

# INTEGRATION OF ECOTHEOLOGY VALUES IN ISLAMIC EDUCATION TO PROMOTE GREEN LITERACY AND SUSTAINABLE LIFESTYLES

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## ABSTRAK

*Krisis lingkungan global merupakan tantangan besar yang mempengaruhi seluruh aspek kehidupan manusia dan ekosistem. Salah satu upaya untuk mengatasi masalah ini adalah dengan meningkatkan literasi hijau dan mempromosikan gaya hidup berkelanjutan melalui pendidikan. Pendidikan Islam, dengan nilai-nilai ekoteologi yang terkandung dalam prinsip-prinsip tauhid, khalifah, mizan, dan amanah, berpeluang besar untuk membentuk generasi yang tidak hanya beriman, tetapi juga peduli terhadap lingkungan. Namun, kajian-kajian sebelumnya masih banyak berfokus pada aspek normatif-teologis dan belum secara spesifik menawarkan model integrasi ekoteologi Islam dalam penguatan literasi hijau dan pembiasaan gaya hidup berkelanjutan di lembaga pendidikan Islam. Penelitian ini bertujuan untuk mengeksplorasi bagaimana integrasi nilai-nilai ekoteologi Islam dalam pendidikan dapat meningkatkan kesadaran ekologis dan mendorong gaya hidup berkelanjutan. Dengan pendekatan library research, penelitian ini menganalisis literatur yang relevan terkait dengan ekoteologi Islam dan penerapannya dalam pendidikan Islam. Hasil penelitian menunjukkan pentingnya pengintegrasian nilai-nilai ekoteologi Islam dalam pendidikan untuk membentuk karakter siswa yang bertanggung jawab terhadap kelestarian alam, serta memotivasi siswa untuk mengadopsi gaya hidup yang ramah lingkungan. Artikel ini berkontribusi dengan melengkapi kekurangan penelitian sebelumnya melalui penyajian analisis konseptual dan kerangka integrasi nilai-nilai ekoteologi Islam ke dalam kurikulum pendidikan Islam. Selain itu, penelitian ini juga menekankan pentingnya pengembangan kurikulum pendidikan Islam yang mengintegrasikan nilai-nilai ekoteologi, sehingga dapat menciptakan generasi muda yang sadar lingkungan dan berperan aktif dalam pelestarian alam.*

Kata kunci: Ekoteologi Islam, Pendidikan Islam, Literasi Hijau, Gaya Hidup Berkelanjutan, Kurikulum.

## ABSTRACT

*The global environmental crisis poses a major challenge that affects all aspects of human life and ecosystems. One of the efforts to address this issue is by enhancing green literacy and promoting sustainable lifestyles through education. Islamic education, with its ecotheological values embedded in the principles of tauhid, khalifah, mizan, and amanah, holds great potential in shaping a generation that is not only faithful but also environmentally conscious. However, previous studies have predominantly focused on normative-theological aspects and have not specifically offered an integrative model of Islamic ecotheology for strengthening green literacy and fostering sustainable lifestyle habits in Islamic educational institutions. This study aims to explore how the integration of Islamic ecotheological values within education can enhance ecological awareness and encourage sustainable living practices. Using a library research approach, this study examines relevant literature on Islamic ecotheology and its application in Islamic education. The findings highlight the importance of integrating Islamic ecotheological values into education to develop students' character as responsible stewards of the environment and motivate them to adopt environmentally friendly lifestyles. This article contributes by complementing the shortcomings of previous studies through presenting a conceptual analysis and a framework for integrating Islamic ecotheological values into the Islamic education curriculum. In addition, this study emphasizes the urgency of developing an Islamic education curriculum that effectively incorporates ecotheological values, thereby fostering environmentally aware young generations who actively participate in environmental preservation.*

Keywords: Islamic Ecotheology, Islamic Education, Green Literacy, Sustainable Lifestyles, Curriculum.

## INTRODUCTION

The global environmental crisis is one of the greatest challenges faced by the world today. The increasingly intense phenomenon of climate change, air pollution contaminating major cities, declining water quality, and the widespread destruction of nature have all had severe impacts on human life and ecosystems as a whole. Reports from the Intergovernmental Panel on Climate Change (IPCC) indicate that without significant changes in human consumption patterns and behavior, the negative effects of climate change, such as rising global temperatures, sea-level rise, and ecosystem disruption, will worsen (IPCC, 2021). Moreover, environmental degradation also affects the economic, social, and health sectors (UNEP, 2019). Data from the World Bank (2021) further highlight the severity of environmental challenges in Indonesia, revealing that the country generates approximately 7.8 million tons of plastic waste annually, with 4.9 million tons of it mismanaged, including uncollected waste, disposal in open dumpsites, and leakage from improperly managed landfills (World Bank, 2021). This condition underscores the urgent need for comprehensive efforts to strengthen environmental awareness and promote sustainable practices across various sectors, including education.

Despite the urgency of these environmental challenges, the implementation of green literacy in educational institutions, particularly Islamic schools and madrasahs remains relatively low (Wibowo et al., 2023). Environmental education programs are still predominantly ceremonial and have not been

systematically integrated into the curriculum. Many schools rely solely on extracurricular activities, ad hoc campaigns, or isolated projects, rather than embedding sustainability topics into structured learning. As a result, students' environmental awareness and sustainable behavior are not consistently developed across subjects or grade levels. This limited implementation demonstrates a clear gap between the urgency of environmental problems and the readiness of educational institutions to respond through structured green literacy programs.

To address this crisis, raising ecological awareness and promoting sustainable lifestyles are crucial. One of the most effective ways to achieve this is through education, which plays a vital role in shaping individuals' mindsets and behaviors. Green literacy, which refers to the understanding and skills related to environmental sustainability, holds a key role in building awareness of the importance of protecting nature and managing resources responsibly (Masrurroh et al., 2024). Green literacy not only encompasses knowledge about environmental issues but also includes the ability to take actions that support ecosystem sustainability and quality of life.

In the context of Islamic education, ecotheological values can be integrated with principles of environmental sustainability. Islam teaches the concept of *tauhid* (the oneness of God), emphasizing that the universe is God's creation that must be preserved and respected (Wani & Azhar, 2024). In addition, the concept of *khalifah* (humans as stewards of the Earth) (Syauqi et al., 2025), the value of *mizan* (balance), which

highlights the importance of maintaining harmony between human needs and environmental preservation (Wulan, 2025), and *amanah* (responsibility toward God's creation) provide an ethical framework highly relevant to cultivating environmental care (Arsyad & Hasanah, 2025). Based on these values, Islamic education can play a significant role in shaping a generation that is not only faithful but also environmentally conscious.

However, despite the strong relevance of Islamic educational values, the greatest challenge lies in how to effectively integrate these values into the educational curriculum. Therefore, more effort is needed to develop curricula that incorporate ecotheological principles, not only teaching religious concepts but also emphasizing concrete actions to maintain environmental sustainability.

This study aims to explore how the integration of ecotheological values within Islamic education can enhance green literacy and promote sustainable lifestyles. It also analyzes the role of Islamic education in fostering ecological awareness among students and motivating them to adopt more environmentally friendly habits. Thus, Islamic education is expected to play a more active role in supporting environmental sustainability through well-educated younger generations.

The significance of this research lies in its contribution to the development of a more environmentally friendly Islamic education curriculum. By integrating ecotheological values into Islamic education, it is expected that a generation will emerge that not only understands religious teachings but also possesses a deep

awareness of the importance of environmental preservation and sustainable living practices. Furthermore, this research aims to enrich the literature on faith-based education that supports environmental sustainability and to provide recommendations for educational policies that are more responsive to environmental issues.

## RESEARCH METHODS

This study employs a qualitative approach using the *library research* method, which aims to review and analyze literature relevant to the topics of ecotheology, Islamic education, green literacy, and sustainable lifestyles. Through the library research method, this study seeks to identify and analyze existing literature to uncover the relationship between ecotheological values within the context of Islam and their application in education.

The data sources in this research consist of materials closely related to the study's focus. These sources include books, scholarly journal articles, research reports, and other academic documents discussing ecotheology, Islamic education, green literacy, and sustainable living. To ensure the relevance and recency of the materials, this study analyzed literature published between 2023 and 2025. A total of 18 literature sources were selected for in-depth analysis. The selection of literature was based on specific criteria, namely: (1) relevance to the topics of ecotheology, Islamic education, green literacy, and sustainable lifestyles, (2) credibility of publication, and (3) alignment with the research objectives.

Data collection was conducted through a comprehensive literature review, in which the researcher accessed and compiled various relevant works to gather information on the integration of ecotheological values within Islamic education. Content analysis was also employed to select and organize the gathered information, thereby identifying the main themes related to the implementation of ecotheological values in Islamic education.

After the data were collected, the study adopted a *thematic analysis* approach to examine the literature. In this process, the researcher identified key themes emerging from the reviewed sources, such as Islamic ecotheological values (*tauhid*, *khalifah*, *amanah*, and *mizan*) and their application within Islamic education to enhance green literacy and promote sustainable lifestyles. The data were analyzed qualitatively to determine how these values can be integrated into Islamic educational curricula and how they contribute to shaping students' character to be more environmentally responsible. Based on this analysis, conclusions were drawn regarding how the integration of Islamic teachings related to ecotheology can contribute to environmental sustainability and the promotion of sustainable living patterns.

## RESULTS AND DISCUSSION

### Integration of Islamic Ecotheological Values in Education

#### a. *Tauhid* (The Oneness of God)

The value of *Tauhid* in Islam teaches that God is the Creator of the universe who has full authority over all His creations. This

concept views the entire natural world (both living and non-living beings) as part of God's creation that must be respected and cared for properly. In the educational context, understanding God as the Creator of nature can foster a moral and spiritual sense of responsibility toward the environment. Islam teaches that protecting and preserving nature is not only a moral duty but also an act of worship (*ibadah*) (Rudiana et al., 2025). Therefore, environmental preservation becomes a religious obligation that cannot be neglected.

In Islamic education, the integration of the *Tauhid* value can be implemented by teaching students that caring for nature is a form of devotion to God. Every action related to environmental preservation, such as reducing pollution, conserving energy, and protecting biodiversity is regarded as a form of worship that brings one closer to God (Yusuf, 2024). For example, students can be taught that reducing plastic waste or maintaining cleanliness in their surroundings is not merely a social act but one that is spiritually valued by God.

Several studies also indicate that understanding *Tauhid* can enhance ecological awareness and motivate individuals to behave more responsibly toward the environment (Muniri et al., 2025). In the context of religious education in Islamic schools, teachers can use Qur'anic verses that describe the creation of nature and the human-environment relationship as teaching tools to instill a sense of responsibility for the Earth's sustainability. Therefore, education that integrates the value of *Tauhid* equips students with a strong foundation to become agents of change who care for the environment, as

they recognize that preserving nature is a spiritual duty inseparable from their daily lives.

#### **b. *Khalifah* (Stewardship of the Earth)**

The concept of *Khalifah* in Islam is one of the fundamental values of Islamic ecotheology, which positions humans as God's representatives on Earth (Q.S. Al-Baqarah: 30). As *khalifah*, humans are entrusted with the responsibility to manage, nurture, and avoid causing harm to the Earth and all of its creations. In the educational context, this value can be integrated to develop ecological awareness among students by teaching that caring for the environment is part of their role as stewards of the Earth.

This stewardship encompasses various aspects, such as the wise management of natural resources, maintaining ecosystem balance, and avoiding exploitative practices that damage nature. For instance, in Islamic education, students can be encouraged to understand that water, soil, and air are blessings from Allah that must be used responsibly and without excess (Q.S. Al-A'raf: 31). Project-based educational activities such as reforestation, tree planting, recycling, and waste management can serve as concrete examples of implementing the *Khalifah* value within school environments (Mahrus, 2024).

Furthermore, this approach can cultivate a sustainable mindset, where students not only comprehend the importance of protecting nature but are also spiritually motivated to do so. A study by Husna and Sarjan (2024) emphasizes that humans, as *khalifah*, have a divine responsibility to preserve ecological balance

and environmental sustainability, as mandated by the Qur'an. Therefore, Islamic education that integrates the concept of stewardship (*kekhalifahan*) can play a crucial role in nurturing an environmentally conscious generation that is spiritually accountable and capable of embodying sustainable living practices.

#### **c. *Mizan* (Balance of Nature)**

The concept of *Mizan* in Islam originates from an Arabic root word meaning "scale" or "balance." It is used in the Qur'an to describe that God created the universe in perfect proportion, harmony, and equilibrium (Q.S. Ar-Rahman: 7-9) (Ministry of Religious Affairs of the Republic of Indonesia, 2023). This principle serves as a foundational element of Islamic ecotheology, emphasizing that all of God's creations exist in an orderly and interconnected system. When humans act beyond their limits and exploit nature excessively, this balance is disrupted, leading to widespread ecological damage.

In the context of Islamic education, the value of *Mizan* can serve as a basis for environmental learning that focuses on raising awareness of the interdependence among living beings, the importance of conserving natural resources, and maintaining a harmonious relationship between humans and nature (Rasyid et al., 2025). A practical application of the *Mizan* principle in education includes teaching students to manage waste, recycle materials, and conserve energy and water as expressions of their responsibility toward maintaining natural balance.

Moreover, students can be involved in hands-on projects such as school energy audits, school garden management, or

sustainable consumption campaigns. These activities not only enhance environmental awareness but also strengthen the spiritual understanding that humans are an integral part of the natural system, which must be preserved in harmony as part of their divine responsibility.

**d. Amanah (Trust or Responsibility)**

In Islamic teachings, *Amanah* refers to the trust or responsibility entrusted by Allah to humankind. This value holds a central position in Islamic ecotheology, as it emphasizes that the universe does not belong to humans but to Allah, who has entrusted it to humanity to protect, not to exploit (Q.S. Al-Ahzab: 72). Humans accept this trust with the awareness that it carries significant moral and spiritual consequences.

In the context of Islamic education, the value of *Amanah* can be integrated into the curriculum as part of character building and environmental ethics. Students can be taught that harming nature constitutes a

betrayal of God’s trust, while protecting and preserving it is an expression of obedience and devotion (Kartika et al., 2025). Teachers can instill the understanding that the Earth, water, air, animals, and plants are all part of the divine trust that must be maintained with full responsibility. This value can be embedded through thematic approaches, for instance, within lessons in *fiqh*, *akhlak*, or *tafsir* that are connected to environmental issues.

The implementation of the *Amanah* value in education can take the form of school-based programs such as sustainable school gardens, zero-waste initiatives, or recycling banks. These activities foster an environmentally conscious culture rooted in Islamic teachings. Thus, the value of *Amanah* not only teaches ecological responsibility but also strengthens the spiritual dimension of caring for the Earth, reflecting a holistic integration of faith and environmental stewardship (Saputra & Alif, 2025).

Table 1. Framework for Integrating Islamic Ecotheology into Islamic Education Curriculum

Ecotheology Value	Curriculum Component	Learning Strategy	Expected Outcome
Tauhid	Aqidah, Al-Quran Hadits	Verses on creation, reflective journaling, environmental dhikr activities	Spiritual awareness of nature as God’s creation
Khalifah	Fiqh, Akhlak	Environmental service learning, reforestation	Stewardship behavior, responsible environmental actions
Mizan	Fiqh, Science	Energy audits, eco-projects	Understanding of balance, resource efficiency
Amanah	Akhlak, Ushul Fiqh	Ethics of consumption, zero-waste programs	Responsible and ethical ecological behavior

The table above presents a structured framework illustrating how the four core ecotheological values in Islam (tauhid, khalifah, mizan, and amanah) can be integrated into various components of the Islamic education curriculum. Each value is aligned with specific subjects, practical learning strategies, and expected outcomes that support the cultivation of environmental awareness and sustainable behavior among students. This model not only demonstrates the relevance of Islamic teachings to contemporary ecological issues but also provides a practical guide for educators in designing learning activities that connect religious principles with environmental stewardship. By visualizing these relationships, the framework reinforces the argument that Islamic education has strong potential to serve as an effective medium for strengthening green literacy and promoting sustainable lifestyles in educational settings.

## Promoting Green Literacy through Islamic Education

### a. Understanding Environmental Issues

Islamic education plays a strategic role in enhancing green literacy, particularly in shaping students' awareness of contemporary environmental issues such as climate change, air and water pollution, deforestation, and the biodiversity crisis. By integrating environmental topics into Islamic education, students can understand that environmental degradation is not merely an ecological problem but also a violation of God's trust (*amanah*) (Yusup & Sairi, 2024). In Islam, caring for the Earth is part of the moral and spiritual responsibility entrusted to humankind as *khalifah* (stewards) on Earth (Q.S. Al-Baqarah: 30).

Through in-depth learning about the negative impacts of modern, consumerist, and unsustainable lifestyles, students are encouraged to think critically about consumption patterns, plastic waste, fossil fuel use, and other forms of environmental damage. For example, they can learn about the relationship between excessive consumption (*israf*), which is prohibited in Islam (Q.S. Al-A'raf: 31), and ecological realities such as increased carbon emissions and ocean pollution caused by human waste.

Learning materials can be developed through contextual approaches, such as analyzing Qur'anic verses related to nature, implementing environment-based projects, and organizing thematic discussions on global issues. Therefore, understanding environmental issues within Islamic education should not only be informative but also transformative, guiding learners to become agents of change who are aware of their moral and spiritual responsibility for the preservation of the Earth.

### b. Responsible Consumption Patterns

Islamic education can shape responsible and sustainable consumption patterns through the values of religious teachings that emphasize simplicity (*zuhud*), the prohibition of excess (*israf*), and accountability toward the environment. In the Qur'an, Allah commands moderation in consumption: "Eat and drink, but do not be excessive. Indeed, Allah does not like those who are excessive" (Q.S. Al-A'raf: 31). This verse indicates that self-control in using resources is not merely a social ethic but a form of spiritual obedience.

Through Islamic education, students can be taught to minimize waste, choose environmentally friendly products, and support local production with lower carbon footprints. For example, students can learn that using reusable items, avoiding single-use (disposable) products, and conserving water and energy are actions consistent with Islamic values and ecotheological principles. Instilling such concepts not only fosters environmentally friendly behavior but also builds awareness that every consumption choice carries both ecological and spiritual consequences.

Research by Ahmad et al. (2021) highlights that Islamic education plays a significant role in instilling the principles of *halalan thayyiban* (lawful and wholesome), internalizing anti-*israf* and *tabdzir* (wastefulness) values, and strengthening students' ethical consumption literacy in the digital era (Ahmad et al., 2025). In practice, Islamic schools can organize activities such as energy-saving campaigns or promote the use of recycled products directly linked to religious teachings. In this way, Islamic education not only provides spiritual guidance but also cultivates a sustainable lifestyle rooted in Qur'anic values and the principles of Islamic ecotheology.

### c. Ecotheology-Based Programs

In the context of Islamic education, implementing ecotheology-based programs serves as an effective approach to instill sustainability values in students directly and practically. These programs aim not only to convey theoretical knowledge about the environment but also to cultivate experiences that foster ecological awareness and spiritual responsibility toward nature as a trust (*amanah*) from Allah. One example is

a school waste-reduction campaign, where students are taught to separate waste, recycle used materials, and minimize the use of single-use plastics. Such activities reflect the Islamic command to avoid causing destruction on Earth (Q.S. Al-A'raf: 56).

In addition, greening programs such as tree planting within school areas or surrounding communities can be part of tangible efforts to teach students the concept of *khalifah*, as protectors and caretakers of the Earth (Kholil, 2024). These initiatives not only produce ecological benefits but also hold educational and spiritual significance. The implementation of organic school gardens, for instance, can serve as an interdisciplinary learning medium (combining science and religion) that simultaneously instills sustainability values.

Therefore, the development of environmental programs in Islamic schools should be systematically designed, grounded in religious teachings, and directed toward fostering sustainable ecological behavior. In this way, Islamic education can become a center of transformation, shaping a generation that is environmentally conscious and possesses ecological ethics rooted in Islamic spirituality.

## Encouraging Sustainable Lifestyles through Education

### a. Modesty, Resource Management, and Waste Reduction

The value of *modesty* (*zuhd* or simplicity) in Islam is a moral and spiritual principle that encourages individuals to avoid excessive consumption and to live

within reasonable needs. This principle is highly relevant in the context of sustainable living, as overconsumption has become one of the main causes of today's environmental crises. The Qur'an explicitly warns humanity against wastefulness, as Allah says: *"Indeed, the wasteful are brothers of the devils"* (Q.S. Al-Isra': 27). This teaching serves as a foundation for Islamic education to internalize ecological awareness through consumption control and efficient resource management.

In educational practice, this concept can be taught through simple daily habits, such as conserving water during ablution (*wudu*), avoiding food waste in school canteens, and reducing the use of single-use plastics. Additionally, waste management can be integrated into learning activities, for instance by recycling paper, creating compost from organic waste, or organizing a "waste bank" program in Islamic schools or *pesantren*.

By implementing these practices, students not only learn the theoretical aspects of environmental ethics but also experience firsthand how Islam encourages frugality, cleanliness, and responsibility toward the environment. Such experiential learning reinforces that sustainability is not merely a modern concept but deeply embedded in Islamic teachings that promote balance, moderation, and stewardship of the Earth.

### **b. Sustainable Practices in Islamic Educational Institutions**

Islamic educational institutions, such as schools and *pesantren* (Islamic boarding schools), play a crucial role in promoting sustainable lifestyles by implementing

environmentally friendly practices in daily life. The application of Islamic ecotheological values should not remain at the cognitive level but must be actualized through policies, infrastructure, and school culture. For instance, the use of renewable energy sources such as solar panels on school rooftops not only reduces dependence on fossil fuels but also serves as a direct learning medium for students about the importance of clean energy.

Another example is the reduction of plastic usage through a plastic-free policy within the school environment, encouraging students to use reusable bottles and lunch boxes. This initiative aligns with Islamic principles that advocate cleanliness, moderation, and environmental preservation (Q.S. Al-A'raf: 31). Furthermore, recycling and organic waste composting programs can be implemented by involving students actively in waste sorting, compost processing, and its utilization for school gardens. Activities that engage students physically and psychologically in this way can strengthen their sense of responsibility toward the environment and enhance their awareness of proper waste management (Soro et al., 2024).

Water management also represents an important aspect of sustainable practice. Schools can install rainwater harvesting systems for garden irrigation or sanitation purposes. Such practices reflect Islamic teachings on efficiency and resource conservation. These tangible implementations create a green educational ecosystem that integrates faith-based values, allowing students not only to understand the theory but also to develop sustainable habits in their everyday lives.

## CONCLUSION

This study highlights the importance of integrating Islamic ecotheological values into Islamic education as a means to enhance green literacy and promote sustainable lifestyles. By incorporating principles such as *tauhid*, *khalifah*, *mizan*, and *amanah*, Islamic education can shape students' character to be not only faithful but also environmentally conscious. These values provide a strong moral and spiritual foundation for individuals to engage in environmentally friendly behavior, aligning with Islamic teachings on human responsibility toward nature as a divine trust from God.

Specifically, *tauhid* teaches students that protecting the environment is part of worship and devotion to God, while the concept of *khalifah* positions humans as stewards and guardians of the Earth. The principle of *mizan* emphasizes the need to maintain natural balance, whereas *amanah* reminds students of their duty to care for the planet as a trust bestowed by Allah. All these values can be translated into ecotheology-based educational programs that not only teach theory but also provide hands-on experiences through activities such as reforestation, waste management, and energy conservation.

## REKOMENDATION

Islamic education holds great potential to produce a generation that not only understands religious teachings but also actively participates in environmental preservation. Therefore, it is essential to develop curricula that integrate Islamic ecotheological values with practical, sustainable activities. This integration will

enhance students' ecological awareness and encourage them to adopt more environmentally friendly lifestyles.

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