



Integrating Environmental Fiqh into Islamic Religious Education: A Conceptual Framework for Developing Students' Ecological Awareness

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ABSTRACT

*The contemporary global environmental crisis can no longer be viewed merely as a standalone technical-ecological issue, but rather as a concrete manifestation of humanity's moral and spiritual crisis resulting from the dominance of an exploitative and destructive anthropocentric paradigm. Within the Islamic academic tradition, theological and legal discourses on environmental conservation are often still fragmentary, textual, and confined to the normative level in seminar settings, thus failing to be transformed into operational practices within Islamic education. This study aims to offer a theoretical reconstruction as well as a comprehensive practical and applied model through the integration of the concepts of Islamic eco-theology and environmental fiqh into the framework of ecopedagogy, in order to foster a holistic ecological consciousness amongst learners in educational institutions. Using a qualitative approach based on library research, this study adopts the concept of Maqasid al-Shari'ah—specifically through the expansion of the element of *hifz al-bi'ah* (preserving the environment) based on the *usul* principle "*mâ lâ yatimmu al-wajib illâ bihî fa huwa wajib*"—as its primary theoretical framework. An in-depth analysis is conducted of the cosmological relationship within the 'triangle arrangement' (God, humanity and nature), which is then synthesised within the realm of education. The main findings of this article indicate that environmental fiqh is capable of providing legal certainty (*tasyri'i*) and clear ecological norms in prohibiting the destruction of nature, whilst eco-Sufism successfully bridges students' spirituality so that they view nature as an *âyah* (sign of divine greatness). The main contribution of this research lies in proposing an integrative eco-pedagogy model that reconstructs four key components of Islamic Religious Education (IRE)—namely, learning objectives, curriculum content, project-based eco pedagogy, and authentic assessment. The pedagogical implications of this model are a significant epistemological transition, namely shifting PAI learning from passive, formalistic rituals of worship towards transformative, concrete actions for environmental conservation. The limitations of this study lie in its purely conceptual and theoretical nature; therefore, future research is recommended to empirically test the effectiveness of this model through field studies in formal educational institutions.*

Keywords: Eco-Theology, Environmental Fiqh, Ecopedagogy, Islamic Religious Education, Maqasid al-Shari'ah

ABSTRAK

Krisis lingkungan global kontemporer tidak lagi dapat dipandang sekadar sebagai persoalan teknis-ekologis yang berdiri sendiri, melainkan manifestasi



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konkret dari krisis moral dan spiritual manusia akibat dominasi paradigma antroposentrisme yang eksploitatif dan destruktif. Dalam tradisi akademik Islam, diskursus teologis dan hukum mengenai pelestarian alam sering kali masih bersifat parsial, tekstual, serta terhenti pada tataran normatif di ruang seminar, sehingga gagal ditransformasikan ke dalam praksis operasional pendidikan Islam. Penelitian ini bertujuan untuk menawarkan sebuah rekonstruksi teoretis sekaligus model praktis-aplikatif yang komprehensif melalui pengintegrasian konsep eko-teologi Islam dan fiqh lingkungan ke dalam kerangka ecopedagogy, guna membangun kesadaran ekologis yang utuh bagi peserta didik di institusi pendidikan. Dengan menggunakan pendekatan kualitatif berbasis studi pustaka (*library research*), penelitian ini menempatkan konsep *Maqasid al-Syari'ah*—khususnya melalui perluasan elemen *hifz al-bi'ah* (menjaga lingkungan) berdasarkan kaidah *ushul "mâ lâ yatimmu al-wajib illâ bihî fa huwa wajib"*—sebagai payung teoretis utamanya. Analisis mendalam dilakukan terhadap relasi kosmologis triangle arrangement (Allah, manusia, dan alam) serta disintesis ke dalam ranah pendidikan. Temuan utama artikel ini menunjukkan bahwa fiqh lingkungan mampu memberikan kepastian hukum (*tasyri'i*) dan norma ekologis yang tegas dalam mengharamkan perusakan alam, sementara eko-sufisme berhasil menjembatani spiritualitas siswa agar memandang alam sebagai *âyah* (tanda kebesaran) Ilahi. Kontribusi utama penelitian ini terletak pada penawaran model ecopedagogy integratif yang merekonstruksi empat komponen penting dalam Pendidikan Agama Islam (PAI)—yakni tujuan pembelajaran, materi kurikulum, metode berbasis proyek (*project-based ecopedagogy*), dan penilaian autentik. Implikasi pedagogis dari model ini adalah terjadinya transisi epistemologis yang signifikan, yakni mengubah pembelajaran PAI dari ritual ubudiyah formalistik yang pasif menuju aksi nyata pelestarian lingkungan yang transformatif. Adapun keterbatasan penelitian ini terletak pada sifatnya yang konseptual-teoretis murni, sehingga agenda penelitian di masa depan direkomendasikan untuk menguji efektivitas model ini secara empiris melalui studi lapangan di institusi pendidikan formal.

Kata Kunci: Eko-Teologi, Fiqh Lingkungan, Ecopedagogy, Pendidikan Agama Islam, *Maqasid al-Syari'ah*

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A. INTRODUCTION

The current global environmental crisis can no longer be viewed merely as a technical-ecological issue, as phenomena such as global warming, deforestation, water scarcity and the loss of biodiversity reflect a deeper moral and spiritual crisis within modern humanity; furthermore, the paradigm of modernisation, driven by rapid advances in science and technology, presents a systemic dilemma in which technology, whilst offering unprecedented convenience, often fosters an exploitative anthropocentric logic rooted in modern science's mechanistic separation of nature from human existence.

Consequently, this epistemological stance focused on the conquest of the natural world has shifted human life towards a consumptive-hedonistic pattern that exploits nature beyond its carrying capacity to satisfy material desires (Hidayat, 2023);



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amidst ecological degradation, environmentalists increasingly view religious and traditional frameworks as a fragile yet vital foundation for conservation ethics (Khuluq & Asmuni, 2025), particularly within Islamic doctrine where a well-established triangular framework positions Allah SWT at the apex as the absolute owner of the universe, with.

Humanity was created with two primary existential mandates: as ‘abid (worshippers) and khalifah (God’s vicegerents on earth), tasked with safeguarding and nurturing the earth—a spiritual concept that emphasises the Sharia’s protection of nature whilst strictly prohibiting destructive exploitation that threatens other living beings. This mandate is explicitly affirmed in a hadith of the Prophet Muhammad (peace be upon him): ‘If the Day of Judgement were to come whilst one of you had a sapling in his hand, and if he were able to plant it before the Day of Judgement occurred, then let him plant it’ (Narrated by al-Bukhari and Ahmad), which affirms that ecological sustainability is a timeless obligation for every Muslim.

This principle is further reinforced by the hadith narrated by Jabir (may Allah be pleased with him): “No Muslim plants a tree but that whatever is eaten from it counts as charity, and whatever is stolen from it also counts as charity” (Narrated by Muslim), which positions environmental conservation as a continuous act of charity (amal jariyah), whilst also establishing educational institutions as the most effective strategic tool for instilling this ethical-ecological awareness in the younger generation—a field in which academic research linking Islamic values with environmental conservation has developed rapidly.

Previous scholarly work can be categorised into three major trends: firstly, normative-philosophical investigations into the texts of the Qur’an and Hadith, such as the concepts of taskhir (the subjugation of nature for the benefit of humankind) and istikhlaf (the delegation of authority to manage the earth) (Al Husaini, 2000); and secondly, efforts to develop practical legal frameworks through fiqh al-bi’ah (environmental jurisprudence), a field pioneered by contemporary scholars such as Ali Yafie and Yusuf al. Thirdly, whilst previous research on environmental issues has often drawn upon the mysticism and profound spirituality found in eco-theology and eco-Sufism, a fundamental limitation of this research lies in its overly theoretical, textual and partial nature.

Although existing research often remains at a doctrinal-normative level and fails to translate legal and spiritual concepts into operational educational practice, this article addresses the resulting methodological gap by investigating how to coherently integrate Islamic eco-theology and environmental jurisprudence into an eco-pedagogical framework to foster ecological awareness amongst students.

To address these challenges, this article constructs a coherent theoretical framework by extending the established concept of maqasid al-shari’ah into the dimension of hifz al-bi’ah (environmental protection), which serves as an overarching umbrella under which Islamic eco-theology () redefines humanity as ‘abids and khalifah who are directly accountable to the Creator for the stewardship of the earth—

a theological foundation that is subsequently translated into practical ethical-legal norms through environmental fiqh to constrain the concepts of *taskhir* and *istikhlaf* against capitalist exploitation.

Ultimately, this integrative framework concretely realises a synthesis of theological concepts, jurisprudence and eco-Sufi spirituality within eco-pedagogy as an operational educational praxis that combines curriculum integration with innovative, environment-based learning methods, thereby transforming the partial critique of the lack of environmental studies in Islamic Education (PAI) into a new theoretical reconstruction and practical model for integrating PAI with an ecological perspective. This study marks an epistemological shift from passive, seminar-based theology to active eco-pedagogical practice in the classroom, which aims to nurture a future generation of Muslims who are not only devout in their individual worship but also possess a universal ecological consciousness dedicated to the sustainability of the Earth.

B. METODE

This research employs a qualitative approach utilising a literature review (*library research*). A literature review comprises a series of activities relating to the collection of library data, reading and note-taking, and the processing of research materials to establish a theoretical foundation, a conceptual framework, and scientific arguments (Adlini et al., 2022). Through this approach, the researcher endeavours to synthesise the concepts of Islamic eco-theology, environmental fiqh, and *eco-pedagogy* into a single coherent, integrative framework. The data sources in this study are divided into two categories:

1. Primary sources: the Qur'an, Hadith, and works by contemporary scholars discussing fiqh al-bi'ah and eco-theology (such as the works of Ali Yafie and Yusuf al-Qaradawi).
2. Secondary sources: academic journal articles, books, and conference proceedings relevant to the themes of eco-theology, environmental fiqh, eco-Sufism, and *eco-pedagogy*.

The secondary literature search was conducted via reputable academic databases, namely Sinta and Google Scholar, using search terms such as '*Islamic eco-theology*', '*fiqh al-bi'ah*', '*eco-Sufism*', '*ecopedagogy*', and '*maqasid al-shari'ah environment*', covering the publication period 2010–2025. The literature selection process followed the stages outlined below:

1. Identification: Articles/books retrieved from all databases based on the keywords
2. Screening: Filtering based on titles and abstracts to remove duplicates and irrelevant items
3. Eligibility: Reading the full text to assess suitability for the focus of the study (eco-theology, environmental fiqh, ecopedagogy)
4. Final analysis: Literature meeting the inclusion criteria was used as the primary material for analysis.

The inclusion criteria comprised: (1) publication in an indexed journal or book by a reputable publisher; (2) direct relevance to the themes of Islamic environmental theology, environmental fiqh, or ecological education; (3) availability of the full text. Meanwhile, the exclusion criteria included literature lacking a clear thematic connection or which was not fully accessible.

The collected data was analysed using *content* analysis with an interactive model of data reduction, presentation and verification, comprising three stages:

1. Data reduction: categorising the literature findings into three major themes — eco-theology, environmental fiqh, and eco-Sufism/ecopedagogy — and eliminating information irrelevant to the research focus.
2. Data presentation: organising the interrelationships between the reduced concepts into an integrative conceptual framework (maqasid al-shari'ah → hifz al-bi'ah → eco-theology → environmental fiqh → eco-Sufism → ecopedagogy).
3. Drawing conclusions/verification: interpreting the results of the synthesis to formulate a model of ecopedagogy based on Islamic values that is applicable in the context of Islamic Education (PAI) learning (Saldaña, 2021).

To maintain credibility and objectivity, the researcher carried out source triangulation, namely comparing findings from several different pieces of literature on the same theme to ensure the consistency and validity of the interpretation. (Adlini et al., 2022).

C. RESULT AND DISCUSSION

Environmental fiqh is a development of contemporary Islamic law that addresses environmental challenges from a more practical perspective by providing laws and procedures related to the environment. Environmental fiqh is a set of rules governing the ecological behaviour of the Muslim community, determined by competent authorities based on sharia texts, with the aim of achieving far better outcomes and environmental conservation. (Zainuddin, 2023)

Addressing environmental issues requires the formulation of environmental fiqh as an effort to develop knowledge and shift scientific mindsets towards a transformative religious approach. In the modern era, fiqh is often confronted with conditions that are entirely different from those in which it was originally conceived and designed as a legal framework. Environmental fiqh must be directed towards a form of fiqh that advocates for the environment, which is often exploited. In this way, environmental fiqh is expected to serve as a guide for Muslims in adopting environmentally friendly behaviour for the benefit of humanity. (Aminah, Siti., 2022)

The preservation and protection of the environment are established as a religious duty for every individual as an expression of submission to Allah SWT. Therefore, fiqh provides guidelines for humanity to carry out the duty of protecting the ecology. Every human being is permitted to utilise all natural resources without causing irreversible damage, based on the fundamental principles of tawhid, khalifah and the Hereafter. (Huda, Nurul, 2021)

Fiqh contains a normative foundation regarding practices of environmental

destruction, grounded in both the Qur'an and the Hadith. Both can serve as a strong basis for classifying such practices as prohibited. The Qur'an forbids humans from causing destruction upon the face of the earth (QS. Al-A'raf: 56), whilst the Prophet Muhammad (peace be upon him) forbade actions that harm oneself, others, and the environment. The prohibition against environmental destruction is based on a principle of Fiqh (preventing harm takes precedence over seeking benefit). (Huda, Nurul, 2021)

Ali Yafie emphasises maintaining ecological balance by developing the principle of *maqasid al-shari'ah*. As beings entrusted with the mandate of being vicegerents on earth, humans have a duty to manage and preserve nature by maintaining the balance of ecosystems. Yusuf al-Qardawi expanded upon the *maqasid al-shari'ah* proposed by al-Shatibi by adding *hifz al-bi'ah* (preserving the environment). Previously, al-Shatibi had proposed five foundational principles of Shari'ah, including: (Kamali, 2025)

- 1) *hifz al-'aql* (preserving reason);
- 2) *hifz al-nafs* (preserving life);
- 3) *hifz al-din* (preserving religion);
- 4) *hifz al-mal* (preserving wealth);
- 5) *hifz al-nasl wa al-'ird* (preserving progeny and honour).

1. Epistemological Reconstruction and Conceptual Definition of *Fiqh al-Bi'ah* (Environmental Fiqh) as a Response to the Modern Ecological Crisis

The contemporary global environmental crisis, rooted in anthropocentric modernisation, demands a paradigm shift from mechanistic exploitation towards a theocentric-ecocentric ethic. In this context, the existence of *fiqh al-bi'ah* (environmental fiqh) holds great strategic urgency. Based on a critical review of the reviewers' comments, environmental fiqh, as discussed in this article, is affirmed not merely as a collection of moral advice or a separate new school of thought, but rather as a methodological approach to legal deduction (the methodology of applied *ijtihad*) and a body of ecological norms that provide legal certainty (*tasyri'i*) for Muslims.

Historically, classical fiqh viewed environmental issues in a piecemeal manner, as the social structures of the past had not yet faced the escalation of systemic ecological crises seen today. Consequently, the reactualisation of environmental fiqh serves to fill this normative void, bridging universal Islamic ethical principles to transform them into binding religious positive law. This restricts the exploitation of nature driven by materialistic desires, whilst simultaneously transforming environmental conservation from a mere ethical choice into an imperative sharia obligation. This perspective is also in line with contemporary international academic discourse, which affirms that Islamic environmental ethics offers a normative framework on a par with modern environmental legal traditions, whilst calling for a distinct academic discipline capable of fostering community-based compliance in Muslim countries (Gada, 2024;

Karim, 2026).

2. The Epistemological Status and Ushuliyyah Argumentation of *Maqasid al-Shari'ah* (Hifz al-Bi'ah)

As emphasised in the introduction, this study adopts *maqasid al-shari'ah* as its core framework; consequently, the discussion regarding the inclusion of *hifz al-bi'ah* (environmental conservation) requires a solid *ushuliyyah* foundation. In the classical tradition, al-Shatibi formulated the five primary human necessities (*al-daruriyyat al-khamsah*), namely the preservation of religion, life, reason, lineage and property. Integrating the environment into *the maqasid* must not be done haphazardly or merely by adding a new element to the list without epistemological justification.

Contemporary scholars such as Yusuf al-Qardawi and the progressive Al-Washliyyah movement position environmental sustainability (*al-bi'ah*) as an absolute prerequisite for the protection of these five fundamental *daruriyyah*. Environmental degradation (such as pollution and the climate crisis) directly threatens the safety of life (*hifz al-nafs*), undermines economic stability and livelihoods (*hifz al-mal*), and destroys the future of subsequent generations (*hifz al-nasl*). Therefore, the *ushuliyyah* argument employed is based on the principle: "*mâ lâ yatimmu al-wajib illâ bihî fa huwa wajib*" (an obligation cannot be fulfilled without it; therefore, it becomes obligatory). Environmental protection is rightfully elevated to the status of a *maqasid daruriyyah* in order to realise the universal public interest (*maslahah mursalah*) and safeguard the continuity of life.

3. An In-Depth Semiotic Analysis of the Cosmological 'Triangle Arrangement': Istikhlaf, Taskhir, and Fasad

To strengthen the quality of Islamic studies, key Qur'anic terms representing the relationship between Allah, humankind and nature (*the 'triangle arrangement'*) must be analysed comprehensively, going beyond mere normative justification:

Qur'anic Terminology	Semiotic Analysis and the Context of Exegesis	Implications for Ecological Ethics
Fasad (Quran 7:56)	Systemic damage resulting from human actions (<i>bima kasabat aydi an-nas</i>). Contemporary exegesis expands its meaning to include ecological destruction, industrial pollution, and capitalist exploitation beyond nature's carrying capacity.	The legal status of damaging nature is absolutely haram and is categorised as a socio-theological sin that brings about calamities in both this world and the hereafter.

Qur'anic Terminology	Semiotic Analysis and the Context of Exegesis	Implications for Ecological Ethics
Istikhlaf & Khalifah	The managerial mandate entrusted to humankind is that of God's vicegerent on earth, not as absolute owners. This concept rejects the mentality of ' <i>master over nature</i> ' (absolute subjugation).	balances humanity's position as 'abid (servant) and khalifah, whereby the stewardship of nature must be subject to the Creator's laws, not to selfish desires.
Taskhir (Surah Shad: 27)	The subjugation of nature by Allah was not created in vain (<i>bāṭilan</i>), but rather as a means of sustaining life, bound by moral responsibility.	The utilisation of natural resources must be based on efficiency, intergenerational justice, and the maintenance of ecosystem balance (<i>mizan</i>).
Umamun Amsalukum (QS. al-An'am: 38)	The recognition that species of flora, fauna and other creatures constitute independent communities that possess the right to life and glorify Allah.	Fostering an ecocentric awareness in which other creatures possess intrinsic value that must be respected and protected.

4. Bridging Spirituality: The Operational Contribution of Eco-Sufism to Islamic Education

To ensure that the rules of fiqh and theological concepts do not remain merely dry and rigid dogma within academic circles, this article integrates eco-Sufism as a bridge to *spiritual experience*. Sufism views nature not merely as an economic commodity, but as *āyat* (signs of Allah's greatness) and a means of *qurbah* (drawing closer to Him). (Irawan, 2022)

The context of education, eco-Sufism fosters a sincere love and *spiritual bonding* between students and nature. Damaging the environment is understood not merely as a violation of positive law, but as the destruction of the means of *ma'rifah* (*spiritual knowledge*) and the means of dhikr (remembrance of Allah). This spiritual transformation fosters an affective sensitivity that acts as the driving force behind ecological awareness, arising independently from within the students themselves. This finding is consistent with international research on eco-Sufism, which demonstrates that a spiritual approach based on experiencing nature as a divine sign has been empirically proven to be effective in fostering ecological concern in Islamic educational institutions and Islamic boarding schools (Bensaid, 2023).

1. The Concept of Islamic Education

When education is defined as mental, moral and physical training that produces highly cultured individuals capable of fulfilling their duties, obligations and responsibilities within society as servants of Allah, then education entails nurturing and developing the ' ' of the personality, whilst instilling a sense of responsibility. Education for human beings is akin to food, serving to provide the 'vitamins' cessary for human growth and development.

(Rohman et al., 2024)

Educational objectives vary according to the worldview of individual educators or educational institutions. It is therefore necessary to formulate an Islamic worldview that guides the objectives of Islamic education. Muslims have been taught in the Qur'an, Surah Al-Imran, Verse 19,

إِنَّ الدِّينَ عِنْدَ اللَّهِ الْإِسْلَامُ

"Verily, Islam is the true religion in the sight of Allah".

If a person is described as a Muslim and truly wishes to be a good follower of the faith, they must adhere to the teachings of Islam and ensure that Allah's mercy remains upon them. They must be able to understand, internalise and practise its teachings, driven by faith in accordance with Islamic creed. Thus, people must be educated through the process of Islamic education. (Rohman et al., 2024)

Based on the above perspective, Islamic education is an educational system that can equip a person to lead their life in accordance with Islamic ideals, as Islamic values have permeated and shaped their character. In other words, Muslims who have received an Islamic education must be able to live in peace and prosperity, as envisaged by Islamic ideals. (Karman et al., 2023)

The science of Islamic education is the body of knowledge concerning Islamic religious education. Another definition states that the science of Islamic education is the discipline that teaches how to become a good religious teacher. The science of Islamic education comprises materials that will serve as a foundation for teachers specialising in Islamic religious education. The science of Islamic education is not merely the study of Islamic education, but rather an Islamic approach to education—that is, a systematic exposition of Islamic teachings concerning the various aspects and components of education. Thus, knowledge of Islamic teachings regarding education can also be regarded as part of the science of Islamic education. Consequently, Islamic education constitutes an educational system encompassing all aspects of life required by the servants of Allah, derived from the Qur'an and the Hadith as well as the ijtihad of Muslim scholars, for both worldly and hereafter interests. Therefore, all branches of knowledge that contain value, benefit and public interest fall within the scope of Islamic education. (Marshall, 2025)

To gain an understanding of the patterns of thought and action in the implementation of Islamic education, a theoretical framework is required that encompasses scientific concepts regarding Islamic education, alongside its operational concepts within society. In other words, to achieve success in the process of Islamic education, knowledge of Islamic education—both theoretical and applied—is essential. The argument for the necessity of theoretical Islamic educational science can be seen from the following reasons: (Karman et al., 2023)

- a. Education, as an endeavour to shape the human personality, must go through a lengthy process, with results that cannot be known

immediately, unlike the shaping of inanimate objects, which can be carried out according to the creator's wishes. This process of shaping requires careful and thorough planning based on appropriate perspectives, ideas or theories, so that failures and missteps in the formation of pupils can be avoided. As the field of educational practice and its targets are living beings who are growing and developing—and thus possess a wide range of possibilities—if they are shaped incorrectly, it will be difficult to rectify the situation.

- b. Islamic education, which is rooted in the values of Islamic teachings and, in addition to instilling or shaping a way of life imbued with these values, also develops intellectual abilities in line with the underlying Islamic values, is a deliberate process which, pedagogically, is capable of guiding pupils' lives towards a maturity that is beneficial to them. Therefore, such a deliberate endeavour cannot be carried out merely on the basis of *trial and error* or on the wishes and will of the educator alone, without being grounded in educational theories that are scientifically and pedagogically sound.
 - c. Islam is a revealed religion sent down by Allah with the aim of bringing prosperity and happiness to the lives of humankind in this world and the hereafter; it holds functional and practical significance for human beings when developed through a systematic educational process. Consequently, systematically formulated theories of Islamic education serve as a compass for this process.
 - d. The scope of Islamic education encompasses all spheres of human life in this world, which humans can utilise as a place to sow the seeds of virtuous deeds, the fruits of which will be reaped in the Hereafter; thus, the cultivation of Islamic attitudes and values within the individual can only be effective when carried out through an educational process grounded in the principles of educational science.
 - e. Educational theories, hypotheses and assumptions derived from Islamic teachings have not yet been systematically organised in a scientific manner, even though the raw materials are readily available, whether in the Holy Qur'an and the Hadith or in the views of Islamic scholars. To this end, a systematic and scientific framework, supported by extensive research, is required.
2. Environmental Conservation from an Islamic Perspective

In Islamic literature, the concept of the environment is introduced by the Qur'an through various terms. These include the term for all species (*al-âlamîn*), space and time (*al-samâ'*), the earth (*al-ardl*), and the environment (*al-biâh*). According to MS Ka'ban, in interacting with nature and the living environment, humankind bears three trusts from Allah. Firstly, *al-intifâ'*. Allah permits humankind to derive benefit from and utilise the bounty of nature to the best of their ability for the sake of prosperity and the common good. Secondly, *al-i'tibâr*. Humankind is required to constantly reflect upon and explore the secrets behind Allah's creation whilst drawing lessons from various natural phenomena

and events. Thirdly, *al-ishlâh*. Humans are obliged to continuously safeguard and preserve the environment. (Khuluq & Asmuni, 2025)

This view is sufficiently representative as a framework for argumentation regarding environmental conservation in Islam; however, there remains a wealth of Islamic intellectual heritage that can be drawn upon to further enrich the field of Islamic ecological studies, namely: (Wasil, 2023)

a. Eco-theology

The issue of environmental conservation in this context is viewed within a theological framework, which has come to be known as eco-theology. Although theology is fundamentally a discipline that addresses matters of faith in God in a coherent manner, it is bound by the context of the environment (the cosmos) and humanity. This is in line with the major themes of the Qur'an, which, according to Fazlur Rahman, address three central themes: God, the universe and humankind. Consequently, theological discussions here are confined to the above understanding and are not situated within the framework of Islamic theology (kalam).

Eco-theology is a form of constructive theology that explores the interrelationship between religion and nature, particularly in addressing environmental issues. Generally, eco-theology is based on the premise that it exists due to the connection between humanity's religious worldview and environmental degradation.

With regard to the environment, the Qur'an, amongst other things, highlights the concepts of *taskhîr* and *istikhlâf* as guidelines for fostering human interaction with nature. *Taskhîr* means that humans are granted the authority to utilise the universe to fulfil the purpose of their creation in accordance with divine requirements. The Qur'an affirms that Allah created the universe and its inhabitants for a specific purpose, as stated in Surah Shad, verse 27.

وَمَا خَلَقْنَا السَّمَاءَ وَالْأَرْضَ وَمَا بَيْنَهُمَا بَاطِلًا ذَلِكَ ظَنُّ الَّذِينَ كَفَرُوا فَوَيْلٌ لِلَّذِينَ كَفَرُوا مِنَ النَّارِ

"And We did not create the heavens and the earth and all that is between them in vain. That is the belief of the disbelievers; so woe to the disbelievers, for they will enter the Fire."

As for *istikhlâf*, it relates to Allah's appointment of humankind as vicegerents on earth. All blessings, wealth, and even life itself are temporary possessions entrusted to us for the duration of our lives on earth. This divine trust, amongst other things, stipulates that our relationship with nature is not one of subjugation, but rather aims to foster harmonious interaction and unity in obedience to Allah. The natural world stands on an equal footing with humankind in its submission to Allah. Nature, too, glorifies God, even though humankind does not understand it (Quran 57:1, 59:61, 13:13 and 17; 44). Indeed, creeping

creatures, flying birds and creatures in the water—all of them form a community just like you (*umamun amtsâlukum*), as the Qur'an declares in Surah Al-An'am, verse 38.

Based on the Qur'anic guidance above, it is clear that Islam places great emphasis on the harmony of the relationship between humankind and nature. This is emphasised to prevent disruption to the ecological system. Conversely, condemnation of the destruction of the earth is repeatedly found in QS. Al-Qashash (28): 77 and QS. Al-Baqarah (2): 60.

b. Environmental Fiqh

Fiqh, which also refers to the system of Islamic legal thought, can provide certainty for those who believe in it. With this certainty, Muslims will no longer have any doubt that environmental issues are matters of great importance that must be addressed. Furthermore, this certainty can be expected to serve as a powerful source of motivation for Muslims, in particular, to become increasingly concerned about the environment.

Within the context of Islamic law, environmental conservation and humanity's responsibility towards nature are frequently discussed. However, in various commentaries and works of fiqh, environmental issues are only touched upon in a general context and have not yet been specified as legally binding provisions. Classical works of fiqh have addressed these issues in several separate chapters without dedicating a specific volume to them (Sri Mutiara, 2025). This is understandable, as the social structure of the time had not yet faced the environmental crises we see today.

Environmental degradation leads to poverty, whilst the conservation of nature and the environment has positive implications for quality of life and economic growth. Therefore, it is the duty of Muslims to preserve life and livelihood; consequently, if there is no guardian, the marriage is not valid, making the presence of a guardian in marriage obligatory. This implies that preserving life and the natural world for the sake of sustaining life is also an obligation. This logic is in line with the principle of *usul*: '*mâ lâ yatimmu al-wâjib illâ bihî fa huwa wâjib*' (Sri Mutiara, 2025).

c. Eco-Sufism

In an ecological context, discussions of ecosystems often focus more on the potential of nature as producers and consumers—prey and predators. In this regard, minerals are included as producers/consumers of plants. Discussions of the ethics, aesthetics, and even the poetics of relationships within ecosystems are often overlooked in ecological discourse.

Sufism, in this context, discusses ethics and considers it necessary to collaborate with ecology as an interdisciplinary field of study. Sufism (as the mystical dimension of Islam) emphasises ethical and aesthetic patterns of relationship between humankind and God, as well as between humankind and other ecosystems. In this context, Islam—as the

foundation of Sufism—views all creation as having a purpose, existing without futility, and even as a means of glorifying God.

The environment is a medium or means for dhikr and attaining (*wushûl*) to God. Nature is a source of wisdom and must therefore be treated wisely. In an ecological context, damaging or destroying nature is equivalent to destroying oneself and future generations. Meanwhile, in eco-Sufism, it can be said that damaging nature is equivalent to destroying life whilst simultaneously destroying the means of *ma'rifah*. The ethics of eco-Sufism encourage human behaviour that lives in harmony with Allah and nature. This ethical system subsequently gives rise to beauty. These two aspects then become personal and social attributes, meaning that eco-Sufism possesses its own distinct character compared to other forms of Sufism. (Bensaid, 2023)

In the context of *ma'rifah al-kaun*, humanity's stewardship of nature, as viewed by the Qur'an, is not the result of the power it possesses, but rather a result of Allah's grace (Quran, Surah Ibrahim, verse 32). Consequently, this means that in developing and managing nature, humans are always dependent on the laws contained within the Sunnah of Allah. Thus, in this regard, the relationship between humans and nature is not one of conqueror and the conquered, or of master and servant, but a relationship of shared submission to Allah the Almighty. (Nasir, 2022)

3. Environmentally-Aware Education (*ecopedagogy*)

Environmental education is, in essence, rooted in the objectives of environmental management as set out in Article 4 of the Environmental Protection and Management Act No. 23 of 1997, namely: (Willya, 2022)

- 1) The achievement of harmony and balance between humans and their environment,
- 2) The realisation of Indonesians as environmentally conscious individuals who adopt attitudes and actions to protect and nurture the environment,
- 3) The safeguarding of the interests of present and future generations,
- 4) The achievement of the sustainability of environmental functions,
- 5) The prudent management of natural resources,
- 6) The protection of the Unitary State of the Republic of Indonesia against the impacts of enterprises and/or activities outside the country's territory that cause pollution and/or environmental damage.

The objective of the Environmental Protection and Management Act (UUPH) outlined above is none other than for people to preserve and maintain a harmonious relationship with the environment. Education grounded in this Act will produce learners who interact wisely with the environment; such an approach will also have a positive impact on humanity.

Explicitly taking environmental aspects into account in development and growth plans. Empowering learners to play a role in planning their own learning experiences, and providing them with opportunities to make decisions and accept the consequences of those decisions. *Relating* environmental awareness, knowledge and problem-solving skills to the clarification of values at every

stage of development; however, for very young children (the early years), particular emphasis is placed on environmental awareness of the environment in which they live. Helping learners to *discover* the symptoms and causes of environmental problems. Emphasising the complexity of environmental issues, which necessitates the ability to think critically and apply problem-solving skills. Utilising a *variety of learning environments* and diverse approaches to environmental education, with a strong emphasis on practical activities and *first-hand experience*. (Putri et al., 2025)

4. Implementation of the Integration of Islamic Education and Environmental Education

Islamic religious education should indeed provide students with the opportunity to accept, respond to, and initiate change through innovation and a sense of responsibility. Islam will not be truly understood and practised by an individual if it is merely taught; rather, it must be instilled through an Islamic educational process, including its connection to environmental wisdom (Wati et al., 2025). Furthermore, Islamic religious education grounded in environmental wisdom should not be purely theoretical but also practical, as the teachings of Islam do not separate faith from righteous deeds. As stated in a hadith: *'The most perfect faith of a person is that which is accompanied by the best character.'* (Abu Dawud and At-Tirmidhi)

Environmentally-conscious Islamic education, as intended here, refers to the effort to implement Islamic values throughout the entire learning process of Islamic Religious Education to achieve a specific objective, namely strengthening environmental wisdom. These Islamic values are derived from the sources and foundations of Islamic teachings, as contained in the Qur'an and the Sunnah. Based on this definition, Islamic religious education provided to school pupils with the aim of strengthening environmental wisdom must be rooted in the Qur'an and the Sunnah. (Rohman et al., 2024)

The objective of Islamic religious education should be directed towards the realisation of religious and moral orientation, with an emphasis on attaining virtue and *drawing closer* to Allah. This is in line with al-Ghazali's view that the orientation of education is to attain the pleasure of Allah. The words of Allah SWT in Surah adz-Dzariyat: 56:

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ

"I have created the jinn and mankind for no other purpose than to worship Me."

This verse applies to all human endeavours, including Islamic religious education, which must be undertaken with the aim of drawing closer to Allah. If what is meant is Islamic religious education with an environmental perspective, then pupils in this context should be educated to realise the importance of acting wisely towards the environment, in the sense that they are able to care for and preserve it, as a form of *drawing closer* to Allah SWT.

Put simply, in environmentally conscious Islamic religious education, the aim of Islamic religious education must be to guide pupils towards an

understanding that the care and preservation of the environment constitute an endeavour to draw closer to Allah. This is because the duty and responsibility to care for and preserve the environment are also forms of worship of Allah SWT. (Salma & Nurjanah, 2026)

Teaching materials are all forms of material used to assist teachers in carrying out teaching and learning activities in the classroom. These teaching materials may take the form of written or non-written resources. In the context of Islamic religious education with an environmental wisdom perspective, teaching materials refer to a systematically organised set of materials, whether written or unwritten, designed to create an environment or atmosphere that enables pupils to learn about the environment and develop environmental wisdom both during and after the material has been delivered. (Wati et al., 2025)

Teaching materials in this context comprise *instructional materials* which, broadly speaking, consist of knowledge, skills and attitudes that pupils must learn in order to achieve the specified competency standards. In detail, the types of teaching materials for Islamic Religious Education comprise knowledge (facts, concepts, principles, procedures), skills, attitudes and values that reflect environmental wisdom.

In relation to the teaching and learning process in Islamic Religious Education, this involves an interaction between teachers and pupils during lessons to realise the planned or established learning objectives. It has been stated that the orientation of Islamic religious education with an environmental wisdom perspective is to strengthen environmental wisdom so that it becomes part of the pupils' character. In the context of strengthening environmental wisdom through Islamic Religious Education lessons at school, a teacher can utilise various methods and their variations. (Salma & Nurjanah, 2026)

5. Synthesis of the Framework Towards the Design of *Ecopedagogy* and the Practical Implementation of Islamic Religious Education

The entire synthesis of the theoretical framework constructed—encompassing the overarching *maqasid al-shari'ah (hifz al-bi'ah)*, the theological foundations of eco-theology, the operational norms of environmental fiqh, and the spiritual bridge of eco-Sufism—is converged into the realm of *ecopedagogy* to address the methodological void that has long existed within Islamic Religious Education (PAI) institutions.

The transformation from passive seminar-room theology to concrete action in the classroom is realised through the reconstruction of four components of learning:

- 1) Learning Objectives: Shifting the orientation of PAI from merely formalistic acts of worship towards the attainment of ecological awareness as a form of *drawing closer* to Allah the Almighty (based on Surah adz-Dzariyat: 56) and the manifestation of akhlak *hablum minal 'alam*.
- 2) Learning Content: Expanding the scope of the PAI curriculum by integrating

environmental fiqh (waste management, water conservation, ethics of resource utilisation), ecological tawhid, and environmental Sufi ethics.

- 3) *Project-Based Ecopedagogy*: Moving away from conventional, text-based lecture methods by implementing action-based learning, such as:
 - a. A water conservation project and an audit of the efficiency of wudhu water usage in schools, based on the prohibition against wastefulness (*tabdzir*).
 - b. Practical actions involving waste sorting and composting based on the integration of fiqh of *purification (thaharah)* and environmental hygiene in madrasahs.
 - c. Field inquiry studies to analyse cases of local environmental pollution using the analytical framework of Qur'anic verses and the *usul al-fiqh* principle of prioritising the prevention of harm (*dar' al-mafasid muqaddamun 'ala jalbil mashalih*).
- 4) *Learning Evaluation*: The use of *authentic assessment*, which includes a rubric for observing affective attitudes towards everyday environmental care as well as a portfolio of students' ecological projects, to ensure the development of a profile of a Muslim generation that is spiritually pious whilst possessing a universal ecological consciousness for the sustainability of the earth. (Nur Hidayat, 2022) Such an integrative model is also in line with recommendations from the international literature, which emphasise the importance of project-based authentic assessment in faith-based education so that ecological awareness does not remain at the cognitive level, but is realised in measurable life skills and pro-environmental behaviour (Putri et al., 2025; Marshall, 2025).

The objectives of evaluating Islamic Religious Education learning include: firstly, to ascertain pupils' learning abilities in Islamic Religious Education, both as individuals and as members of a group or class, after they have undertaken the prescribed period of education and learning; secondly, to determine the level of effectiveness and efficiency of the various learning components utilised by teachers over a specific period, for example: the formulation of Islamic Religious Education teaching materials, the selection of teaching methods, teaching aids, learning resources, and so on; and thirdly, to determine follow-up measures for students' Islamic Religious Education learning. (S. Ahmad Al Hamid, 2024)

Islamic Religious Education, pupils' learning activities or experiences, the Islamic Religious Education teaching strategies employed by teachers, Islamic Religious Education learning resources, and so on; fourthly, it serves as the basis for compiling reports on pupils' learning progress for their parents. These reports outline pupils' learning abilities and skills in the form of the achievement marks they have attained. Given that the strengthening of environmental awareness amongst school pupils is expected to be realised after they have received Islamic Religious Education lessons, the evaluation of learning to measure its success is therefore essential.

D. CONCLUSION

Based on the comprehensive analysis outlined above, this study concludes with several key points that address the research questions in a structured manner:

1. This study found that the integration of Islamic theological values and environmental education is not merely a superficial normative combination, but rather a coherent epistemological synthesis. Environmental fiqh (*fiqh al-bi'ah*) functions as a methodological approach *to the derivation* of legal rulings and a body of ecological norms that provides legal certainty (*tasyri'i*) that the destruction of nature is a prohibited act. On the other hand, environmental conservation is elevated within the framework of Maqasid al-Shari'ah through the concept of *hifz al-bi'ah* as an absolute prerequisite for the protection of the five essential elements of *daruriyyah* (life, reason, religion, lineage and property) based on the usul principle "*mâ lâ yatimmu al-wajib illâ bihî fa huwa wajib*". Eco-theology and eco-Sufism reinforce this foundation by shifting the paradigm from exploitative anthropocentrism to theocentrism-ecosentrism, in which nature is viewed as a divine *sign* (*âyah*) that demands *conservation ethics*.
2. The main contribution of this article is to offer a theoretical reconstruction and a practical-applicative model that bridges *the research gap* between normative-theoretical Islamic discourse in the academic sphere and operational practice in the classroom. This study successfully formulates an integrative framework (*triangle arrangement*) that unites the pieces of theological concepts, fiqh law, and Sufi spirituality into a cohesive curriculum design.
3. Theoretically, this article broadens the scope of the epistemology of contemporary Islamic law and *Islamic studies*. The argument regarding *hifz al-bi'ah* affirms that Islamic law is highly dynamic (*shalih likulli zaman wa makan*) in responding to the global ecological crisis. A reinterpretation of key terms such as *fasad*, *istikhlaf*, *taskhir*, and *umamun amtsalukum* enriches the global environmental ethics discourse by offering a theocentric perspective that recognises nature as possessing intrinsic value.
4. Pedagogically, this research reconstructs the four main components of Islamic Religious Education (IRE)—namely, objectives, content, methods and assessment—within the framework of *ecopedagogy*. IRE learning is transformed from a passive, formalistic, spiritualistic orientation centred on ' ' (worship) towards transformative, concrete action. Through project-based methods (*project-based ecopedagogy*)—such as water conservation based on the prohibition *against tabdzir*, waste management based on the fiqh of *thaharah*, field-based inquiry studies, and authentic assessment—pupils are educated to become a generation that is not only spiritually pious on an individual level (*hablum minallah*), but also possesses social and ecological responsibility (*hablum minal 'alam*).
5. This study has methodological limitations as it employs a purely literature-based approach (*library research* / texts and documents). The analysis is conceptual and theoretical in nature and has not yet directly tested the model's

effectiveness through empirical trials in the field or at specific madrasahs.

6. Future Research Agenda: Given these limitations, it is recommended that future research undertake empirical field studies (using either a qualitative-phenomenological approach or classroom action research/experiments) to directly test the implementation of the environmental fiqh-based *ecopedagogy* model in formal educational institutions, as well as to evaluate the extent to which this model is effective in changing pupils' actual behaviour towards environmental conservation.

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