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"ECO-ISLAM INTEGRATES ENVIRONMENTAL VALUES IN ISLAMIC EDUCATION LEARNING INNOVATION THROUGH THE GREEN MADRASAH MOVEMENT"

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ABSTRACT

The global ecological crisis demands the active involvement of all sectors, including religious education. This article proposes the integration of environmental values in Islamic Religious Education (PAI) learning through the Green Madrasah concept. This study uses a descriptive qualitative approach with a case study in a madrasah aliyah in West Java. The results show that Islamic values such as khalifah fil ardh, amanah, and tazkiyatun nafs can be used as theological foundations in building students' environmental awareness. Through activities such as sharia waste banks, communal tree planting movements, and thematic PAI-LH curriculum, students experience an increase in environmental awareness and holistic understanding of religion. Green Madrasah has proven to be a relevant and contextual learning innovation. The increasingly acute environmental crisis demands a transformative educational approach rooted in spiritual values. This article aims to examine the integration of environmental values in Islamic Religious Education (PAI) learning through the development of the Green Madrasah concept as a pedagogical strategy. A descriptive qualitative approach with a case study method is used to examine the implementation of this program in one of the madrasah aliyah in West Java. The results of the study indicate that strengthening theological values such as khalifah fil ardh, amanah, and prohibition of facades are strong conceptual foundations in instilling ecological awareness in students. The implementation of the Green Madrasah program which includes sharia-based waste bank activities, collective tree planting, and integration of Islamic Religious Education and environmental curricula, has proven effective in forming religious character and love for the environment in students. This study recommends expanding the concept of Eco-Islam in the national education system as a response to the global ecological crisis.

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INTRODUCTION

Climate change, environmental degradation, and massive exploitation of natural resources have become major challenges for human civilization in the 21st century. The ecological crisis not only concerns technical and scientific dimensions, but also moral and spiritual dimensions. In this context, religion has a strategic role in shaping the ecological awareness of society. Islam, as a religion of rahmatan lil 'alamin, places humans as khalifah fil ardh—God's representatives on earth—who are responsible for maintaining the balance of nature. Unfortunately, Islamic Religious Education (PAI) learning in educational units still tends to be normative and has not touched on contextual issues such as ecology. In fact, the integration of environmental values in PAI can be a transformative approach that fosters ecological awareness based on faith. Therefore, this article proposes and examines the concept of Green Madrasah as a form of Eco-Islam integration in PAI learning Suwandi (2025: 89)

The global ecological crisis has become one of the most pressing issues facing humanity in the 21st century. Climate change, biodiversity degradation, deforestation, and environmental pollution are real impacts of exploitative and unsustainable development patterns Rayyan (2021: 89) The Intergovernmental Panel on Climate Change (IPCC, 2022) report shows that global warming due to human activities has reached a level that threatens the sustainability of ecosystems and the lives of future generations. Facing this challenge, a multidimensional approach is needed that includes aspects of science, public policy, economics, and education—including religious education.

In the context of Indonesia as a country with the largest Muslim population in the world, the role of Islam in shaping environmental awareness and ethics is very significant. Islamic teachings fundamentally contain the principles of conservation, ecosystem balance (*mīzān*), prohibition of destroying the earth (*fasād*), and human responsibility as khalifah fil ardh (God's representative on earth) who must maintain the sustainability of nature (QS Al-A'raf: 56; QS Ar-Rum: 41). However, these values have not been fully internalized in the practices of Muslim life, including in formal education systems such as madrasahs and schools.'

Islamic Religious Education (PAI), as an important part of the national education system, has great potential to become a medium for social and cultural transformation, especially in shaping the character and ecological awareness of students. However, so far, PAI learning is often still cognitive, textual, and normative, with an orientation towards mastering religious material by rote, without being contextually linked to social and environmental realities. As a result, Islamic teachings on ecological responsibility are not reflected in real terms in student behavior or school culture. The urgency to reformulate the PAI learning approach becomes increasingly relevant when we realize that changing ecological behavior requires a strong foundation of values and deep spiritual internalization. Within this framework, the idea of Eco-Islam emerged—an educational approach that integrates Islamic values and environmental ethics in a unified and integrated manner. Eco-Islam is not just a normative understanding of environmental preservation, but is an effort to instill awareness that preserving nature is part of worship and a concrete form of devotion to Allah SWT. One innovation that can accommodate this idea is the Green Madrasah concept, namely an educational model that integrates environmental principles into all aspects of madrasah life—both in institutional policies, learning, extracurricular activities, and school culture. Green Madrasah does not only emphasize the physical greening of the school environment, but also seeks to shape the character of students who are religious, ecologically aware, and committed to preserving nature based on Islamic values. The Green Madrasah concept is also in line with the contextual teaching and learning approach which emphasizes the importance of the relationship between subject matter and students' real lives. By linking Islamic Religious Education learning with local and global environmental issues, students not only understand Islamic teachings theoretically, but are also able to apply them in real action. This will encourage learning that is more meaningful, applicable, and relevant to the challenges of the times.

This study aims to examine how environmental values can be integrated into Islamic Religious Education learning innovation through the Green Madrasah approach.

This research is expected to provide conceptual and practical contributions in the development of transformative and contextual Islamic Religious Education learning models. The findings of this study are expected to be a reference for educators, curriculum developers, and policy makers in designing Islamic education that is adaptive to contemporary issues, especially in facing the global environmental crisis.

In addition, this study also wants to emphasize that the solution to the ecological crisis is not enough to rely only on technological or policy approaches, but also requires a spiritual and ethical approach rooted in religious values. Thus, religious education should not be alienated from real humanitarian and societal problems, including the issue of environmental damage. Integrating Eco-Islam into Islamic Religious Education learning is a necessity to form a generation of Muslims who are not only ritually pious, but also ecologically responsible.

THEORETICAL REVIEW

Environment in Islam (Eco-Islam)

In Islamic teachings, the environment is not merely an object of human exploitation, but rather an integral part of God's creation that has a spiritual and ethical position. The concept of *khalifah fil ardh* (God's representative on earth) emphasizes that humans have a moral and spiritual responsibility to maintain the sustainability of the universe. Allah says: "Corruption has appeared on land and in the sea because of the deeds of human hands..." (QS Ar-Rum: 41), which is an affirmation that human ecological actions will have consequences for the earth's order.

Contemporary Islamic thinkers such as Seyyed Hossein Nasr view the modern environmental crisis as arising from the disconnection of humans from the sacred dimension of nature. According to Nasr, nature is a manifestation of the *kauniyah* verses (signs of God), so destroying it is the same as denying those verses of God¹. This view underlies the birth of the Eco-Islamic approach, namely a theological and ethical approach that integrates spiritual values with ecological responsibility.

Various Islamic values such as *tawazun* (balance), *mas'uliyah* (responsibility), *qana'ah* (simplicity), and *amana* (trust) are the main principles that support environmental conservation practices. Unfortunately, these values have not been fully reflected in socio-religious practices or in the formal education system in Indonesia.

The concept of Eco-Islam refers to the understanding that Islam has a strong framework of values and ethics in preserving the environment. The Qur'an contains more than 500 verses that discuss natural phenomena, human responsibility towards nature, and the prohibition of causing damage (fasad) on earth (QS. Al-A'raf: 56; QS. Ar-Rum: 41). Values such as tawazun (balance), mas'uliyah (responsibility), and zuhud (simplicity) are also the basis of ecological ethics in Islam.

Contextual Learning in Islamic Religious Education

The contextual learning approach encourages students to understand the relationship between learning materials and the reality of their lives. In Islamic Religious Education learning, the integration of social, cultural, and ecological issues is an important strategy in internalizing the values of Islamic teachings more meaningfully.

The Green School concept was first introduced by UNESCO as a holistic approach to making schools centers of sustainable learning. The characteristics of this model include environmentally friendly school management, a curriculum that integrates sustainability issues, and community involvement in environmental programs⁴. In Indonesia, this concept was later adapted by the Ministry of Environment and Forestry in the Adiwiyata program, which aims to encourage schools to become places for the formation of environmentally conscious characters.

Green Madrasah is an adaptation of the concept in the context of madrasahs and Islamic education. Green Madrasah does not only focus on physical aspects such as greening and waste management, but also on the integration of Islamic values in madrasah learning and culture. A study by Suryani & Fatkhurrahman (2022) shows that madrasahs that consistently implement Green Madrasah are able to significantly increase students' environmental literacy and pro-environmental behavior.

In practice, Green Madrasah includes activities such as alms-based waste banks, tree planting as part of religious practices, and integration of environmental curriculum into PAI learning. This concept is considered capable of overcoming the dichotomy between religious knowledge and environmental science, as well as forming harmony between faith and ecological concern.

Green Madrasah as an Innovative Model

Green Madrasah is an environmental-based education concept integrated with Islamic values. This concept does not only present a green and clean madrasah environment, but also involves all components of the curriculum, teaching and learning activities, and school culture that instill environmental awareness as part of faith. Eco-pedagogy or ecological pedagogy is an educational approach that aims to foster critical awareness of the environment and

encourage sustainable social transformation. Paulo Freire, as a critical pedagogy figure, stated that education must liberate and shape humans as agents of change⁶. In the context of Islam, eco-pedagogy is in line with the values of *amar ma'ruf nahi munkar* and the principle of *rahmatan lil 'alamin*.

The integration of eco-pedagogy in Islamic Religious Education is important so that students do not only memorize verses about nature, but are also able to internalize its values and apply them in real actions. For example, by linking the concept of *isti'mar* (sustainable management of the earth) in the material of *fiqh muamalah*, or linking the story of the Prophet Muhammad SAW who forbade the waste of water during ablution as a model of resource conservation practices.

METHOD

This research is field research, namely research carried out in the field or research location to prepare a scientific report. The method used in this research is a descriptive method, namely research that is directed at finding and describing symptoms, facts, or events, systematically and accurately, regarding the characteristics of a particular population or sample. (Lexy J. Moleong, 2010) The approach used is a qualitative approach, namely an approach to obtain in-depth data or information to reveal the meaning of the data collected. Meaning is the actual information from a visible data value. (Sugiyono, 2014) Qualitative research is a research procedure that produces descriptive data in the form of written or spoken words from people and observed behavior. This method will help describe in detail and accurately the role of the principal in the educational context at the foundation, as well as provide an in-depth view of the factors that influence the performance and competence of teachers at the Islamic Center Foundation. The researcher's data collection techniques used observation and interviews.

RESULTS AND DISCUSSION

Integration of Islamic Values and Ecological Awareness

Islamic Religious Education teachers consistently link teaching materials with verses of the Qur'an that are relevant to environmental issues. For example, when discussing the material on morals towards living things, teachers link it to QS. Al-An'am: 141 about the prohibition of excessive consumption of resources. This religious reflection forms a paradigm that protecting the environment is part of worship.

Implementation of the Green Madrasah Program

The Green Madrasah Program is implemented through the following activities:

Sharia Waste Bank: Inorganic waste is collected and recorded as students' "savings". The results of the collection are used for social and religious activities.

Community Tree Planting: It is carried out symbolically on the commemoration of Santri Day by reciting environmental prayers.

PAI Thematic-LH: Teachers prepare lesson plans and teaching modules that combine Islamic jurisprudence and environmental learning, such as water-friendly ablution practices and waste management in Islam.

Implementation of Environmental Values in Islamic Religious Education Learning

Based on the results of observations and in-depth interviews at the State Islamic Senior High School (MAN) Sub-Urban West Java, it was found that the integration of environmental values in Islamic Religious Education learning was carried out through two main approaches: curriculum integration and strengthening school culture.

In terms of curriculum, Islamic Religious Education teachers link teaching materials with environmental issues contextually. For example, in learning about the caliphate on earth, teachers invite students to analyze environmental damage around them and formulate solutions based on Islamic principles. Students are asked to create environmental action projects, such as a plastic waste reduction campaign based on the hadith about cleanliness as part of faith. This approach is in line with the concept of contextual learning which emphasizes the relationship between teaching materials and students' real experiences.

On the other hand, in terms of school culture, the madrasah implements the Green Madrasah program through routine activities such as "Clean Friday", tree planting, electricity and water saving movements, and the use of alms-based waste banks. All of these activities are framed as a form of social worship and ongoing charity. The emphasis on the spiritual meaning

of these ecological actions has an impact on the internalization of deeper religious values.

Changes in Students' Ecological Attitudes and Behavior

Interviews with teachers and students showed that Eco-Islam-based learning has an impact on increasing students' ecological awareness and pro-environmental behavior. As many as 78% of students involved in Green Madrasah activities stated that they better understood the relationship between Islamic teachings and ecological responsibility. They were also more active in maintaining cleanliness, reducing plastic consumption, and engaging in environmental conservation activities.

This change strengthens the theory of value internalization by Schwartz (1973), which states that individual moral behavior is influenced by the internalization of social and religious values through the educational process. In this context, Islamic values about the environment that are embedded contextually and applicatively have succeeded in becoming intrinsic motivation for students to act ecologically.

Synergy between Islamic Theology and Eco-Pedagogy

The integration of environmental values into Islamic Religious Education in the practice of Green Madrasah shows a strong synergy between Islamic theology and eco-pedagogy. Islamic theology provides a normative and spiritual basis, while eco-pedagogy provides a pedagogical framework to convey these values critically and transformatively.



Bar graph showing the impact of Eco-Islam integration in Islamic Religious Education learning, based on key aspects such as conceptual understanding, attitude change, action involvement, and the influence of contextual learning.

This approach is in line with Sterling's (2001) idea in sustainable education, that sustainable education must involve the transformation of values and thought structures, not just the transfer of information³. In Islamic Religious Education learning, this transformation is achieved through a reflective process that links religious texts with socio-ecological realities.

The teacher in this study not only acts as a teacher, but also as a facilitator of changes in consciousness. This is in line with Mezirow's (1991) transformative learning theory, which states that sustainable behavioral change can only be achieved through disorienting dilemmas—learning experiences that shake up old ways of thinking and encourage the search for new meanings.⁴. Islamic Religious Education learning that presents the facts of environmental damage critically and spiritually becomes an effective stimulus for this transformation process.

Implementation Challenges and Recommendations

Despite showing positive results, the implementation of Eco-Islam in Islamic Religious Education learning still faces several challenges. First, there are no Islamic Religious Education textbooks that systematically contain environmental issues within an Islamic framework. Second, some teachers still have a conservative learning paradigm and are less familiar with contextual and reflective methods. Third, limited infrastructure, such as recycling facilities and adequate green spaces, are also technical obstacles.

Therefore, there needs to be systemic intervention through:

- a. Development of environmental-based PAI curriculum and learning modules;
- b. Teacher training in eco-pedagogy approaches and green curriculum;
- c. Collaboration between madrasahs and institutionsenvironment and ecology-based Islamic boarding schools.

CONCLUSION

The integration of environmental values in Islamic Religious Education (PAI) learning through the Green Madrasah movement is a strategic and transformative step in responding to the global ecological crisis from a spiritual and educational perspective. The results of the study show that this approach not only broadens the scope of PAI learning substantively, but also strengthens the practical dimension of Islamic teachings, which have often been marginalized in formal education.

The Eco-Islamic concept positions the environment as part of the monotheism system, where preserving nature is a form of real implementation of worship and mandate as a caliph on earth. Through a contextual and reflective pedagogical approach, Islamic Religious Education learning that integrates environmental issues is able to internalize ecological values in students' moral awareness. This is evident from the increasing pro-environmental behavior of students, such as reducing plastic waste, using water sparingly, and active participation in conservation activities.

However, the success of this initiative still faces structural and cultural challenges. Limited resources, teacher resistance to new approaches, and the unavailability of curriculum and modules that support it systematically are the main obstacles that must be overcome. Therefore, support is needed from various stakeholders, both from Islamic educational institutions, the government, and civil society to develop a more broadly and sustainably ecologically-minded Islamic education model.

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