

# Integrating Islamic Values and Environmental Awareness in Madrasah Education: The Ecomadrasah

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## ABSTRACT

The global environmental crisis demands a strategic role for education in building sustainable ecological awareness, including through Islamic religious education that is oriented toward moral values and environmental ethics. This research aims to examine the concept of Ecomadrasah as an integrative model that combines Islamic religious education with environmental awareness to develop students who are both religious and concerned about environmental sustainability. This study employs a library research approach, analyzing various scientific articles, academic books, policy documents, and relevant previous research findings related to Islamic religious education and environmental education. Data were analyzed using content analysis techniques to identify concepts, patterns, and the implications of implementing Ecomadrasah in the context of madrasah education. The study results indicate that integrating Islamic values such as trust (amanah), balance (mizan), and the prohibition of causing damage on earth (fasad) into the Islamic religious education curriculum can increase students' ecological awareness. The implementation of Ecomadrasah, including through P5RA, encourages the formation of environmentally friendly behavior through greening activities, waste management, climate change education, and environmental-based entrepreneurship. This research concludes that Ecomadrasah has significant potential as a contextual and relevant model of Islamic education in supporting sustainable development, although it still faces challenges in terms of supervision and public acceptance.

**Kata Kunci:**

Kata Kunci 1; pendidikan lingkungan hidup  
 Kata Kunci 2; keberlanjutan  
 Kata Kunci 3; kesadaran ekologis

(Ecomadrasah, pendidikan agama Islam, pendidikan lingkungan hidup, keberlanjutan, kesadaran ekologis.)

**ABSTRAK**

Krisis lingkungan global menuntut peran strategis pendidikan dalam membangun kesadaran ekologis berkelanjutan, termasuk melalui pendidikan agama Islam yang berorientasi pada nilai-nilai moral dan etika lingkungan. Penelitian ini bertujuan untuk mengkaji konsep Ekomadrasah sebagai model integratif yang menggabungkan pendidikan agama Islam dengan kesadaran lingkungan untuk mengembangkan siswa yang religius dan peduli terhadap keberlanjutan lingkungan. Studi ini menggunakan pendekatan riset pustaka, menganalisis berbagai artikel ilmiah, buku akademik, dokumen kebijakan, dan temuan penelitian sebelumnya yang relevan terkait pendidikan agama Islam dan pendidikan lingkungan. Data dianalisis menggunakan teknik analisis isi untuk mengidentifikasi konsep, pola, dan implikasi penerapan Ekomadrasah dalam konteks pendidikan madrasah. Hasil penelitian menunjukkan bahwa pengintegrasian nilai-nilai Islam seperti amanah, keseimbangan (mizan), dan larangan merusak bumi (fasad) ke dalam kurikulum pendidikan agama Islam dapat meningkatkan kesadaran ekologis siswa. Penerapan Ekomadrasah, termasuk P5RA, mendorong pembentukan perilaku ramah lingkungan melalui kegiatan penghijauan, pengelolaan sampah, pendidikan perubahan iklim, dan kewirausahaan berbasis lingkungan. Penelitian ini menyimpulkan bahwa Ecomadrasah memiliki potensi signifikan sebagai model pendidikan Islam yang kontekstual dan relevan dalam mendukung pembangunan berkelanjutan, meskipun masih menghadapi tantangan dalam hal pengawasan dan penerimaan publik.

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**A. INTRODUCTION**

Current environmental problems have evolved into an urgent global issue with a direct impact on the sustainability of human life. Various forms of environmental degradation, such as pollution, deforestation, climate change, and excessive exploitation of natural resources, indicate that the ecological crisis is not solely caused by technical factors, but also by a crisis of human values and morals in viewing nature. In this context, education plays a strategic role as a means of shaping awareness, attitudes, and behaviors that are responsible toward the environment. Education is not only required to transfer knowledge, but also to build character and ethical values that encourage humans to live in harmony with nature.

Islamic religious education, as one of the important pillars in the Indonesian education system, has great potential to contribute to environmental conservation efforts. Normatively, Islamic teachings contain strong ecological values, such as the concept of humans as God's vicegerents on earth, the principle of trust in protecting God's creation, and the teachings on balance (mizan) and the prohibition of causing damage (fasad). However, in educational practice, these values have not been fully and systematically integrated into the learning process, particularly in Islamic religious education in madrasahs. Religious education still often focuses on ritual and normative aspects, while the social and ecological dimensions of Islamic teachings have not received adequate attention.

In response to these challenges, the Ecomadrasah (Ecology and Madrasah) concept emerges as an innovative approach that integrates environmental education with Islamic religious

education. Ecomadrasah is designed to internalize environmental conservation values into the madrasah curriculum, school culture, and learning practices. Thru this approach, students are not only encouraged to understand Islamic teachings theoretically, but also to practice them in their daily lives, particularly in the context of caring for and preserving the environment. Ecomadrasah-based education aims to make caring for nature an integral part of religious worship and responsibility.

The Ecomadrasah approach places the environment as both a medium and an object of learning that is relevant to students' lives. Integrating ecological insights into Islamic religious education is expected to foster ecological awareness based on spirituality, thereby giving students strong internal motivation to behave in an environmentally friendly manner. Thus, Ecomadrasah is not only oriented toward increasing environmental knowledge, but also toward shaping students' characters to have social concern, environmental ethics, and moral responsibility toward nature as God's creation.

In line with this, this study aims to deeply examine the implementation of Ecomadrasah in the context of Islamic religious education in madrasahs. The main focus of this research is to analyze how integrating environmental insights into Islamic religious education learning can enrich the teaching and learning process, both in terms of content, methods, and the values instilled in students. In addition, this research also aims to identify the impact of implementing Ecomadrasah on increasing students' awareness and concern for environmental issues, and to what extent Islamic teachings contribute to shaping sustainable ecological behavior.

This research is based on the assumption that implementing Ecomadrasah has great potential in shaping students' holistic character, not only academically excellent but also socially and ecologically sensitive. Integrating environmental values into Islamic religious education is believed to strengthen the connection between students' spiritual dimension and ecological awareness. By understanding that protecting the environment is part of a trust and an act of worship to God, students are expected to internalize these values more deeply and sustainably.

The benefits of this research are expected to contribute theoretically and practically to the development of Islamic religious education. Theoretically, this research enriches the study of integrating environmental education and Islamic education, and offers a new perspective on the role of religion in addressing the challenges of the global environmental crisis. Practically, the results of this research can serve as a reference for madrasahs in designing and developing a curriculum that is more holistic, contextual, and relevant to the needs of the times. Integrating religious and environmental values is expected to create a generation that is not only religious but also responsible for the sustainability of life and the preservation of nature.

From the perspective of novelty, this research has clear differences compared to previous studies. Most previous research has focused more on implementing Islamic religious educational values in character or moral development, without paying special attention to integrating environmental insights. These studies tend to separate religious-based character education and environmental education, thus not yet producing an integrated educational model. Unlike that approach, this research specifically highlights the integration of Islamic religious education with ecological principles thru the concept of Ecomadrasah.

The novelty of this research lies in the development of an Islamic religious education model that is not only oriented toward individual spirituality and morality, but also toward environmental sustainability. The Ecomadrasah concept offered in this study systematically and applicatively

integrates religious education and environmental awareness within a unified educational framework. This model is expected to address global challenges such as environmental crises with an approach based on Islamic values, while also being relevant to the context of madrasah education in Indonesia.

Thus, this research not only contributes to the development of academic discourse on Islamic education and the environment but also offers practical solutions in building a young generation capable of harmonizing the relationship between humans, religion, and nature. Ecomadrasah is expected to be one of the alternative models of Islamic education that is adaptive, progressive, and sustainability-oriented, in line with the demands and challenges of today's global world.

## **B. METHODS**

This research employs a library research approach with the aim of conceptually analyzing the integration of Islamic religious education and environmental education thru the Ecomadrasah model. This approach was chosen because the study focuses on extracting and synthesizing relevant theories, concepts, and findings from previous research, without directly collecting field data.

The research data sources were obtained from various scientific literature, including national and international journal articles, academic books, previous research findings, educational policy documents, and other publications related to Islamic religious education, environmental conservation, and their integration within the context of madrasah education. The literature was selected selectively, considering the relevance of the topic, the credibility of the source, and the timeliness of the publication to ensure data quality and reliability.

Data analysis was conducted using content analysis techniques. The collected data was classified into main themes, such as ecological values in Islamic teachings, religion-based environmental education, and the practice of environmental integration in madrasah education. Subsequently, the data was critically analyzed to identify concepts, patterns, and implications that could be used as the basis for developing the Ecomadrasah conceptual framework.

To maintain the validity and reliability of the research results, source triangulation techniques were used, which involved comparing various information obtained from diverse literature and scientific perspectives. This approach is expected to produce a comprehensive and systematic understanding of Ecomadrasah as an educational model that integrates Islamic religious values and environmental awareness in a sustainable manner.

## **C. RESULTS**

### **The Relationship between Education and the Environment in a Global Perspective**

The relationship between education and the environment has become a major concern in global discourse on sustainable development. Education is seen as a strategic instrument for shaping public awareness, attitudes, and behavior in response to increasingly complex environmental challenges. In this context, the concept of Ecomadrasah thru environmentally conscious Islamic religious education emerges as an innovative approach that integrates Islamic values with ecological awareness within the madrasah education system. This approach aims to cultivate a generation that not only possesses a deep understanding of Islamic teachings but also

demonstrates genuine concern for environmental preservation as part of their moral and spiritual responsibility.

Thru the Ecomadrasah concept, students are taught that preserving the environment is a trust from Allah SWT and part of righteous deeds that have religious value. These values are transformed into the educational curriculum thru the integration of environmental sustainability materials, nature conservation, and the implementation of practical activities such as greening, waste management, and climate change education. With this approach, Ecomadrasah aims to build students' ecological awareness while strengthening the Islamic perspective on the balance of nature as the basis for sustainable life (Maimun et al., 2022).

Education is globally recognized as having a crucial role in shaping environmentally friendly attitudes and behaviors. Schools are a strategic space for instilling sustainability values in the younger generation, because thru planned learning processes, students can experience a transformation in knowledge, attitudes, and ecological awareness. The sustainability education program implemented in schools has proven capable of increasing students' understanding of environmental issues, which in turn contributes to changes in attitudes and intentions to engage in pro-environmental behavior. This kind of education not only impacts the improvement of environmental literacy but also shapes students' long-term orientation toward sustainable development (Solano-Sánchez et al., 2022).

However, the implementation of environmental education in various countries still faces a number of challenges. One of the main problems is the weak education supervision and management system, which includes activity planning, provision of supporting facilities, supervision implementation, and follow-up and reporting of supervision results. This weakness is often influenced by low awareness and a lack of responsibility among stakeholders, limited professionalism, and an imbalance in the ratio of supervisors to educators. This condition causes the implementation of environmental education to not function optimally and sustainably (Posangi, 2024).

In a broader context, the Ecomadrasah concept is also aimed at improving the quality of life for the community, strengthening environmental awareness, and developing environmentally-based entrepreneurial potential. Environmental-based education not only emphasizes ecological aspects but also integrates educational, economic, socio-cultural, and institutional dimensions as a mutually supportive whole. This approach has proven effective in contributing to the resolution of social and environmental issues, particularly in coastal areas and ecologically vulnerable regions (Mochklas et al., 2024).

Sustainable environmental conservation efforts also require the active involvement of local communities, especially thru education and raising environmental awareness in schools. Collaboration between educational institutions and the local community surrounding conservation areas plays an important role in increasing ecological understanding and reducing the negative impact of human activities on the environment. Community-based environmental education allows for the contextual and relevant transfer of knowledge to local needs (Qumsiyeh et al., 2023). Therefore, environmentally friendly education not only improves the quality of life and ecological awareness but also fosters the emergence of sustainable environmental entrepreneurship (Andatu & Arifin, 2024).

Education also plays a strategic role in creating and disseminating new knowledge and building competencies relevant to the challenges of sustainable development. The student-centered

constructivist approach allows learners to develop critical understanding and adaptive abilities in the face of environmental changes. This learning model prepares students to capitalize on the opportunities arising from the development of green technology and sustainability-oriented social businesses (Sharma & Singh, 2023).

Nevertheless, various obstacles are still found in the development of environmental education, particularly regarding low public acceptance of environmental education centers. Factors such as demographic background, environmental awareness levels, recycling behavior, and economic incentives influence community participation rates. Additionally, limited funding is a major obstacle to the development of environmental education programs, as effective implementation requires adequate resource support for materials development, facilities, and educator training. Internal weaknesses within the organizational structure, particularly those related to the development of educator competencies and managerial leadership, also slow down the process of environmental education transformation (Eliades et al., 2022).

Examples of environmentally-based educational practices can also be found in various countries. In the United States, environmental education plays a crucial role in preparing young generations to understand environmental health and build a more environmentally friendly society. Educational institutions are adopting curricula that incorporate practical activities in environmental laboratories as a means of raising students' awareness of ecological issues (Nickels et al., 2024). Meanwhile, in Malaysia, the Education for Sustainable Development (ESD) approach is implemented as a key strategy to integrate sustainability principles into the learning process, with the aim of shaping positive environmental attitudes and behaviors among students and educators (Saleem & Dare, 2023).

These approaches demonstrate that environmental education has great potential in shaping individuals who are not only academically excellent but also responsible for environmental conservation and sustainable development. This aligns with the Ecomadrasah concept, which integrates sustainability principles and ecological awareness into Islamic religious education in madrasahs. Islamic religious education in this context not only emphasizes moral and worship aspects but also fosters environmental awareness by teaching that caring for the earth is part of righteous deeds and the moral responsibility of humanity (Indra Wijaya, 2023b).

### **Environmental Education in Indonesia: Policies, Practices, and Challenges**

Environmental education in Indonesia is a strategic approach aimed at increasing public awareness, knowledge, and skills in understanding and responding to various environmental issues. This approach is not only focused on transferring ecological knowledge but also on shaping attitudes and behaviors that support environmental conservation and the sustainability of natural resources. In the context of national education, environmental education is seen as a systematic effort to create a generation that is not only intellectually superior but also has a moral responsibility toward the preservation of the earth (Nugroho, 2022).

Environmental education in Indonesia is implemented by integrating sustainability principles into both formal and non-formal education curricula. The learning materials cover the wise management of natural resources, climate change mitigation and adaptation, and the preservation of biodiversity. This approach emphasizes the importance of balance between meeting human needs and efforts to maintain ecosystem sustainability. Thus, environmental education serves as

the foundation for building collective public awareness of increasingly complex environmental issues.

The legal basis for environmentally conscious education in Indonesia can be traced back to the 1945 Constitution of the Republic of Indonesia. Although it doesn't explicitly mention environmental education, the principles contained in Article 31 affirm the national education goal of educating the nation's life and shaping human character with noble morals. Awareness of the importance of environmental protection becomes an integral part of character formation. Additionally, Article 33 Paragraph (3), which regulates the management of natural resources for the greatest possible prosperity of the people, provides a philosophical basis for education that instills collective responsibility for environmental sustainability (People's Consultative Assembly, 2000).

The strengthening of environmental education is also reflected more explicitly in Law Number 32 of 2009 concerning Environmental Protection and Management. In this law, environmental education is positioned as an important instrument in increasing public awareness and participation in environmental protection. Article 63 emphasizes the government's obligation to provide environmental education and outreach to cultivate environmentally conscious behavior in society. Meanwhile, Article 65 highlights that environmental education must involve all elements of society, including formal and non-formal educational institutions, by systematically incorporating environmental materials into the curriculum (Law No. 32 of 2009 on Environmental Protection and Management).

National policies related to environmentally conscious education are also strengthened through Presidential Regulation Number 111 of 2022 concerning the Implementation of Achieving Sustainable Development Goals. In this regulation, environmental education is seen as an integral part of achieving the Sustainable Development Goals, particularly Goal 4 (Quality Education) and Goal 13 (Climate Action). Education is expected to integrate knowledge, skills, and awareness related to environmental conservation and climate change mitigation, so that students have the adaptive capacity to face global environmental challenges (Presidential Regulation No. 111, 2022).

In addition, Law Number 20 of 2003 concerning the National Education System also provides a normative basis for the implementation of environmentally conscious education. This law emphasizes that national education not only aims to develop students' intellectual potential, but also to shape responsible character, attitudes, and personality. Integrating environmental conservation values into the education curriculum is seen as part of an effort to build a generation that is ecologically aware and capable of contributing to maintaining the balance of nature for a sustainable future (Law No. 20 of 2003).

In practice, environmental education in Indonesia has been implemented through various programs and initiatives at the school and community levels. One real-world example of implementation is the application of environmental education concepts at SMA Negeri 26 and SMA Negeri 42 Jakarta, in collaboration with waste banks and non-governmental organizations, in beach and river cleanup activities. This program not only aims to improve environmental cleanliness but also to instill social and ecological values in the students. This approach aligns with the concept of Education for Sustainable Development (ESD), which emphasizes transformative learning for living within ecological limits without sacrificing human well-being (Adriyanto et al., 2020).

Environmentally conscious education also plays an important role in supporting emission control and mitigating environmental impacts at the regional level. In East Java, for example, intensive education and socialization regarding environmental regulations are considered the main solution for increasing corporate awareness of the impact of industrial activities. Effective education on best practices and environmental incentives can encourage regulatory compliance and contribute to carbon emission reduction (Muryani et al., 2023).

In the agricultural sector, education has a positive impact on the sustainability of young farmers' businesses, although the direct relationship with environmental education has not always been explicitly explained (Triyono et al., 2023). Therefore, increasing environmental literacy becomes crucial for understanding ecological issues, developing analytical skills, and influencing environmentally friendly decision-making. Environmental literacy is also seen as an integral part of achieving the Sustainable Development Goals, particularly in reducing inequality and protecting the environment (Anawati & Utari, 2023).

Environmental education in Indonesia also emphasizes the importance of fostering environmental awareness from an early age. Environmental awareness is understood as a fundamental value that shapes individuals' mindsets and personalities, making environmental sustainability a priority in daily life. Knowledge about biodiversity has been shown to significantly contribute to improving pro-environmental behavior and strengthening concern for nature conservation (Naparini & Helmi, 2023).

The implementation of environmental education also includes the application of environmentally friendly methods in the agricultural sector, such as natural weed and pest control to reduce reliance on chemical pesticides. In this context, the role of the government and non-governmental organizations is crucial in enhancing human resource capacity through sustainable agricultural education and extension (Effendy et al., 2021). In addition, higher education also plays a strategic role in improving environmental quality through research, innovation, and the cultivation of environmentally friendly behaviors starting from the school level (Feriady et al., 2024).

Various environmental education initiatives in Indonesia, such as the green campus and green madrasah concepts, demonstrate that integrating education and environmental awareness is an important part of achieving sustainable development. Resource efficiency efforts and environmental management in educational institutions are seen as a tangible contribution to reducing the impact of global warming and creating a healthy and sustainable learning environment (Rahaju et al., 2022). The Adiwiyata program also serves as a concrete example of environmental education that integrates curriculum, school activities, and community participation in integrated environmental management (Utomo et al., 2023).

In addition to public schools, Islamic educational institutions such as pesantren are also developing the concept of eco-pesantren as a form of environmental education based on religious values. This concept emphasizes behavioral change through modeling, habituation, and the integration of environmental values into the culture and governance of pesantren. The close relationship between students and teachers is an important factor in the successful development of environmentally friendly behavior (Aulia et al., 2024).

## D. CONCLUSION

Environmental education thru the Ecomadrasah approach plays a strategic role in shaping a generation that not only has a deep understanding of Islamic teachings but also possesses ecological awareness and ethical responsibility in preserving nature. The integration of Islamic values that emphasize the principles of sustainability and trust in environmental management makes Earth conservation a part of religious practice and the application of spiritual values. Thru curriculum development that accommodates greening activities, waste management, climate change education, and environmental entrepreneurship, Ecomadrasah promotes the formation of practical and sustainable environmentally friendly behavior.

Additionally, the implementation of the P5RA concept strengthens the role of Islamic religious education in instilling the awareness that the relationship between humans and nature is an integral part of worship and moral responsibility. Although the implementation of Ecomadrasah still faces various challenges, such as limited supervision and low public acceptance, this educational model has great potential in driving social change and increasing environmental awareness, both within the madrasah environment and the surrounding community. This aligns with the Indonesian government's commitment and policies supporting the strengthening of environmental education as part of sustainable development.

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