

## Sustainable Islamic Education: Contribution of Islamic Law to Ecologically Aware Education

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### ABSTRACT

*The global environmental crisis highlights the urgency of aligning education with the United Nations Sustainable Development Goals (SDGs), particularly SDG 4 (Quality Education) and SDG 13 (Climate Action). Islamic education offers strategic potential by integrating Islamic legal values—such as the concept of khilāfah, the principle of maslahah, and the prohibition of environmental destruction—into fostering ecological awareness and responsible behavior. This study employs a qualitative descriptive method with a normative-pedagogical approach, analyzing Islamic legal sources, curriculum documents, and sustainable education frameworks. The findings show that Islamic legal principles can be effectively embedded through thematic learning, environment-based projects, and the reinforcement of ecological ethics within Islamic educational institutions. The study concludes that synergy between Sharia principles, contemporary educational strategies, and the SDGs is essential for cultivating a generation of environmentally conscious Muslims committed to sustainability.*

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### 1. Introduction

Climate change has become one of the world's greatest global challenges over the last decade (Sultana, 2022) and is also a manifestation of the failure of global development models (Rahman & Mutakin, 2023). The impact of climate change is multidimensional, encompassing environmental, social, economic, and legal (Schlosberg & Collins, 2014). Developing countries, including Muslim countries such as Indonesia (Mursalin et al., 2024), Bangladesh (U. N. M. Dewi et al., 2023) and the states in the Middle East, have historically contributed relatively small amounts of carbon emissions. However, they are often the most vulnerable to the impacts of the climate

crisis, such as natural disasters, water scarcity, food crises, and climate migration (Hasyim, 2025).

Some undeniable facts about global warming are that the Earth warmed about 1 degree Fahrenheit (0.6 degrees Celsius) during the last century. Even slight changes in air temperature can have a profound effect. This level of warming has not occurred in millions of years, with sea levels rising between 4-8 inches (10-20 cm). Even small rises in sea level can have significant impacts; for example, a 1-meter rise could flood low-lying areas. There has also been a significant increase in greenhouse gases in the atmosphere. Furthermore, even small increases could increase in greenhouse gas concentrations may lead to further temperature escalation and extreme weather changes (Stiglitz, 2007).

This evidence demonstrates that climate change, which causes environmental damage, is driven not only by natural factors such as extreme rainfall but also by human activity. Irresponsible human behavior and self-interest have damaged human civilization itself. As Surah Al-Rum, verse 41, states:

ظَهَرَ الْفَسَادُ فِي الْبَرِّ وَالْبَحْرِ بِمَا كَسَبَتْ أَيْدِي النَّاسِ لِيُذِيقَهُمْ بَعْضَ الَّذِي عَمِلُوا لَعَلَّهُمْ يَرْجِعُونَ ﴿٤١﴾

Meaning: *Corruption has appeared on land and sea because of what the hands of men have earned. (Through this) Allah will make them taste some of the consequences of their deeds, so that they may return (to the right path).*

Humans are homo ecologicus, meaning that in fulfilling their function and position as part of a sub-ecosystem, they are creatures who constantly strive to understand their environment (Abdillah, 2001). Ecology is defined as the science that studies the relationships between organisms and their environment. The term derives from the Greek "oikos," meaning household, and "logos" meaning study or science. In Islamic thought, it is connected to "aql" (intellect), which also relates to religion, as religion binds humans to God (Syahidu, 2021).

In ecological studies, humans are known for their relationship with nature, namely the anthropocentric theory, which is the view that all activities in the universe are only for the benefit of humans (Nurhayati et al., 2018). Nothing is more valuable than the interconnected relationship between humans and nature. It is from nature that humans derive their livelihoods. Without its support, humans and other creatures are threatened. Human indifference to nature will impact both humans and other creatures. The impact of this ecological problem is marked by the extensive damage to nature occurring on land, at sea, and in the air (R. Dewi, 2021).

To address this issue, education plays a significant role, particularly Islamic education, which plays a strategic role in instilling ecological awareness in humans, particularly the younger generation. The goal of Islamic education is to develop perfect human beings who adhere to sharia (Aris, 2022), which means it aligns with the goals of Islamic law, namely to realize welfare and prevent harm. In this context, Islamic law

has a strong normative basis for regulating human relations with the environment, as reflected in the principles of *maslahah*, *tahdzîr al-dharar*, and *khilāfah* on earth.

However, the ecological values of Islamic law have not been fully integrated into the curriculum and practice of Islamic education. Ecological values of Islamic law like *Fiqh al-bi'ah*, *khilāfah*, *amanah*, *prohibition of isrāf* or *ifsād* should be included in the curriculum and subjects of PAI and Budi Pekerti (PAI BP) in educational institutions starting from elementary school, middle school, high school, and university. Learning often remains textual and fails to address contemporary ecological issues in an applied way. Yet, the Islamic Religious Education subject taught in schools is not solely aimed at producing students with advanced knowledge, which is the result of the Islamic Religious Education teacher's delivery of material to students, or in other words, the transfer of knowledge (Yunitasari, 2018). However, students must also have knowledge and understanding of the importance of Islamic educational values for the environment, known as ecology. Islamic education even plays a crucial role in achieving the Sustainable Development Goals (SDGs) (Fuertes-camacho et al., 2019).

Islamic legal thought oriented toward environmental concerns is known as *Fiqh al-bi'ah*, or ecological jurisprudence. Environmental issues have not been discussed in detail in classical fiqh texts. These discussions are limited to ethical and general matters, such as prohibitions on excessive exploitation of natural resources and general prohibitions on activities related to nature that disturb others. This is not the case with matters of worship, such as prayer, fasting, and so on, which are discussed in detail in classical fiqh. Understandably, classical fiqh scholars did not live in an era of massive and severe environmental damage like today (Rohmah et al., 2021).

Based on this, it is important to examine how Islamic law contributes to shaping an ecologically-minded Islamic education paradigm as part of sustainable education. The purpose of this study is to analyze Islamic legal concepts relevant to environmental conservation, such as the prohibition on environmental damage, the principle of ecological justice, and the mandate to nature. It also identifies ways to integrate Islamic legal values into the Islamic education curriculum and learning that support ecological insight.

## 2. Literature Review

### a. Basic Concepts of Sustainable Education

The international agreement regarding the framework of Sustainable Education, or sustainable education, is a momentum that is changing the implementation of world education. As one of the countries that adopted this framework, the Indonesian government must participate in implementing the priority of sustainable education. Sustainable education is necessary. involved in the education curriculum, especially at the elementary and secondary education levels in the government's Compulsory Education program (Rosewika et al., 2024).

According to UNESCO, sustainable education, particularly Education for Sustainable Development (ESD), is key to achieving the Sustainable Development

Goals. UNESCO views education as a key tool for empowering individuals with the knowledge, skills, values, and attitudes necessary to build a more just, inclusive, safe, and sustainable world (Mochtar et al., 2014) ESD is about learning to:

- a. Respect, appreciate, and preserve past achievements or successful values;
- b. Appreciate the wonders and people of the earth;
- c. Inhabit/live in a world where everyone has enough food for a productive and healthy life;
- d. Utilizing, caring for, and improving our natural conditions;
- e. Creating and enjoying a fairer, safer, and better world;
- f. Becoming more concerned global citizens in exercising their rights and responsibilities locally, nationally, and globally.

The vision of ESD is that everyone has the opportunity to benefit from a quality education, learning the values, behaviors, and lifestyles necessary for a sustainable future and for positive societal transformation. Furthermore, everyone has the opportunity to become a dignified human being.

ESD 2030 is an agreement in the world of education that was recently launched and has been agreed upon by member countries of the United Nations Educational, Scientific, and Cultural Organization in 2021. ESD contains a framework for priorities and implementation of sustainable education in order to realize the Sustainable Development Goals (SDGs) in 2030. SDGs are a continuation of the Millennium Development Goals (MDGs) that were agreed upon by UN member countries in 2000-2015 (Panuluh & Fitri, 2016). The SDGs address development issues more comprehensively, both qualitatively and quantitatively, targeting the complete resolution of each goal and target. The SDGs are also universal, providing a balanced role for all countries to contribute fully to development (H, 2018).

Given the various social and environmental issues mentioned above and the international agreements regarding the implementation of sustainable education, the curriculum, as a reference for educational implementation, is a fundamental instrument for incorporating sustainable education into it. Based on this, research related to the inclusion of sustainable education in the primary and secondary education systems in Indonesia is necessary (Rosewika et al., 2024).

In Indonesia, the definition of sustainable development according to Law No. 32 of 2009 concerning Environmental Protection and Management is a conscious and planned effort that integrates environmental, social, and economic aspects into development strategies to ensure the integrity of the environment as well as the safety, capabilities, welfare, and quality of life of present and future generations.

The Indonesian government also enacted Law No. 59 of 2017 concerning the Implementation of the Sustainable Development Goals (SDGs). The SDGs aim to maintain sustainable improvements in the economic well-being of the community, maintain the sustainability of social life, maintain environmental quality, and promote inclusive development, as well as the implementation of governance that can maintain improvements in the quality of life from one generation to the next.

The SDGs are implemented by the government, namely ministries and regional governments, as well as by civil society organizations, philanthropists, business actors, academics, and other stakeholders.

According to UNESCO, there are 4 goals of *Pendidikan untuk Pembangunan Berkelanjutan* (PuPB) or ESD, namely:

- 1) Improving access and rights to quality basic education;
- 2) Reorienting existing education programs towards sustainability;
- 3) Increase public understanding and awareness of sustainability;
- 4) Provides training for all areas of work.

PuPB goes beyond basic knowledge related to the environment, economy, and society. It also leads to the acquisition of skills, perspectives, and values that motivate people to achieve sustainable living, participate in society, and apply sustainability principles in their lives. Its application involves learning about local issues and appreciating global issues (Education for Sustainable Development Toolkit, 2006).

PuPB has the potential to integrate several areas of the curriculum, including education for the future, citizenship, education for peace, multicultural and gender education, health education, environmental education, and media literacy. PuPB also provides a foundation for further curriculum development (Siraj-blatchford, 2010). Laurie (2016) states that ESD pedagogy facilitates the learning of knowledge and enhances the learning of skills, perspectives, and values necessary to foster and maintain a sustainable society.

ESD-based learning can help students learn to prepare for the future without neglecting current needs. Therefore, ESD learning needs to be instilled from an early age. Teachers, as educators, hold the most significant position because they have the closest contact with students. Therefore, they need to understand education for sustainable development (Oktavia & Mulyadiprana, 2022). This article positions itself as an effort to contextualize ESD within the framework of Islamic law, by emphasizing the integration of sharia values into the curriculum, learning, and school culture, and emphasizing the role of teachers/ustaz as ecological role models.

## b. Concept of Islamic Education

Islamic education plays a crucial role in shaping the character and knowledge of Muslims. As an educational system based on the teachings of the Quran and Hadith, Islamic education aims not only to develop intellectual abilities but also to integrate spiritual, moral, and social aspects into daily life (Musyrifah, 2024). The basis for implementing Islamic education is often stated in the Qur'an, one of which is in QS. Asy Syuara: 52, which reads:

كَذَٰلِكَ أَوْحَيْنَا إِلَيْكَ رُوحًا مِّنْ أَمْرِنَا مَا كُنْتَ تَدْرِي مَا الْكِتَابُ وَلَا الْإِيمَانُ وَلَكِنْ جَعَلْنَاهُ نُورًا يَهْدِي بِهِ ۖ  
مَنْ نَّشَاءُ مِنْ عِبَادِنَا ۚ وَأَتَاكَ لَتَهْدِي إِلَى صِرَاطٍ مُسْتَقِيمٍ ﴿٥٢﴾

Meaning: *Thus, We revealed to you (Prophet Muhammad) the rūh (Al-Qur'an) by Our command. Previously, you did not know what the Book (the Qur'an) was and what faith was, but We made it (the Qur'an) a light with which We guided whom We desired among Our servants. Indeed, you truly guide (humans) to the straight path.*

By integrating Islamic values into the learning process, Islamic education aims to shape individuals with a deep understanding of their religion and the ability to contribute positively to society. In this modern era, the importance of Islamic educational theory has become increasingly relevant as an effort to maintain a balance between technological advancement and noble spiritual values (Musyrifah, 2024).

Islamic education aims to shape individuals with noble morals, broad knowledge, a balance between this world and the hereafter, and the readiness to fulfill their role as caliphs on earth. With proper education, Muslims can achieve prosperity in this world, happiness in the hereafter, and make a positive contribution to global society (Musyrifah, 2024).

When discussing Islamic education, we also discuss its educational concepts. The concepts of Islamic education that exist today are inseparable from the concepts of Islamic education in the classical era, which were born from the thoughts of prominent Islamic educational philosophers. Many Islamic educational figures from the classical era contributed their ideas to the world of education, one of which is the concept of Islamic education itself (Zuliarti, 2015).

Al-Ghazali wrote about education in several of his works, including *Fatihah al-'Ulum*, *Ayyuha al-Walad*, and *Ihya' Ulum ad-Din*. In terms of education, al-Ghazali tended to be an empiricist. This was partly because he emphasized the influence of education on students. He believed that a child depends on their parents and those who educate them. A child's heart is pure, clean, like a precious gem, simple and free from any image (Zuliarti, 2015). Al-Ghazali's thoughts on the goals of Islamic education can be broken down into three: 1) The goal of studying knowledge is solely for the sake of knowledge itself as a form of worship to Allah SWT. 2) The main goal of Islamic education is as a means of develop good morals. 3) The goal of Islamic education is to lead students to achieve happiness in this world and the hereafter.

Furthermore, Ibn Khaldun elaborated on the concept of education in numerous definitions. Education is not merely a learning process limited by time and space, but rather a process by which humans become aware of, absorb, and enjoy events that occur throughout time. Although he did not provide a definitive definition of education, he emphasized that knowledge and education are nothing more than social phenomena that characterize a population. According to him, the concept of education and teaching does not only emphasize religious matters but also worldly aspects, emphasizing and prioritizing the formation of behavior, morals, and character. This was done as a form of Ibn Khaldun's appreciation for Islamic teachings derived from the Quran and Hadith (Musyrifah, 2024).

Islamic education, according to contemporary figures, is evident in the ideas of Hasan Langgulung, a competent educator and psychologist. He explained that education, including the development of potential, learning problems, and mental health, is a development of the ideas of psychological experts, particularly Western psychologists, as a starting point, which he then imbued with Islamic values. Therefore, Hasan Langgulung's Islamic educational thinking, from a psychological perspective, falls into the humanist and spiritual category (Taufiq, 2014).

From the several definitions of Islamic education above, we can see that the main phenomena and challenges facing Islamic education in Indonesia are how to maintain the integrity of Islamic values in the curriculum and learning process, provide high-quality education, develop qualified Islamic leaders and scholars, and build an inclusive and diverse educational environment (Putri et al., 2022). Therefore, it is time for the concept of ESD to be understood and implemented by the entire educational community in Indonesia (Ministry of Education and Culture, 2014), including Islamic education in higher education.

### **c. Ecological Values from the Perspective of Islamic Law**

Islam is a perfect religion that not only regulates the relationship between humans and God, but Islam also regulates the relationship between humans and the universe so that the verses in the Quran and the Prophet's hadith also teach to always protect the environment, among the verses, namely QS Al-A'raf: 85, QS. Al-Baqarah 205, QS. Al-Qhasas verse 77, QS Al-Araf verse 56, QS. al-Hijr verses 19-20 and QS Hud verse 61. As people of faith, the most important thing that needs to be considered is how to maintain good relationships with fellow humans, humans, and the environment. The way is to understand the verses of Allah that talk about preserving the environment and be able to implement them in life (Muhammad, 2022).

Yusuf Qaradawi elaborated on the ecological principle by stating that protecting the environment is tantamount to protecting religion. Destroying the environment and neglecting conservation is tantamount to desecrating the sanctity of religion and negating the objectives of Sharia.(Qardhawi, 2001)In other words, committing sins (such as polluting the environment, destroying forests, and being apathetic towards the environment) can be considered a violation of true religious attitudes. Qaradawi also stated that protecting the environment is the same as protecting the soul, protecting the mind, protecting descendants, and protecting property. His rationale is that if these aspects of the soul, descendants, mind, and property are damaged, then human existence within the environment is tarnished. Qaradawi links the principle of mahslahat in the context of ihsan, worship, and morals (Abdullah, 2010).

In contrast to Yusuf Qaradawi, who appears cautious, Mustafa AbuSway firmly embodies the original spirit of al-maqâshid al-syar'iyyah, as put forward by al-Syâthibî in the 14th century AD, into the modern spirit of the absolute necessity of preserving the environment. AbuSway not only asserts that preserving the

environment is necessary or obligatory, but also states that it is the highest goal of Sharia (Abdullah, 2010).

In Islamic law regarding environmental preservation, there are at least three expressions that describe cleanliness: *nazafah*, which encompasses external cleanliness from dirt and stains, using clean objects such as water as a cleaning tool; *thaharah*, which encompasses both physical and spiritual cleanliness; and *tazkiyah*, which involves cleansing oneself from reprehensible traits or actions and cultivating or improving the soul with praiseworthy qualities. *Thaharah* is carried out by following the provisions of Islamic law, which automatically leads to physical and spiritual cleanliness. People who are clean according to Islamic law will live in a healthy condition. This is because cleanliness and health are closely related. An Arabic proverb says, "*Cleanliness is the basis of health.*" (Ritonga & Zainudin, 1997).

In the last decade of the 20th century, with the onset of the ecological crisis and the rise of environmental jurisprudence (*fiqh al-bi'ah*), there was a growing awareness of *thaharah* in its generic sense. However, because the term *thaharah* had become established, another term often used to refer to the activity of maintaining cleanliness in a broader sense was *nazafah*. Nevertheless, contemporary *fiqh* scholars always link *thaharah* and *nazafah* because the value basis of *nazafah fiqh* itself is derived from the extension of ethical values encompassed in *thaharah fiqh* as found in various *fiqh* books (Arif, 2023).

In other literature, Islamic law that discusses the environment is also referred to as Ecological Fiqh or Environmental Fiqh, which is part of Islamic legal studies. Environmental fiqh is a crucial Islamic response to the growing concerns about environmental issues. Islam provides not only spiritual guidance but also practical guidelines for preserving nature. By establishing humans as caliphs (*khalifah*), Islam emphasizes the moral and social responsibility to protect the earth from damage. Concepts such as balance, repair, and prohibition of causing damage form the basis for the formation of Islamic law that favors the environment. Therefore, environmental fiqh is not only relevant but also crucial to develop and implement in the current context, including through environmentally friendly education and legal policies (Amanda et al., 2024).

In addition, the concept of *maqashid sharia* in ecological fiqh is as follows: (1) *Hifz al-'Aql* (Maintaining Reason). Protecting the environment from damage and pollution can support human health both physically and mentally. A healthy and sustainable environment will support human reason and the ability to think well. (2) *Hifz al-Nafs* (Maintaining the Soul). A good and healthy environment also contributes to the safety and well-being of the human soul. Poor environmental quality, for example, air or water pollution, can endanger human health and life. (3) *Hifz al-Nasl* (Maintaining Offspring). Protecting the environment also means protecting the sustainability and survival of future generations. Saving the environment from damage ensures that our children and grandchildren can enjoy and utilize existing natural resources. (4) *Hifz al-Mal* (Maintaining Property). Managing natural resources wisely and responsibly is



part of maqashid sharia in protecting property and avoiding waste. (5) *Hifz al-Din* (Maintaining Religion). A healthy and sustainable environment also reflects a true Islamic understanding of human responsibility as God's vicegerent on earth. By caring for nature, humans can reflect true faith and beliefs (Rahman & Mutakin, 2023).

### 3. Method

This research is a descriptive qualitative research with a normative and pedagogical approach. The approach using Islamic law is used to analyze the verses of the Qur'an, hadith, and Islamic jurisprudence rules related to environmental protection. Furthermore, an educational approach is used to examine how these values are integrated into the Islamic education system. The data collection technique in this research is a literature study by collecting various classical and contemporary Islamic legal literature, Islamic education curriculum documents, and sources related to green education. The data analysis technique in this research is using content analysis of normative texts and curriculum, as well as thematic analysis of case studies. Furthermore, this qualitative data analysis activity uses the concept offered by Milles and Huberman, namely data analysis is carried out interactively and continuously until complete, so that the data is saturated. This analysis consists of three main things: data reduction, data presentation, and drawing conclusions or verification.

### 4. Results and Discussion

#### Relevance of Islamic Law to Environmental Conservation

One of the ecological values in Islamic law is the prohibition of *ifsad*, or destroying nature. This was explained by Ibn 'Ashur, a commentator who focused on discussing verses on environmental damage in his commentary *Al-Tahrir wa al-Tanwir*. He explained the meaning of *ifsad* as an act that causes damage to the earth. Meanwhile, *facade*, or damage, is interpreted as changing something beneficial into something harmful. Sometimes the word is used to indicate something harmful, even if there was no benefit beforehand. Thus, it is clear that any form of damage on Earth falls into the category of *facade*. Therefore, when interpreting the verse related to damage on earth, Ibn 'Ashur stated that its meaning is turning something good into harm (Gunawan, 2023). As in QS Al A'raf verse 56 which reads:

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

Meaning: *Do not cause corruption on the earth after it has been properly established. Pray to Him with fear and hope. Indeed, Allah's mercy is close to those who do good.*

Since the creation of the universe and all its contents, Allah SWT has not intended for His creation to be damaged or exploited by humans without a sense of responsibility to preserve it. Allah desires that humans, as the most perfect of creations,

participate in caring for and preserving His creation. This is where Muslims need to have a proportional religious paradigm regarding the environment (Gunawan, 2023).

There are around 800 verses in the Quran that talk about the universe and the environment, and humans are entrusted as caliphs with the task of preserving and maintaining the natural environment, so that there is a balance between nature and humans. The abundant natural resources in the bowels of the earth are intended for humans to fulfill their needs, so humans are prohibited from causing damage (Nurhayati et al., 2018).

Environmental management is one of the activities and duties of humans in their lives on earth. Humans were created by God perfectly. They are equipped with reason, heart, and feelings, as well as physical and biological capabilities, so they can carry out their functions and duties as caliphs on earth. Humans are given a significant role as caliphs on earth, as stated in Surah al-Baqarah, verse 30, which reads:

وَإِذْ قَالَ رَبُّكَ لِلْمَلَكَةِ إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً قَالُوا أَتَجْعَلُ فِيهَا مَنْ يُفْسِدُ فِيهَا وَيَسْفِكُ الدِّمَاءَ وَنَحْنُ نُسَبِّحُ بِحَمْدِكَ وَنُقَدِّسُ لَكَ قَالَ إِنِّي أَعْلَمُ مَا لَا تَعْلَمُونَ ﴿٣٠﴾

Meaning: *(Remember) when your Lord said to the angels, "I will make a caliph on earth." They said, "Are You going to place someone there who will cause corruption and shed blood, while we praise You and sanctify Your name?" He said, "Indeed, I know what you do not know."*

The concept of the caliphate emphasizes the role of humans as leaders who must maintain the balance of the ecosystem. As caliphs, humans must act as guardians and protectors of nature, ensuring that their actions do not disrupt the balance of the ecosystem. This responsibility involves the sustainable use of natural resources, respect for all living things, and active efforts in nature conservation. The concept of the caliphate encourages Muslims to have a high level of ecological awareness, where they play an active role in environmental preservation efforts (Agustin et al., 2023).

This means that as a caliph, upholding the concept of ecological awareness is not only seen as a social responsibility but also as a mandate, emphasizing that everything on earth, including nature and its resources, is a trust from God to humanity. As recipients of this trust, humans have a responsibility to protect, care for, and utilize nature wisely. This means that excessive exploitation of nature or environmental destruction is considered a violation of the trust given by God (Kholil, 2024).

Excessiveness, or *Israf*, is an expression in the Quran used to describe something that damages the environment, and is similar to the expression *tabdzir*. The word "*israf*" itself means to be excessive in something, meaning excessive in something that is not good, whether in wealth or disbelief. Allah SWT attributes the Musrifin the characteristic that they destroy the earth, because *israf* is closely related to destruction (Gunawan, 2023). Islam prohibits the excessive or wasteful use of natural resources or *israf* (Nurhayati et al., 2018).

This is also related to the principle of *'adl*, in this case, namely ecological justice, also known as environmental justice. Environmental justice, based on the taxonomy of justice, is divided into four categories: environmental justice as distributive justice, environmental justice as corrective justice, environmental justice as procedural justice, and environmental justice as social justice (Purwendah, 2019). Ecological justice can be viewed both narrowly and broadly. Narrowly, ecological justice focuses on the distribution of the negative impacts of natural exploitation. Broadly, ecological justice focuses on the distribution of both the negative impacts and the benefits of human impacts on nature (Binawan & Sebastian, 2012). In addition, ecological justice in the Qur'an is not only related to environmental preservation, but also to sustainable social justice (Akib, 2025).

The principles of Islamic law discussed above in terms of environmental preservation, such as the prohibition of *ifsād*, the principle of *adl* (ecological justice), the mandate of humans as caliphs of the earth, and the prohibition of *isrāf* and *tabdzīr* (waste of resources), are closely related to the concept of contemporary *Fiqh Al-Bi'ah*. The concept of environmentally friendly *fiqh al-bi'ah* is a concept of rules formulated by Islam in order to regulate the welfare and benefits for humans that are oriented towards environmental sustainability in accordance with the Qur'an and al-Hadith. Its relationship with humans as caliphs on earth must be based on the principle of true benefit to avoid damage, then repair it, and pray to Him. The orientation of environmental governance needs to be instilled from an early age in every individual Muslim and is a shared responsibility, and the government that has the authority and regulatory holders in maintaining and preserving the environment, and anticipating the impact of damage (Jamaludin, 2018).

### **Forms of Integration of Islamic Legal Values in the Islamic Education Curriculum and Learning**

The curriculum and syllabus for Islamic Religious Education subjects, both in schools and Islamic boarding schools, in terms of integrating Islamic legal values related to ecology, can be seen in research (Jatmiko, 2016). The results of the study found that the realization of ecological values in the Islamic Religious Education curriculum in elementary, middle, and high schools has not been explicitly realized, although there are 2 (0.42%) environmental themes discussed, but the proportion is not adequate. Implicitly, there are 10 (2.11%) themes that can be developed to internalize ecological values.

Then research by (Muzadi & Mutholingah, 2019) which found that the Integration of Environmentally Aware Education (*Green School*) through PAI learning in schools can be implemented in 4 forms, namely (1) Integration through PAI intracurricular activities, namely PAI learning activities in class that are by the PAI curriculum, (2) Integration through PAI co-curricular activities, namely activities outside of intracurricular activities but to support intracurricular activities such as learning

outside the classroom and contemplating nature, (3) Integration through PAI extracurricular activities such as clean Friday, collaborating with nature lovers extracurricular activities, PMR, and UKS, (4) Integration through non-curricular activities, namely the formation of an ecology or green school culture environment, such as the habit of washing hands, the habit of throwing rubbish in its place, as well as waste recycling activities, and so on.

In addition, the latest research conducted by (Ramadhan & Anwar, 2025) found that *fiqh al-bi'ah* must be redefined as a dynamic ethical-theological framework capable of addressing the complexity of contemporary ecological issues. On the other hand, regenerating the principles of *fiqh al-bi'ah* into the Adiwiyata program through a progressive Islamic Religious Education (PAI) approach is seen as a pedagogical medium with the potential to internalize religious values through transformative ecological practices. Furthermore, the collective involvement of educational actors—teachers, students, and the community—is crucial for developing ecological awareness based on Islamic spirituality and contextual local wisdom.

Based on these studies, it can be concluded that the integration of ecological values in Islamic education still faces challenges from both the curriculum and learning practices. Jatmiko's (2016) research revealed that the portion of environmental themes in the Islamic Religious Education curriculum at various levels of education was very minimal, resulting in suboptimal internalization of ecological values. This finding is important as a basis for mapping the problem, but it does not yet address applicable implementation strategies. Meanwhile, research by Muzadi & Mutholingah (2019) offers a comprehensive approach through the integration of intracurricular, cocurricular, extracurricular, and noncurricular activities. This model is effective in shaping students' ecological behavior because it utilizes various learning contexts, although its success depends heavily on the commitment of schools and teachers.

Ramadhan & Anwar's (2025) research goes further by reformulating *fiqh al-bi'ah* as a dynamic ethical-theological framework and integrating it into the Adiwiyata program through progressive Islamic Religious Education (PAI). This approach emphasizes the collective participation of teachers, students, the community, and local wisdom, thus potentially generating more transformative change. Overall, the combination of curriculum mapping, a multi-layered integration model, and a community-based approach is a replicable strategy for developing sustainable, ecologically-minded Islamic education.

The integration of Islamic legal values into the curriculum and learning of Islamic education should be carried out comprehensively through four main domains. First, in the intracurricular curriculum, ecological values derived from Islamic law, such as *khilāfah*, *maslahah*, the prohibition of *ifsād* and *isrāf*, need to be explicitly included in Islamic Religious Education (PAI) materials, both in Islamic jurisprudence (*fiqh*), *aqidah* (belief), and Islamic cultural history, with a thematic approach that emphasizes

the relationship between evidence, law, and environmental conservation practices. Second, in the learning domain, teachers can apply Islamic project-based learning methods, nature contemplation, and problem-based learning that link environmental case studies with Sharia-based solutions. Third, in the domain of supporting activities, including co-curricular, extracurricular, and non-curricular activities, integration can be realized through activities such as clean Fridays, Islamic nature lovers clubs, waste bank management, and the habit of saving water during ablution. Fourth, in the community-based realm, schools or Islamic boarding schools can involve parents, mosques, community leaders, and utilize local wisdom that is in line with sharia principles, so that Islamic legal values related to ecology become part of the collective culture that shapes the behavior of a generation of Muslims who care about the environment.

Based on this, Islamic education has significant potential to support the achievement of the Sustainable Development Goals (SDGs). Integrating Islamic educational values such as social justice, environmental responsibility, and gender equality can contribute positively to achieving these global goals. To maximize the contribution of Islamic education, more coordinated and systematic efforts are needed to integrate these principles into the curriculum and education policies (Firdaus, 2024).

### **The Role of Islamic Educational Institutions in Shaping Environmental Awareness Based on Sharia Values**

Sustainability in Islamic educational institutions is a concept that emphasizes the balance between environmental, social, and economic aspects in the operational and learning systems. As institutions that play a role not only in academic development but also in character formation, Islamic educational institutions have a moral responsibility to instill values of environmental concern through Islamic principles. Environmental management in Islamic educational institutions is a crucial part of realizing sustainability. Islamic concepts such as *khilafah* (leadership on earth), *amanah* (responsibility), and *maslahah* (public benefit) emphasize that humans must protect and care for nature as a form of worship to Allah (Akhir et al., 2025).

The integration of environmentally friendly policies can be implemented across various aspects of an institution's activities. For example, the curriculum can be designed to include lessons on the importance of environmental conservation. This teaching is integrated not only into science subjects but also into religious education, which examines human responsibility to maintain the balance of nature as caliphs on earth. Students are taught about the negative impacts of human activity on the environment and are equipped to act consciously and proactively in addressing environmental issues (Napitupulu et al., 2023).

Islamic educational institutions play a strategic and supportive role in creating special programs such as cleanliness campaigns, energy conservation campaigns, and the use of environmentally friendly products, which are regularly held to foster

students' awareness and practical skills. Extracurricular activities such as environmental clubs allow students to delve deeper into environmental issues practically and innovatively, developing sustainable solutions that can be implemented not only at school but also in their communities. Community participation is also strongly emphasized, with Islamic educational institutions often collaborating with local organizations, government agencies, and non-governmental organizations to support various environmental projects. Through these partnerships, students gain valuable experience in how cooperation and community involvement can bring about positive change on a broader scale (Akhir et al., 2025).

Another example of the role of Islamic educational institutions in fostering environmental awareness based on sharia values is Islamic boarding schools (pesantren). As traditional Islamic educational institutions, pesantren play a central role in realizing education as a pillar of sustainable development. With a holistic and integrated approach, pesantren provide education encompassing religious, academic, and social aspects, while fostering strong character and morals. They also provide an environment that supports the development of individuals with integrity and empowers students to contribute to sustainable development in various areas of life. In implementing the SDGs, the pesantren education system can play a crucial role by integrating the goals and principles of the SDGs into the curriculum and educational activities. Thus, pesantren can produce a young generation with a deep understanding of Islamic teachings and a strong commitment to sustainable development. Students are encouraged to apply Islamic values in concrete actions to achieve the SDGs, such as protecting the environment, helping communities in need, and contributing to sustainable economic development (Asdlori, 2023).

A concrete example is the Nurul Haramain Islamic Boarding School in West Lombok, NTB, which serves as a pioneering model in advancing the Sustainable Development Goals (SDGs) through Islamic education, particularly in fostering ecological awareness among its students. By integrating religious teachings with practical sustainability initiatives such as the Bollis program, Haramain Integrated Agriculture, and Tuan Guru Hasanain's ecological outreach, the school not only instills environmental awareness but also actively engages students in conservation efforts. Nurul Haramain offers a replicable framework for achieving ecological and social resilience in Islamic boarding schools across Indonesia (Fitriani et al., 2024).

Based on the findings above, it can be concluded that sustainability in Islamic educational institutions is not only interpreted as an effort to maintain environmental sustainability, but also as part of the mission to form a holistic Islamic character. Concepts such as *khilafah*, *amanah*, and *maslahah* serve as moral foundations that preserving nature is a form of worship to Allah. In this context, the role of teachers and ustaz as good examples is crucial for the successful internalization of these values. Through concrete examples such as practicing water conservation during ablution, managing waste wisely, or using school resources efficiently, teachers not only teach theory but also instill consistent ecological attitudes and behaviors in students.

From the perspective of Islamic character education theory, this success is inseparable from the role of teachers and religious teachers as good role models who provide direct examples. Exemplary behaviors in simple behaviors such as saving water, managing waste, or using resources wisely shape positive habits in students. This aligns with the principle that Islamic character education emphasizes habituation reinforced by concrete examples from educators. The impact is evident in the behavior of students who are more concerned about the environment, take initiative in conservation activities, and can inspire the surrounding community to behave in an environmentally friendly manner. Thus, the integration of Islamic legal values in education not only develops academic competence but also creates a generation with a high ecological awareness as a manifestation of the practice of sharia teachings in a sustainable context.

## 5. Conclusion

Based on the results of this study, it can be concluded that ecologically oriented Islamic education can be effectively realized through the integration of Islamic legal values in four strategic domains. First, at the intracurricular curriculum level, revised Islamic Education content needs to include material on environmental jurisprudence (*fiqh al-bi'ah*), the principles of *khilāfah*, *maslahah*, the prohibition of *ifsād* and *isrāf*, which are implemented thematically and integratively linked to verses, hadith, laws of utilization, and conservation projects, as well as strengthening indicators of environmentally friendly attitudes as learning outcomes. Second, in the learning domain, methods such as Islamic Project-Based Learning, nature contemplation, and Problem-Based Learning based on environmental damage cases can instill critical thinking skills while forming ecological awareness. Third, in supporting activities, integration can be carried out through co-curricular programs (field learning, Islamic ecotourism), extracurricular activities (Islamic nature lovers club, Clean Friday, waste bank), and non-curricular initiatives (habits of saving water during ablution, green school culture). Fourth, community-based strengthening involving teachers, students, the community, and religious institutions is the key to sustainability, so that sharia values are not only understood conceptually but are internalized in collective behavior that supports environmental preservation.

Suggestions for further research can be directed at more applicable and contextual studies, for example by examining the effectiveness of implementing a curriculum based on *fiqh al-bi'ah* in schools or Islamic boarding schools, exploring teacher training strategies in integrating Islamic values with the principles of Education for Sustainable Development (ESD), and conducting comparative studies between Islamic educational institutions in various regions in implementing ecologically-minded education.

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