STRUCTURING THE ISLAMIC RELIGIOUS EDUCATION LEARNING ENVIRONMENT TO STRENGTHEN STUDENTS' SOCIAL DEVELOPMENT

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Abstract: A conducive learning environment is an important factor in creating learning experiences that support the formation of social values. With regard to that, SD negeri 132406 Tanjung Balai has implemented efforts to organize the learning environment for Islamic religious education in order to strengthen the social development of students. So this research will focus on analyzing these efforts, using qualitative methods based on case studies. The results show that structuring the Islamic Religious Education learning environment which includes social, personal, natural and cultural aspects effectively supports students' social and character development. Through an inclusive approach, social interaction, group work and the use of the natural environment, students can understand Islamic values and appreciate diversity. This arrangement strengthens social cohesion, communication skills and appreciation of differences and supports Islamic education's goal of forming students with good character who are ready to contribute to society. The implication of this research shows that structuring the learning environment that involves social, personal, natural and cultural aspects can be an effective model in shaping student character.

Keywords: Learning Environment, Islamic Education, Social Development

Abstrak: Lingkungan pembelajaran yang kondusif merupakan faktor penting dalam menciptakan pengalaman belajar yang mendukung pembentukan nilai-nilai sosial. Berkenaan dengan itu SD negeri 132406 Tanjung Balai telah menerapkan upaya penataan lingkungan pembelajaran pendidikan agama Islam dalam ranga memperkuat perkembangan sosial peserta didik. Maka penelitian ini akan fokus untuk menganalisis upaya tersebut, dengan menggunakan metode kualitatif berbasis studi kasus. Hasil penelitian menunjukkan bahwa penataan lingkungan pembelajaran Pendidikan Agama Islam yang mencakup aspek sosial, personal, alam, dan budaya secara efektif mendukung perkembangan sosial dan karakter siswa. Melalui pendekatan yang inklusif, interaksi sosial, kerja kelompok, dan penggunaan lingkungan alam, siswa dapat memahami nilai-nilai Islam dan menghargai keberagaman. Penataan ini memperkuat kohesi sosial, kemampuan komunikasi, dan apresiasi terhadap perbedaan, serta mendukung tujuan pendidikan Islam dalam membentuk siswa yang berkarakter baik dan siap berkontribusi di masyarakat. Implikasi penelitian ini menunjukkan bahwa penataan lingkungan pembelajaran yang melibatkan aspek sosial, personal, alam, dan budaya dapat menjadi model efektif dalam membentuk karakter siswa.

Kata Kunci: Lingkungan Pembelajaran, Pendidikan Islam, Pekembangan Sosial

INTRODUCTION

Islamic religious education is a subject that must be studied by Muslim students at all levels of education. Islamic religious education has an important role in shaping the character and personality of religious students. If the quality of this learning is good, it will have a positive impact on the formation of the character and religious behavior of students (Yakub, 2018). On the other hand, the school environment is one of the important factors that influence how well Islamic Religious Education learning can take place. A school environment that is conducive, comfortable, and supportive of learning is not only a place where learning activities take place, but also a medium for character building and moral values of students. As expressed by Dewey, a meaningful learning experience must be supported by an environment that can facilitate interaction between students, teachers, and learning materials. A friendly and inclusive environment allows students to feel safe, valued and motivated in exploring the religious values taught.

A good school environment includes various aspects, such as a supportive classroom atmosphere, adequate learning facilities, and harmonious social relationships between students and teachers. Classroom arrangement, for example, plays an important role in creating a comfortable learning atmosphere. Clean, tidy classrooms equipped with modern learning media can improve student concentration and make it easier for teachers to deliver material. In addition, the presence of a representative place of worship, such as a musala, can also be a practical means of instilling Islamic

values through religious activities, such as congregational prayers, studies or group discussions.

Furthermore, the social environment at school also contributes to supporting Islamic religious education learning. Good relationships between teachers and students, as well as among fellow students, create an atmosphere of trust and mutual respect. This is important in building social cohesion and a sense of shared responsibility. A positive school environment is also able to reduce negative behaviors, such as bullying or conflict, which can hinder the learning process. Thus, a conducive environment not only improves the quality of Islamic religious education learning, but also helps build students' character based on Islamic values (Azra, 2012).

Education is a necessity for every human being to navigate a more noble and advanced life. Educational activities carried out through interactions that occur between educators and students are special and unique events. It is said to be special because through education, humans are prepared to live their lives, directed and enabled to achieve Islamic religious education better life goals. It is said to be unique because it contains characteristics that are not found in other activities, namely the existence of students, educators, and educational goals which are integrated in the learning process in an educational situation (Ayu et al., 2024; Gani, 2020).

Educational efforts are realized through activities carried out by educators, with learning energy poured

into the content of learning materials into the learning process itself (Gani, 2020). The expected learning process is superior service to students to achieve Islamic religious education optimization of their development. This superior service is based on the right approach and construct, including various components that are clear, systematic, dynamic, effective, and efficient (Azra, 2005).

Schools as educational institutions play an important role in shaping an environment that supports the learning process. The components in education consisting of educators, students, learning processes, learning materials, facilities and infrastructure, learning evaluations, and learning outcomes must support each other (Zanita, 2020). Teachers as educators not only play a role in providing knowledge, but also must be motivators and facilitators for students. This allows students to follow an active, innovative, creative, and fun learning process, which in turn can produce optimal learning outcomes. Learning is the process of effort made by a person to obtain new changes in behavior as a result of experience in interaction with the environment (Nasution, 2023).

A supportive learning environment plays a significant role in the success of students' learning. For example, SD Negeri 132406 Tanjung Balai, a school with a strong focus on Islamic religious education, strives to create a conducive environment that supports the learning process of Islamic religious education. The school believes that a conducive environment plays an important role in shaping positive learning for students, especially in understanding and practicing the teachings of Islam. The school places Islamic religious education learning as an integral part of their curriculum, hoping to improve the quality of learning for all students.

At SD Negeri 132406 Tanjung Balai, character building efforts through Islamic religious education are of great concern. Learning conducted in this school does not only focus on the cognitive aspect, but also on the affective and psychomotor aspects of students. Character, which includes attitude, behavior, motivation and skills, is formed on the basis of clear religious and moral values. In this context, Islamic religious education serves as a guide in realizing a more meaningful and peaceful life for students (Nenggala, 2007). However, although the school environment at SD Negeri 132406 Tanjung Balai has been quite supportive, there are still challenges that must be faced in learning Islamic religious education. Both internal and external factors. Therefore, this study aims to analyze in depth how the school environment at SD Negeri 132406 Tanjung Balai can play an effective role in structuring the learning environment for Islamic religious education to strengthen students' social development.

Islamic religious education at SD Negeri 132406 Tanjung Balai tries to overcome this problem with an

environment-based learning approach, which allows students to learn through direct experience with the surrounding nature, such as the application of ablution material by utilizing the surrounding environment. This research is expected to provide useful insights and recommendations for developing the quality of Islamic religious education learning in this school, as well as increasing the role of the school environment in character building and understanding of Islam for students.

This research focuses on analyzing the role of the school environment in learning Islamic Religious Education at SD Negeri 132406 Tanjung Balai, with the aim of identifying the influence of the environment on students' character building and religious understanding. This research has an important distinction in the context of religious education, especially in examining the contribution of the school environment to effective Islamic religious education learning outcomes.

Relevant previous research provides theoretical and empirical foundations that enrich the understanding of the role of the environment in learning. First, research by Ashoumi (2016) and Urfan (2017) found that environment-based learning in schools can improve students' understanding of religious values, especially in Islamic Religious Education learning, by creating an atmosphere that supports direct interaction between theory and practice.

Second, research by Ana (2020) and Habbah et al., (2023) revealed that integrating the surrounding environment in learning can strengthen students' understanding of religious teachings and improve their positive character. The third research by Rahayu (2016) and Mardiana (2017) shows that the active involvement of students in religious activities in environment-based schools can accelerate the process of internalizing religious values in everyday life. The fourth study by Zulfirman (2022) found that supporting facilities and amenities, such as comfortable classrooms and outdoor areas for religious activities, play a role in creating an effective and conducive learning atmosphere for students. Fifth, Zanita (2020) states that a school environment that is oriented towards developing student character can encourage students to be more active in Islamic Religious Education activities.

The distinction of this research lies in its in-depth focus on the influence of the school environment in SD Negeri 132406 Tanjung Balai on learning Islamic religious education, by emphasizing a more specific contextual analysis in the school environment. This research makes an important contribution to the development of an environment-based Islamic religious education learning model, and offers practical recommendations for improving the quality of Islamic religious education learning in elementary schools.

This research makes a significant contribution to the development of an environment-based Islamic Religious Education learning model. By examining the role of the school environment at SD Negeri 132406 Tanjung Balai**,** this research enriches insights into how the environment can influence character building and students' religious understanding. The results of this study also provide practical recommendations for improving the quality of Islamic religious education learning, both in terms of policy and implementation at the elementary school level. In addition, this research has the potential to become a reference for further research related to environmental integration in religious learning at various levels of education.

METHOD

This research uses a qualitative approach with a case study to analyze the arrangement of the Islamic religious education learning environment at SD Negeri 132406 Tanjung Balai and its impact on students' social development. The qualitative approach was chosen so that researchers can understand the phenomenon in depth and provide a detailed description of the conditions in the field. This research aims to explore how the learning environment in the school can strengthen students' social development, especially in Islamic religious education learning.

The location of this research is SD Negeri 132406 Tanjung Balai, an elementary school that is committed to integrating Islamic religious education in its curriculum. This school is considered to have a conducive environment to support the formation of students' social character. Informants in this study included the principal, Islamic religious education teachers, students, and parents. The presence of these various perspectives is expected to provide a comprehensive picture of environmental arrangements and their influence on students' social development.

Data were collected using three main techniques: in-depth interviews, participatory observation and documentation. Interviews were conducted with the principal, Islamic religious education teachers, students and parents to gain an in-depth understanding of the policies and practices of Islamic religious learning at the school. Participatory observation was conducted with researchers directly involved in learning activities to observe the dynamics of social interaction and classroom use. Documentation techniques are used to collect written data such as educational policies and learning materials used.

The data analysis process includes data reduction, data presentation and conclusion drawing. The data obtained was filtered and organized in the form of descriptive narratives to describe the condition of the learning environment in detail. Conclusions were drawn based on patterns that emerged from the data

presented. To ensure data validity, this research used source and technique triangulation. Source triangulation is done by comparing data from various informants, while technique triangulation compares data obtained from interviews, observations and documentation. The researcher also conducted member checking to ensure the accuracy of the data obtained.

In terms of validity, this research pays attention to the credibility, transferability, and confirmability of the data. Credibility was tested by triangulation and member checking, while transferability refers to the relevance of research results that can be applied to other contexts. The researcher also adhered to the principles of research ethics by explaining to informants about the purpose of the research, and maintaining the confidentiality of the data obtained.
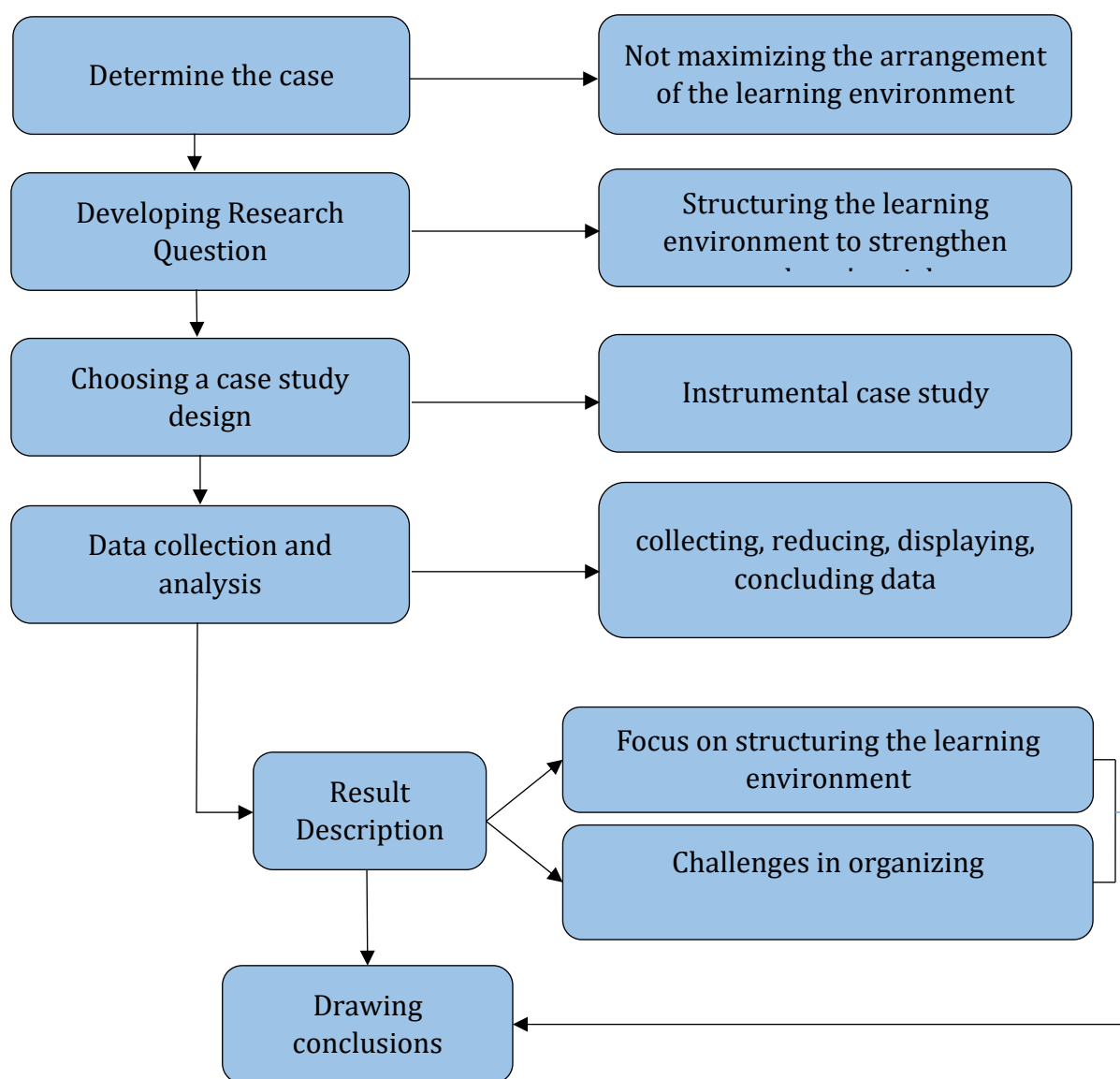
Figure 1. Research flow scheme by Robert K. Yin (Yin, Robert K., 2003).

RESULTS AND DISCUSSION

Efforts to Organize the Islamic Religious Education Learning Environment

The research findings reveal that structuring the Islamic Religious Education learning environment includes social, personal, natural and cultural aspects, all of which can significantly improve learners' social development. This arrangement does not only focus on the physical space of the classroom, but also how the surrounding environment and social interaction in the classroom can be integrated in learning to support students' social skills. The four aspects that are the focus of the arrangement will be described as follows:

1. Social Environment Arrangement

Structuring the social environment in Islamic religious education learning is a very important aspect in supporting students' social development. Based on the research findings conducted at SD Negeri 132406 Tanjung Balai, there are several components that play an important role in creating an effective learning environment for students' social development. Some of these components are learning methods, the role of social interaction in the classroom, and the application of group work which is the core of efforts to organize a learning environment that can strengthen students' social skills.

An effective learning environment for learners' social development emphasizes adjusting learning materials and methods to classroom conditions and learners' social interaction needs. Learning is not only centered in the classroom but also involves the surrounding environment, so that learners can apply Islamic values in real life. In addition, the lecture-focused method needs to be balanced with interactive activities that allow students to actively participate. This approach is in line with the view that effective learning in building social skills needs to pay attention to the relevance of the material to the real environment of the learners. In this case, mapping the learning environment does not only serve as a place for knowledge transfer, but also as a means for students to interact with each other and develop communication skills and empathy.

This is in line with Vygotsky's view that social interaction inside and outside the classroom plays an important role in learners' cognitive and social development. By adapting methods that involve students actively in learning, they not only gain knowledge but also practice their social skills. For example, in question and answer activities, students are given the opportunity to ask and answer each other, so this process encourages them to develop communication skills as well as empathy for other people's opinions (Topçiu & Myftiu, 2015).

Social interaction between teachers and students, as well as between students themselves, is very important in creating an inclusive environment and supporting their social development. Teachers at SD Negeri 132406 Tanjung

Balai are well aware of the importance of interaction in learning Islamic religious education. One of the findings of this research is that teachers use strategies to strengthen social interaction in the classroom, such as asking open-ended questions, both relevant and irrelevant to the learning material. This approach is intended to open up space for students to communicate freely and build closer relationships with teachers. This creates an egalitarian classroom climate, where every student feels valued and encouraged to speak up and share their opinions.

Research conducted by Hermawan (Inah, 2015; Mollah, 2015) also emphasizes that social interaction in the classroom plays an important role in increasing students' self-confidence, strengthening tolerance, and improving cooperation skills. In this context, PAI learning at SD Negeri 132406 Tanjung Balai proves that structured interaction can improve the quality of communication between teachers and students, so that learning becomes more dynamic and students feel directly involved in the learning process. In addition, through active discussions, students also learn to listen and respect the opinions of others, a social skill that is very important in everyday life.

In addition, the implementation of group work at SD Negeri 132406 Tanjung Balai is also one of the effective strategies to strengthen students' social skills. Group work provides opportunities for students to collaborate in completing tasks, sharing ideas, and helping friends who have difficulty in understanding the material. In this process, the teacher acts as a facilitator who is actively involved in group activities, assisting and providing guidance when needed. As stated by Juliawan (2020), group work encourages collaboration between students, which not only sharpens their understanding of the material, but also helps them build mutual respect, share responsibilities, and empathize with fellow friends.

The implementation of effective group work at SD Negeri 132406 Tanjung Balai shows that grouping students based on diverse abilities can accelerate the achievement of learning objectives. Smarter students can help their friends who do not understand the material, thus creating a mutually supportive learning atmosphere. In addition, heterogeneous groups also provide opportunities for students to develop their social skills in communicating, working together and solving problems together. This is in line with Kolb's theory (2014) which states that collaborative learning provides opportunities for students to learn from direct experience, both through interaction with peers and with the teacher as a facilitator.

In this case, the environmental arrangement that supports group work at SD Negeri 132406 Tanjung Balai provides evidence that collaborative learning can strengthen students' social development. In addition, by applying this method,

students are invited to respect each other's differences and practice responsibility, both for individual and group tasks. This is very relevant to the teaching of Islamic Religious Education which not only emphasizes intellectual aspects, but also moral and social aspects.

2. Personal Environment Arrangement

In learning Islamic religious education, attention to students' personal needs is very important considering that each student has a different character and ability, an analysis of the arrangement of the personal environment in learning Islamic religious education that pays attention to the individual needs of students. The focus of this arrangement lies in managing differences in student characters and backgrounds, as well as adapting teaching methods that support inclusiveness and equal learning opportunities for every student. each student has a different character, capacity, and level of thinking. These differences affect how students understand the material presented in class and require an adaptive approach from the teacher. Although the teaching material is the same for all students, teachers need to repeat the material for students who are having difficulty to ensure an even understanding. Similarly, teachers also pointed out that it is possible to analyze students' character through their responses to questions, both orally and in writing, which helps teachers adjust their teaching approach. This emphasis on

personalizing teaching is in line with the differentiation theory of learning which recognizes that each student is unique in his or her learning process. By paying attention to students' personal differences, teachers can create a more inclusive and responsive learning environment, which, according to research, increases student participation and learning satisfaction (Fitriana, 2021)

Islamic religious education teachers have an important role in creating an egalitarian learning atmosphere. This is realized by using methods that can be applied without causing financial or social burdens for students, as stated by the Islamic religious education teacher. By emphasizing lecture or audio-visual methods that are easily accessible to all students, learning can take place without triggering feelings of discrimination or social jealousy. (Supriydi, 2021). Avoiding social gaps in learning is important to ensure that the classroom environment supports inclusive learning

In some studies, it is mentioned that teaching approaches that do not differentiate students' social backgrounds promote social cohesion among students and support better moral and character development (Iskandar, 2022).

3. Natural Environmental Management

The arrangement of the natural environment in learning Islamic religious education has proven to be an effective approach to help students understand

religious teachings in depth and applicability. The natural environment, as a direct manifestation of God's creation, serves as a concrete medium for teaching Islamic values. Kurniawati & Rahmawati, (2018) stated that learning based on the natural environment can increase students' spiritual and ecological awareness, because they are invited to directly interact with God's creation, which in turn fosters a sense of gratitude and responsibility for the environment.

In the findings at SD Negeri 132406 Tanjung Balai, Islamic religious education teachers consistently utilize the natural environment as part of the learning process. One of the prominent activities is the gotong royong program to clean the school environment. This activity is linked to the hadith which states that cleanliness is part of faith. During the gotong royong, teachers provide explanations about the importance of maintaining cleanliness, not only as a form of obedience to Islamic teachings, but also as a form of concern for the environment. Students are involved in discussions about the impact of environmental cleanliness on health and social harmony, which strengthens their understanding of collective responsibility as Muslims.

In addition, out-of-class learning activities, such as visits to natural attractions, are also part of the teaching strategy at this school. This activity is used as a means of *tadabur nature*, which is a process of reflection on the beauty and orderliness of God's creation. During these visits, teachers invite students to observe natural phenomena, such as plants, animals and the solar system, while linking these observations with Qur'anic verses that explain the signs of Allah's power

The results show that the integration of the natural environment in learning Islamic religious education at SD Negeri 132406 Tanjung Balai is able to improve students' understanding of Islamic values while building their character. Students become more concerned about the environment, more sensitive to the needs of others, and have a higher awareness of their responsibilities as caliphs on earth. This approach is also in line with constructivist education theory which emphasizes the importance of direct experience in learning (Stoltz et al., 2024). By actively involving students in activities in nature, they will not only understand religious concepts theoretically, but also be able to internalize these values in their daily lives.

Furthermore, the use of the natural environment as a learning medium has created a fun and meaningful learning atmosphere. Students show greater enthusiasm in participating in Islamic education lessons because learning is done with varied and interactive methods. According to interviews with Islamic education teachers in this school, nature-based learning also helps improve cooperation among students, builds mutual respect, and strengthens the

emotional connection between teachers and students.

4. Cultural Environment Arrangement

Structuring the cultural environment in Islamic Religious Education learning is an effort to create an inclusive learning atmosphere, respect students' cultural diversity, and instill the value of tolerance. Research findings at SD Negeri 132406 Tanjung Balai show that this arrangement not only supports academic learning but also shapes students' social character. This is in line with Rahmawati's (2021) opinion, which states that cultural diversity in the classroom is an asset that can enrich the learning experience if managed properly. At SD Negeri 132406 Tanjung Balai, PAI teachers utilize the principle of Unity in Diversity as a foundation for learning. They actively introduce the concept that diversity is the wealth of the nation that must be respected. For example, teachers deliver subject matter without discriminating against students' backgrounds, and invite students to discuss the meaning of diversity in Islam. This approach helps create an atmosphere of mutual respect in the classroom, as expressed by Hidayatullah (2023), who emphasizes that respect for diversity is an integral part of character education.

One of the important strategies implemented in this school is the use of cultural narratives in learning Islamic religious education. Teachers often bring Islamic stories that contain messages of tolerance and diversity, such as the story of the Prophet Muhammad who respected adherents of other religions. This aims to instill the values of inclusiveness in students. According to the observation findings, this strategy is effective in helping students understand that cultural differences and beliefs are part of God's will that must be accepted with sincerity.

In addition, teachers also create intercultural collaborative projects. For example, students are asked to create posters that reflect the value of tolerance in everyday life. This project not only increases students' understanding of diversity but also strengthens their social relationships. One student stated that the activity made her more understanding of friends from different cultural backgrounds, so they were more familiar with each other.

In this study, interviews with Islamic religious education teachers revealed that the biggest challenge in structuring the cultural environment is the intercultural stereotypes that sometimes arise in the classroom. The teacher overcomes this by providing interactive discussion-based learning, where students are given space to share views and experiences. This strategy helps minimize conflict and strengthen solidarity among students.

Theoretically, this approach is supported by the theory of social constructivism, which emphasizes that learning is a social process that occurs through interaction with the environment.

Vygotsky (2023) argued that learning becomes more meaningful when students can construct their understanding through dialog and cooperation. This is evident in the practice at SD Negeri 132406 Tanjung Balai, where social interaction in the classroom becomes a means to internalize the values of diversity. Structuring the cultural environment also includes classroom management that supports inclusivity. Teachers arrange alternating seating so that students can interact with friends from different backgrounds. The observation results show that this arrangement is effective in building positive dynamics in the classroom. Students who previously tended to only hang out with friends from similar backgrounds began to open up and cooperate with other students.

The triangulation of data from interviews, observations and documentation supports the finding that the arrangement of the cultural environment at SD Negeri 132406 Tanjung Balai succeeded in strengthening the values of tolerance and mutual respect. These results reinforce Suparlan's (2006) view that multicultural education, including religious learning, is the key to creating a harmonious society in the midst of diversity.

Learning environment structuring constraints

The challenges in structuring the learning environment of Islamic Religious Education to strengthen the social development of students not only include internal aspects of the teacher, but are also influenced by external factors. According to Tilaar (2000), teachers have a central role in creating a conducive learning environment, but the effectiveness of this role is often constrained by limited understanding of innovative learning methods. Collaborative learning, as proposed by Vygotsky in *socio-cultural learning* theory, requires teachers' skills to facilitate intensive social interaction. When teachers do not understand or master this approach, learners' potential to develop social skills will be hampered.

In addition, Prasetyo (2023) emphasizes the importance of supporting facilities and infrastructure in learning Islamic religious education. Cramped classroom environments, lack of ventilation, or minimal technological facilities can reduce students' motivation to learn and inhibit social interaction. This situation becomes even more complex when teachers experience the pressure of a heavy administrative workload, as revealed by Tanjua et al., (2024), which can reduce their focus on the learning process. This workload also impacts on teachers' mental and emotional readiness, which is important in creating a learning atmosphere that supports social development (2024). On the external side, Bronfenbrenner (Friend & Bronfenbrenne, 1955) in *Ecological Systems Theory* explains that family and community environments have a significant influence on learners'

social development. Families that do not apply religious values or communities that are less supportive of Islamic social practices often make it difficult for teachers to instill Islamic religious education values. Furthermore, curriculum pressures that demand the achievement of academic targets, as stated by Gagne (Gagne et al., 2005), tend to shift the focus of learning from affective and social aspects to cognitive aspects alone.

The influence of modern technology is also a serious challenge. Tapscott (2009) revealed that the digital generation tends to focus more on virtual interactions than in-person interactions, which may weaken their ability to build meaningful social relationships. This is in line with Yusof's (2015) view, which emphasizes that PAI learning needs to offset the influence of technology by creating a learning environment that is more interactive and relevant to students' lives. The diversity of students' backgrounds, as expressed by Chan & Wong (2014), also requires an inclusive learning approach. Teachers should be able to adapt learning strategies to meet the needs of all learners, regardless of their background differences. This is important so that the social values taught can be accepted and applied equally by all students. To overcome these challenges, teachers need to continuously develop their competencies through continuous training and reflection on teaching practices. Schools should also provide adequate facilities and create policies that support social-based learning. In addition, the synergy between school, family and community needs to be strengthened, as stated by Pollefeyt (2020), so that religious and social values taught at school can be applied consistently in the daily lives of students.

CONCLUSION

The conclusion of this research is that structuring a conducive learning environment has an important role in supporting the formation of students' social values. SD Negeri 132406 Tanjung Balai has successfully implemented the strategy of structuring the learning environment for Islamic Religious Education which includes social, personal, natural and cultural aspects. The approach has proven effective in strengthening students' social development, improving social cohesion, communication skills, and respect for diversity. Through social interaction, group work, and utilization of the natural environment, students are able to understand Islamic values while developing good character. This research reveals that structuring an inclusive learning environment not only supports the goal of Islamic education in shaping students' excellent character, but also prepares them to contribute positively in society. This research supports Vygotsky's theory which emphasizes the importance of social interaction in the learning process. According to *socio-cultural learning* theory, learners' social and cognitive development can be

strengthened through collaboration, group discussions and interaction with the surrounding environment. In addition, this research is also in line with Bronfenbrenner's view in *Ecological Systems Theory*, which states that individual development is strongly influenced by the environment, including family, school and society. By integrating social, personal, natural and cultural aspects, this research confirms the importance of a holistic learning environment in supporting students' social and character development. The implications of this research include several important things. First, the arrangement of the learning environment that takes into account these various aspects can be used as a model for other schools, especially in strengthening students' social and character aspects. Second, the results show the importance of teacher training and professional development to understand and implement environment-based learning methods that support students' social development. Third, schools and education policy makers need to pay more attention to the provision of facilities and policies that support environment-based learning. Thus, the arrangement of learning environments integrated with religious and social values can be implemented more widely, thus making a significant contribution to the quality of education and holistic student character building.

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