

Environmental Education Strategies in Islamic Education to Create an Ecologically Minded Generation

Eli Masnawati, Mila Hariani, Rahayu Mardikaningsih, Derisma Vita Noviyanti, Shinta Maulidia Safitri, Ajeng Alfiyani HD, Asrida Saniatur

Universitas Sunan Giri Surabaya

Email: dr.elimasnawati@gmail.com

ABSTRACT – Islamic education has great potential to contribute to environmental conservation through the integration of Islamic values into environmental education. This research aims to analyze the gaps, challenges, and opportunities faced in such integration efforts. Using a qualitative method based on a literature study, this research explores environmental concepts in the Islamic perspective, such as "khalifah," "mizan," and the prohibition against "israf," as well as their relevance to contemporary environmental issues. The results show that the current Islamic education system still faces various obstacles, including the lack of a relevant curriculum, limited competence of educators, and a lack of supporting infrastructure. Socio-cultural dynamics, such as low public awareness of environmental issues and a consumptive culture, are also significant obstacles. Nevertheless, there are great opportunities to strengthen environmental education in Islamic education through the use of educational technology, cooperation with environmental organizations, and adaptation to global frameworks, such as the Sustainable Development Goals (SDGs). This study concludes that the integration of environmental education in Islamic education requires a systematic and collaborative approach. By utilizing relevant Islamic values and support from various parties, Islamic education can be transformed into a strategic instrument to build a generation that has ecological awareness and responsibility for environmental conservation.

Keywords: islamic education, environmental education, Islamic values, ecological awareness, environmental conservation.

A. INTRODUCTION

Environmental degradation is one of the most pressing global issues in recent decades. Air pollution, water pollution, deforestation,

climate change and over-exploitation of natural resources pose a serious threat to the survival of humans and other creatures on earth. These problems affect the balance of ecosystems, and threaten social, economic and public health stability. Reports show that human activities, whether through industrialization or unsustainable lifestyles, are the main cause of environmental degradation worldwide.

In Indonesia, the environmental crisis is increasingly evident with problems such as floods, landslides, forest fires, and loss of biodiversity. Data from the National Disaster Management Agency (BNPB) shows a significant increase in the number of ecological disasters in recent years. Factors such as massive deforestation, industrial pollution, and lack of public awareness of the importance of environmental conservation are the main triggers of this condition. Meanwhile, many regions in Indonesia are facing serious challenges to manage their natural resources, especially in areas that depend on crops as the main source of livelihood.

Education as one of the strategic sectors in character building and public awareness still has gaps to integrate environmental issues (La Fua, 2014; Anwar, 2018). The formal education system tends to emphasize academic aspects without giving adequate attention to environmental education. Islamic education, which is based on strong moral and spiritual values, also faces similar challenges (Anwar, 2018). The existing curriculum focuses more on teaching ritual worship and Islamic law, while environmental issues relevant to daily life are often neglected (Husaini, 2022).

In fact, Islamic values have a strong foundation to support environmental conservation. The Qur'an and hadith provide a lot of guidance on the importance of maintaining the balance of nature, avoiding damage, and being responsible

for Allah's creation. Concepts such as "khalifah" (leader on earth) and "mizan" (balance) emphasize the position of humans as guardians of nature. However, these teachings have not been fully internalized in educational practices so that their contribution to creating ecological awareness is still very limited (Nurulloh, 2019).

Another problem that arises is the lack of competence of educators to teach environmental values from an Islamic perspective. Many educators in Islamic educational institutions do not have an understanding of how environmental issues can be integrated into the learning process (Leu, 2021). As a result, environmental topics are often only a marginal part of academic discussions, without having a significant impact on students' mindset and behavior (Khamim & Asyhari, 2021).

Teaching methods in Islamic educational institutions are often still dominated by traditional approaches that are less relevant to the needs of students to deal with contemporary issues. Environmental education requires a more interactive and contextual approach, which involves students in hands-on activities related to environmental conservation (Wahyudi & Aisah, 2018). However, such an approach is rarely implemented, either due to limited facilities or educators' lack of understanding of the importance of actively engaging students in environmental issues (Leu, 2021).

The increasingly acute environmental crisis is also exacerbated by low public awareness of the importance of protecting ecosystems (Nurulloh, 2019). Many individuals and communities still view environmental conservation as the responsibility of certain parties, such as the government or non-governmental organizations, without feeling the need to contribute directly. This mindset is largely influenced by the lack of complete environmental education that conveys scientific facts, and builds moral awareness and social responsibility (Mustakim, 2017).

This research aims to analyze how environmental issues can be integrated into Islamic education, focusing on identifying the problems that arise in this process. It also aims to understand the extent to which current Islamic education has accommodated environmental issues in its curriculum and how such educational approaches can be better geared towards shaping ecological awareness

among students. By understanding the existing problems and dynamics, this research hopes to provide a clearer picture of the strategic role of Islamic education to build an environmentally conscious generation.

B. METHOD

This research uses a qualitative method with a literature study approach to explore the integration of environmental education in Islamic education. This approach was chosen because it allows analysis of various literature sources, including books, journals, scientific articles and policy documents relevant to the research topic. The literature study provides a strong theoretical foundation to understand the problems, challenges and opportunities related to Islamic education and environmental issues.

The data collection process was conducted through a systematic review of the literature covering three main aspects: the concept of environmental education in an Islamic perspective, the current condition of Islamic education related to environmental issues, and the socio-cultural dynamics that influence the implementation of environmental education in Islamic educational institutions. The literature sources used are focused on publications in the last ten years to ensure relevance and updating of information.

Data analysis was conducted thematically with the following steps. First, the collected literature was grouped based on key themes, such as environmental values in Islam, environmental education approaches in the curriculum, and institutional challenges in the integration of environmental issues. Second, each theme was critically analyzed to identify patterns relevant to the formulation of the research problem. Third, the results of the analysis are synthesized to answer the research objectives, namely understanding the role of Islamic education to build ecological awareness amid the global environmental crisis.

Data validity was assured through source triangulation, i.e. by comparing information from various literatures to ensure consistency and validity of findings. The limitations of this study are recognized, particularly with regard to the reliance on secondary data without direct empirical validation. However, this literature study approach provides an important initial foothold to identify the key issues faced in the integration of environmental education into Islamic education.

Through this approach, the research is expected to provide insight into the issues at hand and open up opportunities for more empirical follow-up research in the future. This approach also allows for a comprehensive exploration of the dynamics of the relationship between Islamic education and environmental education, resulting in a more complete understanding of the research topic.

C. RESULTS AND DISCUSSION

Gaps in Islamic Education Related to Environmental Issues

Islamic education so far has a strong focus on the formation of students' spirituality through the teaching of religious values, ritual worship, and Islamic law. However, the social and environmental aspects that are also an important part of Islamic teachings often receive less attention. As a result, students' awareness of pressing environmental issues, such as pollution, deforestation and climate change, remains low. This phenomenon reflects a gap in the Islamic education system to respond to increasingly complex environmental challenges (Husaini, 2022).

This gap can be seen from the content of the existing curriculum in various Islamic educational institutions. Most of the curriculum is still centered on teaching oriented towards fiqh law, tawhid, and morals, without integrating environmental concepts as part of Islamic values. In fact, the Qur'an explicitly emphasizes the importance of maintaining the balance of nature through the concept of "mizan" (balance) mentioned in Surah Ar-Rahman. Islamic education also teaches humans as "khalifah" or leaders on earth, who have a great responsibility to maintain the sustainability of the ecosystem. However, these values are often taught theoretically without any relevant practical application related to students' lives (Hidayat, 2015).

In many Islamic educational institutions, environmental issues are not considered a top priority. This can be seen from the lack of subjects or learning modules that specifically address environmental issues (La Fua, 2014). In fact, if they exist, the material is often partial and only a small part of other lessons, such as morals or social studies (Anwar, 2018). With this approach, students do not get a full picture of how Islamic values can be applied to protect the environment. Furthermore, the lack of focus on environmental education also limits students'

opportunities to understand the relationship between religious teachings and their ecological responsibilities (Mustakim, 2017).

One of the main causes of this gap is educators' lack of understanding of the importance of environmental issues in Islamic education (Imamah & Hidayat, 2022). Many teachers do not have extensive knowledge on how Islamic values can be integrated with environmental concepts. As a result, learning often only focuses on cognitive aspects without providing space for students to develop practical skills to preserve the environment (Nurulloh, 2019). This leads to students not having enough provision to face environmental challenges in real life (Sholihah & Maulida, 2020).

The Islamic education system in some places is still dominated by traditional teaching methods that are less relevant to the needs of the times. These methods tend to be teacher-centered and emphasize memorization as the main indicator of learning success. In environmental education, this approach is ineffective because it does not actively involve students in the learning process (Khamim & Asyhari, 2021). Environmental education requires a more participatory approach, where students learn about theoretical concepts, and are directly involved in practical activities such as greening, waste management, or energy saving in their schools (Imamah & Hidayat, 2022).

Another factor contributing to this gap is the lack of institutional support from Islamic education institutions. Many schools or madrasahs do not have facilities or programs that support environmental education (Wahyudi & Aisah, 2018). For example, there are no green spaces, waste management centers, or ecological laboratories that students can use for practical learning. Without adequate infrastructure support, it is difficult for teachers to integrate environmental education into the daily learning process.

The gap in Islamic education related to environmental issues is also influenced by the lack of relevant literature or learning resources. Many textbooks used in Islamic educational institutions have not included environmental topics as an important part of learning (Mustakim, 2017). In fact, literature that discusses Islamic values related to the environment can be an effective tool to raise students' awareness of the importance of ecosystem preservation. This void reflects the need for the development of more complete and

contextualized educational resources to support environmental education in Islamic education (Leu, 2021).

This condition shows that Islamic education has not been fully responsive to the challenges of the times (Imelda, 2018). In fact, with religious teachings that emphasize human responsibility for nature, Islamic education has great potential to become an agent of change to create ecological awareness (Khamim & Asyhari, 2021). However, the current gap is a major obstacle to these efforts. Without serious efforts to address this gap, Islamic education will continue to lag behind in its contribution to environmental conservation (Imamah & Hidayat, 2022).

Challenges of Environmental Education Implementation in Islamic Education

The implementation of environmental education in Islamic education faces a variety of complex challenges, ranging from structural constraints to cultural barriers (Sudarto, 2020). These challenges affect the effectiveness of integrating environmental education into the curriculum, and limit its impact on shaping students' ecological awareness.

One of the main challenges is the lack of infrastructure that supports environmental education. Many Islamic educational institutions, especially those in rural or remote areas, lack basic facilities such as green spaces, waste management sites or ecological laboratories. This kind of infrastructure is essential to enable students to learn through hands-on experience, which is one of the main approaches in environmental education. The unavailability of this infrastructure is a serious obstacle that limits students' engagement in practical activities related to environmental conservation (Husaini, 2022).

Limited human resources are also a major obstacle in the implementation of environmental education (Khamim & Asyhari, 2021). Many educators in Islamic educational institutions do not have sufficient competence to teach environmental topics from an Islamic perspective. This is due to the lack of specialized training provided to educators on how to integrate Islamic values with environmental concepts. As a result, environmental education is often only delivered theoretically without relevant approaches related to students' lives (Nurulloh, 2019).

Another challenge is the resistance to change that is still strong in some Islamic education institutions. Many educators and school managers view environmental education as an issue that is irrelevant to the main goal of Islamic education, which is the formation of spirituality and morality (Imamah & Hidayat, 2022). This view is often based on the perception that Islamic education should only focus on teaching religious values without the need to engage contemporary issues such as the environment. This resistance creates psychological barriers that are difficult to overcome, especially when there is no clear policy support from the government or Islamic education authorities (Hidayat, 2015).

Structural constraints in the Islamic education system also complicate the implementation of environmental education. The current curriculum tends to be rigid and does not provide enough space to include environmental education materials (Wahyudi & Aisah, 2018). The limited time to teach additional subjects is also a challenge, especially in schools that already have a busy learning schedule (Rosyadi et al., 2021). This lack of flexibility means that environmental education is often considered a secondary priority, taught only during free time or extracurricular activities (Mustakim, 2017).

Another challenge is the lack of literature and learning materials relevant to environmental topics in an Islamic perspective. Many textbooks used in Islamic educational institutions have not incorporated environmental issues as an integral part of learning. As a result, educators do not have adequate guidance to teach these topics to students. This literature vacuum also limits students from learning how Islamic teachings can be used as a foundation for maintaining environmental sustainability (Leu, 2021).

Socio-cultural dynamics in society are also an inhibiting factor in the implementation of environmental education. The increasingly dominant consumptive lifestyle in modern society contradicts Islamic values that emphasize simplicity and avoidance of waste. When students grow up in an environment that does not support environmental conservation, formal education at school is often not enough to change their mindset and behavior (Khamim & Asyhari, 2021). This challenge is further exacerbated by the lack of community involvement to support environmental education programs in Islamic educational institutions.

Another important barrier is the lack of clear policy support from education authorities. Although environmental issues have become a global concern, education policies in many countries, including Indonesia, do not yet fully reflect the urgency of these issues. In Islamic education, the lack of specific policy guidance on how to integrate environmental education into the curriculum is one of the main obstacles (Nurulloh, 2019). Without clear policies, efforts to incorporate environmental education into the Islamic education system often rely on the initiatives of certain individuals or institutions, which tend to be unsustainable (Imamah & Hidayat, 2022).

From the various challenges outlined, it appears that the implementation of environmental education in Islamic education requires serious attention from various parties. These barriers are technical in nature, and reflect deeper structural and cultural challenges (Hidayat, 2015). Without an organized effort to address these challenges, the integration of environmental education in Islamic education will remain a discourse that is difficult to realize.

Islamic Values Related to the Environment that Have Not Been Internalized

Islam as a complete and precise religion provides clear guidance on the importance of maintaining environmental balance and sustainability. Concepts such as "khalifah" (leader on earth), "mizan" (balance), and "amar ma'ruf nahi munkar" (inviting goodness and preventing damage) provide a strong foundation for building ecological awareness among Muslims. However, these values are often only taught in theoretical form and have not been deeply internalized in the practice of Islamic education. As a result, the great potential of Islamic teachings to support environmental conservation has not been fully realized (Leu, 2021).

One value that has not been well internalized is the concept of "khalifah" which refers to the responsibility of humans as guardians of the earth (Sudarto, 2020). In the Qur'an, humans are given the mandate to maintain and manage natural resources wisely. However, in Islamic education, this concept is often taught without any emphasis on its practical application. For example, students are taught that humans are leaders on earth, but they are rarely involved in activities that hone their responsibility towards the environment, such as reforestation, waste management, or water conservation (Mustakim, 2017).

The concept of "mizan" or balance is also an important value in Islam that is directly related to environmental conservation. In Surah Ar-Rahman, Allah SWT emphasizes the importance of maintaining balance in all aspects of life, including ecosystems. However, this value is rarely linked to environmental issues in Islamic education. For example, students are not taught how the concept of balance can be applied to manage natural resources sustainably or prevent environmental damage due to human activities (Imamah & Hidayat, 2022).

Another value that is often underutilized in environmental education is the prohibition of "israf" (waste) and "fasad" (damage). The Qur'an and hadith explicitly prohibit the waste of resources as well as actions that damage the earth. However, these teachings are often only delivered as moral advice without providing students with concrete guidance on how to reduce waste in everyday life. For example, students may hear about the importance of saving energy, but are not taught how to save electricity at home or school (Husaini, 2022).

The lack of practical approaches to teaching Islamic values related to the environment makes it difficult for students to understand the relevance of their religious teachings in a modern perspective (Nurulloh, 2019). Islamic education tends to focus on memorizing religious texts without providing space for exploration and real applications of those values (Hidayat, 2015). As a result, students do not have sufficient skills or motivation to apply Islamic values to face the challenges of the global environment (Mustakim, 2017).

The lack of literature that connects Islamic values with environmental issues is also an obstacle in the internalization of these values (Khamim & Asyhari, 2021). Most religious textbooks used in Islamic schools have not included topics such as climate change, biodiversity, or waste management as part of the learning materials. Environmental literacy based on Islamic values is minimal, making it difficult for educators to find references that can be used to teach these topics effectively.

Another factor that contributes to the low internalization of Islamic values related to the environment is the lack of cultural awareness about the importance of environmental conservation. Many Muslim communities still view environmental conservation as a secular issue that has no direct relationship with religion (Wahyudi & Aisah, 2018). This

perception reflects a lack of understanding of how Islamic teachings align with the principles of environmental sustainability. When these values are not supported by society's culture, it is difficult for Islamic educational institutions to effectively instill them in students (Leu, 2021).

The absence of real practices in learning can make it difficult for students to connect theoretical concepts with actual applications, thus reducing interest in learning (Mardikaningsih & Darmawan, 2021; Mardikaningsih, 2014). From an educational psychology perspective, direct and concrete experiences help students build deeper understanding (Yanti et al., 2013). Therefore, it is necessary to evaluate and adjust learning strategies (Sutarjo et al., 2007) so that real practices can be effectively integrated and prevent a decrease in motivation and learning outcomes. Successful environmental education requires an approach that involves students directly in activities based on Islamic values (Rosyadi et al., 2021). However, this approach is still rarely applied in Islamic schools. Most environmental learning is done through lectures or discussions, without giving students direct experience of the benefits of protecting the environment. For example, the concept of "earth alms" by planting trees or cleaning up trash is rarely part of the formal curriculum in Islamic educational institutions.

With these obstacles, Islamic education has not been able to fully integrate Islamic values related to the environment into learning (Husaini, 2022). The great potential of Islamic teachings to create ecological awareness is still hampered by a less contextualized educational approach and a lack of supporting literature. Without more serious efforts to internalize these values, Islamic education will continue to face gaps in addressing global environmental challenges (Mustakim, 2017).

Socio-cultural Dynamics Affecting Environmental Education

Environmental education related to Islamic education cannot be separated from the socio-cultural dynamics that develop in society (Anwar, 2018). Social and cultural factors play an important role in determining the extent to which environmental values can be internalized through education. Reality shows that many socio-cultural aspects in Muslim societies are not fully supportive of environmental conservation, hindering the implementation of Islam-based environmental education.

One of the social dynamics that affect environmental education is the low level of public awareness of the importance of environmental conservation (Wahyudi & Aisah, 2018). In many Muslim communities, environmental conservation is still seen as the responsibility of the government or certain organizations, not as an individual or collective obligation. This view reflects a lack of understanding of human responsibility as "khalifah" on earth, as taught in Islam (Rosyadi et al., 2021). As a result, environmental education taught in schools often does not receive support from the community so that the messages conveyed to students are not well internalized.

The consumptive culture that increasingly dominates modern society is also a major challenge in environmental education. A lifestyle oriented towards excessive consumption often contradicts Islamic values that emphasize simplicity and avoidance of waste (Hidayat, 2015). For example, the use of single-use plastics, inefficient energy consumption, and littering habits reflect an environmentally unfriendly lifestyle. When students grow up in this kind of cultural environment, it is difficult for formal education in schools to change their mindset and behavior without the support of broader cultural change. Another cultural dynamic is the perception that environmental education is a separate issue from religious teachings (Nurulloh, 2019). Many Muslim communities do not realize that Islamic values have a strong foundation to support environmental conservation. For example, the concepts of "israf" (waste) and "fasad" (damage) are often perceived as moral exhortations that have no direct relevance to environmental issues. This perception reflects a lack of religious literacy that links Islamic values to contemporary issues, such as climate change or biodiversity (Imamah & Hidayat, 2022).

Social structures in some communities often shape patterns of behavior and values that are less supportive of awareness of the importance of environmental education (Akmal et al., 2015; Andayani & Darmawan, 2004). This is exacerbated by an emphasis on short-term interests that can hinder efforts to instill attitudes of care and responsibility for the environment (Darmawan et al., 2021). Therefore, effective education management (Hutomo et al., 2012) and education innovation strategies (Saraswati et al., 2014; Lembong et

al., 2015) are needed to create contextual and sustainable learning, so that environmental awareness can be grown at every level of society. In societies that still hold strong social hierarchies, innovations in education often face resistance from those in authority. For example, initiatives to integrate environmental education into the curriculum in Islamic educational institutions are often met with conservative views that consider environmental issues as secular topics. When this resistance occurs, efforts to introduce Islam-based environmental education become increasingly difficult to realize (Leu, 2021).

Unequal access to education and information also contributes to low environmental awareness in society. Many Muslim communities, especially in rural or remote areas, do not have adequate access to quality educational resources (Wahyudi & Aisah, 2018). This includes access to literature, media, and educational programs that address environmental issues from an Islamic perspective (Khamim & Asyhari, 2021). As a result, people in this region tend to be less exposed to environmental values so that formal education in schools is the only source of information they can rely on (Husaini, 2022).

Another socio-cultural factor that affects environmental education is the lack of community involvement to support environmental programs in schools. For example, greening or waste management activities carried out by schools often do not get support from the surrounding community. When these programs are not supported by the community, their sustainability becomes difficult to maintain. Moreover, this lack of engagement also reduces the impact of environmental education, as students do not see real examples from the community to implement the values of environmental conservation (Leu, 2021).

These socio-cultural dynamics show that environmental education in Islamic education cannot stand alone (Mustakim, 2017). Support from the community, mindset change, and cultural reform are important elements that must be pursued in parallel to meet the demands of educational transformation in the era of the industrial revolution 4.0 (Hakim, 2021). Comprehensive education evaluation (Sutarjo et al., 2007) needs to be implemented so that education management can optimize the development of students' intelligence, learning

behavior, and understanding (Mardikaningsih & Darmawan, 2018). Collaboration with various stakeholders (Akmal et al., 2015) is also key for the change process to be effective and sustainable. Without adequate socio-cultural support, environmental education will be difficult to achieve its goal of forming a generation that has ecological awareness and is able to act as guardians of the earth in accordance with Islamic values (La Fua, 2014).

Opportunities for Integration of Environmental Education in Islamic Education

Despite facing various challenges, Islamic education has a great opportunity to integrate environmental values into its system. This opportunity is based on the strong foundation of Islamic teachings to support environmental conservation, and on the increasing global attention to environmental issues that opens up space for innovation in education.

One of the main opportunities is that Islamic teachings are rich in environmental values. Concepts such as "khalifah" (leader on earth), "mizan" (balance), and the prohibition against "israf" (waste) provide a strong theological foundation to support environmental education. These values can serve as guidelines for developing a curriculum that is oriented towards religious knowledge, and towards sustainable environmental management. By utilizing these teachings, Islamic education can provide a solid normative framework for building ecological awareness among students (Wahyudi & Aisah, 2018).

Another opportunity lies in the rapid development of educational technology, so that teachers can innovate and improve their professionalism in the learning process (Sinambela et al., 2014). By utilizing technology, teachers are able to create diverse learning methods to encourage student learning motivation (Purwanti et al., 2014; Yanti & Darmawan, 2016). The support of good teacher competence can also optimize student learning outcomes as the technology develops (Putra et al., 2017). Technology allows the development of more interesting and relevant learning materials, such as interactive applications, simulations, and digital learning modules that combine Islamic values with environmental concepts (Sholihah & Maulida, 2020). For example, e-learning platforms can be used to teach students about the relationship between

Islamic teachings and ecosystem preservation, by providing easily accessible and visually appealing materials. With technology, environmental education can become more inclusive, covering students in remote areas that were previously difficult to reach (Husaini, 2022).

Global support for environmental conservation also provides great opportunities for Islamic education. International programs that focus on environmental issues, such as the Sustainable Development Goals (SDGs), provide a framework that can be adapted by Islamic education institutions. The 4th (quality education) and 13th (climate action) goals of the SDGs can be linked to Islamic values to create education that is relevant to global needs. Through this adaptation, Islamic education institutions can improve the quality of their education and strengthen their position as part of the global movement for environmental conservation (Mustakim, 2017).

Cooperation with environmental organizations also opens up opportunities to strengthen environmental education in Islamic education. Islamic education institutions can partner with non-governmental organizations, government agencies or private companies working in the environmental field to develop innovative educational programs. For example, this collaboration could include training for teachers, procuring environmental facilities in schools or organizing community-based environmental activities. Such collaborations can help overcome the limited resources that are often an obstacle in implementing environmental education (Imamah & Hidayat, 2022).

The increasing awareness among the younger generation towards environmental issues is also an opportunity that can be utilized (Nurulloh, 2019). Today's young generation tends to be more sensitive to global issues, including climate change and environmental conservation. With the right approach, Islamic education can capitalize on this interest to introduce Islamic values relevant to environmental conservation. For example, students can be involved in environmental projects oriented to Islamic teachings, such as reforestation with the concept of "sedekah bumi" or waste management with the principle of "mizan."

Another significant opportunity is the paradigm shift in the Islamic education system itself. In recent decades, there has been a trend in many

Islamic educational institutions to broaden the scope of their curriculum, covering contemporary issues relevant to daily life (Sholihah & Maulida, 2020). This change reflects the realization that Islamic education serves to shape individual spirituality, and to build a just, balanced and sustainable society. Environmental education can be one of the new priorities incorporated into the Islamic education curriculum (Leu, 2021).

Policy support from governments and Islamic education authorities also provides opportunities to integrate environmental education more systematically. Some countries have begun to adopt policies that encourage the integration of religious values with environmental education, either through revising the national curriculum or developing special programs. With this policy in place, Islamic education institutions have a stronger basis for developing new initiatives that support environmental conservation (Husaini, 2022).

Global awareness of the importance of environmental conservation, technological developments, and Islamic teachings relevant to environmental issues provide great opportunities for Islamic education to transform. By taking advantage of these opportunities, Islamic education can be a pioneer in building a young generation that is intellectually intelligent and has a strong ecological responsibility.

D. CONCLUSIONS

Islamic education has great potential to contribute to environmental conservation efforts through integrating Islamic values into environmental education. However, analysis shows that there are still significant gaps in the current Islamic education system, especially in terms of curriculum, teaching methods and infrastructure availability. Islamic values such as "khalifah", "mizan", and the prohibition against "israf" are often only taught theoretically without any real effort to apply them in students' daily lives. As a result, the potential of Islamic teachings to build ecological awareness is still not optimally utilized.

Other challenges include limited competence of educators, resistance to change, and lack of relevant literature. Socio-cultural dynamics, such as low public awareness of environmental issues and the dominance of a consumptive culture, further complicate the implementation of environmental education related to Islamic

education. These obstacles reflect the need for a more systematic and organized approach to integrating environmental education into the Islamic education system.

Nonetheless, there are great opportunities to advance environmental education in Islamic education. Islamic values that support environmental conservation, advances in educational technology, and increasing global awareness of environmental issues can provide a foundation for creating a more complete and relevant education. Cooperation with various parties, including environmental organizations, government, and society, can strengthen this effort. By taking advantage of these opportunities, Islamic education can be transformed into a strategic instrument to build a generation that is intellectually intelligent and has a strong ecological responsibility.

To maximize the role of Islamic education to build environmental awareness, concrete steps need to be taken. Curriculum development that integrates Islamic values with environmental concepts is a top priority. This curriculum should be designed to cover relevant topics, such as climate change, natural resource conservation and waste management, which are delivered in relation to Islamic values.

Training and competency development of educators also needs to be considered. Teachers should be equipped with sufficient knowledge and skills to teach environmental education effectively. Strong policy support from the government and Islamic education authorities is essential to ensure that environmental education becomes an integral part of the Islamic education system.

Raising community awareness of environmental issues should also be part of the environmental education strategy. Community-based programs, such as reforestation or waste management, can involve students, teachers and communities together thus creating a more contextual and impactful learning environment.

With these steps, Islamic education can make a significant contribution to creating a generation that cares about the environment and is able to act as guardians of the earth in accordance with Islamic values.

REFERENCES

Akmal, D. Kurniawan, D. Darmawan, & A. Wardani. 2015. *Manajemen Pendidikan*. IntiPresindo Pustaka, Bandung.

Andayani, D. & D. Darmawan. 2004. *Pembelajaran dan Pengajaran*. IntiPresindo Pustaka, Bandung.

Anwar, S. 2018. Pendidikan Islam dalam Membangun Karakter Bangsa di Era Milenial. *Al-Tadzkiyyah: Jurnal Pendidikan Islam*, 9(2), 233-247.

Darmawan, D., Febrianty, A. A. G. S. Utama, S. A. Marasabessy, D. A. Larasati, F. W. Roosinda, & I. Aziz. 2021. *Psychological Perspective in Society 5.0*. Zahir Publishing, Jogjakarta.

Hakim, L. 2021. Transformasi Pendidikan Agama Islam: Strategi dan Adaptasi pada Era Revolusi Industri 4.0. *Jurnal Education and Development*, 9(4), 760-766.

Hidayat, A. 2015. Pendidikan Islam dan Lingkungan Hidup. *Jurnal Pendidikan Islam*, 4(2), 373-389.

Hidayat, N. 2015. Metode Keteladanan dalam Pendidikan Islam. *Ta'allum: Jurnal Pendidikan Islam*, 3(2), 135-150.

Husaini, M. 2022. Teori-Teori Ekologi, Psikologi dan Sosiologi dalam Menciptakan Lingkungan Pendidikan Islam. *Jurnal Ilmiah Keagamaan, Pendidikan dan Kemasyarakatan*, 13(1), 116-137.

Hutomo, S., D. Akhmal, D. Darmawan, & Yuliana. 2012. *Dasar-Dasar Evaluasi Pendidikan*. Addar Press, Jakarta.

Imamah, Y. H. & N. Hidayat. 2022. Integrasi Pendidikan Islam dan Pendidikan Lingkungan Hidup. *Jurnal Mubtadiin*, 8(1), 13-36.

Imelda, A. 2018. Implementasi Pendidikan Nilai dalam Pendidikan Agama Islam. *Al-Tadzkiyyah: Jurnal Pendidikan Islam*, 8(2), 227-247.

Khamim, N. & A. Asyhari. 2021. Upaya Masyarakat dalam Membentuk Lingkungan Bersih dan Implikasinya dalam Pelaksanaan Pendidikan Islam Anak di Desa Manyarejo Kecamatan Manyar Kabupaten Gresik. *Atthiflah: Journal of Early Childhood Islamic Education*, 8(2), 90-100.

La Fua, J. 2014. Aktualisasi Pendidikan Islam dalam Pengelolaan Lingkungan Hidup Menuju Kesalehan Ekologis. *Jurnal Kajian Ilmu Kependidikan*, 7(1), 19-36.

Lembong, D., S. Hutomo, & D. Darmawan. 2015. *Komunikasi Pendidikan*. IntiPresindo Pustaka, Bandung.

Leu, B. 2021. Dampak Pemanasan Global dan Upaya Pengendaliannya Melalui Pendidikan Lingkungan Hidup dan Pendidikan Islam. *Jurnal Manajemen Pendidikan Islam*, 1(2), 1-15.

Mardikaningsih, R. & D. Darmawan. 2013. Metode Penelitian Kuantitatif. IntiPresindo Pustaka, Bandung.

Mardikaningsih, R. & D. Darmawan. 2018. Kecerdasan, Perilaku Belajar, dan Pemahaman Mahasiswa. *Jurnal Ilmiah Manajemen Pendidikan Indonesia*, 5(1), 13-26.

Mardikaningsih, R. & D. Darmawan. 2021. Peran Kompetensi Pedagogik Guru dan Lingkungan Belajar untuk Meningkatkan Minat Belajar Siswa. *Jurnal Ilmiah Manajemen dan Pendidikan Indonesia*, 8(1), 33-39.

Mardikaningsih, R. 2014. Metode Pembelajaran dan Variasi Penerapannya. *Jurnal Ilmiah Manajemen Pendidikan Indonesia*, 1(1), 43-54.

Mustakim, M. 2017. Pendidikan Lingkungan Hidup dan Implementasinya dalam Pendidikan Islam (Analisis Surat Al-A'raf Ayat 56-58 Tafsir Al Misbah Karya M. Quraish Shihab). *JIE (Journal of Islamic Education)*, 2(1), 1-27.

Nurulloh, E. S. 2019. Pendidikan Islam dan Pengembangan Kesadaran Lingkungan. *Jurnal Penelitian Pendidikan Islam*, 7(2), 237-254.

Purwanti, S., T. Palambeta, D. Darmawan, & S. Arifin. 2014. Hubungan Metode Pembelajaran dan Motivasi Belajar Siswa. *Jurnal Ilmu Pendidikan*, 8(1), 37-46.

Putra, A. R., D. Darmawan, & R. Mardikaningsih. 2017. Peningkatan Kemampuan Siswa dengan Profesionalisme dan Kompetensi Guru. *Jurnal Ilmiah Manajemen Pendidikan Indonesia*, 3(3), 139-150.

Rosyadi, A. R., D. Supriadi, & M. D. Rabbanie. 2021. Tinjauan Terhadap Tripusat Lingkungan Pendidikan dalam Perspektif Pendidikan Islam. *Jurnal Pendidikan Islam*, 10(2), 563-580.

Saraswati, R. Mardikaningsih, & T. Baskoro. 2014. Strategi dan Inovasi Pendidikan Tingkat Dasar. Bumi Aksara, Jakarta.

Sholihah, A. M., & Maulida, W. Z. 2020. Pendidikan islam sebagai fondasi pendidikan karakter. *Jurnal Pendidikan, Sosial, Dan Agama*, 12(1), 49-58.

Sinambela, E.A., R. Mardikaningsih & D. Darmawan. 2014. Inovasi Pendidikan dan Profesionalisme Guru, IntiPresindo Pustaka, Bandung.

Sudarto, M. 2020. Dasar-Dasar Pendidikan Islam. *Jurnal Penelitian Pendidikan dan Keagamaan Islam*, 6(1), 56-66.

Sutarjo, M., D. Darmawan & Yuni Indah Sari. 2007. Evaluasi Pendidikan. Spektrum Nusa Press, Jakarta.

Wahyudi, D., & Aisah, S. 2018. Aktualisasi Pendidikan Islam Dalam Pengelolaan Lingkungan Hidup: Studi Relasi Antara Pendidikan Islam Dan Budaya Mistis Dalam Pelestarian Lingkungan. *Tarbawiyah: Jurnal Ilmiah Pendidikan*, 2(01), 124-153.

Yanti, Y., & D. Darmawan. 2016. Pengaruh Kompetensi Guru dan Lingkungan Belajar terhadap Hasil Belajar melalui Motivasi Belajar Sebagai Variabel Intervening. *Jurnal Ilmiah Manajemen Pendidikan Indonesia*, 2(4), 269-286.

Yanti, Y., Yuliana, D. Darmawan & E. A. Sinambela. 2013. Psikologi Pendidikan, Spektrum Nusa Press, Jakarta.