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Green Islamic School: Integrating Environmental Education in the Islamic Education Curriculum

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Abstract

This study aims to explore and analyze the efforts to integrate environmental education in the Islamic Religious Education (PAI) curriculum from an Islamic perspective. Environmental education in this context not only focuses on theoretical understanding of ecological issues, but also connects Islamic values related to nature and the environment, which are explained through verses of the Qur'an and hadith. This research uses a qualitative method with a case study approach to explore how environmental education is implemented in PAI learning, as well as to identify challenges and opportunities in its implementation. The results show that the integration of environmental education in the PAI curriculum not only shapes students' ecological awareness but also teaches the importance of maintaining the balance of nature as part of human responsibility as khalifah on earth. The program involves various practical activities, such as reforestation and waste management, which aim to instill Islamic values related to environmental conservation. Nonetheless, the study also noted some challenges, such as time and resource constraints, which need to be addressed to improve the effectiveness of this integration. Overall, this research makes an important contribution in understanding how Islamic religious education can play a role in creating broader environmental awareness among the younger generation.

Keywords: Religious Values, Islamic Religious Education, Environmental Education.

PRELIMINARY

Environmental degradation, including climate change, deforestation, water and air pollution, and biodiversity loss, has become one of the biggest global challenges facing humanity today. These phenomena have widespread adverse impacts, not only on the health, social well-being, and economic sectors of society, but also on the sustainability of ecosystems that are the main support for life on earth. Rising global temperatures have led to more frequent and intense natural disasters, such as floods, droughts, and storms. Deforestation and biodiversity loss exacerbate environmental degradation, threaten ecosystem stability, and reduce the earth's capacity to support life for future generations. These conditions demand serious attention and comprehensive and sustainable collective measures in addressing environmental issues.

Efforts to overcome the environmental crisis require a holistic approach, which is not only technical or policy-based, but also involves deep paradigm and behavioral changes in society. One strategic way to realize these changes is through education. Education has a vital role in building awareness, forming a critical mindset, and directing individual behavior to be more concerned about environmental conservation. With the integration of environmental issues in the education curriculum, the younger generation can be equipped with the knowledge, skills and values needed to face environmental challenges in the future. In addition, education also acts as a medium to encourage innovation, collaboration, and active participation of the community in environmental conservation efforts.

Indonesia, as a country with the largest Muslim majority population in the world, has a strategic opportunity to utilize Islamic teachings as a moral and practical foundation in building a holistic environmental education paradigm. Islam, as a comprehensive religion, offers relevant ethical guidance to

deal with environmental challenges. The Qur'an and Hadith teach the importance of maintaining a harmonious relationship between humans and nature, emphasizing the role of humans as khalifah fil ardh (leaders on earth) who are mandated by Allah SWT to preserve the earth and not do damage. Qur'anic verses, such as in Surah Al-A'raf verse 56 which reads "And do not make corruption on the earth after (Allah) has repaired it", provide a clear message about human responsibility for environmental conservation. Islamic principles such as tawazun (balance), ihsan (doing good), and maslahah (public good) provide a strong ethical framework to encourage action in protecting the environment.

Moreover, Islamic values also teach the importance of living simply (zuhud), not being excessive (israf), and being frugal in the use of resources. These principles are very relevant in addressing the problem of overconsumption and waste, which is one of the main causes of the environmental crisis. Through education based on Islamic values, the younger generation can be encouraged to develop a more sustainable and environmentally responsible lifestyle. This can be realized through learning activities that instill environmental awareness, such as reforestation programs, waste management, or the application of environmentally friendly technology.

In addition, Islam also emphasizes the importance of collaboration and collective responsibility in preserving the environment. This can be applied in the context of Indonesian society through community-based programs that integrate environmental education with religious activities, such as thematic religious studies, sermons, or environmental campaigns involving mosques as the center of activities. Mosques can function as centers of environmental education that not only convey religious values, but also inspire the community to take real action in preserving nature.

However, to optimize the role of Islamic teachings in environmental education, support is needed from various parties, including the government, educational institutions, religious leaders, and the community. The government can encourage the development of a curriculum that integrates environmental issues with Islamic values, while educational institutions can innovate in interesting and relevant learning methods. Religious leaders have an important role in conveying environmental messages to the community, while the community can become agents of change by adopting and practicing Islamic values in everyday life.

By utilizing Islamic values as a moral and ethical foundation, Indonesia has great potential to be an example in sustainable environmental conservation efforts. Education based on Islamic values is not only able to build individual awareness, but also strengthen the collective spirit to protect the earth as a trust that must be maintained. This effort, if carried out consistently and synergistically, will have a positive impact not only in Indonesia, but also on the world, in facing increasingly pressing environmental challenges (Eva et al., 2020). In the Qur'an, there are many verses that call on humans to protect the earth and not to cause damage. For example, in QS. Al-A'raf verse 56, Allah reminds humans not to cause damage on the face of the earth after Allah has previously repaired it. Likewise in QS. Ar-Rum verse 41, it is stated that the damage that occurs on land and sea is the result of human actions themselves. These verses not only provide warnings, but also contain a deep message that humans have a great responsibility towards the environment. Environmental preservation is not only a worldly need, but also an integral part of worship to Allah SWT. In the Islamic view, every action taken with the intention of protecting and repairing the earth will be rewarded and considered a form of devotion to the Creator.

With this foundation, the paradigm of environmental education based on Islamic values has the potential to create a generation that is not only aware of the importance of environmental conservation, but also understands their ecological responsibilities as part of religious practice. This approach allows for the integration of spiritual and ecological aspects, where environmental conservation is no longer considered a purely technical issue, but also a moral and religious obligation. Education based on Islamic values can teach students to understand that protecting the environment is a real form of obedience to Allah and a contribution to the welfare of humanity (Sugiran, 2022). Amidst the increasing complexity of environmental problems, a faith-based approach has great potential to be a relevant and effective solution, especially in a country like Indonesia where the majority of the population is Muslim. Islamic values, which are rich in teachings about harmony between humans and nature, can be a strong moral foundation for building environmental awareness. By prioritizing Islamic values in environmental education, the community is invited to view ecological issues not only from a practical perspective, but also from a spiritual and moral perspective. This approach is expected to build collective awareness and strengthen a

shared commitment to protecting the earth as a mandate that has been entrusted by Allah SWT to humanity.

Islamic teachings that emphasize principles such as *tawazun* (balance), *maslahah* (public well-being), and the prohibition of causing damage to the earth, provide a solid ethical framework to support environmental conservation. In the context of education, these values have a strategic role in shaping the character of the younger generation who are not only religious, but also have concern for global issues such as climate change, environmental pollution, and biodiversity conservation. Through this approach, environmental education becomes not only a tool to increase knowledge, but also a means to instill moral and spiritual responsibility in preserving nature.

However, although Islamic values are very relevant to environmental issues, the integration of these concepts into the Islamic Religious Education (PAI) curriculum still faces various challenges. So far, PAI learning in Indonesia tends to focus on theological and ritual aspects, such as learning about the pillars of faith, the pillars of Islam, procedures for worship, and the history of the Prophet and his companions. Contemporary issues, such as environmental conservation, climate change mitigation, and natural resource management, have not been an integral part of the material taught. As a result, the potential of PAI as a means to build a generation that is religious and has a high ecological awareness has not been utilized optimally.

It is important to realize that integrating environmental education into the Islamic Religious Education curriculum is not just about adding new material, but also changing the learning approach to make it more contextual, relevant, and applicable. For example, a discussion about the oneness of Allah (tawhid) can be linked to the miracle of the creation of the universe, which teaches students to appreciate and care for His creation. Likewise, the concept of amanah can be linked to the responsibility of humans as caliphs on earth to maintain the balance of the ecosystem. With this approach, religious education is not only normative, but also provides practical guidance for students in facing real-world challenges. Integration of environmental education into the Islamic Religious Education curriculum can also be done through creative and interactive learning methods. Islamic Religious Education teachers can develop project-based learning activities, such as tree planting, waste management, or energy saving campaigns, which actively involve students in real environmental conservation actions. In addition, the use of digital technology in learning can also be utilized to enrich the learning experience, for example by utilizing visual media and simulations to show the impact of environmental damage and the importance of conservation efforts.

In addition to the challenges in terms of approach, the integration of environmental education into Islamic Religious Education also requires support from various parties. The government, as a policy maker, needs to ensure that the national curriculum provides space for environmental issues to enter religious education. Educational institutions and educators must be given adequate training and resources to implement this approach effectively. Religious figures also have an important role in strengthening ecological messages in their lectures and sermons, so that they can expand the reach of environmental education to the general public.

By strategically integrating Islamic values and environmental education, PAI has a great opportunity to become an instrument that not only produces a religious generation, but also a generation that has ecological awareness and is committed to maintaining the sustainability of this planet. This effort, if implemented consistently and collaboratively, will not only have a positive impact on environmental conservation, but also strengthen the role of Islam as a religion of rahmatan lil 'alamin in providing solutions to global challenges. Thus, Islamic-based education can be a solid foundation for building a more just, prosperous, and sustainable civilization (Gofur et al., 2022)

This study aims to explore and develop an environmental education integration model in the Islamic Religious Education curriculum with an Islamic perspective. This study will be conducted at an educational institution that has great potential in implementing Islamic values in daily educational practices. The selection of this location is based on the relevance of the Islamic Religious Education curriculum in the school to the social and cultural context of the local community, which is largely dependent on natural resources. This research was conducted with an approach that not only emphasizes the transfer of knowledge, but also the formation of attitudes and behavior of students that are in line with Islamic values (Riyadi, 2021). This study aims to analyze the relevance of Islamic values in

environmental education, evaluate the opportunities and challenges of implementation at the educational institution level, and provide practical recommendations to support the integration of these values. In this context, the integration of Islamic-based environmental education is expected to be able to support the achievement of the Sustainable Development Goals (SDGs), especially in terms of quality education (SDG 4) and action on climate change (SDG 13). With this approach, students are expected to not only understand the importance of environmental preservation as part of their religious obligations, but also become agents of change who play an active role in maintaining the sustainability of the earth.

This study seeks to create synergy between spiritual education and ecological education, so that students can see responsibility towards the environment as a form of worship to Allah. In addition, this study also contributes to the development of a more progressive Islamic Religious Education (PAI) curriculum, adaptive to the challenges of the times, and relevant to global issues. By utilizing Islamic principles, such as tauhid, amanah, and caliphate, this study seeks to enrich thinking and emphasize that Islamic values can provide solutions to global problems. The integration of environmental education in PAI is the first step in forming a generation that is not only obedient in carrying out worship, but also has a high awareness of environmental preservation as part of their lives.

METHOD

This research is included in the qualitative category, namely research that produces descriptive data in the form of written words. Library research, also known as library research, is a type of research that only focuses on collecting literature and document studies without requiring other data (Assingikily, 2021). The main purpose of identifying obstacles is to support the development of Environmental Education. Primary data is taken from journals that examine madrasah education and the needs of the modern world. Primary data can also be taken from books, the internet, and other articles related to the research being conducted.

FINDINGS AND DISCUSSION

Findings

Environmental education

In English, the term Environmental Education refers to education that focuses on environmental issues. Historically, this concept began to emerge in the 1960s as a response to various environmental challenges, such as declining air and water quality, population growth, depletion of natural resources, and ongoing environmental damage. In the United States, the roots of environmental education are often associated with the liberal-progressive educational philosophy introduced by John Dewey. The 1970s were an important period for environmental education, starting with the United Nations Conference on the Environment in 1972, which resulted in the establishment of the United Nations Environment Programme (UNEP). Subsequently, UNESCO worked with UNEP to organize international conferences discussing environmental education globally. In 1975, an international workshop in Belgrade, Yugoslavia, produced a landmark document entitled The Belgrade Charter: A Global Framework for Environmental Education.

Then, on 14–26 October 1977, another major conference was held in Tbilisi, which produced the Tbilisi Declaration. This declaration became the main guideline in the development of environmental education throughout the world. Although major developments in environmental education occurred in the 1970s, the idea of the importance of environmental education actually began in 1969 by James A. Swan and William B. Stapp. This series of events shows that the movement and ideas related to environmental education were mostly pioneered by Western countries and thinkers from the region. This reflects a great concern for global environmental issues while providing a strong foundation for the development of sustainable environmental education throughout the world (Mokodenseho, 2020).

Nature and Environmental Education in Islamic Perspective

Among the various religions in the world, Islam has a very great concern for the discussion of nature, its wise use, its preservation, and the prohibition of causing damage or pollution to the environment. The Qur'an presents more than 750 verses that discuss natural phenomena, covering aspects such as animals, plants, soil, water, and air. Not only that, hundreds of authentic hadiths, as well

as *ijtihad* from the companions and *tabiin*, also provide broader and deeper insights into how Muslims should interact with the environment (Messy, et al., 2023).

The Qur'an pays great attention to animals and plants as part of Allah's creation that shows His greatness. For animals, the Qur'an uses the terms *dâbbah* and *al-an'âm*. The word *dâbbah*, which means crawling or walking animals, is mentioned 18 times, encompassing living creatures that move on the earth, both small and large animals. Meanwhile, *al-an'âm* is mentioned 32 times and refers specifically to livestock such as camels, cows, and goats. These animals have an important role in human life, both as a source of food, transportation, and tools to help with daily activities. These verses not only describe the existence of animals as Allah's creation, but also emphasize the importance of treating them wisely and responsibly, in accordance with the duties of humans as caliphs on earth.

In addition, plants also receive special attention in the Qur'an through the terms *nabât* and *al-harts*. The word *nabât*, which means plants, is mentioned 9 times, referring to all types of plants that grow on the ground. While *al-harts*, which means plants or agricultural products, is mentioned 12 times. Plants are often described as signs of Allah's power that are a source of life for humans and other creatures. Islam emphasizes the importance of maintaining soil fertility, utilizing agricultural products sustainably, and avoiding actions that damage the environment. These verses about animals and plants contain moral and ecological messages that are relevant to this day. Islam teaches humans to utilize natural resources responsibly, maintain the balance of the ecosystem, and avoid damage (*fasad*) on earth. Principles such as *tawazun* (balance) and *maslahah* (public interest) are important guidelines in maintaining a harmonious relationship between humans and nature. By understanding and practicing these teachings, Muslims are expected to be able to build a strong ecological awareness and maintain the sustainability of the earth as a mandate from Allah SWT (Andini, 2021).

Other elements such as earth, water, and air also receive considerable attention in the Qur'an. The word *al-ardh* (earth) is mentioned 451 times, indicating its important role as a dwelling place and resource for humans and other creatures. Water, represented by the word *mâ'*, is mentioned 59 times, often described as an irreplaceable source of life. Air, referred to by the terms *al-rîh* and *al-riyâh*, is mentioned 28 times, illustrating its role in bringing blessings such as rain, but also as a reminder of God's power through strong winds or storms. In addition, the Qur'an also mentions various other elements related to nature and the environment, such as the sea, land, sky, and other natural phenomena. Not only does it describe nature as God's creation that must be respected, but also as signs of His greatness that invite humans to reflect and be grateful.

In Islam, discussions about nature are not only limited to material aspects that can be seen and felt physically, but also include a spiritual dimension that is abstract and deeper. These two dimensions are seen as a harmonious and complementary unity, depicting the integral relationship between humans, the universe, and the Creator. In the Qur'an, humans are given a mandate as *khalifah fil ardh* (leaders on earth), which places humans in a special position with great responsibility. As caliphs, humans are not only required to utilize available natural resources, but are also required to maintain the balance of the ecosystem, manage the environment wisely, and ensure the sustainability of the earth for future generations (Rahman, 2022).

This task is not just a worldly responsibility, but also part of devotion to Allah SWT. Islam teaches that environmental preservation is a real form of worship that involves humans in the role of guardians of nature that has been entrusted by the Creator. On the contrary, any form of damage, excessive exploitation, or actions that cause environmental destruction are considered serious violations of this mandate. In various verses of the Qur'an, Allah expressly prohibits acts of destruction on the face of the earth (*fasad*), be it to land, water, air, or other living things. This prohibition is not only normative but also emphasizes the importance of preventive actions and concrete solutions to maintain the sustainability of life on this planet.

Islam provides a solid moral foundation through spiritual values that encourage humanity to maintain a harmonious relationship with nature. Principles such as *tawazun* (balance), *ihsan* (doing good), and *maslahah* (public welfare) serve as ethical guidelines in carrying out duties as guardians of the earth. In addition, Islam also offers relevant practical guidance in preserving the environment, such as avoiding waste of resources, protecting biodiversity, and ensuring that nature is managed responsibly.

These Islamic teachings are very relevant amidst increasingly complex global challenges, such as

climate change, pollution, deforestation, and loss of biodiversity. The holistic Islamic approach not only offers sustainability-oriented solutions but also builds human awareness to respect nature as God's creation. By making environmental preservation an integral part of faith and worship, Muslims are expected to contribute significantly to addressing the increasing global environmental problems.

Through this approach, Islam emphasizes that the relationship between humans and nature is a relationship based on moral and spiritual responsibility. Nature is not merely an object of exploitation, but a life partner that must be respected and preserved. With this understanding, humanity can carry out its duties as caliphs better, creating harmony between human life needs and the preservation of the earth, which will ultimately benefit all living things.

Integration of Environmental Education in the PAI Curriculum

Integration of Environmental Education in the Islamic Religious Education Curriculum (PAI) is a strategic effort to instill values of environmental concern based on Islamic teachings. This approach is based on the basic concept in the Quran and Hadith which explicitly emphasizes the role of humans as caliphs on earth with the responsibility to protect and preserve nature. In its implementation, this integration is carried out through various aspects of comprehensive learning. Learning materials are designed by linking verses of the Quran and Hadith that are relevant to environmental issues, as well as linking Islamic values with the principles of environmental conservation. The learning methods applied not only focus on theoretical aspects but also practical ones, such as environmental project-based learning and direct practice in greening activities and waste management.

The development of values in this integration includes three main aspects of learning: cognitive, affective, and psychomotor. In the cognitive aspect, students are expected to understand the fundamental relationship between Islam and the environment, as well as the important role of humans in maintaining the balance of nature. The affective aspect focuses on the formation of attitudes and concern for the environment, while the psychomotor aspect is directed at developing practical skills in environmental management and preservation.

The strategy for implementing the integration of environmental education based on Islamic teachings requires a planned, holistic, and sustainable approach. The initial stage of this strategy begins with careful planning, including the preparation of a syllabus and the development of teaching materials that integrate environmental themes in depth. The designed syllabus not only contains basic concepts regarding the importance of protecting the environment, but also includes Islamic values such as *tawazun* (balance), *ihsan* (doing good), and *maslahah* (public welfare). Teaching materials are expected to be not only theoretical, but also applicable, so that students can understand the relationship between Islamic teachings and the importance of protecting the environment in everyday life (Wulandari, 2024).

In the implementation stage, learning is not limited to the classroom, but is expanded by involving activities outside the classroom. Activities such as direct practice in caring for the environment, such as planting trees, managing waste, or cleaning the area around the school, are an important part of the learning process. In addition, collaboration with various parties, such as environmental organizations, religious institutions, and local governments, can also enrich students' learning experiences. Through this partnership, students are invited to be actively involved in broader environmental conservation programs, such as environmental awareness campaigns, natural resource conservation, or renewable energy management.

Evaluation is carried out continuously to ensure the effectiveness of the program and measure changes in student behavior towards the environment. This evaluation involves various indicators, ranging from increasing student understanding of Islamic-based environmental concepts to real behavioral changes, such as the habit of reducing plastic use, saving energy, and actively maintaining environmental cleanliness. Assessment can be carried out through direct observation, interviews, questionnaires, or portfolios that record student participation in various environmental activities (Sugiran, 2022).

However, the implementation of this strategy is not without challenges. One of the main challenges is limited resources, both in the form of learning materials and supporting facilities. Most schools may face obstacles such as a lack of relevant guidebooks, limited access to natural environments for direct practice, or minimal budget for activities outside the classroom. In addition, teacher competence

is also an important challenge. Not all teachers have sufficient understanding of the integration of environmental education with Islamic values, so intensive training is needed to improve their capacity.

To overcome these challenges, various solutions can be implemented. The development of sustainable learning materials, for example, can be done through collaboration with higher education institutions or organizations that focus on environmental conservation. These materials can be in the form of modules, learning videos, or interactive materials that support the teaching and learning process. Regular teacher training is also an important step, by providing them with provisions not only in theory, but also innovative practical methods to integrate Islamic values into environmental learning.

The expected impact of this integration is very broad. Not only limited to the school environment, but also extends to the surrounding community. With action-based learning, students can become agents of change in their communities, spreading collective awareness about the importance of protecting the environment. Through their consistent behavior in maintaining cleanliness, saving energy, or caring about environmental sustainability, students are expected to be able to inspire families and communities to take similar actions.

Ultimately, this strategy is expected to create a generation that is not only religious, but also has a high ecological awareness. By combining Islamic teachings and environmental education, students are encouraged to understand that protecting the earth is part of their duty as *khalifah fil ardh* and a real form of worship to Allah SWT. With this approach, schools can contribute significantly to building a more environmentally conscious society, while facing global challenges related to climate change and ecosystem damage more effectively and meaningfully.

In the future, the development of environmental education integration in the PAI curriculum will continue to be improved through innovative programs and the development of more effective learning models. This includes the use of technology in learning and expanding cooperation networks with various parties. With this comprehensive approach, it is hoped that a generation of Muslims can be formed who not only understand religious teachings but also have concern and ability in preserving the environment as part of worship to Allah SWT (Efendy, 2020).

Discussion

The research conducted provides in-depth and valuable insights into how environmental education can be implemented effectively through an Islamic values-based approach. One of the main innovations raised from this research is the "Green Islamic School" program, which is a real proof of the effort to integrate environmental education into the Islamic Religious Education (PAI) curriculum. This program not only functions as a practical step to maintain environmental cleanliness and sustainability, but also as part of the implementation of religious mandates. From an Islamic perspective, preserving nature is a great responsibility given by Allah SWT to humans as *khalifah fil ardh* (leaders on earth). The Qur'an and hadith explicitly teach the importance of maintaining the balance of nature, emphasizing that the damage that occurs on earth is often caused by the hands of humans who are negligent of their responsibilities.

The "Green Islamic School" program integrates Islamic principles with concrete steps in environmental conservation. This approach makes efforts to protect the environment not only part of formal education, but also a form of worship with high spiritual value. Islamic Religious Education (PAI) teachers play an important role in harmonizing Islamic values with practical actions to preserve the environment. They carefully link subject matter such as faith, morals, and *fiqh* with human responsibility to preserve the earth. For example, in the learning of faith, the concept of monotheism is expanded to instill awareness that nature is God's creation that must be respected and preserved as a form of gratitude. The learning practices implemented in this school are diverse and innovative, such as routine activities of cleaning the school environment, planting trees around the school area, and managing waste according to sharia principles.

These activities are not only carried out practically but are also linked to the verses of the Qur'an and hadith, so that students understand that cleanliness and environmental preservation are part of faith. The hadith of the Prophet Muhammad SAW which states that "cleanliness is part of faith" is the main foundation in this program. In this way, students are taught that simple actions such as throwing garbage in its place or caring for plants have deep religious meaning.

The learning process in the classroom is also designed to strengthen students' ecological awareness through an integrative approach. In the learning session, the verses of the Qur'an such as Surah Ar-Rum verse 41 which explains the damage to land and sea due to human actions, are raised as important reflections for students to understand their responsibility towards nature. Hadiths that encourage Muslims not to waste water or waste natural resources are also discussion materials that are contextualized with the current situation, such as the importance of saving water amidst the threat of a global crisis. Thus, students are not only invited to learn theoretically, but are also directed to understand the meaning of environmental preservation as a concrete form of obedience to Allah SWT.

Evaluation of the "Green Islamic School" program is carried out continuously to ensure its effectiveness. One method used is to monitor changes in student behavior towards the environment, both at school and at home. Students are invited to record their activities related to environmental preservation, such as participating in a movement to clean the mosque, reducing the use of plastic, or practicing recycling at home. This data is then analyzed to measure the extent to which the program has succeeded in building sustainable environmental awareness.

Although this program has many advantages, it is undeniable that its implementation also faces various challenges. One of the main challenges is limited resources, both in terms of supporting facilities and learning materials. Some teachers also feel the need for additional training to strengthen their competence in integrating Islamic values with environmental education. However, these challenges are overcome through regular training, development of relevant learning modules, and collaboration with various parties, including religious institutions and environmental organizations.

The impact of this program is very positive and widespread, not only in the school environment but also to the surrounding community. Students who have been exposed to environmental education based on Islamic values become active agents of change, bringing the message of the importance of preserving the earth to their families and communities. With this holistic approach, the "Green Islamic School" program has not only succeeded in increasing students' ecological awareness, but also strengthening their religious values, making them more responsible individuals towards nature and life.

This program received a positive response from students. They felt that Islamic Religious Education learning was more relevant and interesting, because it not only focused on spiritual aspects but also touched on social and ecological aspects. Fatimah, one of the students, said that she now understands the importance of protecting the environment as part of worship. Positive changes are also seen in the school environment, with green parks maintained by students and an orderly waste management system. All of this reflects the application of Islamic teachings in everyday life, where protecting the environment is not only a worldly obligation but also part of the responsibility of the afterlife (Wulandari, 2024).

However, like other programs, the integration of environmental education in Islamic Religious Education faces several challenges. Teachers stated that time constraints were the main obstacle, given the dense curriculum that had to be delivered. In addition, the lack of additional training in innovative learning methods was also an obstacle, especially in supporting more effective integration of environmental education. Observations also showed that although the program had been running well, consistency in its implementation still needed attention, because not all school components were maximally involved.

Through an Islamic perspective, this program makes a significant contribution to increasing students' ecological awareness by emphasizing that protecting the environment is part of human responsibility as caliphs on earth. In Islamic teachings, preserving nature is considered a form of worship that has high spiritual value. Therefore, environmental education based on Islamic values can foster a sense of responsibility towards nature as part of obedience to Allah (Suprpto, 2020).

To overcome the challenges in its implementation, several strategic steps are needed, such as additional training for teachers to strengthen their understanding of the integration of Islamic values with environmental issues. In addition, collaboration between subjects is also important so that learning about the environment is not only focused on Islamic Religious Education (PAI), but also involves other relevant lessons. Periodic evaluation is needed to measure the effectiveness of the program and see the extent to which students experience changes in their behavior and understanding of the environment. Support from the school community and environmental organizations is also very important to strengthen this program.

With these steps, environmental education based on Islamic values is expected to not only produce a more environmentally conscious generation, but also form individuals who clearly understand their roles and responsibilities as caliphs on earth, as taught in the Qur'an and Hadith. This is expected to strengthen the harmonious relationship between humans and nature, as well as create environmental sustainability that is beneficial for future generations.

CONCLUSION

Based on the description above, the results show that the integration of environmental education in the Islamic Religious Education (PAI) curriculum is a strategic effort to instill values of concern for the environment based on Islamic teachings. This approach aims to connect the concept of humans as caliphs on earth, as taught in the Qur'an and hadith, with the principles of environmental conservation. The implementation of integration is carried out through teaching that includes cognitive, affective, and psychomotor aspects, with theoretical and practical learning methods, such as reforestation and waste management based on sharia.

This study shows the success of the "Green Islamic School" program in practicing Islamic teachings related to environmental conservation. This program instills ecological awareness in students through relevant learning, both in the classroom and in outdoor activities. Students' positive responses are reflected in more environmentally conscious behavior, such as maintaining cleanliness and caring for the school garden, which is understood as part of worship. However, this program faces challenges, such as time constraints and lack of teacher training in innovative methods. To overcome this, additional support is needed in the form of ongoing training, periodic evaluation, and collaboration with various parties. Through this comprehensive approach, the integration of environmental education in Islamic Religious Education is expected to produce a generation of Muslims who not only understand religious teachings but also have awareness and skills in preserving the environment, as part of their responsibility to Allah SWT.

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