



DIROSAT

Journal of Education, Social Sciences & Humanities

Journal website: <https://dirosat.com/>

ISSN: 2985-5497 (Online)

DOI: <https://doi.org/10.58355/dirosat.v4i3.247>

Vol. 4 No. 3 (2026)

pp. 517-531

Research Article

From Theology to Ecological Culture: A Model for Integrating Environmental Fiqh into the Islamic Religious Education Curriculum.

Muh. Nur Rochim Maksum¹, Febri Bkti Pangestu², Muhammad Wildan Shohib³.

University Muhammadiyah Surakarta, Indonesia.

Corresponding Author, e-mail; mnr127@ums.ac.id 



Copyright © 2025 by Authors, Published by **DIROSAT: Journal of Education, Social Sciences & Humanities**. This is an open access article under the CC BY License <https://creativecommons.org/licenses/by/4.0/>

Received : July 11, 2026
Accepted : Augst 20, 2026

Revised : Juli 01, 2026
Available online : 22 Sept, 2026

How to Cite: Muh. Nur Rochim Maksum, Febri Bkti Pangestu, & Muhammad Wildan Shohib. (2026). From Theology to Ecological Culture: A Model for Integrating Environmental Fiqh into the Islamic Religious Education Curriculum. *DIROSAT: Journal of Education, Social Sciences & Humanities*, 4(3), 517-531. <https://doi.org/10.58355/dirosat.v4i3.247>

Abstract. This study aims to analyze the theological and normative foundations of environmental fiqh and to formulate a model for integrating environmental fiqh into the Islamic Religious Education (PAI) curriculum, with a focus on fostering an ecological culture. The study employed a qualitative approach with a multiple-case study design at Muhammadiyah 3 Junior High School in Yogyakarta and the Muhammadiyah Special Program Junior High School in Kottabarat, with the unit of analysis being the implementation of environmental education within the curriculum and Islamic education practices. The results indicate that the integration of environmental fiqh occurs through the interconnection of religious values, school policies, the PAI/ISMUBA curriculum, instruction, the Adiwiyata Program, habit formation, and school culture, although it is not yet fully systematic in terms of objectives, content, and assessment. A cross-case analysis yielded a model of integration comprising Theology-Environmental Fiqh-Policy and Curriculum-Ecological Pedagogy-Habituatation-Internalization-

Ecological Culture. Environmental fiqh functions as a normative bridge that translates the values of tawhid, khalifah, amanah, and mizān into educational actions and ecological behavior. Thus, Islamic Religious Education (PAI) has the potential to shape students' ecological-religious character through the integration of values, practices, and a sustainable school culture.

Keywords: environmental fikih; Islamic religious education; Islamic eco-theology; ecological culture; ecological religious character.

INTRODUCTION

The current environmental crisis is not merely about waste, pollution, the depletion of natural resources, or changes in land use. The more fundamental issue is how humans view and treat nature. Therefore, solving environmental problems requires more than just technology; it also demands changes in knowledge, values, attitudes, and habits. Education plays a crucial role in this process because environmental awareness must be cultivated through continuous learning and the development of habits.

Syahri (2022) demonstrates that ecological education—supported by policy, instruction, and school culture—can foster ecological citizenship among students. In religious education, Fauziah (2024) also found that Islamic values and attitudes influence the development of green skills. These findings indicate that environmental education requires not only ecological knowledge but also a moral and spiritual foundation.

In this context, Islamic Religious Education (PAI) plays a crucial role. PAI not only teaches the relationship between humans and God (*ḥabl min Allāh*) and among fellow humans (*ḥabl min al-nās*) but can also foster a responsible relationship with nature. The challenge, however, is that ecological values in PAI instruction have not always been translated into concrete practices.

Nurhayati (2022), for example, demonstrates that disaster mitigation issues can be incorporated into Islamic Education (PAI) through active learning, discussions, and demonstrations, thereby enhancing students' understanding and awareness. Rohman (2024) also found a strong connection between eco-theology and the PAI and Character Education curricula. However, this integration still needs to be developed so that it does not stop at knowledge but encourages concrete action toward the environment.

Islam itself has a strong foundation for building ecological awareness. The concept of tauhid demonstrates that all of creation exists within a single unity of life that originates from Allah. Humans, as khalifah, have a responsibility to manage the earth, while the concept of amānah emphasizes that nature does not belong exclusively to humans. The principle of mizān teaches the importance of maintaining balance, while the prohibitions against fasād and isrāf restrict destructive actions and the excessive use of resources.

Acim and Suharti (2023) point out that fiqh al-bī'ah encompasses issues related to the creation of nature, ecosystem balance, the prohibition against environmental

destruction, and humanity's responsibility as khalifah. Bahri (2025) further reinforces this idea through the concept of "ecological piety" a form of piety that is also manifested through the responsibility to protect the environment.

However, theological understanding does not automatically lead to ecological behavior. A bridge is needed to translate religious values into guidelines for action. This is where fiqh al-bī'ah, or environmental fiqh, becomes important. If eco-theology provides a foundation for the relationship between God, humanity, and nature, then environmental fiqh provides guidance on actions that should be taken, restricted, or avoided.

Masturin (2022), through the concept of Tawhid-Based Green Learning, demonstrates that the principle of tawhid can be translated into educational vision, learning materials, and educational outcomes. Karman (2023) also found that eco-theology-based Qur'anic learning can move from textual understanding toward environmental conservation actions. This means that religious values possess transformative power when linked to concrete learning experiences.

A number of studies in Islamic boarding schools have shown a similar pattern. Maslani (2023) found that the study of the Qur'an and Hadith, combined with activities such as planting, fertilizing, harvesting, and managing natural resources, can foster ecological awareness among students. Syukri (2024) also demonstrates that the values of khalifah and amānah can be instilled through instruction, teacher training, extracurricular activities, waste management, and sustainable practices. At the institutional level, Adawiah (2022), Khoirurrijal (2023), and Saepulmilah (2025) show that ecological education will be more effective if supported by leadership, role modeling, environmental programs, and daily habits. In other words, ecological education is not enough to be merely taught; it must be shaped into a culture.

Integration efforts at the curriculum level have also begun to develop. Rifqi (2025) demonstrates that the principles of tauhid, khalifah, amānah, mīzān, and raḥmatan li al-'ālamīn can be linked to curriculum development through modules, participatory learning, assessment, and ecological activities. Meanwhile, Arifin (2026) found that the "Al-Islam and Kemuhammadiyah" teaching materials still do not clearly link religious content to environmental issues. Empirically, Fauziah (2024) also demonstrated that Islamic values and attitudes have a significant influence on students' green skills. These findings indicate that the integration of Islam and environmental education has a sufficiently strong conceptual and empirical foundation.

This article positions environmental jurisprudence (fiqh al-bī'ah) as the link between Islamic eco-theology and ecological education within the PAI curriculum. Tawhid, khalifah, amānah, and mīzān serve as the theological foundations, while the public interest, the prohibition against fasād and isrāf, cleanliness, conservation, and the protection of life form the normative basis. These values are then translated into learning outcomes, content, teaching strategies, assessments, and ecological projects. This process is designed to guide students from environmental knowledge and awareness toward attitudes, behaviors, habits, and ultimately an ecological culture.

The novelty of this research lies in the development of an integrated model combining Theology, Fiqh, Curriculum, Pedagogy, Habits, and Ecological Culture. In this model, fiqh al-bī'ah is not merely supplementary material on environmental law but serves as a bridge that transforms theological values into more tangible educational actions. Environmental fiqh can also be positioned as a cross-curricular theme within the Qur'an and Hadith, creed and ethics, fiqh, and the history of Islamic civilization. Its implementation can be carried out through problem-based learning, projects, hands-on experiences, and socio-environmental activities. This approach aligns with findings that ecological education is more effective when religious values are linked to real-world experiences and the culture of educational institutions.

Based on the above discussion, this study aims to analyze the theological and normative foundations of environmental fiqh and to develop a model for integrating fiqh al-bī'ah into the Islamic Religious Education (IRE) curriculum, with a focus on fostering an ecological culture. Theoretically, this study expands the field of Islamic education by positioning environmental fiqh as a bridge between Islamic eco-theology and ecological education. Practically, the proposed model can serve as a framework for incorporating environmental values into the objectives, content, teaching, assessment, and learning experiences of Islamic Religious Education (PAI). In this way, PAI not only teaches religious values for the sake of knowledge, but also encourages students to put those values into practice in the way they treat the environment.

RESEARCH METHODS

This study employs a qualitative approach using a multiple-case study design. The qualitative approach was chosen because the study aims to gain an in-depth understanding of the processes, meanings, practices, and patterns of integrating environmental education into Islamic Religious Education within the natural context of the school. The multiple-case design was used to enable the study not only to describe practices at a single institution but also to compare the similarities, differences, and characteristics of environmental education implementation across two schools, thereby yielding a more comprehensive conceptual framework. Case studies provide a framework for understanding an educational phenomenon contextually by examining the interactions among school policies, curriculum, teaching practices, educational actors, and institutional culture (Creswell & Poth, 2018).

The research was conducted at two Muhammadiyah schools: SMP Muhammadiyah 3 Yogyakarta and SMP Muhammadiyah Special Program (PK) Kottabarat. Both schools were treated as standalone cases while also forming part of a single multi-case study. The selection of these two locations was done purposefully, taking into account the schools' characteristics as Muhammadiyah educational institutions that integrate general education with Islamic education through Al-Islam, Kemuhammadiyahan, and Arabic (ISMUBA), and that have environmental education practices that can be examined in relation to Islamic values.

RESULTS AND DISCUSSION

This study shows that the integration of environmental fiqh values at Muhammadiyah 3 Junior High School in Yogyakarta and Muhammadiyah PK Kottabarat Junior High School does not take place through a single subject or standalone program, but is shaped through the interplay between school policies, the Islamic Religious Education (PAI)/ISMUBA curriculum, instruction, the Adiwiyata Program, habit formation, school facilities, and students' ecological experiences. Thus, environmental integration at both schools is best understood as a multi-layered educational process encompassing the planned curriculum, the enacted curriculum, and the attained curriculum. At the first level, environmental values are present in policies, vision statements, programs, and some instructional documents; at the second level, these values are translated through instruction and daily practices; while at the third level, integration is evident in students' knowledge, attitudes, and behaviors. The research findings indicate that both schools are relatively strong in terms of the implemented curriculum; however, the relationship between the written curriculum, instructional practices, and student outcomes has not yet been fully structured and measured as a unified whole.

Integrating Environmental Fiqh into the Islamic Education Curriculum: Between Formal Structure and Living Practice

The first finding reveals differences in institutional approaches to integrating environmental education. At Muhammadiyah 3 Junior High School in Yogyakarta, an ecological orientation has been explicitly incorporated into the school's vision, mission, policies, and institutional identity. The school's long-standing participation in the Adiwiyata Program reinforces the position of environmental education as an integral part of the institutional culture. Ecological values are not limited to incidental activities but are supported by program structures, school evaluations, habitual practices, and continuous program development. In contrast, Muhammadiyah PK Kottabarat Junior High School demonstrates a different approach. Its environmental orientation is developed primarily through Islamic educational identity, the Sharia curriculum, the Adiwiyata Program, environmental working groups, and innovations involving students.

This difference results in two distinct forms of integration. At Muhammadiyah 3 Junior High School in Yogyakarta, the integration can be described as institutional-cultural, as ecological values derive their legitimacy primarily from the school's vision, the Adiwiyata system, routines, and institutional culture. At Muhammadiyah PK Kottabarat Junior High School, integration is more accurately described as normative-innovative integration, as the reinforcement of religious values through the Qur'an, the Sharia curriculum, and the concepts of khalifah and amanah goes hand in hand with creativity, technology, and environmental activities. These two models are not intended to show which school is superior, but rather to illustrate two different approaches to translating values into educational practice.

However, the strength of integration at the institutional level has not been fully matched by systematization at the level of PAI curriculum documents. At

Muhammadiyah 3 Junior High School in Yogyakarta, the school has encouraged every teacher to integrate environmental issues as relevant to the subject matter and, at a minimum, to develop teaching materials that incorporate environmental awareness. However, findings from the AIK/ISMUBA sector indicate that this integration is stronger in practice than in formal subject documents. A similar situation was found at SMP Muhammadiyah PK Kottabarat. Environmental elements were found in certain lesson plans (RPP) and reinforced by the Sharia curriculum, but have not yet been consistently incorporated into every learning activity (ATP) or learning theme.

An interview with AIK representatives at Muhammadiyah 3 Junior High School in Yogyakarta even explicitly stated that integration into the ISMUBA curriculum “has not yet” been fully incorporated, while in practice it is more evident in non-instructional activities. In contrast, an AIK teacher at Muhammadiyah PK Kottabarat Junior High School explained that the school has a Sharia curriculum that encourages subjects to be linked to the Qur'an, although environmental integration is also not always detailed in every Learning Objective Sequence.

This finding is significant because it indicates the existence of a curriculum–practice gap. Environmental education has been implemented substantively, but it has not yet been fully and systematically incorporated into the learning objectives, content, activities, and assessments of Islamic Religious Education (IRE). This situation aligns with Rohman's research, which found that the eco-theological dimension in the Islamic Religious Education and Character Education curriculum has not been accommodated in a balanced manner, so teachers still integrate environmental education by incorporating it into Islamic Religious Education themes deemed relevant. The findings of this study expand upon those results by demonstrating that the issue of integration lies not only in “content,” but also concerns the relationship between institutional policies, Islamic Religious Education (PAI) materials, teacher practices, school culture, and assessment.

Data from both schools also show that integration is not achieved by forcing environmental issues into all subject matter. SMP Muhammadiyah PK Kottabarat, for example, selects topics that are substantively related to the environment, such as *thaharah*, cleanliness, *khalifah*, the prohibition against causing damage, the responsible use of facilities, and the prohibition against extravagance. This approach demonstrates that strong integration is not determined by how often the term “environment” appears, but rather by how relevant the connection is between PAI competencies and ecological issues. This aligns with Taisir (2024), who emphasizes the importance of harmony between the objectives of the PAI curriculum and the concepts of *khalifah*, human responsibility toward nature, and environmental sustainability.

From Robin Fogarty's perspective on curriculum integration (Khozin, 2021), the practices at both schools exhibit connected, nested, webbed, and threaded patterns. The connected model is evident when the concepts of *thaharah*, *khalifah*, *amanah*, cleanliness, and the prohibition against causing damage are linked to environmental issues. The nested model is evident when a single environmental

activity simultaneously fosters responsibility, discipline, cooperation, and ecological skills. The “webbed” model emerges when the Adiwiyata theme serves as an overarching framework across subjects, while the “threaded” pattern is evident when environmental concern acts as a common thread that consistently runs through learning activities, orientation programs (MPLS), religious talks (kultum), duty shifts, Friday activities, waste banks, and school programs. Nevertheless, the data do not yet indicate the consistent presence of cross-curricular objectives, collaborative projects, and integrated assessments. This means that both schools have moved beyond a fragmented curriculum model but have not yet achieved full curricular integration.

Table 1. Comparison of the Integration of Environmental Fiqh in the PAI Curriculum

Aspect	SMP Muhammadiyah 3 Yogyakarta	SMP Muhammadiyah PK Kottabarat
Main Foundation	Environmental vision and long-standing experience with the Adiwiyata Program	Sharia-based curriculum, Qur’anic values, and the Adiwiyata Program
Integration of PAI/ISMUBA	Strong in practice, but not yet consistently reflected across ISMUBA documents	More explicitly incorporated into several learning materials and lesson plans, but not yet consistently integrated into the ATP (Learning Objectives Sequence)
Dominant Values	Cleanliness, conservation, waste management, and sustainability	Strong in practice, but not yet consistently reflected across ISMUBA documents
Character of Integration	Institutional-cultural	Normative-innovative
Main Weaknesses	Explicit incorporation of PAI concepts and assessment	Documentation, thematic continuity, and consistency across teachers

From Theological Values to Praxis: Learning, Habits, and Ecological Culture

The second finding indicates that the implementation of environmental fiqh operates through three interrelated domains: Islamic Education (PAI) learning, habit formation, and the Adiwiyata culture. Learning provides the normative language and religious rationale; habit formation provides behavioral repetition; while school culture provides the social and institutional systems that sustain such behavior. The relationship among these three is crucial because learning without practice risks remaining merely theoretical; habit formation without meaning can devolve into mere routine; and programs without systemic support will easily become dependent on specific individuals.

In PAI instruction, integration does not appear as a separate subject called “environmental fiqh.” Ecological values are incorporated through discussions of

cleanliness, ritual purity (thaharah), ethical conduct toward God's creation, stewardship (khalifah), trust (amanah), the prohibition against causing harm, and avoiding excess. The difference is that SMP Muhammadiyah PK Kottabarat more explicitly links these concepts to religious arguments and language, whereas SMP Muhammadiyah 3 Yogyakarta places greater emphasis on providing space for teachers to connect the material to the realities of the school environment and the community.

This situation indicates that new theological values possess ecological power when translated into norms of action. Tawhid establishes the foundation that nature is God's creation; khalifah shifts humanity's role from mere users of nature to stewards; amanah sets moral boundaries on the use of resources; mīzān and the prohibition against israf are directed toward conserving water and energy; while the prohibition against fasād is applied to preventing pollution, crop damage, waste disposal, and the destruction of facilities. Research data even reveals the value of maslahah in activities such as waste banks, ecobricks, waste utilization, seedling cultivation, technological innovations, and foot dryers used after wudu.

This is where environmental fiqh differs from eco-theology. Theology provides a perspective, but environmental fiqh operationalizes that perspective into guidelines for action. Thus, the relationship between theology and behavior is indirect:

Theology → environmental fiqh norms → practical decisions → ecological actions.

These findings align with Syukri's research, which found that the concepts of khalifah and amanah become more transformative when accompanied by waste management practices, environmental programs, and conservation activities in Islamic educational institutions. Karman's research also shows that eco-theology-based Qur'anic learning gains transformative power when the process of understanding the text is followed by dialogue regarding local issues and conservation actions. The findings of this study extend this argument to the middle school level: the transformation of theology into behavior requires a fiqh layer that provides norms and a pedagogical layer that provides experiences.

This transformation is most clearly evident through the cultivation of habits. SMP Muhammadiyah 3 Yogyakarta has developed a waste bank, classroom duty rotations, "Clean Friday," the "Friday Wage" cleanup, a seedling nursery, and organic waste processing. Muhammadiyah PK Kottabarat Junior High School instills environmental awareness starting with the Orientation Program (MPLS) and continues it through the JSBN program, planting activities, duty rotations, the anti-larva squad, water and energy conservation, and facility maintenance. The data indicates that the primary strength of habit formation at both schools lies in the repetition of actions within a relatively stable context.

These findings are consistent with Maslani's research, which shows that ecological education in Islamic educational institutions becomes more meaningful when students gain firsthand experience in environmental conservation practices. Similarly, Syahri found that a school's vision and mission, innovative programs,

teaching methods, extracurricular activities, and school culture can shape ecological habits that students then carry beyond the school.

However, the findings of this study reveal a more complex issue: habits are not synonymous with internalization. Some of the students' behaviors still depend on schedules, reprimands, teachers' instructions, and supervision. This means that while ecological actions are being carried out, they have not yet fully become autonomous actions. This condition is important because the success of environmental education should not be judged solely by whether students dispose of trash properly while at school, but rather by whether they possess the moral reasoning and decision-making ability to do the same when unsupervised.

Therefore, an ecological culture must be distinguished from a mere collection of environmental programs. Muhammadiyah 3 Junior High School in Yogyakarta demonstrates a relatively strong institutional culture through program continuity, six aspects of environmental activities, evaluation, documentation, and experience in mentoring other schools. Meanwhile, SMP Muhammadiyah PK Kottabarat demonstrates a participatory-innovative culture through working groups, student activities, waste management, the KIR (Student Research Competition), and the use of technology.

This distinction leads to an important finding: an ecological culture can be formed through two distinct mechanisms. First, through the stability of structure, rules, routines, and continuity, as is more evident at SMP Muhammadiyah 3 Yogyakarta. Second, through the reinforcement of religious meaning, participation, creativity, and problem-solving—as is more evident at Muhammadiyah PK Kottabarat Junior High School. The ideal model is not to choose one over the other, but to combine both. Structure without meaning risks becoming merely administrative, while innovation without structure risks losing sustainability.

Students' Understanding: The Gap Between Terminology, Awareness, and Behavior

The third finding shows that students at both schools have achieved a basic to intermediate level of ecological understanding, but there is a discrepancy between their substantive understanding and their mastery of terminology. Students at SMP Muhammadiyah 3 Yogyakarta were generally unfamiliar with the term “environmental fiqh,” although they were able to explain the obligations to maintain cleanliness, not damage the environment, take care of facilities, conserve resources, and understand humans as khalifah. In contrast, students at SMP Muhammadiyah PK Kottabarat demonstrated a more explicit ability to use religious terminology, such as “steward,” “trust,” “purity,” “prohibition against destruction,” and “avoiding waste.”

This difference was clearly evident in the student interviews. A student at Muhammadiyah 3 Junior High School in Yogyakarta stated that he “doesn't really know much about the term ‘environmental fiqh,’” but understood that the environment must be protected from becoming dirty or damaged. In contrast, a student at Muhammadiyah PK Kottabarat Junior High School explained that

environmental fiqh refers to Islamic rules regarding the obligation to protect nature and refrain from damaging it.

These data cannot be simplified into the conclusion that students who master the terminology possess better ecological character. In fact, the study found that knowledge, attitudes, and behavior do not always develop linearly. Students at Muhammadiyah 3 Junior High School in Yogyakarta can demonstrate strong environmental habits even though they do not explicitly master the terminology of environmental fiqh. Conversely, the ability to articulate religious concepts does not automatically guarantee consistent behavior.

In the cognitive domain, students at SMP Muhammadiyah 3 Yogyakarta generally operate at the levels of recalling content, understanding, and applying concepts, while students at SMP Muhammadiyah PK Kottabarat demonstrate a more explicit conceptual language structure. Analytical skills begin to emerge when students can explain the consequences of littering or damaging the environment, but the ability to evaluate complex ecological choices and independently devise solutions is not yet widespread.

In the affective domain, students at both schools have progressed from the acceptance stage to the stages of responding and appreciating. They have embraced the environmental program, participated in duty rotations and school activities, reminded their peers, and begun to connect cleanliness with Islam and the responsibility to care for God's creation. For example, a student at SMP Muhammadiyah PK Kottabarat stated that humans have a responsibility as God's vicegerents to care for the earth. However, the data is not yet sufficient to show that these values have reached the stage of character formation among all students, as consistency without supervision remains an issue.

In the psychomotor domain, students have demonstrated concrete actions, including taking turns on duty, disposing of and sorting trash, maintaining facilities, caring for plants, conserving water, and turning off the lights when not in use. Some of these actions have evolved from guided activities into habits or automatic behaviors. However, higher-level skills—such as adapting actions, exercising ecological leadership, and devising solutions—are still primarily observed at the program or group level, rather than among all students.

These findings reinforce Fauziah's research, which demonstrates a significant relationship between Islamic values and attitudes toward the development of students' green skills. However, this study adds an important nuance: religious values do not automatically influence behavior. This transformation is mediated by learning, facilities, culture, repetition, role modeling, and opportunities for action. Thus, the success of environmental education cannot be measured solely by students' ability to answer questions about Islamic teachings or the existence of school programs; rather, it must be assessed multidimensionally through knowledge, moral reasoning, actions, consistency, projects, and reflection.

Cross-Case Analysis: From Theology to Ecological Culture

The cross-case analysis reveals four fundamental similarities. First, both schools use an integrative approach and do not establish a separate subject on environmental fiqh. Second, cleanliness serves as the primary entry point, which then expands to include waste management, conservation, greening, resource conservation, and responsibility. Third, habit formation serves as a crucial mechanism for bridging knowledge and behavior. Fourth, the program's success depends not only on PAI teachers but also on school leadership, the Adiwiyata team, teachers across disciplines, and student participation. At the same time, both schools face a similar challenge: the environmental values are not yet optimally integrated from learning objectives through to PAI assessments.

These differences actually clarify the integration mechanisms. SMP Muhammadiyah 3 Yogyakarta has a longer history of institutional ecological practices, making culture and routines its primary strengths. Conversely, SMP Muhammadiyah PK Kottabarat is more explicit in articulating religious values and stands out more in terms of innovation. These differences also explain the differences in students' understanding: a strong cultural experience does not always result in mastery of environmental fiqh terminology, whereas the explicit articulation of concepts in PAI helps students provide religious justifications for ecological actions.

Based on these findings, a multi-layered integration model can be formulated to explain how religious education moves from theological values toward an ecological culture.

Figure 1. Model for Integrating Environmental Fiqh in Islamic Education Curriculum



Ecological-Religious Character

This model demonstrates that environmental fiqh occupies a strategic position as a normative bridge between theology and educational practice. Tawhid, khalifah, amanah, and mīzān provide a framework of belief, but environmental fiqh transforms those beliefs into principles regarding what should be done and avoided. The curriculum then transforms these norms into learning experiences; pedagogy provides the process of meaning-making; habituation transforms experiences into habits; and school culture reinforces these habits into collective norms.

This framework expands upon the research by Rohman et al. (2024), which identifies eco-theology as a key element that needs to be strengthened in the Islamic Education (PAI) curriculum. It also complements Tawhid-Based Green Learning by Masturin et al. (2022), which emphasizes the integration of tawhid, learning, and green governance, as well as the findings of Karman et al. (2023) regarding the eco-theological transformation from an understanding of the Qur'an toward conservation actions. The contribution of this research lies in its explanation of the intermediary layer between theology and action—namely, environmental fiqh—as a mechanism that translates abstract concepts into decisions, learning, habits, and culture.

Thus, the research data indicate that the transformation from theology toward an ecological culture is not linear and does not occur solely through the teaching of Islamic Education (PAI) content. This transformation requires an interconnection between religious meaning, norms, institutional structures, curriculum, pedagogy, real-life experiences, habituation, and evaluation. Muhammadiyah 3 Junior High School in Yogyakarta demonstrates that stable structures and culture can foster strong ecological experiences, while Muhammadiyah PK Kottabarat Junior High School shows that the explicit articulation of religious values and spaces for innovation strengthen students' understanding. A synthesis of these two cases confirms that the most ideal model combines institutional stability with the explicit teaching of environmental jurisprudence and participatory pedagogy.

These findings also indicate that the success of Adiwiyata Schools cannot be adequately assessed based solely on the number of environmental programs or awards received. A more substantive indicator is the extent to which students are able to explain the religious rationale behind ecological actions, demonstrate concern, make decisions, maintain behavior without supervision, and develop solutions to environmental problems. The thesis data show that students at both schools have achieved this foundation at the elementary to middle school levels, but their abilities in analysis, evaluation, solution creation, value characterization, and behavioral consistency still need to be strengthened.

On that basis, the main findings of this study can be summarized as follows: effective environmental fiqh education is theological in its foundation, normative in its orientation, curricular in its structure, contextual in its pedagogy, habitual in its practice, and cultural in its sustainability. When these six dimensions are integrated, Islamic Religious Education not only produces students who know that Islam

commands the protection of nature, but also enables that value to develop into a way of thinking, a way of acting, and ultimately an ecological culture.

CONCLUSION

This study shows that the integration of environmental fiqh values into the Islamic Religious Education curriculum at SMP Muhammadiyah 3 Yogyakarta and SMP Muhammadiyah PK Kottabarat has taken place through the interconnection between religious values, school policies, the PAI/ISMUBA curriculum, teaching and learning, the Adiwiyata Program, habit formation, and school culture. Although this integration is not yet fully systematic in terms of the objectives, content, and assessment of Islamic Religious Education (PAI), it has yielded tangible ecological practices. SMP Muhammadiyah 3 Yogyakarta demonstrates an institutional-cultural integration pattern through the continuity of programs and school culture, while SMP Muhammadiyah PK Kottabarat demonstrates a normative-innovative integration pattern through the reinforcement of Islamic values, the Sharia curriculum, and environmental innovations.

Students' understanding at both school's ranges from basic to intermediate levels. Students have understood the obligation to maintain cleanliness, the prohibition against damaging the environment, humanity's responsibility as God's vicegerents, and the wise use of resources, and have applied these concepts through activities such as waste management, reforestation, water and energy conservation, and environmental stewardship. However, their critical analysis skills, ability to generate solutions, and consistency in behavior without supervision still need to be strengthened.

Based on a cross-case synthesis, this study formulates the integration process: Theology → Environmental Fiqh → Policy and Curriculum → Ecological Pedagogy → Habituation → Internalization → Ecological Culture. Environmental fiqh serves as a normative bridge that transforms theological values into educational actions and ecological behavior. Thus, Islamic Education (PAI) plays a role not only in shaping individual and social piety but also ecological piety—that is, the awareness that protecting the environment is part of faith, morality, and humanity's responsibility as stewards of the earth.

REFERENCES

- Acim, S. A., & Suharti. (2023). The concept of fiqh al-bi'ah in the Qur'an: A study of the Quranic verses on environment in the ulamas' views of Lombok. *Ulumuna*, 27(1), 115–140. <https://doi.org/10.20414/ujs.v27i1.694>
- Adawiah, W., Dharmawan, A. H., & Sunito, S. (2022). Ekomodernitas Islam: Kepemimpinan, mobilisasi dan gerakan lingkungan hidup di dua pesantren di Jawa Barat. *Jurnal Sosiologi Agama*, 16(2), 197–218. <https://doi.org/10.14421/jsa.2022.162-04>

- Arifin, M. A., Maimun, M., Acim, S. A., & Wildan, W. (2026). Eco-theology-based Al-Islam and Kemuhammadiyah teaching materials: A mixed-methods needs analysis at Universitas Muhammadiyah Mataram. *Jurnal Pendidikan Islam*, 15(1), 149–164. <https://doi.org/10.14421/jpi.2026.151.149-164>
- Bahri, A. S., Napsin, N., Abidin, Z., Komara, D., & Maryati, N. (2025). Ecological piety: A Qur'anic conceptual review of green Islamic character education. *Indonesian Values and Character Education Journal*, 8(1), 60–83. <https://doi.org/10.23887/ivcej.v8i1.94409>
- Creswell, J. W., & Poth, C. N. (2018). *Qualitative inquiry and research design: Choosing among five approaches* (4th ed.). SAGE Publications.
- Fauziah, R. S. P., Purnomo, A. M., Firdaus, U., Dani Nanyanto, A. B., & Roestamy, M. (2024). Promoting Islamic value for green skill development in Islamic vocational high school. *Jurnal Pendidikan Islam*, 10(1), 53–62. <https://doi.org/10.15575/jpi.v10i1.35383>
- Karman, K., Anwar, R., & Hakim, L. (2023). The Qur'anic learning based on Islamic eco-theology at pesantren. *Jurnal Pendidikan Islam*, 9(2), 169–186. <https://doi.org/10.15575/jpi.v9i2.24933>
- Khoirurrijal, M. F., Mahfudloh, R. I., & Rusydiyah, E. F. (2023). Societal development through eco-pesantren programs: Actualizing the functions of pesantren in empowering society. *Cendekia: Jurnal Kependidikan dan Kemasyarakatan*, 21(2), 209–223. <https://doi.org/10.21154/cendekia.v21i2.7008>
- Khozin, Abdul Haris, Asrori. (2021). Pengembangan Integrasi Kurikulum. *TADARUS: Jurnal Pendidikan Islam*. Vol. 10. No. 1 hlm. 84-94
- Maslani, M., Qadir, A., Muhyidin, A., & Hidayat, W. (2023). Ecopedagogy in action: An ethnographic exploration of environmental preservation strategies in pesantren. *Jurnal Pendidikan Islam*, 9(2), 211–222. <https://doi.org/10.15575/jpi.v9i2.29347>
- Masturin, M., Ritonga, M. R., & Amaroh, S. (2022). Tawhid-based green learning in Islamic higher education: An insan kamil character building. *QIJIS (Qudus International Journal of Islamic Studies)*, 10(1), 215–252. <https://doi.org/10.21043/qijis.v10i1.14124>
- Nurhayati, U., Muhajir, M., & Iman, F. (2022). Integrasi wawasan mitigasi dalam pengembangan materi Pendidikan Agama Islam: Studi kasus longitudinal pada sekolah menengah kejuruan. *Jurnal Pendidikan Agama Islam Al-Thariqah*, 7(1), 40–60. [https://doi.org/10.25299/al-thariqah.2022.vol7\(1\).8332](https://doi.org/10.25299/al-thariqah.2022.vol7(1).8332)
- Rifqi, M. I., & Saputra, A. (2025). Love-based curriculum: Fostering Islamic eco-theology education in madrasah. *Ta'dibuna: Jurnal Pendidikan Islam*, 14(5), 536–553. <https://doi.org/10.32832/tadibuna.v14i5.21104>
- Rohman, A., Kurniawan, E., Syifauddin, M., Muthohar, A., & Muhtamiroh, S. (2024). Religious education for the environment: Integrating eco-theology in the curriculum of Islamic religious and character education to enhance

- environmental education in Indonesia. *Nadwa: Jurnal Pendidikan Islam*, 18(2), 201–226. <https://doi.org/10.21580/nw.2024.18.2.21094>
- Saepulmilah, C., Saepullah, A., & Rakhmat, A. T. (2025). The transformation of academic culture in Islamic boarding schools through Green Islam-based education. *Ta'dibuna: Jurnal Pendidikan Islam*, 14(6), 767–786. <https://doi.org/10.32832/tadibuna.v14i6.21827>
- Syahri, M., Wibowo, A. P., Pratiwi, A. D. M., & Tinus, A. (2022). Ecological education: Concrete efforts in applying the concept of ecological citizenship in Malang. *Jurnal Civics: Media Kajian Kewarganegaraan*, 19(2), 278–287. <https://doi.org/10.21831/jc.v19i2.52857>
- Syukri, S., Sulaiman, M. A., Fitriani, F., & Pane, S. (2024). Integration of Islamic values with environmental ethics in pesantren education: A case study at Darularafah Raya Pesantren. *Jurnal Pendidikan Islam*, 13(1), 1–12. <https://doi.org/10.14421/jpi.2024.131.1-12>
- Taisir, M. T., Mohamad Iwan Fitriani, & Abdul Quddus. (2024). Integrating Environmental Sustainability into Islamic Religious Education Curriculum Development. *Jurnal Penelitian Keislaman*, 20(2), 157–169. <https://doi.org/10.20414/jpk.v20i2.11777>