullying behavior in the educational environment.³ On the other hand, environmental damage is also related to low moral awareness and human ecological concern for the sustainability of life.⁴

In education context, both issues show a character crisis that requires a holistic and transformative learning approach. Learning based on environmental ethics and anti-bullying is very urgent due to the high cases of bullying that damage mental health and learning climate

¹ Sandi Irawan and Fajar, "Bullying Di Sekolah Dan Dampak Negatifnya Terhadap Para Siswa," *Jurnal Ilmu Hukum Dan Tata Negara* 2, no. 1 (2023): 273–277, <https://doi.org/10.55606/birokrasi.v2i1.911>.

² Tegar Arif Saputra, Baharudin, and Muhammad Muchsin Afriyadi, "Implementasi Pendidikan Lingkungan Di Sekolah Dasar Dalam Membangun Kesadaran Ekologis Siswa Sejak Dini: Studi Kasus SD Alam Lampung," *Muallimun: Jurnal Kajian Pendidikan Dan Keguruan* 5, no. 1 (2025): 1–21, <https://doi.org/10.23971/muallimun.v5i1.10007>.

³ Shofa Fadhilah Hidayat et al., "CATUR EMPATI (CEMPA): An Innovative Educational Game Approach to Enhance Empathy and Prevent Bullying," *Jurnal Educative: Journal of Educational Studies* 10, no. 1 (June 30, 2025): 80–96, <https://doi.org/10.30983/educative.v10i1.9550>.

⁴ Lynda Dunlop and Elizabeth A. C. Rushton, "Education for Environmental Sustainability and the Emotions: Implications for Educational Practice," *Sustainability* 14, no. 8 (April 8, 2022): 1–17, <https://doi.org/10.3390/su14084441>.

and the low ecological awareness of students in maintaining the school environment.⁵ Therefore, the integration of environmental ethics and anti-bullying education into the learning process is essential for fostering empathetic and responsible character development, while simultaneously creating a safe, inclusive, and sustainable learning environment.

Meanwhile, PAI learning is very relevant to the issue of anti-bullying and environmental ethics because it is oriented towards the formation of morals, character, tolerance, and the prohibition of violence which is the basis for bullying prevention.⁶ In addition, the concept of human beings as *Khalifah fi al-Ardh* emphasizes the responsibility of protecting the environment, so PAI plays an important role in fostering ecological awareness.⁷ Thus, PAI is not merely normative in nature, but also holds a strategic role in shaping students' character by fostering empathy, environmental responsibility, and the cultivation of a safe and sustainable school environment.

However, the implementation of PAI learning continues to be predominantly normative in orientation and has not been contextually integrated to address contemporary issues, particularly those related to environmental ethics and bullying.⁸ The study revealed that the anti-bullying values in PAI have not been systematically designed in the curriculum and learning practices so that they have not been effective in preventing bullying behavior that is still high in schools.⁹ On the other hand, environmental ethics learning has also not been strongly internalized because it still focuses on the cognitive aspect, not on the formation of awareness and real actions of students.¹⁰

The results of Arofah's research reveal that PAI plays a role in preventing bullying through the internalization of moral values, but it has not been developed in a systematic and applicable learning model.¹¹ Khabibi in the results of his research said that PAI teachers find it difficult to integrate anti-bullying values in the material so that learning tends to be conceptual.¹² The research conducted by Rahmat suggests various PAI learning approaches in bullying prevention, one of which is through investigative methods.¹³

⁵ Natalia Devi Oktarina, Fiki Wijayanti, and Zulmi Roestika Rini, "Membangun Lingkungan Sekolah Yang Bebas Dari Bullying Untuk Mencegah Gangguan Kesehatan Mental Pada Siswa Sekolah Dasar," *Indonesian Journal of Community Empowerment* 7, no. 1 (2025): 138–143, <https://doi.org/10.35473/ijce.v7i1.3889>.

⁶ Rojali, "Pembelajaran Pendidikan Agama Islam Untuk Mengurangi Bullying Di Sekolah," *Jurnal Komprehensif* 3, no. 1 (2025): 100–109.

⁷ Noorrela Ariyunita, "Implementasi Dan Pembiasaan Karakter Kepedulian Lingkungan Dalam Pembelajaran PAI Di MAN Yogyakarta II," *Tarbawi: Jurnal Pendidikan Islam* 16, no. 1 (2019): 79–94, <https://doi.org/10.34001/tarbawi.v16i1.1003>.

⁸ Rudi Sulaeman et al., "Pendidikan Agama Islam Sebagai Benteng Anti-Bullying: Pendekatan Nilai Islami Dan Pembinaan Karakter," *Jurnal Ilmiah Ilmu Pendidikan* 8, no. 10 (2025): 11370–77, <https://doi.org/10.54371/jiip.v8i10.9405>.

⁹ Junaidin Basri, Asep Wisnu Hardiansyah, and Ceceng Salamudin, "Upaya Guru Pendidikan Agama Islam Dalam Mengatasi Perilaku Bullying Di Antara Peserta Didik," *Masagi: Jurnal Pendidikan Agama Islam* 4, no. 1 (2025): 95–101, <https://doi.org/10.37968/masagi.v4i1.1573>.

¹⁰ Desi Sabtina and Mahariah Mahariah, "Internalizing Islamic Ecotheology through School Culture to Foster Eco-Character," *Halaqa: Islamic Education Journal* 9, no. 2 (2025): 21–41, <https://doi.org/10.21070/halaqa.v9i2.1754>.

¹¹ Arief Rohman Arofah, "The Relevance of Moral Education in Islamic Religious Education to Efforts to Reduce Bullying among Students," *Journal of Social Humanities and Education* 1, no. 3 (2026): 90–98, <https://doi.org/10.65310/aq09rn90>.

¹² Muhammad Khari Khabibi and Ariga Bahrodin, "Internalisasi Nilai Anti Bullying Melalui Pembelajaran Akidah Akhlak Pada Siswa Kelas II Di MI," *Al-Muaddib: Jurnal Kajian Ilmu Pendidikan* 7, no. 4 (2025): 393–410, <https://doi.org/10.46773/muaddib.v7i4.2217>.

¹³ Rahmat and Titin Nurhidayati, "Pendekatan Social Emotional Dalam Pembelajaran Pendidikan Agama Islam Untuk Meminimalisir Bullying Di Sekolah," *Intelektual: Jurnal Pendidikan Dan Studi Keislaman* 14, no. 1 (2024): 30–43, <https://doi.org/10.33367/ji.v14i1.5207>.

The novelty of this study on anti-bullying- and environmental ethics-oriented PAI learning lies in its integrative approach, which combines the dimensions of environmental ethics and anti-bullying within a single holistic learning framework. Previous studies have generally examined PAI learning from a predominantly normative perspective or focused exclusively on a single value dimension, where PAI has primarily emphasized the reinforcement of general moral values without the contextual integration of specific contemporary issues.

This approach has the potential to serve as a contextual and sustainable pedagogical alternative in addressing the challenges of shifting social norms in the modern era through the implementation of learning methods grounded in environmental ethics and anti-bullying principles. Furthermore, it provides school policymakers and PAI teachers with additional pedagogical literacy to strengthen their strategic role in developing learning practices oriented toward environmental ethics and anti-bullying values. Accordingly, this study aims to analyze the role of PAI teachers in implementing Islamic religious learning oriented toward environmental ethics and anti-bullying. In addition, the study seeks to explore in depth the application of transformative Islamic religious learning methods based on environmental ethics and anti-bullying principles.

Method

This study uses a qualitative approach with a case study design. The case study was chosen in this study because it focuses on an in-depth analysis of the role of PAI teachers and the use of transformative Islamic religious learning methods oriented towards environmental ethics and anti-bullying. This research was conducted in one of the junior high school educational institutions under the Islamic organization of the Islamic boarding school in Situbondo. This school was chosen because of its dynamics in developing environmental ethics and anti-bullying for students.

This study uses primary data (field data) and secondary data (related literature). During the data collection process, a number of methods were used, including in-depth interviews with eight key informants, participatory observation of student activities, and documentation of relevant data. Using objective sampling and a snowball approach, principals and teachers were involved as participants in this study. Then, to ensure the credibility and validity of the data, this study uses triangulation techniques,¹⁴ along with checking and re-checking information sources and data collection methods. The collected data is processed and analyzed descriptively through an inductive-interactive approach. Data analysis was carried out using data condensation, data display, and conclusion drawing.¹⁵ This process is carried out systematically, flexibly, and validly. This is considered appropriate for qualitative research that aims to effectively analyze the role of PAI teachers and the use of transformative Islamic religious learning methods oriented to environmental ethics and anti-bullying.

¹⁴ James P. Takona, "Research Design: Qualitative, Quantitative, and Mixed Methods Approaches/Sixth Edition," *Quality & Quantity* 58, no. 1 (February 15, 2024): 1011–13, <https://doi.org/10.1007/s11135-023-01798-2>.

¹⁵ Matthew B Miles, A Michael Huberman, and Johnny Saldana, *Qualitative Data Analysis: A Methods Sourcebook*, ed. 3 (New York: Sage Publications, 2014).

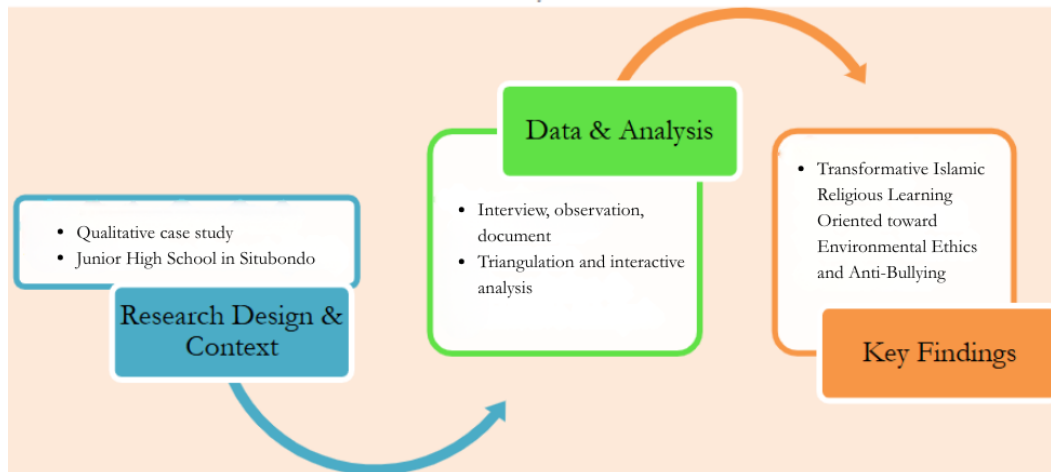


Figure 1. The Flow of Research Design

Discussion

1. The Role of PAI Teachers in Transformative Islamic Religious Learning Oriented toward Environmental Ethics and Anti-Bullying

The role of PAI teachers constitutes a crucial determinant in the successful implementation of transformative learning oriented toward environmental ethics and anti-bullying. The effectiveness of PAI teachers is reflected in their systematic instructional planning, exemplary behavior, and continuous guidance of students' social and emotional development. The strategic role of PAI teachers in supporting the successful implementation of Islamic religious learning oriented toward environmental ethics and anti-bullying is illustrated in the figure below.

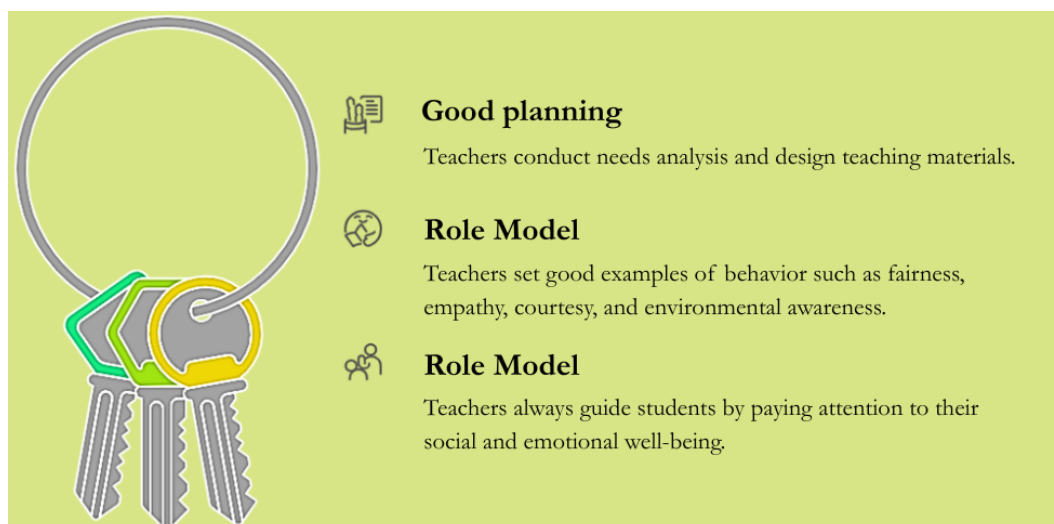


Figure 2. The Strategic Role of PAI Teachers in Transformative Learning Oriented toward Environmental Ethics and Anti-Bullying

The planning of Islamic religious learning oriented toward environmental ethics and anti-bullying is conducted systematically by PAI teachers prior to classroom implementation. This planning process is typically initiated approximately one month before the learning activities take place. During this stage, PAI teachers carry out several preparatory activities,

including needs analysis and the development of teaching modules. This finding is reflected in the interview excerpt with MH below:

“Before teaching, I usually observe the condition of students in the classroom. For example, I pay attention to whether some students frequently mock their peers or how far they are accustomed to maintaining cleanliness. From these observations, I can identify the issues that need to be addressed in the learning process.”

Based on the interview findings above, it can be understood that the identification of students' behavioral problems in the classroom forms an integral part of the needs analysis conducted by teachers during the instructional planning stage. The identified issues subsequently serve as the basis for teachers in selecting the most appropriate learning approaches and strategies. Within the context of instructional design, needs analysis functions to identify the gap between students' actual conditions and the expected learning objectives, which then informs the selection and adjustment of learning strategies, content, and methods to ensure their relevance to students' needs.¹⁶ This is in accordance with the following MH statement.

“We can't go straight into the material without understanding the character of the students. There are students who already understand the importance of protecting the environment, but there are also those who still throw garbage carelessly. So the approach has to be different.”

After carrying out a needs analysis, the teacher then began to prepare teaching modules oriented towards environmental ethics and anti-bullying. Based on the results of observations made by researchers, PAI teachers began to determine material that was relevant to these two issues. The teacher chooses the materials that are already available in the PAI package book. This is because the PAI package book provided by the school is considered to be in accordance with the *Kurikulum Merdeka*. The following is the result of an interview with MH regarding the first steps in compiling the teaching module.

“I chose materials that were already available in the PAI package book used at school. The book is the main reference because it has been compiled based on the Independent Curriculum, so that it is substantially in accordance with the expected learning outcomes.”

In addition, teachers also prepare enough references for students to support holistic learning. These references are in the form of thematic Qur'anic verses and relevant hadiths. Case examples are also chosen by teachers so that students not only have normative understanding, but also contextual. As conveyed by HS as follows.

“The verses of the Quran and Hadith related to these two issues are very important to convey to students. Because verses and hadith function as a normative foundation that provides students with an understanding of the importance of protecting the environment and behaving well towards others. It also helps to form awareness that such actions are part of worship and noble morals.”

Furthermore, HS explained about one of the examples of cases that have been submitted to the following students.

“For example, I took a case about a student who littered or a case of bullying at school. From there, students are invited to analyze and find solutions based on the Islamic values that have been learned.”

Based on the information of the interview above, it is proven that the preparation of teaching modules oriented towards environmental ethics and antibullying reflects the need to develop learning materials that are not only cognitive, but also affective and moral. This is in line with the results of research conducted by Minhaji that learning materials that are integrated with moral values are able to have a deeper impact on students' affective aspects

¹⁶ Dora Chostelidou, “A Needs Analysis Approach to ESP Syllabus Design in Greek Tertiary Education: A Descriptive Account of Students' Needs,” *Procedia - Social and Behavioral Sciences* 2, no. 2 (2010): 4507–12, <https://doi.org/10.1016/j.sbspro.2010.03.721>.

and moderate thinking skills.¹⁷

The exemplary conduct demonstrated by PAI teachers toward students represents a concrete manifestation that PAI learning is not implemented merely in a textual or theoretical manner. Rather, PAI learning is carried out within a more practical, contextual, and dialogical framework. In this regard, the role of PAI teachers is highly vital, as they position themselves not only as instructors but also as facilitators of students' moral and social development. This perspective was expressed by HS as follows.

"In the class, it is not enough for me to just deliver material, but more as a facilitator. I direct students to think, discuss, and reflect on their own behavior. If it's just a lecture, it usually doesn't have an impact. So the learning I do must be real and contextual."

According to Irsyad and Salim, example is very important in PAI learning, because students not only see what is taught, but also what their teachers do.¹⁸ This is not contrary to the principles of PAI teachers at Ibrahimy Junior High School. PAI teachers at the school always try to be good role models in attitude, both in terms of concern for the environment and in social interaction. As the following HS statement.

"In terms of the environment, I get used to maintaining cleanliness, such as not littering, engaging in school cleaning activities, and saving water and electricity use. I do these simple things consistently so that students can imitate directly"

Furthermore, HS also explained about the example given in terms of being fair, polite and empathetic. Here is the statement.

"I always try to be fair, respect each student, and not discriminate against them. In addition, I use polite language and do not demean students. When conflict occurs, I show how to solve problems with dialogue and empathy, not with violence or pressure."

The role of PAI teachers in addition to those mentioned above is to guide students' social-emotional attitudes. The emotional state of students is always a concern for teachers when they teach in the classroom. The role of the teacher is in line with the humanistic approach that emphasizes the function of the teacher as a facilitator of learning to create a safe, accepting atmosphere, and respect the psychological condition of students.¹⁹ In the context of PAI learning, attention to the emotional state of students reflects the application of a humanistic approach as teachers seek to understand the affective needs of students before directing them to the process of character and spirituality formation. This approach is important because a stable emotional state will support the successful internalization of religious values and positive social behaviors.

Teachers will pay serious attention if students are found to show unnatural emotional conditions. Interaction and dialogue are often carried out by teachers when they find students who are moody or sad. This has been conveyed by MH as follows.

"When a student looks moody or lacks interaction, the first step I take is to invite them to talk privately. I also instruct them in Islamic values, such as patience and mutual respect, so that they can manage their emotions well."

This was also confirmed by the students, NW provided the following information.

"If there is a problem, the teacher usually invites me to talk carefully. I was given understanding so that I

¹⁷ Minhaji et al., "Developing an Integrated E-Module on Religious Moderation to Address Rising Radicalism in Schools: Implications for Students' Understanding," *Jurnal Pendidikan Agama Islam* 22, no. 2 (2025): 363–84, <https://doi.org/10.14421/jpai.v22i2.11869>.

¹⁸ Habib Muhammad Irsyad and Hakimudin Salim, "The Role of Akhlaq Teachers in Shaping Student Character," *Indonesian Journal of Innovation Studies* 26, no. 3 (2025): 1–11, <https://doi.org/10.21070/ijins.v26i3.1503>.

¹⁹ G. Koteswaraiah and M. Basavanna, "Humanistic Approach to Education," *Journal of Indian Education* 42, no. 2 (2016): 5–12, <https://ejournals.ncert.gov.in/index.php/jie/article/view/2160>.

would not get angry easily and have to respect each other. So personally I feel calmer and not afraid to tell stories.”

Based on the information of the informant above, it is known that PAI teachers show concern for the emotional condition of students through an individualized approach. Actions such as inviting personal dialogue reflect the existence of simple guidance and counseling functions in learning practices. The social support provided by teachers has a significant influence on students' positive emotions and their involvement in learning.²⁰ Personal dialogue allows students to identify and manage their emotions more effectively in the context of learning.²¹

2. Transformative Islamic Religious Learning Methods Oriented to Environmental Ethics and Anti-Bullying

Based on the observations conducted by the researchers, the PAI learning process was implemented through a variety of instructional methods. PAI teachers employed dialogical and problem-based learning approaches to strengthen students' understanding of environmental ethics and anti-bullying values. The dialogical method emphasized active interaction between teachers and students. At the beginning of the lesson, teachers initiated apperception activities through triggering questions related to environmental issues and social behavior within the school context. Students were encouraged to reflect on issues such as environmental cleanliness and mutual respect among peers.

The dialogical approach implemented by teachers was intended to cultivate students' awareness of environmental ethics and anti-bullying values. Through this method, students were not only encouraged to understand the learning material cognitively, but also to internalize it consciously and sincerely, enabling them to apply these values voluntarily rather than through coercion. According to Cui, the dialogical approach contributes significantly to the development of students' awareness of the subject matter being learned, thereby stimulating their critical thinking abilities.²² This is not contrary to MH's opinion as follows. *“The use of dialogical methods is actually to provoke students to speak more boldly and think critically. Through dialogue, they can understand that protecting the environment and not bullying is not only a school rule, but also part of the teachings of Islam.”*

Teachers also provide a participatory space for students to express their ideas, experiences, and perspectives related to environmental issues and bullying phenomena that they have observed or experienced. In this context, teachers play the role of facilitators who actively direct the course of discussions to remain within the corridor of Islamic values. The role of teachers as facilitators was revealed by MH as follows.

“When students are involved in discussions, they are more easily aware of behavioral errors and motivated to change. So my job is only to direct or in other words I am a facilitator for them so that the values that emerge remain in accordance with religious teachings.”

Students actively express their opinions, ask questions, and respond to the views of their peers during the learning process. Discussions are carried out in an open, interactive, and conducive manner, thus encouraging the creation of a dialogical learning atmosphere. Students are also guided to understand the urgency of preserving the environment as part of

²⁰ Moyi Jia and Jiuqing Cheng, “Effect of Teacher Social Support on Students' Emotions and Learning Engagement: A U.S.-Chinese Classroom Investigation,” *Humanities and Social Sciences Communications* 11, no. 1 (2024): 1–9, <https://doi.org/10.1057/s41599-024-02634-0>.

²¹ Risa Ginting and Asep Herry Hernawan, “Social-Emotional Learning Implementation and Its Impact on Student Achievement,” *Inovasi Kurikulum* 21, no. 4 (2024): 2383–94, <https://doi.org/10.17509/jik.v21i4.66374>.

²² Ruiguo Cui and Peter Teo, “Thinking through Talk: Using Dialogue to Develop Students' Critical Thinking,” *Teaching and Teacher Education* 125, no. 1 (2023): 1–11, <https://doi.org/10.1016/j.tate.2023.104068>.

the mandate, as well as to stay away from bullying behavior that is contrary to noble moral values. DF, one of the grade VII students, responded positively to the discussion method that had been applied by PAI teachers as follows.

“The teacher also participated in the discussion until it was finished, so that the discussion activities were conducive but still fun. Through discussion activities, we can tell our own experiences. I have come to know that excessive joking can include bullying. In addition, through discussions, I am more courageous to speak up and become more aware of respecting friends.”

The results of Brandel's research revealed that dialogue in learning has a correlation with the development of students' ethical behavior, especially interactions between students that are active and not too dominated by teachers.²³ That study is relevant to the results of research conducted by the researcher that the role of teachers as facilitators allows students to internalize values such as environmental concern and mutual respect in a more authentic manner.

Furthermore, the teacher integrates the results of the discussion with the postulates sourced from the Qur'an and hadith that have been prepared during the planning process. This aims to ensure that students not only gain conceptual understanding, but also be able to internalize these values spiritually. This approach is in line with the concept of integrative religious pedagogy, which emphasizes the importance of linking academic knowledge with faith values in order to form a deeper meaning in students..²⁴

Furthermore, Jack Mezirow's transformative learning theory emphasizes that meaningful learning occurs when individuals reflect on their experiences and relate them to a broader value framework..²⁵ In this context, the association of the results of the discussion with the postulates of the Qur'an and hadith serves as a normative framework that helps students to conduct critical reflection as well as change attitudes.

In addition to the dialogical method, PAI teachers also use problem-based learning methods. The results of the observation show that PAI teachers have implemented problem-based learning methods by presenting contextual issues that are relevant to students' lives. In one of the meetings, the learning process began with the broadcast of audiovisual media that raised the theme of environmental pollution or cases of bullying in the school environment. In this context, students not only understand the material theoretically, but also relate it to moral and social values in Islamic teachings. The results of the research conducted by Hendarwati revealed that problems that are authentic and close to real life encourage students to elaborate on concepts in more depth, so that learning becomes more meaningful..²⁶

The provision of real problems to students is also evidenced by the statement of the MH teacher as follows.

“For me, giving real problems to students is very important so that students not only understand the material theoretically, but also be able to relate it to daily life, especially related to protecting the environment and avoiding bullying behavior.”

Next, students are divided into small groups to discuss alternative solutions based on the perspective of Islamic teachings. In this activity, teachers play the role of facilitators who

²³ Noa Brandel et al., “Dialogue on Ethics and Ethics of Dialogue: An Exploratory Study,” *European Journal of Psychology of Education* 39, no. 1 (2024): 2619–2654, <https://doi.org/10.1007/s10212-024-00856-z>.

²⁴ Jimi Harianto et al., “Pendidikan Agama Islam di Perguruan Tinggi: Integrasi Ilmu dan Nilai Spiritual,” *Mutiara: Jurnal Ilmiah Multidisiplin Indonesia* 4, no. 1 (2026): 17–33, <https://doi.org/10.61404/mutiara.v4i1.455>.

²⁵ Jack Mezirow, “Transformative Learning Theory,” in *Contemporary Theories of Learning*, ed. Knud Illeris, 2nd ed. (London: Routledge, 2018), 125, <https://doi.org/https://doi.org/10.4324/9781315147277>.

²⁶ Endah Hendarwati et al., “Collaborative Problem Based Learning Integrated with Online Learning,” *International Journal of Emerging Technologies in Learning* 16, no. 13 (2021): 29–39, <https://doi.org/https://doi.org/10.3991/ijet.v16i13.24159>.

direct the course of discussion proportionally, without dominating the learning process, thereby encouraging active participation and independent thinking of students. Based on HS's persistence, the use of this problem-based method is known to foster student confidence. The details of the HS statement are as follows.

“This problem-based method makes students more critical and brave to express their opinions, as they feel learning is more relevant to their lives.”

Based on the information presented above, it can be understood that the implementation of problem-based learning by teachers is closely connected to students' everyday experiences and social realities. Sartiwi argued that learning processes grounded in students' daily lives have a significant impact on enhancing student engagement. In addition, Lusiana emphasized that such contextualized learning approaches contribute positively to students' motivation in learning Islam.²⁷ In addition, Lusiana emphasized that such contextualized learning approaches contribute positively to students' motivation in learning Islam.²⁸

Conclusion

This study demonstrates that PAI learning oriented toward environmental ethics and anti-bullying is strongly influenced by the strategic role of teachers and the learning methods employed. The effectiveness of this approach is reflected in the role of PAI teachers in instructional planning, exemplary conduct, and the guidance of students' social and emotional development. Furthermore, the implementation of dialogical and problem-based learning methods has proven effective in fostering ethical awareness, active participation, and students' critical thinking skills.

This research contributes to the formulation of a transformative PAI learning model that is relevant to contemporary social challenges and applicable to educational practices oriented toward environmental ethics and anti-bullying values. Future studies are expected to further explore the effectiveness of transformative learning models across more diverse contexts, both in terms of educational levels and student characteristics. In addition, subsequent research may investigate the integration of this approach with other pedagogical models or educational technologies in order to strengthen its learning outcomes and broader educational impact

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