

Green Islam and the Curriculum of Love in Building Environmentally Friendly Islamic Education

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Abstract

The global environmental crisis demands that Islamic education foster not only cognitive ecological awareness but also strong moral and spiritual responsibility toward environmental sustainability. However, studies on Green Islam Education and the Curriculum of Love are still largely discussed separately, creating a need for a conceptual synthesis that integrates both perspectives within Islamic education. This study aims to analyze the integration of Green Islam Education and the Curriculum of Love as a conceptual foundation for developing environmentally friendly Islamic education. The study employs a qualitative approach using library research. Data were obtained from relevant journal articles, scientific books, and academic documents and were analyzed systematically using content analysis. The findings indicate that Green Islam Education promotes ecological awareness through Islamic values, particularly *tawhid*, *amanah*, responsibility, and environmental conservation, while the Curriculum of Love strengthens character development through compassion, care, respect, and responsibility toward other people and the natural environment. The novelty of this study lies in synthesizing Green Islam Education and the Curriculum of Love within a unified conceptual framework that connects ecological awareness with moral and spiritual values. This study is expected to provide a theoretical reference for developing Islamic Religious Education curricula and teaching practices oriented toward environmental sustainability and character formation.

Keywords: Curriculum of Love, Eco-Friendly Islamic Education, Ecological Awareness, Green Islam Education

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INTRODUCTION

Global environmental crises such as extreme climate change, pollution and the degradation of natural resources demonstrate that a purely technical approach is insufficient to address ecological issues comprehensively. In the context of Islamic education, this has prompted the emergence of an approach that integrates eco-theological values into formal education—namely, the incorporation of spiritual values and Islamic teachings on the relationship between humanity and nature into the curriculum. In this way, education not only imparts knowledge about the environment but also fosters a moral and spiritual ecological awareness in response to the challenges of the modern era. Such an approach is consistent with the concepts of ‘Green Islamic Education’ and the ‘Curriculum of Love’, which emphasise that Islamic learning must be capable of addressing ecological crises in a holistic manner by combining cognitive, affective and spiritual aspects within education. (Jamal, 2025)

Recent research shows that the Green Islam Education approach is capable of increasing pupils’ concern for the environment through learning based on Islamic values. Meanwhile, a study on the ‘Curriculum of Love’ emphasises that the internalisation of the values of compassion, empathy and social responsibility can strengthen pupils’ character in addressing various social and environmental issues. These findings demonstrate that Islamic education has great potential to support the development of environmentally friendly behaviour through the integration of religious values and character education.

Developments in the modern world have brought about various technological and economic advances, yet at the same time have exacerbated the global environmental crisis, characterised by pollution, deforestation, climate change and other environmental phenomena that threaten the sustainability of the Earth. These conditions demonstrate that conventional approaches, such as technical or legal policies alone, are not sufficient to resolve ecological issues comprehensively. Ecotheology offers a more fundamental perspective by viewing the environmental crisis as a manifestation of a void in human moral and spiritual awareness in relation to nature.

In the field of ecotheology, Islamic Religious Education (PAI) is regarded as playing a strategic role, as it can instil an ecological awareness that is not only cognitive but also moral and spiritual. By integrating environmental values derived from the Qur’an and the hadith into Islamic education, pupils not only learn in theory but also develop responsible attitudes, skills and engagement towards the conservation of nature.

This approach is both relevant to and complements the concepts of Green Islam and the Curriculum of Love in modern education, as all these paradigms aim to transform humanity’s perspective on nature from an anthropocentric view (where humans are central and dominant) to one that values God’s creation as a trust that must be safeguarded, cherished and preserved as part of the moral, spiritual and ethical responsibilities of Islamic education. (Laksono, 2022)

Nevertheless, these studies generally still discuss Green Islam Education and the Curriculum of Love separately. There have not yet been many studies that integrate these two concepts within a single conceptual framework for environmentally friendly Islamic education.

Therefore, this study aims to synthesise these two concepts as a foundation for the development of Islamic education that is responsive to ecological challenges in the modern era. In the face of the global environmental crisis in the modern era, this journal demonstrates that Islamic education needs to transform into an environmentally friendly form of education. Green Islam Education emphasises the integration of eco-theological values into the Islamic education curriculum to foster ecological awareness that is not only cognitive but also moral and spiritual. Thus, Islamic education becomes a strategic endeavour in nurturing a generation that is not only academically intelligent but also responsible for the preservation of nature as part of the manifestation of faith and humanity's stewardship of the earth.(Yudi, 2025).

RESEARCH METHOD

This study employs a qualitative approach in the form of a literature review. This approach was chosen as it aims to examine, analyse and synthesise various concepts relating to Green Islam Education and the Curriculum of Love as the foundation for an Islamic education focused on environmental conservation. The research data sources consist of secondary data obtained from scientific journal articles, books, conference proceedings, and academic documents relevant to the research theme. Data collection was carried out through a documentary study by selecting various literature based on the relevance, credibility, and recency of the sources. Subsequently, the data were analysed using content analysis, which involved identifying, categorising, interpreting and synthesising the key concepts relating to ecological values in Green Islam Education and the values of compassion developed within the Curriculum of Love. The results of the analysis were then integrated to produce a conceptual framework for environmentally friendly Islamic education that emphasises the strengthening of the values of tawhid, amanah, ecological concern, and the formation of character based on compassion as the foundation for the development of a sustainable Islamic Religious Education curriculum and teaching practices.

RESULTS AND DISCUSSION

Definitions of 'Green Islam' and the 'Curriculum of Love' in the Context of Islamic Education

a. *Green Islam*

Green Islam Education is a model of Islamic education that systematically integrates eco-theological values into the curriculum, based on the principles of tawhid, amanah and environmental justice. Through this approach, pupils not only acquire knowledge about the environment, but are also guided to cultivate a spiritual awareness that caring for and preserving nature is part of their responsibility as khalifah and a form of worship. Thus, education becomes a means of moral and ecological transformation: shaping a generation of Muslims who are spiritually devout, as well as caring and responsible towards the preservation of nature.(Yudi, 2025)

Green Islam Education is a model of Islamic education that systematically integrates eco-theological values into the curriculum and the learning process. Through this approach, pupils are not only equipped with knowledge about the environment, but are also guided to internalise the spiritual value that safeguarding and caring for nature is a trust and part of their religious responsibility. Such education aims to shape a generation of Muslims who are not

only spiritually devout, but also possess ecological awareness and a genuine commitment to the preservation of nature. (Zaimina & Munib, 2025)

In this approach, learners not only acquire knowledge about the environment and ecological crises, but are also guided to internalise the spiritual value that safeguarding and caring for nature is part of worship and a moral responsibility, rather than merely a social or pragmatic duty. Thus, Green Islam Education emphasises that education is not merely the transfer of knowledge, but a transformation that shapes character, attitudes and ecological commitment based on Islamic beliefs and values. (Yudi, 2025)

Green Islam is understood as an effort to bridge Islamic teachings with a holistic ecological awareness, recognising that environmental issues are not merely technical or social matters, but form part of Islamic faith, ethics and responsibility. Through education (the Green Islam Education approach), values such as *zuhud*, the wise management of resources, humanity's stewardship as *khalifah*, and ethics towards nature are integrated into the curricula of *fiqh*, *tafsir* and *akhlak*, so that an understanding of the environment is built upon the spiritual and normative foundations of Islam. Furthermore, this concept encourages concrete action: conservation, water conservation, waste management and reforestation are not merely theoretical concepts. Thus, Green Islam is not merely an idea of environmental concern, but an Islamic way of life that regards the preservation of nature as part of one's moral and religious responsibility. (Rahman et al., 2020)

b. The Curriculum of Love

The 'Curriculum of Love' in the context of Islamic education is an educational framework that places compassion, humanity and '*rahmatan lil 'alamin*' at the core of learning. Through this approach, all aspects of spiritual, moral and social education are integrated, thereby producing pupils who are not only intellectually gifted but also possess a humanistic character: empathetic, tolerant, caring towards others and the environment, and ready to contribute to society. This curriculum is designed to bring about a transformation within learners, shaping perspectives and attitudes that are inclusive, responsible, concerned for humanity, and grounded in universal Islamic values. (Aslan, 2025)

Religious activities such as 'Clean Friday', charitable initiatives and the promotion of courteous behaviour reflect the values of social care and compassion, which can serve as a conceptual foundation for the development of Environmentally Friendly Islamic Education in the modern era, in line with the principles of Green Islam and the 'Curriculum of Love', which emphasise the internalisation of religious values in the actual behaviour of pupils. (Efendy & Irmwaddah, 2022)

The Basic Principles of Environmentally Friendly Islamic Education

a. Balance (*Mizan*)

The principle of *mīzān* in the Islamic exegetical tradition indicates that the universe was created with meticulous order, balance and harmony; the heavens, the earth, living beings and all of creation exist in a balance established by Allah. *Mīzān* is not merely a physical balance, but a moral and cosmic law that governs human interaction with nature. Therefore,

humankind, as Allah's vicegerents on earth, bears the responsibility to maintain this balance—namely, by not damaging nature, not engaging in excessive exploitation, not acting unjustly towards creation, and upholding ecological and social justice. Violations of this balance—such as the destruction of nature, pollution and exploitation—constitute a breach of trust and a defiance of the order of *mīzān*, which, from an Islamic perspective, can lead to corruption (*fasād*) on earth. Consequently, an understanding of *mīzān* must form the basis for environmentally friendly Islamic education that fosters ecological awareness and ecological ethics amongst pupils.

On this basis, Islamic education can integrate the values of ecology, justice, moderation, responsibility towards nature, and the ethical use of resources, thereby fostering a generation of Muslims who are committed to environmental sustainability as part of their worship and spiritual trust. (Rasyid & Bakir, 2025)

b. Conservation (*ḥifẓ al-bī'ah*)

Environmental conservation (*ḥifẓ al-bī'ah*) from an Islamic perspective is regarded as one of the primary objectives of Sharia (*maqāṣid*), as an effort to safeguard the welfare of the ummah. Through this paradigm, the environment is not viewed merely as a resource, but as an integral part of Allah's creation that must be preserved so that humans and other creatures may live in harmony. Environmentally friendly Islamic education must instil the value that protecting nature—including water, soil, air, flora, fauna and the entire ecosystem—is a moral and religious duty: part of humanity's trust as Allah's vicegerents. An educational approach based on *ḥifẓ al-bī'ah* encourages students to understand that environmental conservation is not merely a matter of environmental practices, but a manifestation of faith and social and spiritual responsibility. (Nafisah, 2019)

Islam not only teaches spirituality and ritual, but also governs the way humans interact with nature, viewing nature as God's creation that must be safeguarded. Within the framework of Islamic teachings, environmental conservation is a trust: as God's vicegerents on earth, humans have a responsibility to maintain the balance of ecosystems, respect creation, and avoid acts of destruction or exploitation. Values such as responsibility, moderation, justice and balance form the fundamental principles not only for human life, but also for safeguarding the sustainability of nature and other living beings. In this way, protecting the environment becomes an integral part of worship and Muslim identity—not merely a social or political activity, but the practical implementation of religious teachings.

Thus, Islamic teachings provide a normative and ethical basis for education and practical action in environmental conservation: Muslims are called upon, through their faith and sense of responsibility, to care for nature as an expression of gratitude, stewardship and justice towards God's creation. (Syaira Azzahra & Siti Masyithoh, 2024)

Islam emphasises the importance of environmental conservation as part of humanity's responsibility as stewards of the earth—not merely as a moral or aesthetic choice, but as a religious duty. Within this framework, safeguarding nature, protecting ecosystems and avoiding destruction are not merely social actions, but manifestations of Islamic teachings that uphold the welfare of the ummah. Environmental conservation—such as avoiding excessive

exploitation, maintaining the cleanliness of nature and treating creation with respect—is regarded as the implementation of Islamic law, which encompasses the aspects of justice, balance and responsibility towards creation.

Thus, the concept of *ḥifẓ al-bī'ah* provides a theological and ethical foundation for Islamic education and the actions of Muslims: that caring for and preserving the environment is not merely a routine environmental activity, but rather part of a trust and an act of worship that reflects concern for creation and a collective responsibility towards the future of the earth. (Mangka et al., 2022)

c. Ethics of resource utilisation

Islam teaches that natural resources are a gift from Allah which must be utilised wisely and responsibly, rather than exploited indiscriminately without regard for the ecological impact. The ethics of natural resource utilisation, as outlined in the Islamic economic approach, require that humans utilise nature within the framework of Sharia: preserving sustainability, avoiding damage to ecosystems, treating nature fairly, and respecting the rights of other living beings. Humanity has a duty, as God's vicegerents, to manage nature with integrity, ensuring that its utilisation benefits the common good (*maslahah*) of the community whilst maintaining ecological balance. Therefore, in environmentally friendly Islamic education, these principles must be taught and applied: that the utilisation of nature must not be greedy or destructive, but must be accompanied by ethical responsibility, ecological awareness, and a commitment to sustainability. (Raihani et al., 2022)

Here are some principles regarding the use of resources:

1) Valuing nature and the environment as an integral part of life

Through its ethics of natural resource management, Islam teaches that nature and the environment must be valued and treated with full responsibility. Whilst humans are indeed permitted to utilise nature to meet their needs, such utilisation must be accompanied by an ethical commitment not to damage nature, not to exploit it excessively, and to ensure its sustainability for both present and future generations.

Principles such as respect for nature, responsibility, compassion, balance and solidarity with all of creation form the basis for the sustainable management of natural resources. With such attitudes and ethics, human interaction with nature is not merely a matter of economic benefit, but also a moral and spiritual duty to preserve the harmony of nature as part of humanity's trust and responsibility as stewards. (Wijaya & Fasa, 2022)

2) Responsibility towards future generations

The ethics of natural resource management from an Islamic perspective emphasise that humans must use natural resources wisely whilst safeguarding the survival and functioning of ecosystems for present and future generations. Natural resources are a gift from Allah, but as some resources are finite, their use must not be unrestricted. Prudent management and a high level of awareness are required to maintain the balance of the ecosystem, so that human life remains prosperous over time.

Based on this principle, Islam regards responsibility towards the environment not merely as a present-day obligation, but also as a moral and ethical duty to ensure that the

needs of future generations can continue to be met without compromising the quality of the environment. Environmentally-friendly Islamic education must instil the value that human beings are responsible not only for meeting their own needs, but also for preserving nature in order to ensure the sustainability of human life in the future. (Lovina Meyresta Wijaya, Muhammad Iqbal Fasa, Suharto, 2022)

3) Avoiding excessive exploitation and structural injustice

The utilisation of natural resources must be carried out wisely, fairly and ethically, not merely for economic gain or short-term interests. Excessive exploitation of natural resources that disregards sustainability will lead to negative impacts such as deforestation, soil erosion, pollution and climate change, which ultimately harm communities and ecosystems. Environmental ethics demand moral boundaries in the utilisation of nature: this means not exploiting resources destructively, involving all stakeholders, and maintaining the balance of ecosystems so that the rights of future generations remain safeguarded. Thus, the ethical management of natural resources is not merely a matter of efficient use, but also a matter of responsibility towards the environment and society at large. (Sandryani & Anjani, 2023)

The Relationship between the 'Curriculum of Love' and Environmental Education

The 'Curriculum of Love' is implemented as an educational strategy that integrates the value of compassion—not only between people, but also towards nature and the environment. Through this approach, pupils gain knowledge and experience that encourage them to understand the importance of preserving the environment in a holistic manner. The value of love, which forms the foundation of learning, helps pupils to view environmental conservation not merely as an academic task, but as a moral responsibility and an emotional aspect that must be reflected in their everyday behaviour.

The cultivation of a love for nature is achieved through various simple yet meaningful actions, such as keeping the classroom clean, reducing the use of single-use plastics, and actively participating in school greening initiatives. This approach to learning demonstrates that the 'Cinta' Curriculum serves as an effective method of environmental education, as it not only imparts knowledge but also fosters pro-environmental attitudes and behaviours in pupils. (Pratama et al., 2025)

CONCLUSION

The discussion shows that environmentally friendly Islamic education needs to transform into a holistic and transformative educational model. Green Islam Education emphasises the integration of eco-theological values such as tawhid, amanah, and environmental justice into the curriculum to foster ecological awareness grounded in Islamic spirituality. The 'Cinta' curriculum further reinforces this approach by instilling compassion, moral responsibility and an emotional connection to creation within the learning process. Fundamental principles such as balance (*mīzān*) and conservation (*ḥifẓ al-bī'ah*) enrich the values of Islamic education with a commitment to ecosystem balance and the conservation of nature as a trust. Meanwhile, the ethics of resource utilisation emphasise the wise and responsible use of nature for the sustainability and well-being of present and future

generations. Overall, environmentally friendly Islamic education aims to produce a generation of Muslims who are not only academically competent but also environmentally conscious, as a manifestation of their faith and moral responsibility.

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