

Implementation Of Islamic Education Values In Environmental Preservation At Educational Institutions In Banten Province

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Abstract

Environmental degradation has become a global concern as human activities increasingly damage ecosystems. Pollution, deforestation, species extinction, and climate change reflect the low level of environmental awareness in society. In this context, Islamic Religious Education (PAI) offers values that emphasize environmental care as both a religious and social duty. This study aims to (1) identify Islamic values related to environmental preservation; (2) analyze their implementation in educational institutions across Banten Province; and (3) formulate strategic recommendations for developing an Islamic value-based environmental education model. The research employs a naturalistic qualitative approach, focusing on real-life practices within schools and educational settings. Data were gathered through observation, documentation, and interviews with teachers. The study reveals that values such as tawhid (oneness of God), amanah (trust), rahmatan lil 'alamin (mercy for all creation), and khilafah (stewardship) are integrated into PAI materials, particularly in lessons related to human nature relations. PAI teachers act as facilitators in instilling these values, thereby fostering students' environmental awareness. This highlights the strategic role of education in promoting sustainability based on Islamic principles

Keywords: Curriculum; Implementation of PAI Values; Enviromental Awareness.

Abstrak

Kerusakan lingkungan telah menjadi perhatian global karena aktivitas manusia yang semakin merusak ekosistem. Polusi, penggundulan hutan, kepunahan spesies, dan perubahan iklim mencerminkan rendahnya kesadaran lingkungan di masyarakat. Dalam konteks ini, Pendidikan Agama Islam (PAI) menawarkan nilai-nilai yang menekankan pada kepedulian lingkungan sebagai kewajiban agama dan sosial. Penelitian ini bertujuan untuk (1) mengidentifikasi nilai-nilai Islam yang terkait dengan pelestarian lingkungan; (2) menganalisis implementasinya di lembaga-lembaga pendidikan di Provinsi Banten; dan (3) merumuskan rekomendasi strategis untuk mengembangkan model pendidikan lingkungan hidup berbasis nilai Islam. Penelitian ini

Diserahkan: 30-06-2025 **Disetujui:** 13-08-2025. **Dipublikasikan:** 04-09-2025

Kutipan: Bahri, S., Wasehudin, W., Tihami, M., & Allahamuddin, A. (2025). Implementation Of Islamic Education Values In Environmental Preservation At Educational Institutions In Banten Province.

Ta'dibuna Jurnal Pendidikan Islam, 14(4), 398-414. <https://doi.org/10.32832/tadibuna.V14i4.20864>

menggunakan pendekatan kualitatif naturalistik, dengan fokus pada praktik-praktik kehidupan nyata di sekolah dan lingkungan pendidikan. Data dikumpulkan melalui observasi, dokumentasi, dan wawancara dengan para guru. Hasil penelitian menunjukkan bahwa nilai-nilai seperti tauhid (keesaan Tuhan), amanah (kepercayaan), rahmatan lil 'alamin (rahmat bagi seluruh ciptaan), dan khilafah (penatalayanan) diintegrasikan ke dalam materi PAI, terutama dalam pelajaran yang berkaitan dengan hubungan antar manusia. Guru PAI berperan sebagai fasilitator dalam menanamkan nilai-nilai tersebut, sehingga menumbuhkan kesadaran lingkungan siswa. Hal ini menyoroti peran strategis pendidikan dalam mempromosikan keberlanjutan berdasarkan prinsip-prinsip Islam.

Kata kunci : Kurikulum; Implementasi Nilai-Nilai PAI; Kesadaran Lingkungan.

I. Introduction

The global environmental crisis, as described by Dharma & Manufa (2024) as a spiritual crisis, finds its relevance in the context of environmental education in Banten. In the study Rohmah et al. (2021) , ecological problems cannot be solved solely through technical approaches because the root of the crisis lies in humanity's disconnection from the spiritual dimension and its responsibility as stewards of the earth. This is reflected in field findings that show that although students understand scientific terms such as Biochemical Oxygen Demand (BOD) and Chemical Oxygen Demand (COD) cognitively, they fail to connect them with real socio-ecological impacts, such as the decline in fishermen's catches in Banten Bay. This ethical unconsciousness indicates the failure of education to foster a holistic and responsible understanding of the environment (Abdurahman et al., 2025; Bambang, n.d.; Gaol, 2023; Primarni, 2016; Tuturop & Sihotang, 2023) .

This problem is exacerbated by a uniform curriculum approach that ignores the local context. The 2013 curriculum, which is based on national standards , has proven unable to address issues specific to Banten, such as industrial pollution in Cilegon or forest destruction in Lebak, in the learning process. In contrast, the Merdeka Curriculum with its Pancasila Student Profile Strengthening Project (P5) concept provides space for local innovation. However, the disparity in implementation between schools in developed areas such as Tangerang and underdeveloped areas such as Pandeglang or Lebak reveals a striking gap. Schools in urban areas are able to develop programs such as smart farming, while in rural areas they are only able to carry out symbolic actions such as tree planting without further assistance. This gap confirms Damayanti's analysis in 2025) , which states that areas rich in biodiversity are actually poor in conservation education.

In this context, the role of teachers is crucial. Interviews with Islamic Education (PAI) teachers in Pandeglang revealed an intention to link verses from the Qur'an, such as the prohibition against causing destruction on earth (*fasad fi al-ardh*), with local realities such as deforestation. However, the limitations of official modules and the lack of institutional support have hampered this initiative. In fact, Islamic boarding schools, as

traditional Islamic educational institutions, have great potential in bringing students closer to religiously-based ecological practices. The tradition of community forest sharing among the Baduy people, for example, is in line with the concept of *al-himā* in environmental fiqh. The absence of these practices in the formal curriculum highlights the need for an Islamic eco-pedagogical approach that integrates religious teachings with local wisdom in a contextual manner.

On the other hand, structural obstacles such as weak coordination between education and environmental agencies, lack of teacher training, and limited educational infrastructure also weaken the effectiveness of environmental education. The fact that Banten's Environmental Quality Index ranks 29th out of 34 provinces (Mudawanah, 2022) should be an alarm that is incorporated into teaching materials. However, this data is not conveyed to students because teachers do not have access to or training in integrating it. Local cultural practices such as *sasi laut* or *pamali*, which are actually rich in conservation values, also have no place in learning. The disconnect between religious values, local knowledge, and formal policies means that PAI-based environmental education is only partial and does not deeply touch students' ecological awareness.

Nevertheless, amid these limitations, local initiatives offering hope have emerged. The *Adiwiyata Islami* program in Tangerang, for example, has successfully linked the concept of school cleanliness with Islamic values such as *thaharah* (purity). Students are not only taught to maintain cleanliness as a social obligation, but also as a form of worship and a reflection of faith in Allah's infinite mercy (Murharyana et al., 2024; Mutaqin et al., 2024; Somantri et al., 2024). Additionally, the One Student One Tree movement implemented in several schools integrates ecological action with the concept of charitable deeds, instilling the understanding that every tree planted is part of an investment for the afterlife. Innovations such as this show that if Islamic values are creatively integrated into environmental education, a strong ecological character will be formed among students (A).

These findings clarify that the success of environmental education based on PAI is highly dependent on three main pillars, namely (1) The ability of teachers and educational institutions to contextualize the teachings of the Qur'an with relevant local issues; (2) The integration of local wisdom as a legitimate and authentic source of learning in conservation education; and (3) Structural support, including an adaptive curriculum, adequate training, supportive facilities, and effective inter-institutional coordination. Without synergy between these three aspects, Islamic-based environmental education will only become religious symbolism that is not rooted in the behavior of students (M).

Thus, the environmental education approach in Banten must be redesigned so that it does not get stuck in a formalistic and cognitive approach alone. PAI education has great potential in shaping spiritual ecological awareness if it is able to connect the theological

dimension with the social and ecological realities of students. This requires transformation not only at the curriculum level, but also in the educational paradigm itself. Overcoming the environmental crisis also means overcoming the spiritual crisis of humanity in viewing and treating nature. As Nasr said, only by restoring the spiritual awareness of humans as caliphs on earth can education become a transformative force in saving the environment.

II. Research Method

This study uses a naturalistic qualitative approach, which aims to explore and understand social reality as it exists in the field (Creswell & Creswell, 2017; Rachman et al., 2024; Sahir, 2021). The research was conducted in several educational institutions in Banten Province, specifically in Serang City, Pandeglang Regency, Lebak Regency, and Tangerang City. These locations were chosen because they represent various types of institutions, including public schools, madrasas, and Islamic boarding schools that are directly involved in Islamic Religious Education (PAI) as well as environmental conservation activities. The subjects of this study consisted of individuals and groups who had insight, experience, or direct involvement in the implementation of IRE values related to environmental preservation. They included IRE teachers, school/madrasah principals, Islamic boarding school leaders, students and santri, Adiwiyata program managers, local education officials, Ministry of Religious Affairs officials, as well as community and religious leaders around educational institutions.

Participants were selected using purposive sampling based on their relevance to the research focus, followed by snowball sampling to reach additional key informants. A total of 32 participants were involved in this study, consisting of 10 PAI teachers, 5 school principals, 4 Islamic boarding school leaders, 8 students/boarders, and 5 stakeholders (program managers, local officials, and community leaders). This selection was based on their active roles in formal education and environmental initiatives, thus ensuring diversity of perspectives and completeness of data. Three main data collection methods were used, namely: (1) In-depth interviews, to explore participants' understanding, experiences, and practices related to the integration of PAI values with environmental awareness; (2) Participatory observation, conducted by directly observing conservation activities in schools, madrasahs, and Islamic boarding schools to capture the contextual application of PAI values; and (3) Documentation study, including analysis of syllabi, school work programs, photos of activities, environmental policy records, and Adiwiyata activity reports.

The data was analyzed using Miles & Huberman's interactive model (1994), which consists of three stages: (1) data reduction, which involves selecting, simplifying, and organizing data relevant to the research objectives; (2) data presentation, displaying information in the form of matrices, charts, and narratives to identify patterns; and (3)

drawing conclusions and verification, interpreting findings, comparing them with the theoretical framework, and verifying consistency through triangulation of data sources.

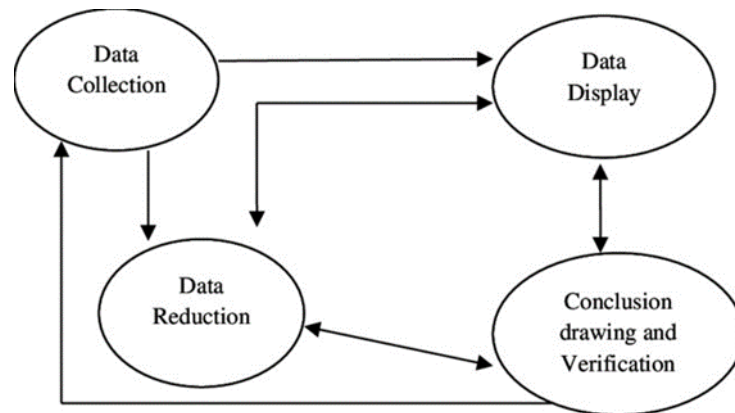


Figure 1. Qualitative Data Analysis

III. Result and Discussion

A. Understanding of PAI Values on the Enviroment

The results of this study indicate that students' understanding of environmental issues in Islamic Religious Education (PAI) learning is still cognitive in nature and has not been translated into ethical awareness or practical action. Most students are able to remember technical terms such as Biological Oxygen Demand (BOD) and Chemical Oxygen Demand (COD) and understand that pollution can damage ecosystems. However, they find it difficult to relate this knowledge to the socio-ecological reality in their own region. A high school student in Serang stated: "We know the terms BOD and COD, but we don't know their impact on fishermen in Banten Bay." This statement reflects the gap between academic concepts and students' life experiences.

Class observations also show that PAI teachers often refer to Qur'anic verses related to the environment, such as QS. Al-A'raf: 56 on the prohibition of causing destruction on earth, or QS. Al-Baqarah: 30 on the concept of khalifah fil ardh (caliph on earth). However, these verses are generally understood normatively as advice to maintain personal hygiene or school environment, not as ethical principles that demand a critical attitude towards industrial pollution in Cilegon or forest degradation in Lebak. As a result, the values of khalifah (human leadership in managing the earth) and amanah (moral responsibility) have not been fully internalized in students' consciousness as a theological basis for concrete action to protect the environment.

This gap is reinforced by the fragmentation of the curriculum between Islamic Education and science subjects. Islamic Education teachers tend to emphasize moral-spiritual aspects, while science teachers focus on technical-empirical aspects. Efforts to integrate the two are still minimal, even though scientific concepts such as pollution, biodiversity, and climate change have strong roots in Islamic teachings about the balance

of nature (mizan). This condition is contrary to the holistic vision of Islamic education, which should integrate cognitive, affective, and psychomotor dimensions comprehensively.

In addition, local wisdom that is in line with Islamic values has not been highlighted much in PAI lessons. The practice of the *sasi laut* tradition on the north coast of Banten, which prohibits fishing during certain periods in order to maintain the sustainability of marine populations; the *pamali* prohibition in Sundanese-Banten culture regarding the felling of certain trees; and the Baduy community's forest management system, which divides the area into *leuweung kolot* (prohibited forest), *leuweung titipan* (entrusted forest), and *leuweung garapan* (cultivated forest) can be used as concrete examples of Islamic environmental ethics that are contextual to local traditions. However, these forms of ecological wisdom have not been integrated into formal learning as alternative learning resources.

Conceptually, this condition indicates the weak internalization of PAI values regarding the environment. Assya'bani (2023) & Sara (2025)) emphasize that the ecological crisis is essentially a spiritual crisis, a failure of humans to understand their role as creatures of Allah and guardians of the earth. Therefore, Islamic education should not stop at the transfer of knowledge, but also foster eco-theological awareness: viewing nature as a divine trust that must be protected. Thus, students' understanding of environmental issues does not only stop at "knowing what is right," but also develops into "moral awareness to do what is right" in everyday life.

B. Implementation in School Activities

The implementation of PAI values in school activities in Banten shows significant variation between schools with adequate resources and schools with limited facilities. From observations of a PAI class at a high school in Cilegon, the teacher explained about air pollution caused by industry, but when students were asked about the contribution of PT Krakatau Steel, they were unable to connect the concept with the reality in their environment. This is in line with an interview with one of the students who stated:

"We understand that pollution is dangerous, but we are rarely taught specifically about its impact from the steel factories around our homes."

This finding reinforces the results of the research Rahmah & Prasetyo (2022) which states that religious education is still too theoretical and not contextual to the socio-ecological reality in the students' environment.

In biodiversity education, interviews with Islamic education teachers in Serang revealed limitations in the integration of local issues. One teacher said,

"Biodiversity material is in the curriculum, but I myself do not have in-depth knowledge about Javan rhinos or the uniqueness of Ujung Kulon. I usually direct students to read textbooks."

In fact, field data shows that students do not know that the nearly extinct Javan Rhinoceros is only found in the Banten region. This condition shows the weak integration of local wisdom in the 2013 Curriculum, which tends to be uniform and national (Noor & Fitriyah, 2021; Sari et al., 2023; Wikaningtyas & Nasir, 2024)

Meanwhile, the implementation of the Merdeka Curriculum is more varied. In Tangerang, interviews with school principals revealed technology-based innovations, such as the use of smart farming through simple hydroponics and air quality monitoring applications:

"We utilize the P5 project to involve students in hands-on practices, such as growing vegetables using a hydroponic system. The children become more knowledgeable about food security and environmental impacts."

This aligns with the experiential learning concept proposed by (2021), which states that environmental education is effective when based on direct experience, reflection, and concrete action. Conversely, in schools in Pandeglang and Lebak, interviews with PAI teachers revealed limitations in program implementation:

"We can only organize activities like tree planting or school clean-ups. Even then, it's often just once during environmental awareness days."

These findings reinforce a study (Raharjo, 2021) which emphasizes that without infrastructure support and collaboration with external institutions, environmental programs in schools often end up being symbolic without sustainability. Furthermore, interviews with pesantren leaders in Lebak reveal opportunities for integrating Baduy local wisdom, which has not yet been addressed by formal schools:

"The Baduy people have taught how forests are divided into restricted areas, entrusted areas, and cultivated areas. This is a concrete example of Islamic environmental education, but it has not been incorporated into the school curriculum."

This statement supports the analysis of Hannan's (2022), which emphasizes the importance of making local wisdom part of PAI-based environmental learning. Thus, the results of the study show a gap in implementation: schools in urban areas with better resources tend to be able to develop innovative programs, while schools in rural areas are still limited to symbolic activities. From an Islamic education perspective, this condition shows that the function of PAI as a means of forming ethical-ecological awareness has not been fully realized. Muslich (2022) states that the environmental crisis is a spiritual crisis, so religious education must play a role as a means of internalizing moral values in maintaining the balance of nature.

C. The Role of Teachers and Islamic Boarding School

Islamic Religious Education (PAI) teachers in Banten play a key role in internalizing Islamic values related to the environment. However, many teachers admit that they find it difficult to relate verses from the Qur'an to local environmental issues. A madrasah teacher in Pandeglang, for example, said,

"We want to link the verse about the prohibition of *fasad fi al-ardh* with deforestation in Lebak, but there are no official modules that we can use as a guide."

This statement shows the urgent need for contextual teaching materials that can bridge the gap between religious texts and local ecological realities. Theoretically, the role of PAI teachers is in line with the views of Nurmalasari et al. (2025) on the importance of empowering educators in environmental education. Teachers not only function as conveyors of knowledge, but also as facilitators who encourage students to develop critical awareness. In the perspective of Islamic education, teachers are seen as *murabbi* who are tasked with instilling moral values (Halimah, 2023; Masturin, 2022; Mawadda et al., 2023), including morals towards the environment (Qornain et al., 2022). Therefore, teachers' limitations in relating verses to local issues indicate the weak role of the curriculum and institutional support in strengthening teachers' capacity.

Apart from teachers, Islamic boarding schools in Banten also have great potential in developing Islamic eco-pedagogy. Traditional Islamic boarding schools with a culture of reciting the Quran actually have many references that are relevant to environmental ethics, such as the concept of *al-himā* in environmental fiqh, which regulates prohibited zones in order to preserve the sustainability of natural resources (Firdaus, 2022; Fitri & Ondeng, 2022; Mulyo, 2022). The Baduy local wisdom practice of dividing forests into *leuweung kolot* (prohibited forests), *leuweung titipan* (entrusted forests), and *leuweung garapan* (cultivated forests) is very much in line with this concept of *al-himā*. Unfortunately, until now, this practice has been studied more as 'anthropological knowledge' than as a reference in the formal Islamic education curriculum.

This disconnect has resulted in Islamic values regarding the environment, which should be contextual, still being taught in a normative manner. In fact, if Islamic boarding schools () integrate Qur'anic teachings with local wisdom, a more down-to-earth model of Islamic eco-pedagogy will emerge. Islamic boarding schools that adopt local wisdom are more successful in instilling environmental awareness in students through direct practice of the Islamic concept, such as community-based waste management and tree planting as part of *khidmah*. Thus, the role of teachers and Islamic boarding schools in Banten is not only as conveyors of normative Islamic values, but also as agents of social transformation who can contextualize religious teachings with local ecological realities.

The main challenge is to provide training, teaching modules, and collaboration with external parties (environmental NGOs, National Park Offices, local governments) so that Islamic boarding schools and schools can together produce a generation that is not only religious but also ecological.

D. Structural and Cultural Barriers

Interviews with Islamic education teachers in Pandeglang revealed that one of the main obstacles is the lack of official teaching materials that link verses from the Qur'an to local environmental issues. One teacher stated:

"We want to link the verse about the prohibition of *fasad fi al-ardh* with the case of deforestation in Lebak, but there are no modules or guidelines from the ministry."

This shows that there is a gap between the national curriculum standards and local needs, where teachers have to improvise without adequate pedagogical support. Limited coordination between agencies is also a major obstacle. A school principal in Serang said,

"Information about environmental quality in Banten is actually available, but schools don't know how to access it. We rarely receive materials from the Environmental Agency."

This statement is consistent with documentation data showing that Banten's Environmental Quality Index (IKLH) ranks 29th out of 34 provinces (Wafa, 2024), but this information is not disseminated to the education sector. Infrastructure limitations exacerbate this situation. A teacher in Lebak said:

"The internet at our school often disconnects, so students cannot access air quality data or environmental learning videos."

This limited access to technology creates a significant gap between schools in rural and urban areas. Schools in Tangerang, for example, can implement technology-based programs such as smart farming, while schools in Lebak are only able to carry out symbolic activities such as planting trees.

In addition, interviews with Islamic boarding school administrators in Pandeglang showed that although Islamic boarding schools have great potential to integrate Islamic values with environmental issues, curriculum constraints have prevented these initiatives from reaching their full potential. He said,

"Our students are taught to maintain cleanliness, but it is difficult to relate this to major issues such as the pollution of Banten Bay because there are no materials that guide them."

This shows that environmental education in Islamic boarding schools is still general in nature and does not address local ecological issues. Cultural barriers also pose a challenge. A community leader from the Serang coast said:

"Since long ago, there has been a sea ban, where fishermen are not allowed to go fishing at certain times so that the fish will remain. But at school, children are never taught this rule."

This local tradition, which is in line with Islamic principles of sustainability (maslahah 'ammah), has been marginalized from the formal curriculum. In fact, if integrated, this tradition could be a source of contextual learning. Interviews with teachers in Serang also show that the tradition of pamali in the cultural concept of Sunda-Banten's " " (the way of life) is no longer seen as a source of environmental education. One teacher said:

"Pamali is only considered an old wives' tale, even though it teaches people not to be greedy towards nature."

This shows a disconnect between local cultural values and modern learning practices, which tend to ignore local wisdom as a source of knowledge. Overall, these structural and cultural barriers reveal three main layers of problems: (1) weak coordination and policy support; (2) limited facilities and teacher training; and (3) the lack of integration of local wisdom into the curriculum. These conditions result in the Islamic values of amanah and khalifah fil ardh not being optimally internalized in learning. In other words, there is a significant gap between the great potential of PAI values and local traditions in Banten and the reality of environmental education implementation in schools and Islamic boarding schools.

E. Success Strategies and Local Innovation

Although various structural and cultural obstacles are still felt, this study found a number of success strategies through local innovations carried out by schools and Islamic boarding schools in Banten. One example is the Adiwiyata Islami program in several schools in Tangerang, which links school cleanliness with the concept of ṭahārah in Islam. A PAI teacher said in an interview:

"We emphasize to students that maintaining classroom cleanliness is the same as maintaining personal purity; this is part of faith."

This approach shows that the integration of religious values and environmental activities can foster spiritual motivation in building a clean culture. The research (2023) also shows that linking worship values with ecological actions strengthens students' ecological awareness. In addition, the One Student One Tree movement has emerged as a significant innovation. In an interview, a student in Serang said:

"When the teacher said that planting trees is a charitable deed, I felt more responsible for caring for them, not just planting them."

This program shows a shift in meaning from a mere symbolic activity to a sustainable practice based on theological values. These results are in line with the research entitled

"2025), which emphasizes the importance of making conservation activities part of spiritual habits in Islamic education.

The Merdeka Curriculum also opens up space for innovation through the P5 "Sustainable Lifestyle" project. Several schools in South Tangerang took advantage of this opportunity by integrating Qur'anic verses about the balance of nature with field trips to mangrove areas. The principal explained:

"We don't just read the verses, but also invite students to see the damage to the mangroves in the field, then discuss their role as *khalifah fil ardh*."

This experiential learning approach is in line with the idea of "2023), which states that effective environmental education must be based on real experiences. Islamic boarding schools also made an important contribution. In Lebak, one boarding school developed a waste bank for students linked to the concept of environmental *fiqh al-himā*. A cleric said:

"We explain that the prohibition against littering is the same as protecting *himā*, an area that must be protected."

This approach demonstrates the integration of *fiqh* teachings with Baduy local wisdom on forest management (prohibitions, entrusting, cultivation). These results are in line with the findings of Inayati et al. (2024), which state that Islamic values can be revived through local wisdom as a source of environmental pedagogy.

Cross-sector partnerships also support success. In Cilegon, schools collaborate with the Environmental Agency to use simple air sensors to monitor pollution. An Environmental Agency official said,

"When students read the pollution data, they become more critical and feel responsible for the environment."

This practice shows that school-based citizen science can improve students' ecological literacy. Research by Apriliani et al. (2023) also confirms that school collaboration with local governments strengthens the impact of environmental education programs. In addition to the program, improving teacher capacity is an important strategy. The learning community in Tangerang, for example, organizes collaborative lesson studies between PAI and IPA teachers. IPA teachers explain the concepts of BOD and COD, while PAI teachers add reflections on Qur'anic verses about the balance of nature (*mizan*). A science teacher stated,

"We feel that learning has become more meaningful because students see the connection between science and Islamic teachings."

This is in line with the findings 2025, which emphasize the importance of integrating religious and scientific knowledge in Islamic education to produce a generation with ecological character.

Finally, local innovation is also supported by sustainability mechanisms. Several schools have developed student action portfolios, environmental ethics assessment rubrics, and involve parents in exhibitions of student work. There are even green waqf initiatives to finance tree care and conservation facilities. This strategy confirms that success does not only depend on curriculum policies, but also on the creativity of teachers, Islamic boarding schools, and school communities in combining Islamic values, local wisdom, and science in Islamic environmental education.

IV. Conclusion

This study clearly proves that the implementation of Islamic educational values is the main foundation in environmental conservation efforts in educational institutions in Banten Province. The objective of this study, which is to analyze how Islamic values are applied in shaping ecological attitudes and behaviors in the school environment, has been achieved. The results show that the value of amanah (trust) is applied through a culture of maintaining cleanliness, the value of ihsan (benevolence) is manifested through the habit of caring for shared facilities, while the value of rahmatan lil 'alamin (mercy to all creation) is integrated into various religious activities and environmental programs, thereby fostering students' spiritual awareness in protecting nature as a trust from Allah SWT. In terms of scientific contribution, this study emphasizes that Islamic education is not only oriented towards cognitive and personal moral aspects, but also has transformational power in building collective awareness of environmental issues. The integration of Islamic values in the curriculum, habitual activities, and teacher role models has succeeded in internalizing the concept of the environment as part of the moral responsibility of humankind. These findings enrich the scientific knowledge of Islamic education and present a model for applying religious values that is relevant to the current global context, namely the ecological crisis. The limitations of this study lie in the limited scope of the study and the relatively homogeneous characteristics of the institutions. Therefore, further research is recommended to expand the research area to other provinces, involve institutions with different characteristics (e.g., Islamic boarding schools, private madrasas, or community-based institutions), and examine the socio-cultural factors that influence the success or failure of implementing Islamic educational values in environmental conservation. This is expected to produce a more comprehensive and adaptive Islamic education model that can address future environmental challenges in.

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