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Integration of Islamic Education Values and *Fiqh al-Bi'ah* in Cultivating Environmentally Responsible Character

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ARTICLE INFO	ABSTRACT
<p>Article History: Received: January 15, 2025 Revised: June 18, 2025 Accepted: June 25, 2025</p> <p>Keywords: Islamic education values; <i>fiqh al-bi'ah</i>; environmental care character; management; madrasah Adiwiyata</p>	<p>This study highlights the critical role of Islamic education in shaping students' environmentally caring character, a need that is increasingly urgent amid ongoing ecological degradation. This study aims to examine the integration of Islamic educational values and <i>fiqh al-bi'ah</i> into the curriculum, analyze the implementation of character-building programs that promote environmental awareness, and explore the implications of this integration for developing students' environmentally caring character. Using a qualitative multisite approach, data were gathered through interviews, observations, and documentation involving teachers, students, and school officials at MTsN 8 Blitar and MTsN 2 Kediri. Thematic analysis revealed that integrating Islamic educational values and <i>fiqh al-bi'ah</i> significantly improved students' ecological responsibility. Activities such as tree planting, composting, and school-wide waste management fostered consistent pro-environmental behavior grounded in religious teachings. The research concludes that this integration (termed a value-based curriculum integration model) encourages active student participation and awareness by embedding Islamic environmental ethics into both curricular and extracurricular activities in a systematic, multidisciplinary, and collaborative manner. This approach builds environmentally conscious character and aligns with broader goals such as sustainable development. The study recommends replicating this model in other Islamic educational institutions to promote ecological awareness and responsibility among future generations.</p>
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INTRODUCTION

The increasingly complex environmental crisis requires a comprehensive approach to building awareness of the importance of protecting and caring for the environment. Islamic education strategically teaches environmental care values that align with sustainability principles in this context. One of Islam's concepts relevant to environmental issues is *fiqh al-bi'ah*, or environmental law in Islam, which emphasizes human responsibility as caliphs on earth to preserve nature.¹

The importance of this issue is increasingly being recognized in various educational institutions, especially in institutions that have implemented the Adiwiyata Mandiri program, such as MTsN 8 Blitar and MTsN 2 Kediri. These two madrasas, MTsN 8 Blitar and MTsN 2 Kediri, have been recognized for their strong commitment to environmentally friendly education, as evidenced by their achievement of the Adiwiyata Mandiri Award, a prestigious national recognition from the Indonesian Ministry of Environment and Forestry for schools that successfully implement sustainable environmental practices, making them the right place for research on the integration of Islamic educational values and *fiqh al-bi'ah*. Previous research by Khotijah and Kurniasih² has examined how Islamic values can synergize with ecofeminism in responding to the environmental crisis. On the other hand, research by Erlan Muliadi³ explores the tradition of environmental protection in the Wetu Telu Islamic community, which provides the basis for implementing environmental values in everyday life. However, these studies have not specifically examined implementing these values in formal education institutions at the madrasa level, especially in madrasas that have implemented the Adiwiyata Mandiri concept.

The research questions in this research include three main aspects: First, how are the values of Islamic education and *fiqh al-bi'ah* integrated into the MTsN 8 Blitar and MTsN 2 Kediri curriculum? Second, how can the environmental care character-building program based on *fiqh al-bi'ah* be implemented in the two madrasas? Third, what are the implications of integrating Islamic educational values and *fiqh al-bi'ah* in forming environmentally caring student characters? It is hoped that these three problem formulations will be able to provide a clearer picture of the effectiveness of the Islamic education approach in shaping the character of the environment in madrasas, as well as the practical implications of a curriculum based on *fiqh al-bi'ah* in the madrasa environment.

Through this research, it is hoped that an in-depth understanding can be produced regarding the Model for integrating *fiqh al-bi'ah* values in the curriculum and educational practices in madrasas, which can become a reference for other Islamic educational institutions in forming environmentally caring character among students. This research is entitled "Integration of Islamic Education Values and *Fiqh al-Bi'ah* in Cultivating

¹ Ahmad Habin Sagala et al., "Peran Pendidikan Agama Islam Dalam Meningkatkan Kepedulian Terhadap Pelestarian Lingkungan Pada Generasi Muda," *Jurnal Sains Riset* 14, no. 1 (June 14, 2024): 488, <https://doi.org/10.47647/jsr.v14i1.2473>.

² Khotijah Khotijah and Novita Kurniasih, "Diskursus Pendidikan Islam Berwawasan Lingkungan Dengan Pendekatan Ekofeminisme," *SETARA: Jurnal Studi Gender Dan Anak* 2, no. 01 (January 28, 2020): 1, <https://doi.org/10.32332/jsga.v2i01.1887>.

³ Erlan Muliadi, "Masyarakat Berwawasan Lingkungan Dalam Konsep Tradisi Masyarakat Islam Wetu Telu," *Jurnal Penelitian Tarbawi: Pendidikan Islam Dan Isu-Isu Sosial* 3, no. 2 (2018): 23, <https://doi.org/10.37216/tarbawi.v3i2.155>.

Environmentally Responsible Character". Therefore, this study aims to explore how Islamic educational values and *fiqh al-bi'ah* are integrated into the curriculum and character development programs at environmentally oriented madrasas and analyze the impact of this integration on students' environmental attitudes and behaviours.

RESEARCH METHODS

The research method used in this study is qualitative research with a multisite approach, which allows comparison of the application of Islamic educational values and *fiqh al-bi'ah* in forming environmentally caring character in two Adiwiyata Mandiri madrasas, namely MTsN 8 Blitar and MTsN 2 Kediri. Focusing on MTsN 8 Blitar and MTsN 2 Kediri as Madrasah Adiwiyata Mandiri provides an empirical framework for understanding how the practice and application of these values are applied in the educational context and student behavior.⁴

This study's data collection methods include in-depth interviews with Madrasah Principals, teachers, and students, direct observation of learning activities and environmental care programs, and analysis of school documents related to curriculum and extracurricular activities.⁵ Combining these methods allows researchers to understand the influence of Islamic education and *fiqh al-bi'ah* in forming characters who care about the environment.

Data analysis was carried out using a descriptive-analytical approach through several stages: data condensation, data display, and conclusion drawing, following the Miles and Huberman model.⁶ The collected data from both madrasas were transcribed and then coded manually to identify emerging themes related to integrating Islamic educational values and *fiqh al-bi'ah*. These codes were categorized and compared across the two research sites (MTsN 8 Blitar and MTsN 2 Kediri) to identify similarities and differences in implementation and impact. NVivo software was not used in this study; instead, manual coding and thematic matrix tables were utilized to support the cross-site analysis. Information from various sources was processed and interpreted to find patterns of integration of Islamic educational values and the practice of *fiqh al-bi'ah*. It is hoped that the research results will provide an overview of the effectiveness of this approach and recommendations for other madrasas to adopt similar methods in building student character.

RESULT AND DISCUSSION

Islamic Education Values and Environmental Care

First, the Value of Tauhid: Tauhid teaches that Allah SWT is the Creator and Sustainer of the universe, and Muslims must protect His creation as a form of worship and respect for Him. Islamic education emphasizes the importance of maintaining natural balance and not destroying the environment as a form of gratitude and obedience to Allah SWT.⁷

⁴ Nana Syaodih Sukmadinata, *Metode Penelitian Pendidikan* (Bandung: PT Remaja Rosdakarya, 2008), 60.

⁵ John W. Creswell, *Research Design: Qualitative, Quantitative and Mixed Methods Approaches*, 4th ed. (housand Oaks: Sage, 2014), 175.

⁶ Matthew B. Miles, A. Michael Huberman, and Johnny Saldana, *Qualitative Data Analysis: A Methods Sourcebook and The Coding Manual for Qualitative Researchers* (Arizona State University: SAGE, 2013), 173.

⁷ Ahmad Muttaqin, "Al-Qur'an Dan Wawasan Ekologi," *AL-DZIKRA Jurnal Studi Ilmu Al-Qur'an dan Al-Hadits* 14, no. 2 (2020): 333, <https://dx.doi.org/10.24042/al-dzikra.v14i2.7442>.

Second is Caliph Values (leadership). Humans were appointed as caliphs on earth by Allah SWT, which means humans have the responsibility to protect and manage the world well. The Islamic education curriculum must include material about ecological responsibility and practical ways to protect the environment, such as recycling, water conservation, and tree planting.⁸

Third, the value of trust. The environment is a trust from Allah SWT that must be protected and maintained as well as possible. Trust-based character education can be done by teaching students not to litter, maintain cleanliness, and be involved in environmental conservation activities. Understanding the value of trust will encourage students to be responsible for protecting the environment around them and actively participate in environmental conservation efforts.⁹

Fourth, the value of *tawazun*. Islam teaches balance in all things, including interactions with the environment. Education must teach the principles of a balanced life, such as not wasting energy, using natural resources wisely, and maintaining ecosystem balance. By internalizing the value of *tawazun*, students will learn to live in balance and harmony with the environment and understand the importance of maintaining ecosystem balance for the sustainability of life on earth.¹⁰

Fiqh Al-Bi'ah

Fiqh al-bi'ah, or environmental laws in Islam, provide ethical and moral guidance for Muslims in protecting and preserving nature. Islamic Education that integrates the concept of *fiqh al-bi'ah* aims to expand religious knowledge and teach responsibility towards the earth as a trust that must be guarded and preserved.¹¹ While Khotijah and Kurniasih highlight the synergy between Islamic values and ecofeminism in addressing ecological crises from a philosophical and gender-based perspective, and Erlan Muliadi emphasizes environmental awareness in local Islamic traditions such as the Wetu Telu community, this study contributes a more practice-oriented perspective by analyzing how *fiqh al-bi'ah* principles are systematically implemented within formal education institutions. The focus on curriculum integration and character formation programs in madrasas represents a concrete step in operationalizing Islamic environmental ethics¹² within structured learning environments,

⁸ Jumarddin La Fua, "Aktualisasi Pendidikan Islam Dalam Pengelolaan Lingkungan Hidup Menuju Kesalehan Ekologis," *AL-TA'DIB: Jurnal Kajian Ilmu Kependidikan* 7, no. 1 (2014): 19, <https://doi.org/10.31332/atdb.v7i1.241>. dan Hawwin Muzakki, "Model Pengembangan Kurikulum Riset Konstruktif-Integratif Dalam Meningkatkan Prestasi Akademik Di MAN 2 Tulungagung," *Southeast Asian Journal of Islamic Education Management* 5, no. 1 (July 3, 2024): 63–76, <https://doi.org/10.21154/sajiem.v5i1.286>.

⁹ Andrianto Andrianto et al., "Pembentukan Karakter Berbasis Pendidikan Pesantren: Studi Tentang Ragam Nilai Dan Metode Pembelajaran," *Fitrah: Journal of Islamic Education* 3, no. 2 (2022): 176, <https://doi.org/10.53802/fitrah.v3i2.156>.

¹⁰ Muttaqin, "Al-Qur'an Dan Wawasan Ekologi," 335; Mona Said El-Sherbini et al., "Planetary Health and Anthropocene Discourse: The Role of Muslim Religious Leaders," *Challenges* 14, no. 4 (December 2023): 46, <https://doi.org/10.3390/challe14040046>; Odeh Al-Jayyousi et al., "A Critical Discourse Analysis on Climate Change in a Globalized World: The Nexus of Islam and Sustainable Development," *Sustainability* 15, no. 19 (January 2023): 14515, <https://doi.org/10.3390/su151914515>.

¹¹ Seyyed Hossein Nasr, *Man and Nature: The Spiritual Crisis of Modern Man* (London: Unwin Paperbacks, 1968), 73; Zahari Mahad Musa, "Fiqh Al-Bi'ah: Prinsip Interaksi Manusia Dengan Alam Persekitaran," *Jurnal Syariah* 18, no. 1 (January 1, 2010): 3, <https://adum.um.edu.my/index.php/JS/article/view/22673>.

¹² Arthur Saniotis, "Muslims and Ecology: Fostering Islamic Environmental Ethics," *Contemporary Islam*

thus offering a practical model not deeply explored in earlier studies.

Islamic Education with a *fiqh al-bi'ah* insight emphasizes the importance of harmony between human needs and ecosystem balance in developing a sustainable environment. By understanding the principles of *fiqh al-bi'ah*, individuals can view the environment not only as a resource that can be exploited or depleted but as an entity with rights that must be protected and preserved together.¹³ This perspective was reflected in students' behavior at MTsN 8 Blitar and MTsN 2 Kediri, where students actively participated in composting organic waste, sorting recyclable materials, and engaging in routine tree-planting activities. For instance, at MTsN 2 Kediri, students initiated a "Green Class Program" where each class maintained a garden plot, demonstrating a shift from passive awareness to active ecological stewardship grounded in Islamic values. These actions show how the internalization of *fiqh al-bi'ah* principles translates into concrete, responsible environmental behavior.

In Islamic teachings, there are several environmental principles that Muslims must uphold. According to KH Ali Yafie, three important principles in protecting the environment are *tawassut* or balance, *ta'addud* or diversity, and *tawazun* or harmony. Apart from that, the Qur'an also emphasizes the importance of preserving the environment. According to Islam Kaffah, the environmental principles in the Al-Qur'an seek to make people aware of the importance of protecting the environment.¹⁴

As explored in this study, integrating Islamic educational values and *fiqh al-bi'ah* in madrasas reflects a broader trend of incorporating eco-Islamic principles into various sectors of society. A similar approach is evident in the reconstruction of fishing jurisprudence (*fiqh al-said*) in Lamongan Regency, which applies an eco-sharia perspective to promote sustainable fishing practices aligned with religious values. Both models (whether in educational institutions or coastal communities) demonstrate how Islamic teachings can serve as a foundation for building ecological awareness and responsibility. This alignment of faith and environmental stewardship fosters behavioral change at the individual level and contributes to cultivating environmentally conscious cultures in diverse contexts.¹⁵

Integration of Islamic Education Values and *Fiqh Al-Bi'ah* in the Curriculum

The vision of MTsN 8 Blitar is "The realization of a Madrasah that is Islamic, has high achievements, and cares about the environment and society." This madrasah emphasizes the importance of social and environmental concerns in shaping student character. Some of the missions being developed include holding reforestation activities, creating policies regarding

6, no. 2 (July 1, 2012): 155, <https://doi.org/10.1007/s11562-011-0173-8>.

¹³ Fitri Maghfirah et al., "Fiqh Al-Bi'ah: Islamic Environmental Ethics In Business Development Of Seladang Café," *Proceedings of Malikussaleh International Conference on Law, Legal Studies and Social Science (MICoLLS)* 2 (December 27, 2022): 22, <https://doi.org/10.29103/micolls.v2i.94>.

¹⁴ Ali Yafie, *Merintis Fiqh Lingkungan Hidup* (Malang: Yayasan Amanah, 2006), 35. dan Asmawati Muhamad, Abdul Halim Syihab, and Abdul Halim Ibrahim, "Preserving Human–Nature's Interaction for Sustainability: Quran and Sunnah Perspective," *Science and Engineering Ethics* 26, no. 2 (April 1, 2020): 1053, <https://doi.org/10.1007/s11948-020-00192-7>.

¹⁵ Moh Mufid, "Fikih Konservasi Laut: Relevansi Fiqh al-Bi'ah Di Wilayah Pesisir Lamongan," *Al-Manahij: Jurnal Kajian Hukum Islam* 12, no. 1 (June 22, 2018): 3, <https://doi.org/10.24090/mnh.v12i1.1356>; Abida Begum et al., "Impact of Environmental Moral Education on Pro-Environmental Behaviour: Do Psychological Empowerment and Islamic Religiosity Matter?," *International Journal of Environmental Research and Public Health* 18, no. 4 (January 2021): 1604, <https://doi.org/10.3390/ijerph18041604>.

ecological cleanliness, and reducing the use of plastic in the madrasah environment. In addition, madrasahs also implement policies regarding healthy snacks that are free of dangerous chemicals.¹⁶

The main aim of this program is to create a madrasah environment that cares about cleanliness, beauty, and national spirit. One of the essential achievements of MTsN 8 Blitar is the Adiwiyata Mandiri Award, which was given for the madrasah's success in implementing a sustainable environmental culture. Efforts include planting trees, caring for plants, keeping the environment clean, and reforestation activities involving all madrasah residents. This aims to make students and madrasah residents aware of the importance of preserving nature. This environmentally based education is not limited to activities outside the classroom. Still, it is also implemented in the curriculum, for example, in mathematics lessons that link the concept of sets with plants.¹⁷

Meanwhile, MTsN 2 Kediri has the vision of "Creating a Superior Madrasah with an insight into science and technology and caring for the environment with an IMTAQ foundation." In this vision, madrasahs emphasize the importance of implementing education that combines science and technology (IPTEK) with awareness of environmental conservation. This madrasah has achieved the Adiwiyata Mandiri achievement as recognition of its success in developing an environmentally friendly madrasah culture. Activities include sorting waste to support cleanliness and create a healthy and comfortable environment. This madrasah also emphasizes teaching students about preventing environmental damage and pollution through various programs and campaigns.¹⁸

The integration of Islamic educational values and *fiqh al-bi'ah* in the curriculum¹⁹ It is realized by combining Islamic religious principles with environmental awareness in formal education. Based on the findings from MTsN 8 Blitar and MTsN 2 Kediri, other madrasahs or schools seeking to implement similar programs should begin by embedding environmental themes into existing religious and general subjects, for example, linking Qur'anic verses about nature with science topics. Additionally, schools should develop value-based extracurricular activities such as composting projects, eco-friendly campaigns, or student-led green initiatives. It is also essential to foster collaboration between teachers, students, and the wider community, and to include environmental values explicitly in school policies and vision-mission statements. These practical steps can help institutionalize Islamic environmental ethics in a way that shapes knowledge and character.

This approach emphasizes the knowledge aspect and the formation of attitudes and behavior of students who care about the environment, which aligns with the madrasah's vision of creating an intelligent, noble, and environmentally friendly generation.²⁰ Integrating *fiqh al-bi'ah* principles in the Curriculum at both madrasahs reflects an effort to link Islamic

¹⁶ Document of MTsN 8 Blitar

¹⁷ Document of MTsN 8 Blitar

¹⁸ Document of MTsN 2 Kediri

¹⁹ Norshariani Abd Rahman, Fatin Nur Marhamah Zabidi, and Lilia Halim, "Integration of Tauhidic Elements for Environmental Education from the Teachers' Perspectives," *Religions* 11, no. 8 (August 2020): 394, <https://doi.org/10.3390/rel11080394>.

²⁰ Fachruddin Majeri Mangunjaya, "Developing Environmental Awareness and Conservation through Islamic Teaching," *Journal of Islamic Studies* 22, no. 1 (2011): 36, <https://doi.org/10.1093/jis/etq067>.

values with environmental issues.²¹ *Fiqh al-bi'ah*, which refers to the study of Islamic law related to the environment, emphasizes the importance of preserving nature as part of a Muslim's responsibility towards Allah's creation. A curriculum that integrates this principle focuses on theory and practices related to everyday life.²²

MTsN 8 Blitar and MTsN 2 Kediri, the curriculum includes integrated environmental education in various subjects. This can be seen in policies that lead to the formation of ecological awareness in the Madrasah Work Plan and Budget (RKAM) and the Independent Curriculum. In this case, the *Adiwiyata* concept, which refers to environment-based education, is also applied in both madrasas. *Adiwiyata* is a program driven by the Indonesian Ministry of Environment and Forestry to encourage schools to create a clean, healthy, and environmentally friendly environment.²³ It is hoped that implementing this curriculum can create schools that function as places for academic education and as institutions that educate students to become agents of change in protecting and preserving nature.

Both madrasas implement active learning methods that involve students in practical activities related to the environment. At MTsN 2 Kediri, for example, students are involved in tree planting activities, which benefit the environment and introduce them to the concept of ecosystems and the importance of maintaining natural balance. This active learning method is also supported by the principle of contextual learning, which states that it is easier for students to understand the material being taught if they can relate the material to real situations in their lives. In this case, teaching about protecting the environment can be linked to Islamic teachings about caring for the earth as a place for humans to live.²⁴

Implementing *fiqh al-bi'ah* values in the curriculum at MTsN 8 Blitar and MTsN 2 Kediri was evaluated by observing student involvement in environmental activities and assessing the understanding and implementation of these values in everyday life. This assessment is not only limited to academic aspects but also student attitudes and behavior that show concern for the environment. This competency-based evaluation allows madrasas to see the extent to which students understand and implement the environmental values taught. Students are expected to actively preserve the environment through activities such as class cleanliness competitions, tree planting, and environmental actions on major environmental holidays.²⁵

²¹ Indah Aminatuz Zuhriyah Indah et al., "The Integration of Education for Sustainable Development (ESD) for Sustainable Development of Doctoral Study Program in Islamic Education Management," *Cendekia: Jurnal Kependidikan Dan Kemasyarakatan* 22, no. 2 (2024), <https://doi.org/10.1177/0973408216661442>; Odeh Al-Jayyousi et al., "Re-Thinking Sustainable Development within Islamic Worldviews: A Systematic Literature Review," *Sustainability* 14, no. 12 (January 2022): 7300, <https://doi.org/10.3390/su14127300>.

²² Fajriah Amini, "Integrasi Islam Dan Pendidikan Lingkungan Hidup Di SMP Negeri 11 Banjarbaru Kalimantan Selatan" (PhD Thesis, Universitas Islam Negeri Maulana Malik Ibrahim, 2018), 37, <http://etheses.uin-malang.ac.id/17688/>.

²³ Chaerul Hasyim, "Program *Adiwiyata*: Sekolah Peduli Dan Berbudaya Lingkungan," *Pena Salsabila: Jakarta* 2, no. 1 (2009): 76; Abida Begum et al., "Evaluating the Impact of Environmental Education on Ecologically Friendly Behavior of University Students in Pakistan: The Roles of Environmental Responsibility and Islamic Values," *Sustainability* 13, no. 18 (January 2021): 10188, <https://doi.org/10.3390/su131810188>.

²⁴ Siti Zubaidah, "Pembelajaran Kontekstual Berbasis Pemecahan Masalah Untuk Mengembangkan Kemampuan Berpikir Kritis," vol. 6 (Seminar Nasional dengan tema Inovasi Pembelajaran Berbasis pemecahan Masalah dalam Pembelajaran Biologi, Makassar: Universitas Muhammadiyah Makasar, 2017), 211.

²⁵ Z Zamsiswaya, *Inovasi Model Evaluasi Pembelajaran Pendidikan Agama Islam* (Jakarta: IndraTech, 2020), 67.

The curriculum integration Model used in both Madrasas is a values-based curriculum integration Model.²⁶ It prioritizes applying Islamic educational values and *fiqh al-bi'ah* in a practical and contextual formal education context. Both madrasas implement a curriculum that systematically integrates the values of Islamic education and *fiqh al-bi'ah*. This can be seen by including the principles of *fiqh al-bi'ah* in various subjects, not only in religious studies but also in science and social studies. The integration Model applied is multidisciplinary, where environmental education does not only focus on one subject but concerns various aspects of students' lives.²⁷

Building upon these efforts, integrating Islamic educational values and *fiqh al-bi'ah* into school curricula supports a broader educational transformation. Integrating Islamic educational values and *fiqh al-bi'ah* into school curricula supports a broader educational transformation aligned with character and sustainability education. Eco-Pesantren and Adiwiyata initiatives promote ecological consciousness among students.²⁸ Complementing this, it is argued that Hifz al-Bi'ah should be recognized as part of Maqasid al-Shariah, reinforcing environmental preservation as a legal-ethical obligation in Islam.²⁹ This theological integration has also emerged in Islamic higher education, where tauhid-based green learning frameworks are embedded within curriculum design and teaching strategies.³⁰

Implementation of the Environmental Care Character Building Program Based on *Fiqh Al-Bi'ah*

One of the main focuses in education at MTsN 8 Blitar and MTsN 2 Kediri is forming the character of students who care about the environment based on the principles of *fiqh al-bi'ah*. This program is run through an approach that combines extracurricular activities, familiarization, and partnerships with stakeholders who contribute to achieving program goals. *Fiqh al-bi'ah*, in this context, becomes a fundamental value in educating students to have a sense of responsibility towards the environment, which is a social obligation and part of worship.

In these two madrasas, the principles of *fiqh al-bi'ah* are integrated into the intracurricular curriculum through various subjects, especially those related to science and social studies. This integration aims to teach environmental values through a scientific

²⁶ Gita Anggraini et al., "Integration of Islamic Religion and Character Education with Environmental Education at Adiwiyata Junior High School," *Journal of Social Science* 3, no. 2 (2022): 341, <https://doi.org/10.46799/jss.v3i2.299>.

²⁷ AP Rini and NF Firmansyah, "Pendekatan Terintegrasi Dalam Pengembangan Kurikulum Abad 21," *Jurnal Formosa*, 2023, 91, <https://journal.formosapublisher.org/index.php/jiph/article/view/3942>; Imam Mujahid, "Islamic Orthodoxy-Based Character Education: Creating Moderate Muslim in a Modern Pesantren in Indonesia," *Indonesian Journal of Islam and Muslim Societies* 11, no. 2 (December 8, 2021): 185, <https://doi.org/10.18326/ijims.v11i2.185-212>.

²⁸ Esti Yuli Widayanti and Wiwin Widyawati, "Sustainable Development in Islamic Education: Developing a Learning Program Based on Independent Zero Waste Management for Pre-Service Madrasah Ibtidaiyah Teachers at IAIN Ponorogo," *Cendekia: Jurnal Kependidikan Dan Kemasyarakatan* 22, no. 2 (2024): 22, <https://doi.org/10.21154/cendekia.v22i2.9854>.

²⁹ M. Khusnul Khuluq and Asmuni Asmuni, "Hifz Al-Bi'ah as Part of Maqashid Al-Shari'ah and Its Relevance in the Context of Global Climate Change," *Indonesian Journal of Interdisciplinary Islamic Studies (IJIS)* 7, no. 2 (2024): 77, <https://doi.org/10.20885/ijis.vol7.iss2.art3>.

³⁰ Indah et al., "The Integration of Education for Sustainable Development (ESD) for Sustainable Development of Doctoral Study Program in Islamic Education Management," 221.

approach based on Islamic principles, such as maintaining natural balance and respecting Allah's creation.

According to Fathurrahman, *fiqh al-bi'ah* teaches about maintaining nature in general and aims to manage natural resources reasonably and sustainably, which is very relevant in Islamic education. Integrating material about environmental conservation in science and social studies, lessons teach students about the importance of protecting ecosystems and biodiversity as Allah mandates.³¹

Some concrete examples of extracurricular programs at the two madrasas are:

1. Tree planting activity.

This activity raises students' awareness of the importance of maintaining vegetation as part of environmental conservation. It supports the principles of *fiqh al-bi'ah*, which teaches that trees are part of Allah's creation and must be protected and used wisely.

2. Processing waste into compost.

At both madrasas, students are invited to manage waste in a more environmentally friendly way, one of which is recycling organic waste into compost, which is helpful for agriculture. This activity teaches the concept of sustainability, which aligns with the principles of *fiqh al-bi'ah*, which emphasizes the wise management of natural resources.

3. Environmental conservation campaign.

Both madrasas campaigned to increase students' and the surrounding community's awareness of the importance of environmental conservation. This campaign includes various activities, from waste sorting to reducing plastic use.

In addition, students are also involved in simple research projects that focus on the impacts of climate change, emphasizing their understanding of how changes occurring on Earth impact their lives and the natural environment. This activity aligns with the principle of *amar ma'ruf nahi munkar* (inviting good and preventing evil), one of the values in *fiqh al-bi'ah*.³²

Habituation is integral to forming a character who cares about the environment. At MTsN 8 Blitar and MTsN 2 Kediri, schools teach theories about the environment and familiarize students with actions that reflect concern for the environment in everyday life. This habituation is carried out in various school activities, such as:

1. Maintain cleanliness.

Students are accustomed to maintaining the cleanliness of the school environment. Each class is expected to keep its room clean, and competitions for class cleanliness occur regularly. This also supports the principles of *fiqh al-bi'ah*, which teaches cleanliness as part of faith.

2. Energy saving and efficient water use.

At MTsN 8 Blitar and MTsN 2 Kediri, students are involved in energy-saving activities, such as turning off lights and electrical equipment that are not in use, as well as saving

³¹ Fathurrahman, "Penanaman Karakter Peduli Lingkungan Melalui Pengajaran Fikih Ekologi Pada Anak Usia Dini," 200.

³² Document of MTsN 8 Blitar and MTsN 2 Kediri. See also Widayanti and Widyawati, "Sustainable Development in Islamic Education: Developing a Learning Program Based on Independent Zero Waste Management for Pre-Service Madrasah Ibtidaiyah Teachers at IAIN Ponorogo," 22.

on water use. This activity teaches the importance of energy efficiency and educates students to be responsible for limited natural resources.

3. Environmental action on environmental holidays.

These madrasas celebrate environmental holidays such as Earth Day and World Water Day yearly by doing ecological actions, such as cleaning the school environment and its surroundings. This activity helps students understand the importance of their role in sustainably protecting the environment.

Partnerships with various external parties also play a vital role in supporting the implementation of environmentally caring character-building programs. These two madrasas establish partnerships with local stakeholders, such as farmers, community leaders, and other parties who care about environmental preservation. MTsN 2 Kediri, empty land around the madrasah, is used for plant cultivation involving the surrounding community. This activity increases community involvement in environmental conservation and educates students to collaborate with outside parties to create a greener and more sustainable environment. MTsN 8 Blitar involves various parties in waste recycling and plant conservation programs. Students work with local communities and other stakeholders to sustainably implement these environmental programs.³³

At the core of these community-linked efforts lies Islamic environmental ethics. From a practical standpoint, Islamic environmental ethics (rooted in *fiqh al-bi'ah*) play a pivotal role in shaping pro-environmental behavior. Religious motivation and Islamic moral education predict students' ecological responsibility and action significantly.³⁴ A contextual Fiqh Ecology model has been developed within the framework of Islam Hadhari, integrating local wisdom and religious teachings to support ecological preservation.³⁵ Educational efforts such as those at MTsN 8 Blitar and MTsN 2 Kediri, including tree planting, waste management, and "Green Class Programs," reflect these ethical foundations by translating religious values into daily environmental stewardship. Similarly, the reconstruction of Fiqh al-Said in coastal communities demonstrates how Islamic legal principles can guide sustainable natural resource use, showing the adaptability of these models in various contexts.³⁶

Implications of the Integration of Islamic Education Values and *Fiqh Al-Bi'ah* in Forming Students' Environmentally Caring Character

The implications of the integration of Islamic Education values and Al-Bi'ah Fiqh in shaping the environmentally caring character of students at MTsN 8 Blitar and MTsN 2 Kediri have shown a very significant impact, both in changing student behavior, managing

³³ Dimas Aji Pangestu, Pudjo Suharso, and Wiwin Hartanto, "Implementasi Program Kemitraan Dan Bina Lingkungan (PKBL) Sebagai Tanggung Jawab Sosial Perusahaan PT. Telekomunikasi Kandatel Jember," *Jurnal Pendidikan Ekonomi: Jurnal Ilmiah Ilmu Pendidikan, Ilmu Ekonomi Dan Ilmu Sosial* 16, no. 2 (2022): 323, <https://doi.org/10.19184/jpe.v16i2.25741>.

³⁴ Abida Begum et al., "Impact of Environmental Moral Education on Pro-Environmental Behaviour: Do Psychological Empowerment and Islamic Religiosity Matter?," *International Journal of Environmental Research and Public Health* 18, no. 4 (January 2021): 1604, <https://doi.org/10.3390/ijerph18041604>.

³⁵ Haq, L, and Amiruddin, "Eco-Theological Insights on The Sasi Tradition," 58.

³⁶ Nur Adibah Mohidem and Zailina Hashim, "Integrating Environment with Health: An Islamic Perspective," *Social Sciences* 12, no. 6 (June 2023): 321, <https://doi.org/10.3390/socsci12060321>; Mufid, "Fikih Konservasi Laut," 1.

the school environment, and their active participation in various activities aimed at preserving nature. This effort covers not only the academic dimension but also the social and moral aspects of students integrated into the school curriculum, especially in the *fiqh al-bi'ah*-based program, strengthening the relationship between religion and concern for the environment.

One of the main implications of integrating *fiqh al-bi'ah* values in the curriculum is changes in student behavior to be more concerned about the environment. Islamic-based education provides a strong foundation regarding protecting nature, as Allah mandates. In this context, *fiqh al-bi'ah* teaches students to respect and preserve the environment as part of religious teachings per the hadiths instructing Muslims to protect the earth.

MTsN 8 Blitar and MTsN 2 Kediri, implementing these values, create new habits among students. They become more aware of the importance of maintaining cleanliness, saving energy, and supporting nature conservation activities. The impact of integrating environmental values based on *fiqh al-bi'ah* is also reflected in the creation of a greener, cleaner, and more comfortable school environment. These two madrasahs have successfully created spaces that support student activities using the principles of sound environmental management, which prioritize sustainability and conservation. Activities such as tree planting and waste sorting are regular parts of both madrasahs, improving the air quality and cleanliness around the school and providing students with a concrete example of the importance of being responsible for the environment.

Activities such as environmental-themed media also function as a forum for students to share knowledge and ideas regarding environmental issues. This shows that integrating Islamic educational values in an environmental context enriches students' academic learning experiences and broadens their horizons about the importance of sustainability and natural resource management.

The success of MTsN 8 Blitar and MTsN 2 Kediri in integrating the values of *fiqh al-bi'ah* in environmental education has been officially recognized by winning the Adiwiyata Mandiri Award. This award was given by the Indonesian Ministry of Environment and Forestry as a form of appreciation for schools committed to developing sustainability-based environmental education. This is not just an achievement in managing the physical environment, but also reflects that these two madrasahs have created a culture of ecological care that becomes part of the students' character.

The impact of Islamic environmental education extends beyond individual practice to sociocultural engagement. Character formation is most effective when combined with habituation, contextual learning, and collaborative partnerships. Partnerships between schools, communities, and local stakeholders cultivate students' social responsibility and reinforce environmental norms. Sociological analysis shows that collective environmental ethics rooted in hadith and social norms can strengthen compliance and empowerment. Furthermore, structured religious curricula prioritizing classical texts help instill moral discipline, which can be directed toward environmental goals. These findings suggest that environmental ethics in Islamic education are cognitive but also behavioral and communal, fostering long-term transformation through values-based education and practical community

involvement.³⁷

CONCLUSION

The study found that the values of Islamic education and *fiqh al-bi'ah* have been well integrated into the curriculum of MTsN 8 Blitar and MTsN 2 Kediri. Both institutions incorporate teachings related to cleanliness, natural resource management, and environmental care into formal learning and extracurricular activities. The integration follows a value-based curriculum model that is systematic, multidisciplinary, practical, and collaborative. Environmental care character-building programs (such as tree planting, waste management, and environmental campaigns) have been consistently implemented, involving active participation from students and school communities. As a result, students demonstrated increased ecological awareness, reduced plastic use, active participation in greening projects, and a stronger sense of religious responsibility toward environmental protection.

These findings indicate that integrating Islamic educational values and *fiqh al-bi'ah* effectively fosters environmentally caring character among students by aligning ecological practices with religious obligations. This model has strong potential for replication in other Islamic educational institutions through curriculum adaptation and value-based extracurricular programming. Moreover, it supports broader societal goals such as sustainable development, particularly in achieving SDGs related to quality education, responsible consumption, and climate action. Islamic education, when grounded in environmental ethics, can thus play a transformative role in cultivating a sustainable and ethically conscious generation.

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³⁷ Ismail Ismail, "Character Education Based on Religious Values: An Islamic Perspective," *Ta'dib: Jurnal Pendidikan Islam* 21, no. 1 (2016): 41, <https://doi.org/10.19109/td.v21i1.744>; Yulia Indahri, "Pengembangan Pendidikan Lingkungan Hidup Melalui Program Adiwiyata (Studi Di Kota Surabaya)," *Aspirasi: Jurnal Masalah-Masalah Sosial* 11, no. 2 (2020): 121, <https://doi.org/10.46807/aspirasi.v11i2.1742>.

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