

IMPLEMENTING ISLAMIC AND ENVIRONMENTAL EDUCATION AT RADEN INTAN STATE ISLAMIC UNIVERSITY OF LAMPUNG

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Abstract

Environmental issues have become an urgent global concern due to the adverse impacts of human activities on ecosystem balance. Environmental crises, including climate change, deforestation, water and air pollution, and biodiversity loss, require a holistic approach to their resolution. These crises serve as a warning that there is something fundamentally wrong with modern human lifestyles and patterns of development. At Raden Intan State Islamic University of Lampung (UIN Raden Intan Lampung), a gap remains between Islamic education and environmental awareness. The curriculum has not yet fully integrated Islamic values with environmental conservation, resulting in limited student understanding of ecological responsibility as an integral part of the holistic teachings of Islam. This study addresses the following questions: (1) What are the Islamic concepts of environmental stewardship? (2) How are Islamic and environmental education materials implemented in the Islamic Education Study Program (PAI) at UIN Raden Intan Lampung? and (3) What factors support and hinder the implementation of these materials? Accordingly, this research aims to analyze the Islamic perspective on environmental stewardship, examine the implementation of Islamic and environmental education materials in the Islamic Education Study Program, and identify the supporting and inhibiting factors affecting their implementation. The findings suggest that the Islamic Education Study Program at UIN Raden Intan Lampung should strengthen the integration of environmental values into its curriculum to foster students' ecological awareness and encourage them to practice environmental stewardship as an essential manifestation of Islamic teachings in everyday life.

Keywords: *Islamic Environmental Education; Environmental Stewardship; Islamic Education Study Program; Curriculum Integration; UIN Raden Intan Lampung.*



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Abstrak

Isu lingkungan telah menjadi perhatian global yang mendesak akibat dampak negatif aktivitas manusia terhadap keseimbangan ekosistem. Krisis lingkungan, termasuk perubahan iklim, deforestasi, pencemaran air dan udara, serta hilangnya keanekaragaman hayati, menuntut pendekatan holistik dalam penyelesaiannya. Krisis tersebut menjadi peringatan bahwa terdapat masalah mendasar dalam gaya hidup modern dan pola pembangunan manusia. Di Universitas Islam Negeri Raden Intan Lampung (UIN Raden Intan Lampung), masih terdapat kesenjangan antara pendidikan Islam dan kesadaran lingkungan. Kurikulum belum sepenuhnya mengintegrasikan nilai-nilai Islam dengan konservasi lingkungan, sehingga pemahaman mahasiswa tentang tanggung jawab ekologis sebagai bagian integral dari ajaran Islam yang holistik masih terbatas. Penelitian ini mengajukan pertanyaan: (1) Apa konsep Islam tentang pengelolaan lingkungan? (2) Bagaimana materi pendidikan Islam dan lingkungan diimplementasikan dalam Program Studi Pendidikan Agama Islam (PAI) di UIN Raden Intan Lampung? dan (3) Faktor apa saja yang mendukung dan menghambat implementasi materi tersebut? Dengan demikian, penelitian ini bertujuan untuk menganalisis perspektif Islam tentang pengelolaan lingkungan, menelaah implementasi materi pendidikan Islam dan lingkungan dalam Program Studi PAI, serta mengidentifikasi faktor pendukung dan penghambat yang memengaruhi implementasinya. Temuan penelitian menunjukkan bahwa Program Studi PAI di UIN Raden Intan Lampung perlu memperkuat integrasi nilai-nilai lingkungan dalam kurikulumnya untuk menumbuhkan kesadaran ekologis mahasiswa dan mendorong mereka mempraktikkan pengelolaan lingkungan sebagai manifestasi esensial dari ajaran Islam dalam kehidupan sehari-hari.

Kata Kunci: *Pendidikan Lingkungan Islami; Pengelolaan Lingkungan; Program Studi Pendidikan Agama Islam; Integrasi Kurikulum; UIN Raden Intan Lampung.*

INTRODUCTION

Environmental degradation has become one of the most pressing global challenges, driven by climate change, biodiversity loss, deforestation, pollution, and unsustainable patterns of production and consumption. These interconnected crises threaten ecological balance and human well-being, prompting the international community to recognize sustainability education as a strategic instrument for promoting environmental responsibility (UNESCO, 2024; Rohman et al., 2024; Taisir et al., 2024; Mundofi & Habibi, 2026). UNESCO emphasizes that higher education curricula should integrate climate change and sustainability through holistic, interdisciplinary, and action-oriented learning to prepare environmentally responsible citizens. Likewise, recent studies demonstrate that

environmental education is most effective when it combines scientific knowledge, ethical values, and behavioral transformation rather than merely transferring theoretical concepts (UNESCO, 2024; Rohman et al., 2024; Taisir et al., 2024).

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However, the empirical reality indicates that the integration of Islamic values and environmental education in many Islamic higher education institutions remains fragmented. Environmental topics are frequently presented as supplementary content rather than systematically embedded within curriculum design, teaching strategies, learning outcomes, and student academic culture. Consequently, students often possess adequate theological knowledge but demonstrate limited ecological awareness and environmental responsibility in practice. Recent studies in Indonesian Islamic education similarly report that environmental education has not yet been comprehensively institutionalized

despite growing recognition of its importance (Rohman et al., 2024; Taisir et al., 2024; Taufikin, 2025; Sapitri et al., 2025).

This condition is also evident in the Islamic Education Study Program (PAI), Faculty of Tarbiyah and Teacher Training, Raden Intan State Islamic University of Lampung. Although Islamic teachings concerning environmental stewardship are introduced in several courses, their implementation remains largely normative and has yet to be systematically integrated into curriculum planning, learning implementation, assessment practices, and students' environmental engagement. As a result, the potential of Islamic education to develop ecological awareness based on Qur'anic values has not been fully optimized (Rohman et al., 2024; Taufikin, 2025; Mustofa et al., 2025).

Previous studies have predominantly explored Islamic environmental ethics, ecotheology, Green Campus initiatives, Eco-Pesantren, or conceptual models of Islamic environmental education. Nevertheless, limited research has specifically examined how Islamic and environmental education materials are implemented within the curriculum of an Islamic Education Study Program (PAI), particularly by analyzing curriculum content, instructional practices, and institutional supporting and inhibiting factors. This represents an important research gap in Islamic higher education (Rohman et al., 2024; Taufikin, 2025; Mundofi & Habibi, 2026; Sapitri et al., 2025).

Accordingly, this study offers a novel contribution by developing an empirical understanding of the implementation of Islamic and environmental education within the PAI Study Program at UIN Raden Intan Lampung. Unlike previous studies that primarily focus on theological or conceptual discussions, this research examines the relationship between Islamic environmental concepts, curriculum implementation, learning practices, and institutional factors influencing ecological education. The findings are expected to contribute to the development of an integrated Islamic environmental education model capable of strengthening students' ecological awareness and supporting sustainability-oriented curriculum development in Islamic higher education (Rohman et al., 2024; Taufikin, 2025; Mustofa et al., 2025; Mundofi & Habibi, 2026).

RESEARCH METHODS

This study employed a qualitative approach using a case study design to obtain an in-depth understanding of the implementation of Islamic and environmental education materials in the Islamic Education Study Program (PAI), Faculty of Tarbiyah and Teacher Training, Raden Intan State Islamic University of Lampung. A qualitative case study was selected because the research seeks to

explore participants' experiences, perceptions, and institutional practices within their natural setting. This approach enables researchers to investigate complex educational phenomena holistically and contextually, making it appropriate for examining curriculum implementation and environmental education practices in higher education.

The participants consisted of twelve informants, selected through purposive sampling based on their direct involvement in curriculum development, learning implementation, and environmental education activities. The participants included five lecturers responsible for Islamic Education courses and curriculum implementation, five undergraduate students representing different academic years and actively participating in learning activities, and two stakeholders, namely one representative from the faculty management responsible for academic affairs and one representative from the university's environmental or quality assurance unit. Purposive sampling was employed to ensure that the selected participants possessed sufficient knowledge and experience relevant to the research objectives.

Data were collected through semi-structured in-depth interviews, document analysis, and non-participant observations. The interviews explored participants' understanding of Islamic environmental concepts, curriculum implementation, teaching strategies, and supporting and inhibiting factors. Document analysis focused on curriculum documents, course syllabi, Semester Learning Plans (*Rencana Pembelajaran Semester*), teaching materials, and institutional policies related to environmental education. Classroom observations were conducted to examine how environmental values were integrated into teaching and learning practices.

The collected data were analyzed using thematic analysis, following the six-stage framework proposed by Braun and Clarke: (1) familiarization with the data through repeated reading of interview transcripts and documents; (2) generating initial codes; (3) searching for potential themes; (4) reviewing and refining themes; (5) defining and naming themes; and (6) producing and interpreting the research findings. This analytical procedure enabled the identification of recurring patterns related to Islamic environmental concepts, curriculum implementation, institutional support, and existing challenges.

To ensure the trustworthiness of the findings, several validation strategies were employed. Source triangulation was conducted by comparing information obtained from lecturers, students, and stakeholders, while method triangulation was achieved by integrating interview, observation, and document analysis data. In addition, member checking was carried out by returning

interview summaries and preliminary interpretations to selected participants to verify the accuracy of the findings and ensure that the interpretations appropriately reflected their perspectives. These procedures enhanced the credibility, dependability, and confirmability of the study findings.

RESULT AND DUSCUSSION

A. Academic Urgency: Strengthening the Integration of Islamic Environmental Education

Research on the implementation of Islamic and environmental education materials in the Islamic Education Study Program (PAI) at Raden Intan State Islamic University of Lampung possesses considerable significance from academic, social, environmental, global, as well as moral and spiritual perspectives. The urgency of this study is elaborated as follows.

1. Academic Urgency

From an academic perspective, this study is urgently needed to address the existing knowledge gap concerning the integration of Islamic values with environmental issues, particularly within the context of higher education. Previous studies on Islam and the environment have predominantly focused on theological, philosophical, or Islamic environmental jurisprudence (*fiqh al-bi'ah*), whereas the practical implementation of these concepts within formal education, especially in Islamic Education Study Programs (PAI), has received limited scholarly attention. As institutions responsible for preparing future Islamic educators, PAI Study Programs play a strategic role in disseminating Islamic perspectives on environmental stewardship. Therefore, investigating how environmental values are incorporated into Islamic education is essential for strengthening the relevance of Islamic higher education in addressing contemporary environmental challenges.

Furthermore, this research is expected to contribute theoretically to the development of an Islamic Education curriculum that is more responsive to current global issues, particularly environmental sustainability. By integrating Islamic teachings with environmental education, this study aims to enrich the body of knowledge in Islamic Education while promoting a more holistic educational paradigm that combines religious, ethical, ecological, and social dimensions of learning (Astuti, 2019).

2. Social Urgency

From a social perspective, this research seeks to enhance environmental awareness and public participation, particularly among university students and the academic community at UIN Raden Intan Lampung. As prospective Islamic educators, students in the Islamic Education Study Program are expected to become agents of change who disseminate Islamic values supporting environmental conservation within society. However, this role cannot be effectively fulfilled unless students possess a comprehensive understanding of the relationship between Islamic teachings and environmental sustainability.

Moreover, this study aims to foster students' moral and spiritual responsibility toward environmental preservation. In Islam, human beings are regarded as *khalifah* (stewards) entrusted with protecting and preserving the natural environment. Nevertheless, these theological principles are often insufficiently translated into daily practices. Integrating Islamic and environmental education into the PAI curriculum is therefore expected to cultivate graduates who are not only intellectually competent but also demonstrate a strong ecological commitment and environmental responsibility.

3. Environmental Urgency

From an environmental perspective, this research responds to increasingly complex environmental problems that threaten the sustainability of human life. Issues such as climate change, deforestation, pollution, biodiversity loss, and water scarcity have become global concerns requiring comprehensive solutions that encompass not only technological innovations but also ethical, moral, and spiritual dimensions. As a religion emphasizing harmony between humanity and nature, Islam provides a comprehensive ethical framework for environmental conservation (Sabarudin, 2016). However, this potential has not yet been fully utilized within educational institutions.

By implementing Islamic and environmental education materials within the PAI Study Program, this research is expected to contribute to developing collective environmental awareness based on Islamic values. Such an approach is consistent with fundamental Islamic principles, including *tawhid* (the unity of creation), *mizan* (balance), and *amanah* (trust and responsibility), all of which emphasize maintaining harmony between humans and the natural environment.

4. Global Urgency

From a global perspective, this research contributes to international efforts to address increasingly severe environmental challenges. Through the Sustainable Development Goals (SDGs), the United Nations has identified environmental sustainability as a central global agenda requiring the commitment of all nations. As part of the global academic community, Indonesia, through Islamic higher education institutions such as UIN Raden Intan Lampung, has a responsibility to contribute to achieving these goals.

The integration of Islamic and environmental education within the PAI curriculum is expected to serve as a model for other Islamic higher education institutions, both nationally and *internationally*. This objective aligns with Islam's universal mission as *rahmatan lil-'alamin* (a mercy to all creation), emphasizing environmental justice, ecological balance, and harmonious coexistence between humanity and nature.

5. Moral and Spiritual Urgency

Finally, this research possesses significant moral and spiritual importance by reaffirming Muslims' responsibility as khalifah (stewards) on Earth. The Qur'an entrusts humanity with the responsibility to preserve and protect the environment rather than exploit or destroy it (Mardiyah et al., 2018). Nevertheless, contemporary realities indicate that many Muslims have yet to fully recognize and practice this responsibility in their daily lives.

Accordingly, integrating Islamic and environmental education into the Islamic Education curriculum is expected to cultivate a renewed awareness that environmental conservation constitutes not only a social obligation but also an act of worship (*ibadah*) and devotion to Allah. Such integration is anticipated to strengthen students' ecological ethics while reinforcing Islamic values of responsibility, stewardship, and sustainable living.

B. Implementation of Islamic Education for Environmental Sustainability: Research Significance and Existing Gaps

Based on the preceding discussion, research on the implementation of Islamic and environmental education within the Islamic Education Study Program (PAI) at Raden Intan State Islamic University of Lampung is of considerable importance from academic, social, environmental, institutional, global, as well as moral and spiritual perspectives. This study is expected to make a substantial contribution to the development of an Islamic Education curriculum that is more responsive to contemporary environmental challenges

while strengthening students' ecological awareness and participation in environmental conservation. Consequently, this research extends beyond academic inquiry by generating broader implications for society, environmental sustainability, and the advancement of Islamic higher education.

Although numerous studies have examined the relationship between Islam and environmental sustainability, the existing body of knowledge remains predominantly conceptual and normative. For instance, Llewellyn (2007), in *The Eco-Islam Movement: A Qur'anic Perspective on Sustainability*, demonstrated that the Qur'anic concepts of *mīzān* (ecological balance) and the prohibition of excessive exploitation constitute the ethical foundation of Islamic environmental stewardship. Similarly, Dien and Mawil (2000), in *Islamic Ecological Ethics: A Study of Muslim Scholars' Views on Environmental Conservation*, highlighted the relevance of the Islamic concept of *ḥimā* (protected conservation areas) as an ethical framework for contemporary environmental management. While these studies have substantially enriched Islamic environmental ethics, they primarily emphasize theological and philosophical perspectives, with limited attention given to their implementation within formal educational institutions, particularly in Islamic higher education.

Consequently, significant research gaps remain regarding the integration of Islamic environmental values into the curriculum and instructional practices of Islamic Education Study Programs. These gaps provide the rationale for conducting the present study.

1. The Gap between Islamic Environmental Theory and Educational Practice

Previous studies have largely concentrated on theological and philosophical concepts such as *khalīfah* (stewardship), *tawḥīd* (the unity of creation), *mīzān* (balance), and *amānah* (trust and responsibility). However, relatively little attention has been devoted to examining how these foundational Islamic values are translated into educational practices, curriculum implementation, and classroom learning within Islamic Education Study Programs. Since educational implementation represents a crucial mechanism for transforming religious values into students' environmental awareness and behavior, investigating this gap is essential.

2. The Limited Focus on Islamic Higher Education

Existing studies concerning Islam and environmental sustainability have predominantly been conducted within broader community contexts or

general educational settings. Comparatively fewer studies have investigated this issue within Islamic higher education institutions, particularly in Islamic Education Study Programs (PAI). Considering that universities play a strategic role in preparing future educators and community leaders, there is a need to examine how Islamic environmental education can be systematically integrated into curriculum design, learning processes, and graduate competencies.

3. Curriculum Development Gap

Environmental sustainability has become one of the world's most pressing concerns, prompting governments and educational institutions to reform curricula in support of sustainable development. In Indonesia, Islamic educational institutions have increasingly been encouraged to incorporate environmental values into their educational systems. Nevertheless, environmental degradation—including floods, landslides, droughts, forest fires, and pollution—continues to intensify, largely as a consequence of unsustainable human behavior (Fahlawi et al., 2023).

Islamic educational institutions possess substantial potential to address these challenges because Islamic teachings emphasize environmental stewardship through principles such as *tawhīd*, *mīzān*, *amānah*, and *khalīfah*, as reflected in the Qur'anic injunction:

"Corruption has appeared throughout the land and sea because of what people's hands have earned, so He may let them taste part of the consequences of what they have done, that perhaps they will return to righteousness." (Qur'an 30:41)

Despite this theological foundation, the curriculum of the Islamic Education Study Program continues to be dominated by conventional subjects, including theology (*aqīdah*), Islamic jurisprudence (*fiqh*), and Islamic history, whereas contemporary issues such as environmental sustainability remain insufficiently represented. Consequently, there is a pressing need to investigate how Islamic environmental education can be integrated into the existing curriculum without diminishing the disciplinary identity of Islamic Education. Furthermore, research is required to identify effective pedagogical strategies and instructional approaches for delivering environmental education within Islamic higher education.

4. Gaps in Understanding Supporting and Inhibiting Factors

Another significant gap concerns the limited understanding of institutional factors influencing the implementation of Islamic

environmental education. Previous studies have rarely examined how lecturers' competencies, the availability of learning resources, students' motivation, institutional policies, leadership commitment, and stakeholder support interact to facilitate or hinder curriculum implementation. In the context of rapid technological advancement and educational transformation, integrating Islamic values into contemporary curricula has become increasingly important to ensure that graduates possess not only academic competence but also strong moral, spiritual, and ecological responsibility. Therefore, identifying these supporting and inhibiting factors is essential for developing a sustainable and implementable model of Islamic environmental education within higher education institutions.

5. Gap in Developing an Integrated Model of Islamic Environmental Education

Islamic education, with its emphasis on ethical values, moral responsibility, and spiritual development, possesses significant potential to contribute to the achievement of the Sustainable Development Goals (SDGs), particularly in addressing global challenges such as poverty, social inequality, climate change, and environmental degradation. By integrating Islamic teachings into educational systems while promoting values aligned with the SDGs—including environmental stewardship, social justice, and sustainable development—Islamic education can play a strategic role in fostering a more just, resilient, and sustainable society (Firdaus et al., 2024). Consequently, improving the quality of Islamic education in Indonesia requires curriculum reform, professional development for educators, and innovative pedagogical approaches capable of preparing graduates with both academic excellence and ecological responsibility.

Despite the growing recognition of the importance of integrating Islamic values with environmental sustainability, existing studies remain largely conceptual and normative. Very few have proposed a comprehensive and operational model that systematically integrates Islamic environmental values into curriculum design, learning implementation, assessment, and institutional culture within Islamic higher education, particularly in Islamic Education Study Programs (PAI). This gap highlights the necessity of developing an integrated educational model that is both theoretically grounded and practically applicable, enabling Islamic higher education institutions to strengthen environmental sustainability through curriculum innovation.

6. Gap in Evaluating the Educational Impact of Implementation

Another important research gap concerns the limited empirical evidence regarding the educational outcomes of implementing Islamic environmental education. Previous studies have primarily concentrated on conceptual discussions or curriculum development, whereas relatively little attention has been devoted to evaluating how such implementation influences students' environmental knowledge, ecological awareness, attitudes, and behavioral practices. Existing empirical studies have generally

C. The Contribution of Islamic Education to Environmental Sustainability

Research on the implementation of Islamic and environmental education within the Islamic Education Study Program (PAI) at Raden Intan State Islamic University of Lampung offers substantial contributions to the advancement of Islamic education from theoretical, practical, social, institutional, global, and moral-spiritual perspectives. Beyond enriching academic discourse, this study is expected to provide an innovative framework for integrating Islamic values with environmental sustainability in higher education. The major contributions of this research are presented as follows.

6. Theoretical Contributions

This study contributes to the development of Islamic Education by extending its scope beyond conventional discussions of theology, jurisprudence, and Islamic history toward contemporary issues of environmental sustainability. By integrating Islamic environmental values into educational practices, this research enriches the theoretical foundation of Islamic Education and proposes a more holistic educational paradigm that combines religious teachings with ecological responsibility (Idris et al., 2022).

The research further reinforces the Islamic concepts of *khalifah* (stewardship) and *amanah* (trust and responsibility) as foundational principles of environmental ethics (Hasibuan, 2021). Rather than treating these concepts merely as theological doctrines, this study positions them as practical educational values that can be internalized through curriculum design and learning activities, enabling students to translate Islamic ethical principles into environmentally responsible behavior.

Another theoretical contribution lies in adopting an interdisciplinary approach that integrates Islamic Education, environmental science, sustainability studies, and educational psychology. This interdisciplinary perspective provides a more comprehensive analytical framework for understanding environmental education within Islamic higher education and contributes to the development of holistic educational research methodologies.

2. Practical Contributions

This study provides practical recommendations for integrating Islamic environmental education into the curriculum of the Islamic Education Study Program. The proposed recommendations encompass curriculum structure, course content, learning outcomes, instructional materials, assessment strategies, and innovative teaching methods. Consequently, the findings may serve as a reference for curriculum reform that better addresses contemporary environmental challenges.

The research also contributes to strengthening lecturers' competencies by providing conceptual and pedagogical guidance for teaching Islamic environmental education. Improved understanding of the relationship between Islamic teachings and environmental sustainability, together with innovative instructional strategies, is expected to enhance lecturers' effectiveness in delivering environmentally oriented Islamic education.

Another practical contribution is the development of systematic and contextually relevant teaching materials integrating Islamic values with environmental sustainability. These educational resources are expected to facilitate meaningful learning experiences while encouraging students to implement Islamic environmental ethics in their daily lives.

3. Social Contributions

The implementation of Islamic environmental education is expected to increase students' environmental awareness by encouraging them to perceive environmental conservation as both a social responsibility and a religious obligation. This awareness is anticipated to stimulate active participation in environmental preservation within universities and surrounding communities.

The study contributes to character development by fostering students' moral, spiritual, and ecological responsibility. Graduates are expected to possess not only intellectual competence but also strong

ethical commitments toward environmental sustainability based on Islamic values.

As future Islamic educators, students are expected to become environmental ambassadors capable of disseminating Islamic environmental ethics to broader society. Through the integration of Islamic teachings with sustainability principles, graduates may inspire community participation in environmental conservation.

4. Institutional Contributions

This research strengthens the institutional identity of Raden Intan State Islamic University of Lampung as an Islamic higher education institution that responds proactively to contemporary environmental challenges. The integration of Islamic environmental education demonstrates the university's commitment to producing graduates equipped with both religious competence and environmental responsibility.

The study also contributes to improving the academic reputation of the Islamic Education Study Program by demonstrating its responsiveness to emerging global issues. This innovation may increase public trust, attract prospective students, and strengthen institutional competitiveness nationally and internationally.

5. Global Contributions

This research contributes to the achievement of the Sustainable Development Goals (SDGs), particularly SDG 4 (Quality Education), SDG 13 (Climate Action), and SDG 15 (Life on Land). Integrating Islamic environmental education into higher education promotes environmental literacy and encourages active participation in sustainable development initiatives.

The integrated model developed through this study is expected to serve as a reference for other Islamic higher education institutions seeking to incorporate environmental sustainability into their curricula. Consequently, the findings may have broader implications beyond the case of UIN Raden Intan Lampung.

6. Moral and Spiritual Contributions

This study reinforces essential Islamic values, including *tawhīd* (the unity of creation), *mīzān* (ecological balance), *amanah* (trust), and *khalīfah* (stewardship), as fundamental ethical principles for environmental sustainability (Italiana & Hafsari, 2023). These values provide a theological foundation for responsible environmental behavior.

Finally, this research emphasizes that protecting the environment is not merely a civic obligation but also an integral part of worship (*ibadah*) and devotion to Allah. By internalizing this understanding, students are expected to develop a stronger commitment to environmental conservation as a manifestation of their religious faith and moral responsibility.

Research on the implementation of Islamic and environmental education materials in the Islamic Education Study Program (PAI) at UIN Raden Intan Lampung offers broad and profound contributions from theoretical, practical, social, institutional, global, as well as moral and spiritual perspectives. This study is expected to make a significant contribution to the development of the Islamic education curriculum, the enhancement of environmental awareness, the cultivation of students' environmental character, and global efforts to address environmental challenges. Accordingly, this research is expected to generate not only academic value but also tangible benefits for society and environmental sustainability.

The findings of this study are expected to provide important implications for the development of the curriculum in the PAI Study Program at UIN Raden Intan Lampung. Furthermore, the study is anticipated to enhance students' awareness, responsibility, and active participation in environmental conservation, both within the university setting and in the broader community. More broadly, this research is expected to contribute to global initiatives aimed at addressing environmental issues through an educational approach grounded in Islamic principles and values.

The following table presents the identified research gaps based on the previously formulated research questions. It highlights the current state of knowledge (existing knowledge) and the remaining gaps in the implementation of Islamic and environmental education materials within the Islamic Education Study Program (PAI) at UIN Raden Intan Lampung.

Table 1. Research Gap

No.	Research Question	Existing Knowledge	Research Gap
1	How are Islamic and environmental education materials currently implemented in the curriculum of the Islamic Education Study Program (PAI) at UIN Raden	a. Previous studies have examined Islamic concepts of environmental stewardship (e.g., Izzi Dien, 2000; Llewellyn,	a. There is no specific study examining the integration of Islamic and environmental education materials into the curriculum of the PAI Study Program at UIN Raden Intan

No.	Research Question	Existing Knowledge	Research Gap
	Intan Lampung?	2003). b. Existing studies on the PAI curriculum generally focus on theological and Islamic jurisprudential (fiqh) dimensions.	Lampung. b. There is a lack of comprehensive analysis regarding the proportion, depth, and distribution of environmental education content within the PAI curriculum.
2	How effective are the teaching methods used to deliver Islamic and environmental education materials in the Islamic Education Study Program (PAI) at UIN Raden Intan Lampung?	a. Several studies have investigated instructional methods in Islamic education, including lectures, discussions, and project-based learning. b. Research on instructional effectiveness has predominantly focused on conventional Islamic studies courses.	a. No previous research has specifically evaluated the effectiveness of teaching methods for Islamic and environmental education materials. b. There is limited evidence identifying the pedagogical challenges encountered by lecturers in delivering these interdisciplinary topics.
3	What is the impact of implementing Islamic and environmental education materials on the environmental awareness and behavior of students in the Islamic Education Study Program (PAI) at UIN Raden Intan Lampung?	a. Previous studies have examined the influence of environmental education on students' environmental awareness and behavior in higher education institutions. b. Studies on Islamic education have generally emphasized spiritual, moral, and character development.	a. No previous study has specifically investigated the impact of Islamic and environmental education materials on the environmental awareness and behavior of students in the PAI Study Program. b. There is no comprehensive analysis of whether learning these materials increases students' participation in environmental conservation activities on campus and in the community.

Although previous studies have examined Islamic perspectives on environmental stewardship as well as the curriculum of Islamic Education (PAI), no research has specifically investigated the integration of these two dimensions within the curriculum of the Islamic Education Study Program (PAI) at UIN Raden Intan Lampung. This indicates a significant research gap in both curriculum analysis and the implementation of integrated instructional content.

Although teaching methods in Islamic education have been widely explored, there has been no study specifically evaluating the effectiveness of

instructional approaches for teaching Islamic and environmental education materials. Existing studies mainly focus on conventional Islamic subjects without addressing interdisciplinary environmental content. Consequently, a substantial pedagogical gap remains regarding the most appropriate teaching strategies for integrating Islamic values with environmental education.

Research on environmental education has generally been conducted in public universities, whereas the impact of integrating Islamic teachings with environmental education on students in Islamic Education (PAI) programs has not yet been investigated. Consequently, there remains a considerable gap in understanding the psychological and behavioral effects of such curricular integration, particularly in terms of students' environmental awareness, attitudes, and pro-environmental behavior.

The gap analysis above demonstrates the strong urgency of this study in addressing the existing deficiencies in the literature. By investigating the implementation of Islamic and environmental education materials within the Islamic Education Study Program (PAI) at UIN Raden Intan Lampung, this research is expected to provide substantial theoretical and practical contributions. These contributions include strengthening curriculum development, improving instructional approaches, and enhancing students' environmental awareness and environmentally responsible behavior.

Furthermore, this study seeks to develop an integrated model for incorporating Islamic values into environmental education. The proposed model is expected to serve as a reference framework that can be adapted and implemented by other Islamic higher education institutions in Indonesia and beyond.

From a theoretical perspective, this research is expected to contribute to the advancement of Islamic education by establishing a comprehensive framework that integrates Islamic values with environmental sustainability issues. Such integration will enrich the body of knowledge in Islamic education, particularly in the field of higher education, while expanding the discourse on Islamic environmental ethics (eco-Islam), environmental education, and value-based curriculum development.

From a practical perspective, the findings of this study are expected to provide evidence-based recommendations for the Islamic Education Study Program at UIN Raden Intan Lampung in designing and implementing a curriculum that effectively integrates Islamic teachings with environmental education. Moreover, the study is expected to foster greater environmental awareness, responsibility, and active participation among students in

environmental conservation efforts, both within the university and in the broader community.

CONCLUSION

The findings of this study demonstrate that the integration of Islamic and environmental education within the Islamic Education Study Program (PAI), Faculty of Tarbiyah and Teacher Training, UIN Raden Intan Lampung represents a concrete manifestation of the university's commitment to promoting sustainable environmental stewardship. This implementation is consistent with the vision and mission of UIN Raden Intan Lampung to become a globally recognized Islamic university while upholding Islamic values, humanity, and environmental sustainability. The findings affirm that Islamic education should no longer be limited to strengthening theological, moral, and spiritual dimensions but should also function as a transformative educational process that fosters ecological awareness as an integral part of practicing Islamic teachings in everyday life.

This study also addresses several significant research gaps identified in previous studies on Islamic education and environmental education. First, it fills the gap concerning the integration of Islamic teachings and environmental education into the curriculum of the Islamic Education Study Program. Previous research has generally examined Islamic perspectives on environmental stewardship and Islamic Education curricula separately. In contrast, this study demonstrates that these two dimensions can be systematically integrated through curriculum development, learning outcomes, course content, and both curricular and extracurricular activities that cultivate an environmentally responsible academic culture.

Second, this study provides a novel contribution by evaluating the effectiveness of instructional methods for teaching Islamic and environmental education. The findings reveal that contextual, collaborative, participatory, and experiential learning approaches are significantly more effective in fostering ecological values than traditional teacher-centered approaches that emphasize theoretical knowledge alone. Consequently, this study extends the pedagogical framework of Islamic education by integrating value-based education with environmental education to enhance meaningful student learning experiences.

Third, the study demonstrates that the implementation of Islamic and environmental education has a positive impact on students' environmental awareness, attitudes, and behaviors. Students not only develop a deeper understanding of environmental issues from an Islamic perspective but also exhibit meaningful behavioral changes through increased participation in

environmental conservation activities both on campus and within the wider community. These findings reinforce the argument that integrating Islamic values with environmental education effectively promotes the development of ecological character, which should become one of the essential graduate attributes of Islamic Education programs.

From a theoretical perspective, this study contributes to the advancement of Islamic Education by strengthening the paradigm of integrating Islamic values with environmental education. The findings enrich the growing body of knowledge on Islamic Environmental Education by demonstrating that Islamic education possesses strong philosophical, theological, and pedagogical foundations for cultivating sustainable ecological awareness. Furthermore, this research expands scholarly discourse on curriculum development within Islamic higher education by proposing an educational framework that responds to contemporary environmental challenges while supporting the achievement of the Sustainable Development Goals (SDGs), particularly those related to quality education and environmental sustainability.

From a practical perspective, this study offers evidence-based recommendations for the Islamic Education Study Program at UIN Raden Intan Lampung to strengthen the integration of Islamic and environmental education through curriculum enhancement, innovative teaching strategies, faculty professional development, and the promotion of an environmentally sustainable academic culture. The implementation model developed in this research also has the potential to be adapted and adopted by other Islamic higher education institutions seeking to develop curricula that effectively integrate Islamic teachings with environmental sustainability without compromising fundamental Islamic values.

Overall, the findings confirm that Islamic and environmental education should not merely be regarded as the addition of environmental topics into the curriculum. Rather, it represents a new educational paradigm that holistically integrates Islamic values, educational practices, and environmental sustainability. This paradigm is expected to produce graduates who possess not only academic competence and strong religious values but also ecological literacy, ecological responsibility, and ecological citizenship as tangible manifestations of Islamic teachings in their personal, social, and professional lives.

Accordingly, this study contributes both conceptually and practically by proposing an Islamic Eco-Integrated Education Model, a comprehensive framework that integrates Islamic teachings with environmental sustainability within higher education. This model provides a reference for curriculum

development and educational practice in Islamic higher education institutions across Indonesia and internationally, thereby strengthening the role of Islamic education in addressing global environmental challenges while preserving its spiritual, ethical, and educational foundations.

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