

Ethics Towards the Environment and Its Implications for Moral Education (A Philosophical Review)

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Abstract

The contemporary ecological crisis highlights a fundamental flaw in the human relationship with nature, primarily rooted in an ethical deficit toward the environment. This urgency necessitates a profound philosophical examination of environmental conduct and its integration into moral development frameworks. This study aims to (1) conceptually formulate the philosophical underpinning of environmental ethics, (2) analyze the philosophical implications of these ethics for the substance and objectives of Moral Education, and (3) propose a conceptual model for integrating environmental conduct into Moral Education practices. Employing a philosophical approach utilizing library research, the study uses interpretive, critical, and synthetic analysis techniques on primary philosophical texts shifting the focus from anthropocentric views to ecocentric/theocentric perspectives. The findings reveal that genuine environmental conduct requires a transition from an instrumental view of nature to one that acknowledges its intrinsic value. This philosophical shift implies that Moral Education's objectives must expand to cultivate Ecological Intelligence and Cosmic Awareness, encompassing human-nature relations alongside human-human interactions. The research proposes an Ecology-Based Moral Education Model characterized by incorporating ecological interdependence into curriculum substance, prioritizing reflective and experiential learning in nature, and fostering Ecological Empathy. In conclusion, integrating a robust environmental ethic is not merely an optional addition but a necessary philosophical transformation for Moral Education, enabling the formation of individuals who practice holistic and responsible citizenship toward the entire ecosystem.

Keywords: Environmental Ethics, Moral Education, Philosophical Review, Ecocentrism

Introduction

The importance of environmental issues and the global ecological crisis can no longer be dismissed as merely technical challenges, but rather as a profound manifestation of humanity's ethical failure to understand its place in the natural order. Data from the 2024 UN Environment Report shows that more than 75 percent of terrestrial ecosystems have undergone significant degradation, while carbon emissions continue to rise despite a number of international commitments (Siregar et al., 2024). This crisis is not just a matter of rising global temperatures or disappearing biodiversity, but more profoundly, it reflects a loss of moral awareness of humanity's connection to all forms of life. Nature is no longer understood as

an unlimited resource, but as a living entity with intrinsic value an understanding that has been increasingly eroded by the utilitarian and anthropocentric paradigms that dominate modernity. The moral deficit in human interaction with nature is evident in the way we treat the environment: as an object to be exploited, controlled, or simply discarded. The practices of illegal logging, river pollution, and disregard for the rights of other species are not only violations of the law, but also forms of moral degradation rooted in a loss of respect for life itself (Huda & Rahardjanto, 2019). In the context of Indonesian culture, which is rich in local wisdom values, it is ironic that an ecological approach is often seen as secondary, even exotic, rather than an ethical foundation that underlies everyday behavior. Ethics, in its true sense, is not merely a set of rules of conduct, but rather an inner state that shapes the way humans exist in the world (Sidiq, 2024). When ethics towards nature are not established, every action towards the environment becomes merely a calculation of profit, not a call to responsibility.

That is why a strong and profound philosophical basis is needed to understand the relationship between humans and nature. Not only through science that measures impact, but through philosophy that explores the meaning of interconnectedness. In Islamic tradition, for example, nature is a sign of divine greatness, and humans are positioned as caliphs, not owners, but responsible guardians (Arsyad & Hasanah, 2025). This concept, as elaborated by thinkers such as Al-Ghazali and Ibn Arabi, places the human-nature relationship as a sacred spiritual relationship, not merely an economic one. Western ecological philosophy, as expressed by Arne Naess or Holmes Rolston III, also emphasizes that the value of nature does not depend on its usefulness to humans (Ohoiwutun, 2020). Without this foundation, conservation efforts will remain fragile, temporary, and easily replaced by short-term interests.

The relevance of this topic to Moral Education, now better known as Character Education or Ethics, cannot be overlooked. Currently, the moral education curriculum in Indonesia is still too focused on interpersonal values such as honesty, discipline, and politeness (Yuswita et al., 2024), while the moral dimension towards nature is almost untouched. In fact, shaping a well-rounded character means shaping individuals who are capable of feeling responsible not only towards their fellow human beings, but also towards the land, water, air, and all creatures that share this earth. True moral education must be able to develop ethical sensitivity that transcends human boundaries. Thus, integrating environmental ethics into moral education is not an additional option, but a philosophical and humanitarian necessity that is urgently needed.

The research by Asbar and Susanti (2023) confirms in their study that moral education regarding the environment is a means of shaping ecological awareness from an Islamic perspective. This article highlights that the environmental crisis is not only an ecological problem, but also a moral crisis resulting from the loss of spiritual values in treating nature (Asbar & Susanti, 2023). Ethics towards the environment is understood as a manifestation of human responsibility as *khalifah fil ard*, who must maintain the balance of nature as part of worship and God's mandate.

Meanwhile, Mustabyirah et al. (2025) expand the concept of ethics by placing human relationships with family, neighbors, and the environment within a single moral framework. This study emphasizes the importance of balance between the social and ecological dimensions of Islamic ethics, where behavior towards nature cannot be separated from social morality (Mustabyirah et al., 2025). The values of empathy, responsibility, and compassion are expanded from the interpersonal realm to the ecological realm.

Furthermore, Abidin (2021) and Rubini (2019) discuss the relevance of moral education in the framework of Islamic education. Abidin highlights that moral education must touch on the dimensions of character and spirituality, not just normative knowledge (Abidin, 2021). Rubini emphasizes that morals are the core of Islamic education, which aims to shape civilized

and God-fearing personalities (Rubini, 2019). Petrus Ly, Koroh, and Radja in their research complement the discussion with a theoretical basis of moral education in general, which emphasizes the formation of universal ethical awareness, moral rationality, and human values that can be adapted to the context of environmental education (Ly et al., 2025).

Previous studies have paved the way in understanding environmental ethics, but they are still limited to normative, theological, or psychosocial approaches without in-depth philosophical exploration. Asbar and Susanti (2023) successfully identified that the environmental crisis is a manifestation of a moral and spiritual crisis, and emphasized the role of environmental ethics as a form of khalifah responsibility in the framework of worship and trust. However, they have not formulated a coherent philosophical conception, especially from the perspective of Islamic ontology and epistemology, of how humans are intrinsically connected to nature. Mustabyirah et al. (2025) expand the discourse by integrating social and ecological ethics, showing that values such as empathy and responsibility must include human-nature relations. Although progressive, this research still operates at an applied level and does not touch on the metaphysical basis of the human-nature relationship.

Meanwhile, Abidin (2021) and Rubini (2019) emphasize the importance of the spiritual dimension and character in Islamic moral education, but their focus remains predominantly on interpersonal personality formation, rather than on ecological awareness as an integral part of morals. Neither addresses the fundamental question: Is caring for nature part of true moral virtue? Petrus Ly, Koroh, and Radja (2025) provide a strong theoretical foundation for moral education from a universal perspective, emphasizing rationality, ethical awareness, and human values. However, their approach tends to be secular and anthropocentric, thus failing to integrate the transcendent and cosmological dimensions that are central to morals in the Islamic tradition.

This paper aims to fill these three main gaps philosophically. First, through a critical interpretation of the concepts of *khilafah*, *tawhid al-'alam*, and *mizan*, this study formulates a philosophical conception of environmental ethics rooted in Islamic ontology, not just fiqh law or da'wah calls. Second, this article reveals the philosophical implications of environmental ethics for the redefinition of the goals of moral education: from the formation of honest and disciplined individuals to humans who possess ecological intelligence and cosmic consciousness. Third, it proposes a model of philosophical integration based on a synthesis of theocentrism and ecocentrism that directs moral education toward transformational practice, not merely instructional practice. Thus, this research does not merely add to the literature but offers a new paradigm: that environmental ethics is the core of holistic moral education.

Methods

This research method uses a library research approach with a philosophical orientation, which aims to explore the concept of ethics towards the environment in depth through conceptual reflection, rather than empirical reflection (Suyitno, 2018). Primary data was obtained from fundamental philosophical works, both from Western traditions and from classical and contemporary Islamic thought, such as Al-Ghazali, Ibn 'Arabi, and Seyyed Hossein Nasr. Secondary data included scientific journals, textbooks, and educational policy documents discussing environmental ethics and moral education. Data collection was carried out through structured documentation and bibliographic searches, focusing on authoritative and relevant sources. Data analysis was conducted using philosophical methods: interpretation to understand the fundamental meaning of the concept of environmental ethics; logical coherence to test the consistency between arguments; critical reflection to assess the weaknesses and potential for renewal of the concept; and synthesis to summarize the findings and propose a

framework for philosophical integration in moral education. This approach allows the research to move from text to thought, from history to contemporary relevance, without neglecting the depth and authenticity of the arguments.

Results

Results of the Study of Philosophical Conceptions of Ethics towards the Environment

The results of the philosophical study show that ethical conceptions towards the environment cannot be understood within an anthropocentric framework that considers humans as the center of value and nature as an object of exploitation. This paradigm, which is rooted in Descartes' thinking and reinforced by industrial capitalism, has failed to respond to the global ecological crisis that now threatens the very survival of humanity itself. Instead, this study reveals a fundamental shift towards two complementary philosophical schools of thought: ecocentrism and theocentrism. Ecocentrism, as formulated by Arne Naess (1973) in *Deep Ecology*, asserts that all forms of life have intrinsic value not because of their usefulness to humans, but because of their very existence as part of the “web of life” (biotic community) (Chapman, 2011). This challenges the moral hierarchy of humans over nature and demands a transformation of consciousness: from “I” to “we” that includes rivers, forests, and animals. On the other hand, theocentrism in the Islamic tradition, developed by thinkers such as Seyyed Hossein Nasr (1968) in *Man and Nature: The Spiritual Crisis of Modern Man*, places nature as *ayat kauniyah*, signs of God's greatness that must be respected not because of its benefits, but because of its essence as divine revelation (Seyyed Hossein Nasr, 1976). The concepts of *khilafah* (QS 2:30), *amanah* (QS 33:72), and *mizan* (QS 55:7–9) are not only legal norms, but ontological foundations: humans are *khalifah*, not owners; they are responsible, not powerful. Thus, environmental ethics is not merely obligatory behavior, but an expression of awareness of humanity's position in a sacred and interconnected cosmic order.

From this synthesis emerge three philosophical pillars that form a complete environmental ethic: ecological responsibility, awareness of interdependence, and ecological spirituality. Ecological responsibility is a moral form that arises from the recognition that humans as *caliphs* are agents who are responsible before God, other creatures, and future generations, as emphasized by Mawil Izzi Dien (2000) in *The Environmental Dimensions of Islam*, that protecting the environment is a form of worship equivalent to prayer and fasting (Dien, 2000). Interdependence awareness, reinforced by Ibn 'Arabi's thinking on *wahdat al-wujud* (unity of existence), shows that no entity is truly separate: forest destruction disrupts the water cycle, air pollution damages mental health, and species extinction is an irreplaceable loss of beauty. The third pillar, ecological spirituality, is a bridge between rationality and transcendence: it teaches that nature is not only an object of science, but also a space for worship. The Hadith of the Prophet states that “whoever plants a tree, then birds, humans, or animals eat from it, it becomes charity for him” (HR Bukhari) shows that kindness to nature is a deed that is rewarded not because of incentives, but because it is an expression of love for His creation.

These three pillars work together to form an ethic that not only regulates actions but also shapes the way we exist in the world: with caution, surrender, and awe. Based on these three pillars, the concept of “Environmental Ethics” is formulated as an original philosophical synthesis: it is a moral habitus that integrates ethical, spiritual, and ontological dimensions into

a unified personality. In Islamic tradition, character is an inner state that makes good deeds automatic and sincere, not because of punishment or reward (Asih, 2024).

Thus, Environmental Ethics is the embodiment of humans who naturally feel connected to nature, feel responsible for it, and feel spiritually connected to it. This concept addresses the weaknesses of the Western approach, which is too rational and secular, while avoiding the Islamic approach, which is only normative-preaching without philosophical depth. It does not arise from memorizing verses, but from reflective experience, ontological understanding, and awareness of *tawhid al-‘alam*. As Al-Ghazali advised, a wise person is one who sees beauty in every creation and feels the presence of God in every breath of nature (Al-Ghazali, 2016). Thus, Environmental Ethics is not an addition to the curriculum, but an essential reorientation: it is the core of true moral education because a person of true ethics is one who is not only ethical towards others, but also towards the earth that is home to all creatures.

Result of The Study on the Philosophical Implications for the Purpose and Substance of Moral Education

The philosophical implications of ethics on the environment demand a fundamental transformation in the objectives and substance of moral education. Until now, moral education, both in a general context and in Islamic education, has been built on the assumption that the moral realm only covers human relationships: honesty, fairness, politeness, and social responsibility (Kurniasih et al., 2024). However, the concept of environmental ethics rooted in ecocentrism and theocentrism challenges these narrow boundaries. It asserts that morality does not stop at fellow humans, but extends to all living entities and even to nature as a whole. Thus, moral education is no longer sufficient to simply shape socially good individuals, but also humans who have ethical sensitivity towards nature, individuals who understand that destroying forests, polluting rivers, or allowing species extinction are forms of moral injustice, not merely technical or ecological mistakes.

From this expansion of the moral space emerge two new fundamental goals: ecological intelligence and cosmic consciousness. Ecological intelligence refers to the ability to understand the cause-and-effect relationship between human actions and their impact on ecosystems, as well as the capacity to make sustainable decisions (Saputri, 2024). This is not just knowledge about the carbon cycle or recycling, but an awareness that every choice from consumption to mobility has ethical consequences. Meanwhile, cosmic consciousness is the inner experience that humans are not separate entities, but part of a universal web of life. In the Islamic tradition, this awareness arises from reflection on the verses of *kauniyah* and the understanding that *tawhid* encompasses the unity of all creation. The goal of moral education is now not only to produce good citizens, but also cosmic citizens who live in harmony with the earth and feel responsible for its sustainability.

To achieve this goal, the substance of moral education needs to be reformulated philosophically. First, it must include recognition of the intrinsic value of nature: that nature is valuable in itself, regardless of its usefulness to humans. This means shifting the paradigm from “nature for humans” to “nature with humans.” Second, moral education must strengthen the understanding of ecological interdependence, that human life depends on the balance of natural systems. Basic ecological knowledge is no longer a supplement, but the foundation of ethics. Third, it requires the cultivation of ecological empathy, which is the ability to feel the suffering of other beings, whether animals, plants, or natural landscapes such as rivers and mountains.

This empathy does not come from theoretical lessons, but from direct experiences: gardening, observing wildlife, or spiritual reflection in the outdoors(Edwin et al., 2024).

Results of the Study on the Model of Environmental Ethics Integration in Moral Education

Ecology-Based Moral Education is an approach that no longer treats environmental issues as a side topic, but rather as the core of character building(Yunansah & Herlambang, 2017). This model was born from a synthesis between Islamic morals oriented towards tawhid, khilafah, and amanah, with Western eco-philosophical principles such as deep ecology and earth ethics. In this model, moral education is fundamentally reconstructed: not only to shape people who are honest or disciplined, but people who have deep ecological awareness, cosmic responsibility, and spiritual sensitivity to nature. The goal is to create a generation that not only knows what is right and wrong in social relationships, but also feels intrinsically responsible for the balance of nature, even when no one is watching.

This model emphasizes the systematic integration of environmental values into all layers of the curriculum, both formal and non-formal. Values such as respect for life, simplicity, ecological justice(Hardianti et al., 2024), and gratitude for the blessings of nature must be a common thread in subjects ranging from religion, science, and literature to the arts (Ramadhan & Resmi, 2019). For example, in history lessons, students are invited to reflect on how civilizations collapsed due to environmental damage; in language lessons, they are asked to write poems about dead rivers as a form of empathy. This kind of integration is not additional, but transformative: each subject becomes a space for moral reflection on the relationship between humans and nature. Thus, moral education is not compartmentalized, but integrated into the entire teaching and learning process as a holistic character-building movement.

The learning methodology in this model is based on two main pillars: reflective learning and direct experience in nature. Reflective learning involves philosophical discussions, nature meditation, daily journals, or dialogues about verses of kauniyah, which encourage students to connect moral teachings with environmental realities (Mumtazah, 2025). Meanwhile, direct experiences such as conservation activities, organic farming, ecosystem exploration, or nature pilgrimages are important means of forming ecological empathy. As emphasized, education that does not involve the heart and hands, only the head, will produce experts who are intelligent but not wise(Kholik, 2020). Through these experiences, moral values are not only understood but also felt and internalized as part of one's identity.

Finally, evaluation in this model no longer relies solely on written tests or normative behavior assessments, but also on ecological behavior-based assessments: do students consistently demonstrate energy-saving attitudes, care for animals, or active participation in environmental conservation? Evaluation is carried out through portfolios, field observations, and teacher-student reflections(Asroni, 2020). With a combination of an integrated curriculum, reflective-experiential methods, and holistic evaluation, Ecology-Based Moral Education is not merely a discourse, but a pedagogical framework worthy of adoption to shape new humans who are not only good to others, but also fair to the earth.

Discussion

Discussion of the results of the first problem formulation reveals that the philosophical conception of environmental ethics cannot be adequately understood if it relies solely on the anthropocentric paradigm. Anthropocentrism, which places humans as the sole moral subjects and nature as instrumental objects, has given rise to exploitative relationships that have led to

a global ecological crisis. In this view, the value of nature is measured solely by its contribution to human welfare, so that destroying forests or depleting resources is not considered wrong as long as it does not directly harm humans (Rasyid, 2020). However, the limitation of this paradigm lies in its failure to recognize the ontological connection between humans and nature, while ignoring the spiritual and cosmological dimensions of existence.

In response, ecocentrism offers a radical shift by recognizing that nature has intrinsic value. In Deep Ecology, Arne Naess rejects the moral hierarchy that places humans at the center and instead emphasizes the equality of all forms of life in the ecological network. This view has succeeded in freeing environmental ethics from the constraints of anthropocentrism, but in many of its versions, it tends to be secular and lacks the transcendent dimension that is highly relevant in religious societies such as Indonesia. This is where theocentrism, especially in the Islamic tradition, becomes an essential complement.

Environmental ethics in Islam finds a point of synthesis between ecocentrism and theocentrism through two key concepts: khalifah and ecological amanah. As khalifah (QS al-Baqarah:30), humans are not absolute rulers, but rather representatives of God who are tasked with maintaining the balance of nature (mizan) (Widiastuty & Anwar, 2025). This concept avoids anthropocentrism because it places humans in a relationship of responsibility, not domination; at the same time, it avoids ecocentric relativism because it provides a transcendent basis for respect for nature. Meanwhile, amanah (QS al-Ahzab:72) emphasizes that the trust to manage the earth is a moral test not an absolute right, but a sacred duty that will one day be accounted for. Within this framework, protecting nature is not only a rational act for the sake of survival, but also a form of worship and a manifestation of piety.

Environmental ethics in Islam does not merely imitate Western discourse on the rights of nature, but offers a deeper ontological and spiritual foundation: nature is a sign of God, and caring for it is a form of devotion. This makes environmental ethics not an addition to ethics, but the core of a complete moral character, because a truly pious person is one who is not only fair to fellow humans, but also fair to the earth that bears witness to their life (Daniyarti, 2022).

Theocentrism brings about a fundamental transformation in the purpose and substance of moral education, particularly in the context of ecological character formation. While conventional moral education often focuses solely on the development of social values or ethical rationality, the theocentric approach broadens its perspective by placing nature as a sacred reality that has intrinsic value because it is God's creation (ayat kauniyah). In this view, nature is not merely a resource or backdrop for human life, but a medium of revelation that reveals the divine majesty (Seyyed Hossein Nasr, 1976). Therefore, the relationship between humans and nature becomes an integral part of the moral and spiritual dimensions.

The intrinsic value of nature in a theocentric framework is not derived from its benefits to humans (as in anthropocentrism), but from its status as a manifestation of God's will and beauty. Every form of life, ecosystem, and natural phenomenon is seen as a sign (ayat) that invites humans to reflect, be grateful, and be responsible. In the context of moral education, this implies that character building not only includes honesty, justice, or social empathy, but also respect for nature, ecological awareness, and responsibility as caliphs on earth. Ecological character is no longer a complement, but the core of moral personality in Islam (Seyyed Hossein Nasr, 1976).

The development of ecological character is in line with the concept of ecological intelligence, which is the ability to understand ecological systems, be aware of the impact of

human actions on the environment, and make sustainable decisions. However, in theocentric education, ecological intelligence is not enough if it is only cognitive or technical (Saputri, 2024). It must be lived spiritually and transcendentally, because caring for nature is a form of worship. As Al-Ghazali emphasized, knowledge without manners and spirituality will be misleading (Mutawalli, 2020). Therefore, moral education must integrate ecological knowledge with spiritual awareness (ma'rifah) that nature is a reflection of God's oneness.

The spirituality of Islamic education offers a strong foundation for this integration. Through reflection (tafakkur), gratitude, and khauf (fear of Allah), students are invited to experience nature not as an object of study, but as a space for encountering the Almighty. For example, seeing the sunrise is not just an astronomical phenomenon, but a sign of His greatness that gives life to hope. In this process, moral education transforms from normative instruction into a transformative experience that touches the heart (qalb).

The goal of moral education in the theocentric paradigm is not only to shape good individuals, but to create complete human beings who are balanced between reason, heart, and deeds; who are aware of themselves as part of a sacred cosmos. Its substance also expands: from interpersonal ethics to cosmic ethics. Nature becomes a teacher, a laboratory, and a place of worship. Moral education, therefore, must be designed holistically: combining science, art, philosophy, and Sufism, so that students grow with ecological intelligence rooted in divine spirituality.

The integration of environmental ethics into moral education requires a shift from a normative-traditional approach to a more holistic, contextual, and transformative model. One relevant framework is Ecological-Based Moral Education, which not only teaches ethical values towards nature but also uses nature as a medium for character building. This model is effective when integrated with three main pedagogical approaches: experiential learning, reflective pedagogy, and education for sustainability. These three complement each other in shaping ecological awareness rooted in spirituality and moral responsibility.

First, experiential learning emphasizes that a deep understanding of nature cannot be gained solely through books or lectures (Kolb, 2014), but must be experienced firsthand. In the context of environmental ethics, students are taken out of the classroom to school gardens, rivers, urban forests, or recycling centers to experience direct interaction with nature. Through activities such as planting trees, sorting waste, or recording biodiversity, they not only learn science but also experience empathy for other living things. These concrete experiences become the foundation for the internalization of values, because inherent morality is usually born from meaningful experiences, not memorization.

Second, reflective pedagogy ensures that these experiences do not stop at the physical aspect (Guthrie & McCracken, 2010), but are explored philosophically and spiritually. After conducting ecological activities, students are invited to reflect (tafakkur) through reflective journals, group discussions, or nature meditation. Questions such as: "What do I feel when I see a dead tree?", "How am I as God's caliph on earth?", or "What is God's message in the beauty of nature?" encourage moral and religious introspection. In Islamic tradition, tafakkur on ayat kauniyah (signs of nature) is a form of worship. Therefore, reflection is not merely a learning method, but a spiritual exercise that shapes the qalb (heart) to be sensitive to goodness and truth.

Third, education for sustainability provides a global and futuristic framework that connects environmental ethics with contemporary issues: climate change, deforestation,

pollution, and ecological injustice. This education not only teaches “what to do,” but also “why we are obliged to do it,” namely because of the principles of khalifah fi al-ardh (we are trusted as God's representatives on earth) and mizan (cosmic justice). Thus, environmental ethics are not reactive, but proactive and visionary.

However, the integration of this model faces serious challenges, both philosophically and practically. Philosophically, the main challenge is a paradigm shift in values: from anthropocentrism to theocentrism. Many education systems are still dominated by the view that nature is a resource to be exploited (Hotimah & Rohman, 2022). Changing this mentality requires the deconstruction of modern secular and anthropocentric epistemology. Teachers and policymakers need to convince others that environmental ethics education is not just a “green addition” but part of religious and human identity.

In practical terms, challenges include limited teacher readiness, lack of ecological pedagogy training, and school infrastructure that is not yet environmentally friendly. Not all teachers have the capacity to integrate spirituality, ecology, and ethics in a balanced manner. In addition, many schools have minimal green spaces, recycling facilities, or access to natural environments, making ecological learning difficult to implement.

This is where the Merdeka Curriculum offers a great opportunity. With the principles of flexibility, the Pancasila Student Profile (P5) strengthening project, and curriculum decentralization (Fauzi et al., 2025), schools have the autonomy to develop contextual environmental ethics modules. Schools can design projects such as “Green House,” “River Guardians,” or “Qur'anic Garden” that combine experimentation, reflection, and Islamic values. Teachers can be trained through cross-subject MGMP programs (science, religion, civics) to design integrated learning. Infrastructure can also be developed gradually, even with simple innovations such as mini composters or nature contemplation corners.

With the support of the Merdeka Curriculum, the integration of environmental ethics is no longer a dream, but a realistic and spiritual educational transformation project. It is not just about improving the environment, but improving people so that they grow as individuals with noble character, an ecological personality, and an awareness of their position as servants and guardians of God's creation.

Conclusion

Morality towards the environment must be formulated philosophically through a synthesis of ecocentrism and theocentrism, with the concepts of khalifah and amanah as the moral foundation of Islam. The implication is that moral education needs to be reoriented from human relations to cosmological relations that encompass nature, with the aim of forming ecological intelligence and cosmic consciousness. The main findings are the concept of Environmental Ethics and the model of Ecology-Based Moral Education that integrates the intrinsic value of nature, ecological empathy, and hands-on learning. For curriculum developers and teachers, it is recommended to integrate ecological values thematically, using reflective and field methods, and evaluating the ecological behavior of students. For further research, empirical studies are needed through piloting the model in schools to test pedagogical effectiveness and character transformation in real practice.

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