

The Role of Islamic Education Based on a Culture of Sustainability in Shaping Students' Environmentally Conscientious Character

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Abstract

This study examines the role of Islamic education based on a culture of sustainability in developing environmentally conscious character in students in response to the escalating global ecological crisis. Using qualitative methods based on a literature review, this study examines Islamic literature, character education theory, and the concept of a culture of sustainability relevant to current educational practices. The results indicate that fundamental Islamic principles, such as the role of humans as leaders on earth, the principle of balance (mizan), trustworthiness (amanah), goodness (ihsan), and the prohibition of causing harm (fasad), provide a strong ethical foundation for fostering ecological awareness and moral responsibility towards the environment. These principles can be integrated through an integrative curriculum, teacher role models, the promotion of environmentally friendly behaviors, and sustainability programs such as waste management, water conservation, religious hygiene practices, and the green school movement. The implementation of a culture of sustainability in schools and Islamic boarding schools has been shown to support the development of consistent ecological behavior in students. However, this study also identified several obstacles, including limited facilities, educator competency, and policy support. Overall, this research confirms that integrating Islamic values with sustainable practices can create an effective educational ecosystem for developing environmentally conscious character, while simultaneously strengthening Islamic education's contribution to sustainable development in the future.

Keywords: Islamic education, culture of sustainability, environmentally conscious character, Islamic ecopedagogy, students

Introduction

Increasingly intense climate change in the modern era has given rise to various serious threats to the sustainability of life, such as rising global temperatures, ecosystem damage, loss of biodiversity, and accompanying socio-economic issues. This situation emphasizes the urgency of developing environmental character from an early age, particularly through educational institutions, to prepare a generation with ecological awareness and a moral responsibility to protect the earth (Handayani, 2024; Ismail, 2021; Karmilasari, 2020). Environmental problems are not merely technical but also represent a moral crisis arising from the weakening of human ethical and spiritual values in maintaining the balance of nature.

Therefore, an educational approach is needed that can build knowledge, spiritual awareness, and sustainable behavior in an integrated manner.

Islamic education offers a strong normative and ethical foundation for addressing these ecological challenges. From an Islamic perspective, humans are positioned as caliphs on earth, entrusted with the responsibility to preserve and prosper nature. Teachings on responsibility, amanah (trust), the prohibition of causing harm (*fasad fi al-ardh*), and the principle of balance (*mizan*) provide relevant moral guidance for fostering environmental awareness. As a comprehensive human development process, Islamic education plays a role in developing spiritual, moral, social, and behavioral aspects, thereby shaping students' ecological character.

The concept of a sustainable culture serves as a strategic framework for implementing these values in educational settings. A sustainable culture encompasses collective values, customs, and practices that prioritize environmental preservation. In Islamic educational institutions, this culture is realized through the instilling of environmentally friendly behaviors, wise resource management, and the integration of spiritual values and ecological ethics into the learning process. This comprehensive approach emphasizes not only knowledge but also experience, role models, and habits, making it more effective in instilling a caring character.

This study raises three main questions: (1) how the concept of environmental awareness is understood from an Islamic perspective; (2) how Islamic educational values contribute to the formation of students' environmentally conscious character; and (3) how the implementation of a culture of sustainability in Islamic educational institutions can strengthen this character formation. This study is expected to broaden the conceptual understanding of the relationship between Islamic education and a culture of sustainability and provide a theoretical and practical basis for the development of effective educational strategies.

Overall, this study aims to explain the contribution of Islamic education based on a culture of sustainability in shaping environmentally conscious character. This article outlines the concept of environmental awareness from an Islamic perspective, analyzes the role of spiritual values, morals, and the principles of the caliphate in building ecological character, and describes the implementation of a culture of sustainability as a pedagogical strategy for fostering environmentally friendly behavior. The research findings are based on the assumption that integrating Islamic values with practices of a culture of sustainability in schools can increase ecological awareness, strengthen moral commitment, and create an educational ecosystem that supports sustainable behavior. If implemented systematically and consistently, this model has the potential to become a relevant educational approach in responding to the increasingly complex global environmental crisis.

Methods

This study employed a qualitative approach with a descriptive literature review to understand the integration of Islamic educational values and a culture of sustainability in the formation of environmentally conscious character. Data were obtained through a review of normative and academic literature, not through field observations. Research sources included the Quran and Hadith as primary references, and secondary sources included books, journal articles, and scientific publications related to Islamic education, environmental ethics, a culture of sustainability, and character theory. Data collection was conducted through a documentation study, purposively selecting literature according to the research focus. Subsequently, the data were analyzed using content analysis techniques through stages of reduction, theme

categorization, and interpretation to identify patterns and conceptual relationships. Through this analysis, the study yielded a concise and comprehensive understanding of how Islamic education based on a culture of sustainability contributes to the formation of students' ecological character.

Results

Islamic education is a holistic human development process aimed at developing individuals with faith, morals, and responsibility through the values of monotheism, trustworthiness, morality, and balance (*mizan*). These values position humans as leaders entrusted with preserving the earth. Therefore, Islamic education must internalize the principles of avoiding harm, maintaining cleanliness, and using resources wisely. The development of an environmentally conscious character is rooted in these fundamental teachings, as humans have a moral and spiritual obligation to care for God's creation (Ahmad Romadhon Abdillah, 2024; Handayani, 2024). The principle of balance in the Quran also emphasizes the importance of harmony between humans and nature, so excessive exploitation is seen as contrary to Islamic values (Azzahra & Siti Maysithoh, 2024). In the educational context, these values are implemented through an ecologically nuanced curriculum, teacher role models, and the practice of worship such as ablution and purification, which teach cleanliness, discipline, and efficient water use.

A culture of sustainability refers to the values, habit patterns, and collective actions that encourage consistent environmentally friendly behavior. In educational institutions, this culture is realized through greening programs, waste management, energy efficiency, and ecological literacy integrated with Islamic values. Examples of its application are seen in the concept of eco-Islamic schools and eco-Islamic boarding schools, which combine sustainability practices with religious activities through habituation, collaboration among school members, and community involvement. Through this process, students are formed to have an environmentally conscious character encompassing cognitive, affective, and psychomotor aspects, from ecological understanding to concrete actions such as saving energy and maintaining cleanliness. This integrative approach is known as eco-Islamic education, an educational model that combines Islamic spiritual values with ecological practices to foster sustainability awareness. However, its implementation still faces obstacles such as limited facilities, low participation among some school members, and a lack of policy support. Therefore, strengthening the curriculum, improving facilities, and collective commitment are necessary for Islamic education to play an effective role in shaping a generation with noble character and an ecological perspective.

Islamic Values as a Foundation for Environmental Awareness

The results of the study indicate that basic Islamic values, such as monotheism, trustworthiness, and balance (*mizan*), serve as the primary foundation for developing students' environmentally conscious character. The analyzed literature confirms that the concept of humans as caliphs or leaders on earth is the theological basis that guides humanity to preserve the environment. Research by Zulkifli et al. (2023) shows that the harmonious relationship between humans and nature, the responsibility of the caliphate, and the ethics of Sufi science are important pillars of the Islamic ecological approach. Furthermore, the study "Islam and Environmental Sustainability" by Silatsa Nanda et al. (2023) revealed that Islamic teachings provide comprehensive guidance on the conservation of water, soil, plants, and animals. These

results confirm that Islamic education has a strong moral foundation and can be used as an ethical reference for developing environmentally conscious character in students.

Islamic Education in Shaping Environmental Awareness

Research analysis shows that Islamic education plays a significant role in building ecological awareness when Islamic values are directly integrated into the curriculum, school culture, and learning practices. The study "Transforming Islamic Education for Environmental and Social Sustainability" by Hajar (2024) revealed that various Islamic educational institutions have begun to adapt the principles of leadership, justice, and wise use of resources as pedagogical strategies to foster environmental awareness. Worship practices such as ablution (wudu), which teaches water conservation, purification (thaharah), which encourages a culture of cleanliness, and the prohibition of israf (wastefulness) can become part of the habit of sustainable living if implemented in daily school life. Other studies (Mutiarra, 2025; Widiastuty & Anwar, 2025) emphasize that Islamic education not only teaches ritual aspects but also shapes ecological attitudes and behaviors through the internalization of values and teacher role models.

Implementing a culture of sustainability in Islamic educational institutions

Documentation analysis shows that many Islamic educational institutions have developed programs based on a culture of sustainability through various activities, such as greening school environments, waste management through waste banks, water and energy conservation, and ecological literacy integrated with Quranic verses and Hadith. This implementation is evident in practices at eco-Islamic schools and eco-Islamic boarding schools, which position students as active actors in environmental protection. The involvement of teachers, students, the community, and mosques contributes to the success of these programs. However, research also reveals challenges such as limited facilities, unequal understanding of the importance of sustainability among school residents, and minimal institutional policy support (Hanif, 2024; M Sudi & Heni, 2023). These findings indicate that the successful implementation of a culture of sustainability requires structural support and collective commitment from all school components.

Overall, developing an environmentally conscious character through Islamic education based on a culture of sustainability has a positive impact on student development. Religious values have been shown to foster increased spiritual awareness about the importance of preserving nature, strengthen collaboration between schools and the community in environmental activities, and foster a sense of ecological responsibility as part of Islamic identity (Laksono, 2022; Mutiarra, 2025; Nurulloh, 2019). However, several obstacles remain, necessitating efforts to strengthen the curriculum, school policies, and provide adequate supporting facilities.

The Impact and Challenges of Integrating Islamic Education and a Culture of Sustainability

This research demonstrates that Islamic education plays a strategic role in shaping a religious generation that cares about the environment. The values of trust, responsibility as a caliph, and the prohibition against destroying the earth can be implemented in various environmental conservation programs in schools and Islamic boarding schools (Al Hamid, 2024; Risana et al., 2024; Salviana, 2025). This makes Islamic educational institutions a potential space for fostering a culture of sustainability in both learning and students' daily activities.

Practically, this integration requires strengthening the curriculum, improving teacher competency, and providing environmental programs based on Islamic values (Gunawan & Alfarisi, 2023; Rohmah, 2024). Theoretically, this research enriches the study of ecopedagogy in Islamic education and provides a basis for developing a more measurable implementation model (Muhyidin, 2025). Thus, Islamic education not only strengthens spiritual aspects but also builds an ethical and sustainable ecological culture (Ainiyah & Awakachi, 2025; Syukri et al., 2024; Sazali, 2023).

Overall, the integration of sustainability values in Islamic education emphasizes that protecting the environment is a moral and religious responsibility that is important for the formation of a generation that cares about the preservation of the earth.

Discussion

The results of this study support the hypothesis that Islamic education based on a culture of sustainability plays a significant role in shaping students' environmentally conscious character. This finding aligns with various previous studies that emphasize the role of Islamic values such as trustworthiness, leadership (khalifah fil-ard), mizan (the principle of trustworthiness), and the prohibition of causing harm in strengthening ecological awareness. This research also shows that internalizing values through teacher role models, promoting clean living habits, water conservation, and maintaining the school environment can produce consistent behavioral changes, so that ecological character is formed not only through knowledge but also through daily practice.

This study extends the existing literature by emphasizing the importance of a culture of sustainability as an operational framework for Islamic education. Beyond simply teaching values, educational institutions need to create a learning environment that practices them through waste management, reforestation, water conservation, and community collaboration (Amin et al., 2019; Fajrin, 2024). This structural step emphasizes that character change only occurs when ecological values are systematically and sustainably embodied in school culture.

Furthermore, the research findings reveal that the successful integration of Islamic values and environmental education is heavily influenced by supporting facilities, teacher training, leadership commitment, and the involvement of the school community. This suggests that the implementation of Islamic ecological education does not always run smoothly without adequate resources. Therefore, policies, facilities, and teacher capacity building are needed for sustainability programs to be effective.

Theoretically, the research findings confirm that an integrative approach that combines Islamic teachings with ecological practices aligns with the principles of Islamic education, which develop the cognitive, affective, and psychomotor domains. Strengthening ecological character through role models, habituation, and direct experience makes learning more meaningful (Silatsa Nanda et al., 2023; Syamsi et al., 2023). Thus, Islamic education based on a culture of sustainability has been shown to make a significant contribution to building ecological awareness as a spiritual and social responsibility.

Conclusion

This study concludes that Islamic education based on a culture of sustainability plays a significant role in shaping students' environmentally conscious character. Islamic values such as tawhid (monotheism), amanah (trustworthiness), khalifah fil-ardh (vicegerent), mīzān

(prohibition of wrongdoing), and the prohibition of *fasād* (disobedience) serve as moral-theological foundations that foster ecological awareness and encourage students to understand that protecting the environment is part of their religious obligations and responsibilities. Integrating these values with sustainability practices—through the curriculum, teacher role models, the promotion of environmentally friendly behavior, and *eco-pesantren* (green school) programs—has proven effective in consistently instilling ecological behavior.

This research also shows that the effectiveness of Islamic values-based environmental education depends on institutional support, educator competence, and the availability of infrastructure. Challenges such as limited facilities and minimal teacher training highlight the need for structural strengthening to ensure optimal integration of ecological values. Theoretically, these findings reinforce the study of Islamic character education and the *ecopedagogy* approach, which places spirituality at the core of ecological practice. Practically, the *eco-pesantren* and sustainable school models have the potential to serve as references for the development of environmental education in Muslim-majority countries. Thus, sustainability-based Islamic education is not only a response to the ecological crisis but also a cultural transformation strategy to develop a generation with ecological morals and the ability to face global environmental challenges.

Based on the results of this study, several recommendations can be put forward to strengthen the implementation of Islamic education based on a culture of sustainability in shaping students' environmentally conscious character. The integrative curriculum needs to be continuously strengthened by systematically incorporating Islamic ecological values so that students understand humanity's mandate as caliphs in protecting the environment. Teacher capacity also needs to be improved through pedagogical and theological training so they can develop contextual and effective learning that fosters ecological awareness. Furthermore, sustainability practices in schools and Islamic boarding schools—such as waste management, tree planting, water conservation, and fostering environmentally friendly behaviors—need to be expanded to internalize values and strengthen a sustainable school culture.

This study has limitations, as it is solely a literature review, and therefore does not provide empirical data on the effectiveness of implementation in the field. Therefore, further research is needed to examine the supporting and inhibiting factors in the implementation of Islamic ecological education, variations in practices across institutions, and its long-term impact on the development of environmentally conscious character. These findings confirm that sustainability-oriented learning requires a holistic approach, teacher role models, and hands-on learning experiences as key strategies for fostering sustainable environmental behavior.

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Conflict of interests

The authors declare that they have no conflicts of interest in the research and writing of this article. There was no involvement of any party, either financial or non-financial, that could have influenced the data collection, analysis, or presentation of the research results. All findings were compiled objectively and independently without any personal, institutional, or commercial pressure or gain.

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